

VANCOUVER HOLOCAUST EDUCATION CENTRE

ZACHOR

FALL 2018

*KRISTALLNACHT
AT 80: MEANING
AND MEMORY*

*VHEC COLLECTIONS
ACQUISITION HIGHLIGHTS*

*OUR RESPONSES TO
HISTORICAL TRAUMA*



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FALL 2018
ZACHOR
Remember

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VANCOUVER HOLOCAUST EDUCATION CENTRE

KRISTALLNACHT

COMMEMORATION

Thursday, November 8, 2018 | 7 pm

CONGREGATION BETH ISRAEL
989 WEST 28TH AVENUE, VANCOUVER

KEYNOTE ADDRESS

CHRIS FRIEDRICH
PROFESSOR EMERITUS OF HISTORY, UBC

Kristallnacht at 80: Meaning and Memory

***Holocaust survivors are invited
to light a memorial candle***

***Everyone Welcome**
This VHEC event is free of charge*

Presented by the Vancouver Holocaust Education Centre in partnership
with Congregation Beth Israel and the Azrieli Foundation.
This program is funded through our community's generous contributions
to the Jewish Federation of Greater Vancouver Annual Campaign.
Supported by the Robert and Marilyn Krell Endowment Fund of the VHEC.

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COVER: The synagogue on Fasanenstraße in Berlin-Charlottenburg before it was destroyed on Kristallnacht in 1938. The building was constructed 1910 to 1912 by the architect Ehrenfried Hessel. It was set alight in the night of November 9/10, 1938. Further damage followed in WWII and the ruins were removed from 1957 to 1958 to make room for a new Jewish community center. The only remaining parts are the main portal and a row of pilasters. Photograph by Waldemar Franz Hermann Titzenthaler, Creative Commons.

A CONVERSATION WITH PROFESSOR EMERITUS CHRIS FRIEDRICHS

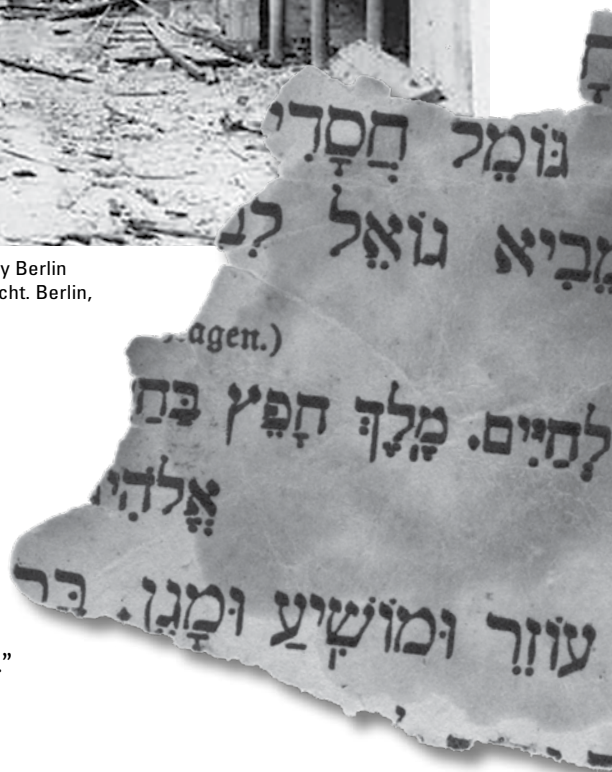
Kristallnacht at 80: Meaning and Memory

WITH PAT JOHNSON



TOP: Interior view of the destroyed Fasanenstrasse Synagogue, Berlin; burned on Kristallnacht. Courtesy Berlin Jewish Community Collection AR 88 F AR 88 RIGHT: Fragment of a prayer book burned during Kristallnacht. Berlin, Germany. Courtesy Andrew Rosengarten – VHEC Collections

Various means of commemorating and educating about the Holocaust have evolved in communities around the world, with some discernible similarities and also notable differences. Chris Friedrichs, a professor emeritus of history at the University of B.C., and someone who has been deeply involved in Holocaust education in this province, will discuss aspects of this history at the annual Kristallnacht Commemorative Lecture on Thursday, November 8, 2018, which coincides with the 80th anniversary of the “night of broken glass.” His lecture will be titled “Kristallnacht at 80: Meaning and Memory.”



Friedrichs was a member of the Kristallnacht event committee for many years and served for eight years as its chair. He also provides historical context in advance of survivor speakers at the VHEC's annual Symposium on the Holocaust for high school students and at several other symposia where Holocaust survivors address audiences.

The Kristallnacht commemoration was initiated in the 1970s by a number of people of German-Jewish heritage, mostly connected with Beth Israel synagogue. By the 1980s, it was a significant community-wide event, co-sponsored by Canadian Jewish Congress, Pacific Region. Elected officials and representatives of many ethnic and cultural groups attended, along with survivors and members of the Jewish community. When the Vancouver Holocaust Education Centre opened its doors in 1994 and became the locus of Holocaust education, the Centre took the lead on coordinating and planning the Kristallnacht event.

As was the case in many places around the world, Holocaust memorialization in British Columbia was on a small scale for several years after the end of the Second World War as survivors rebuilt their lives, had families and developed careers. The first regular public acknowledgement of the history was the Warsaw Ghetto observance, which began in the 1950s and was organized largely by people associated with what is now the Peretz Centre for Secular Jewish Culture, Friedrichs said.

The choice of the Kristallnacht anniversary for an annual commemoration evolved based on the view that that event, an organized pogrom across Germany and Austria on the night of November 9-10, 1938, was the moment when the Nazis' increasing legislative and cultural antisemitism turned into outright violence. This is seen by many as the effective beginning of the Holocaust.

But Friedrichs said historians are not in consensus on this topic.



Chris Friedrichs, University of British Columbia Professor Emeritus of History.

"While you can say with pretty great certainty when the Holocaust ended — one can say that it ended in May 1945 — it's very difficult to say when it began," said Friedrichs. "There are historians who say it began in 1933. There are historians who say it began in 1939. There are historians who say the Holocaust, as we truly understand it, began only in 1941. So, while Kristallnacht is a critical event in the process that became the Holocaust, there is no consensus among historians that that was the beginning of the Holocaust because there is no consensus about when the Holocaust began." When the Vancouver Kristallnacht commemoration was started, Friedrichs said, the candle-lighting was always done by six witnesses — men and women who had been in Germany and Austria, either as adults or as children, at the time of Kristallnacht.

“They were people who had directly or at least indirectly witnessed this event,” he said. “That generation is no longer there. It's become superseded by groups of survivors who participate in the candle-lighting, but that's emblematic both of the inevitable change of generations and the subtle changes in the way the community itself looks at Kristallnacht.” Friedrichs is scrupulous in emphasizing that he is not a professional historian of the Holocaust. His academic career has been spent working on the society and politics of German cities between the 16th and the 19th

centuries as well as the history of Jews in Germany during that period. But he adds that, despite the area of his academic emphasis, he feels a responsibility around this aspect of history.

“Almost any historian of Germany has a moral obligation to confront the issues of what happened in Germany in the 20th century,” he said.

While his academic life has not been directly related to the Holocaust, his family's life has been. Friedrichs' father, Kurt Otto Friedrichs, was a German, and his mother, Nellie (Bruell) Friedrichs, was a German Jew.

“They left Germany because they were not allowed, under the Nazi Nuremberg laws, to get married,” Friedrichs said. “They had met in 1933 and, by the time they knew that they wanted to get married, it had become illegal for them to do so. So they emigrated to

“Almost any historian of Germany has a moral obligation to confront the issues of what happened in Germany in the 20th century”

New York, which sounds easy but was not, and they were able to get married shortly after they arrived in New York, in 1937.” A lot has been written about the emergence of Holocaust commemoration in the United States and Canada, Friedrichs said, noting especially the work of local scholar Barbara Schober, whose academic work examined commemoration in Vancouver in the three decades after the war.

“It's been very clearly shown that, from the late 1940s until the 1960s, Holocaust commemoration was a pretty small part of Jewish life in North America. It emerged as something increasingly important beginning somewhere in the 1960s,” he explained.



A memorial by Munich sculptor, Herbert Peters (right), now stands where a synagogue used to be and was destroyed during Kristallnacht in 1938. The funds for the memorial were provided by the municipal authority of Munich. Nov. 11, 1969. Courtesy Keystone Pictures USA / Alamy Stock Photo.

“Many Holocaust survivors, including many of the wonderful survivors in our own community who have contributed massively to Holocaust education, spent the first 20 years or so rebuilding their lives in Canada or in the United States and saying little or nothing, even often to their children, about what had happened, because they wanted to focus on making comfortable and secure lives for their families. It took a long time for many of them to open up and start talking about their experience.”

That reticence meant that the Jewish community, by extension, took time to fully recognize the need to mark that history. When survivors did start speaking publicly about their experiences in significant numbers, the forms that public acknowledgement took varied.

“Kristallnacht has always had different meanings in different communities,” said Friedrichs. “In some communities, it's thought of as an event that the Jewish community, or certain groups within the Jewish community, choose as one of the events with which to honour the memory of their own. In other communities, it's been an event to reach out to other groups within the non-Jewish community and make them sensitive to and aware of what had happened to the Jews of Europe.”

In Vancouver, he said, Yom HaShoah, Holocaust Remembrance Day, has been largely viewed as the occasion when the Jewish community mourns the victims and honours survivors of the Holocaust. The Vancouver Kristallnacht commemoration, largely as a result of the influence of Dr. Robert Krell, founding President of the VHEC and co-founder of the Annual Symposium on the Holocaust, has always included an educative element as a centrepiece of the event, in addition to a candle-lighting and memorialization aspect.

In considering the meaning and impacts of Kristallnacht and other commemorations around the Holocaust,

Friedrichs said, historians and others have struggled with very central issues and arguments.

“Historians have been debating for 50 or 60 years, if not more, the issue of the uniqueness of the Holocaust,” he said. “One school of thought says that the Holocaust must be seen as unique because its dimensions, its method of implementation, are unlike other forms of genocide and it diminishes the significance of the Holocaust to regard it as just another genocide. Other historians with equal passion say that it's useless or of little value to discuss the Holocaust unless we recognize it as characteristic of a certain pattern that has been repeated in other forms and episodes of genocide, and since there are continuing risks that such things may happen again to call the Holocaust unique is potentially too reassuring. This is a legitimate and irresolvable problem of enormous importance that wise historians try to avoid taking absolute positions on because one can compellingly argue the case either way.”

Another challenge is applying the lessons of the past to the present. It is common today to see the Nazi era invoked by comparison when discussing political and social developments in places like Hungary, Poland, even the United States.

“We're seeing a strong tendency toward authoritarian governments in many parts of the world,” Friedrichs acknowledged. “We are seeing situations that echo particular moments in the past in ways that are disturbing. But the world of 2018 is very different from the world of the 1920s and the 1930s. This is one of the most challenging problems for serious historians. You want thoughtful people to feel that the lessons of history are relevant, pertinent to understanding things happening today and the dangers of tendencies that are visible in political life today. But you also want to avoid facile and superficial comparisons.” ■

Pat Johnson is a consulting writer with the Vancouver Holocaust Education Centre.

VHEC Collections Acquisition Highlights

BY CAITLIN DONALDSON & SHYLA SELLER

2018 has been a year of unprecedented growth for the VHEC Collections.

While all donations represent a significant contribution to our holdings, the following acquisitions are new additions to previously underrepresented areas and showcase the diversity of materials gifted from the local community.

ESTHER AND LEON KAUFMAN FONDS

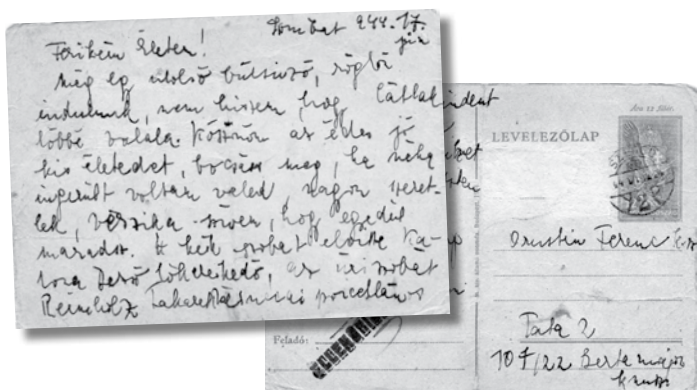
Lyliane Thal donated correspondence, collected research, clippings and ephemera, testimony and photographs relating to her parents, Leon (Lolek) Kaufman (b. 1920, Krakow, Poland) and Esther (Zuckerman) Kaufman (b. 1920, Warsaw, Poland), Holocaust survivors who were on Schindler's List and participated as part of the exhibition: Vancouver's Schindler Jews, produced by the VHEC in 2006. The Kaufmans emigrated to Canada in 1954. They met Oskar Schindler in 1971 at Yad Vashem in Israel. This donation includes materials documenting their life in Poland, their experience as refugees in Displaced Persons camps after the war, their marriage and move to Canada, as well as Esther's work as a VHEC outreach speaker and Holocaust educator. It complements testimony given to the VHEC by Leon Kaufman in 1983.



TOP: Travel document for Esther Kaufmann, BOTTOM: Temporary identification for Leon Kaufman. Courtesy Lyliane Thal – VHEC Collections

FRANK ORBAN COLLECTION

Dr. George Szasz donated a collection of postcards, letters, photographs, identity documents and ephemera related to Frank Orban, née Ferenc Ornstein, (b. September 16, 1923, Szeged; d. September 17, 2005, Vancouver) and his parents. Translations and a donor interview recording are available to researchers. In 1944, Orban's parents, Lipot (b. 1883, Felsőviznyice, Czechoslovakia; d. March 1945, Göstling an der Ybbs, Austria) and Olga Ornstein née Schwartz (b. 1893; d. March 1945, Göstling an der Ybbs, Austria) were forced out of their apartment with only a suitcase and sent



Postcard written to Frank Orban by his mother Olga. Courtesy Dr. George Szasz – VHEC Collections

to the Jewish ghetto in Szeged, Hungary, a three-block area surrounding the town's synagogue and school. That same year, Frank Orban, with his friend Peter Szasz (the donor's brother), were sent to a forced labour camp in Hungary. Frank's girlfriend at the time, Eva, was a non-Jewish Hungarian. She kept hidden some of Frank's family's possessions, including documents and photographs. Lipot and Olga Ornstein were deported to Göstling an der Ybbs, Austria, in June 1944, and were killed by Nazis in 1945, just as the war was ending and Frank was returning home to Szeged.

The collection includes twelve postcards written to Frank while he was resident of a forced labour camp in Hungary. The postcards were mailed by his parents and describe living conditions and updates of friends and family from the ghetto. Frank Orban carried these postcards with him throughout his imprisonment. They were the last communication he had from his parents.

June 17, 1944

Dearest Frank,

A final good bye, we are leaving momentarily, I don't think I am ever going to see you. Thank you for just being, forgive me if on occasions I was a bit short with you, I love you very much. My heart is bleeding to think that you will be alone. We have lost everything. Demand the return of everything that should be yours and don't forget us...I will think of you till the last moment.

Mother

TOP: Translation of Frank Orban's postcard from his mother. Courtesy Dr. George Szasz – VHEC Collections

ACCRUAL OF MATERIAL TO THE PETER N. MOOGK COLLECTION

Dr. Peter N. Moogk donated a historically significant collection of objects, ephemera, photographs, posters, documents, books, newspapers and magazines relating to Nazi German racial and military propaganda. The collection contains a few extremely rare items, such as an anti-British publication in Arabic and an edict signed in 1770 by Britain's King George III, as Hanover's ruler, to prevent the westward migration of Eastern European Jews as potential carriers of the bubonic plague. The collection is strongly focused on German youth and German social movements during the period immediately before and during the Second World War. ■

Caitlin Donaldson is the Registrar and Shyla Seller is the Project Archivist at the VHEC.



TOP: King George III edict. BOTTOM: Anti-British propaganda pamphlet. Courtesy Dr. Peter N. Moogk – VHEC Collections

Our Responses to Historical Trauma

BY BRAD MARSDEN



Brad Marsden (center) from the Gitksan First Nation facilitating the workshop "Impacts of Colonization and Residential Schools" at Delview Secondary in North Delta, B.C. Courtesy Brad Marsden.

My name is Brad Marsden, I am First Nations from the Gitsegukla Indian Reserve in Northern BC, Canada. I am an Inter-Generational Survivor of the Residential Schools. I facilitate "Historical Trauma & Oppression" seminars about how the trauma of Residential Schools and other oppressive government policies affected, and continues, to affect my people.

I recently attended a three-day seminar for teachers titled *Foundations for Genocide Studies: Holocaust and Human Behaviour* at the Vancouver Holocaust Education Centre organized in partnership with Facing History and Ourselves. I not only learned of the horrible history of the Holocaust that the Jewish people had to endure but I also had the pleasure of meeting and hearing testimonies from Jewish elders Amalia Boe-Fishman and Mark Elster on their experience as children during the Holocaust.

After learning of the Holocaust and hearing the testimonies of these elders, I was struck by the similarities of the Jewish people's and First Nations people's experiences, and more importantly, their reactions and responses to these respective traumas that were inflicted on both throughout history. Because I facilitate my people's history, I am well aware of the beautiful societies that my people lived in for 10,000 years prior to European contact and how the trauma began soon after their arrival.

During the seminar, I got a sense of the strong and resilient Jewish communities that existed and still exist today, despite the horrifying experiences that they were forced to endure. What really stood out for me was the similar responses to trauma. In particular, the lack of conveying this historical trauma to newer generations.

I was raised by my grandparents on the Indian Reservation and although I could see the effects within the community nobody *ever* talked about it. Not talking about something so horrible that has happened to you is an excellent way of protecting your children's emotional health, but can have a disempowering effect to their developing sense of self.

During her presentation, child survivor Amalia mentioned how her parents tried to protect her by giving her to a Christian family to be hidden from the Nazis. She also spoke of how later in life she developed a closer bond with her step-father than her birth father, and how she preferred not to be around him because of his altered demeanour as a result of his experience during the Holocaust.

“Even though I wasn’t born during the height of the Residential School era, it still 100% affected the way I was raised and, more importantly, the way I saw myself.”

I can relate to Amelia's story because I too was not raised by my birth parents, I was raised by my grandmother who I believed did not want me. I didn't realize at the time (nor should I) that my grandmother, who was a survivor of the Residential School system, was merely trying to emotionally survive her own distressing childhood.

The Residential School system was a very disturbing period in my people's history and because my people's response was to *not ever talk* about it, there was no way that I could possibly understand the coping mechanisms and learned behaviours that were displayed by my grandparents and my whole community.

Because Residential Schools were so horrific and damaging, it affected these children's natural ability to

love, to be affectionate and to be nurturing. Unfortunately, the essential self-preservation mechanism that these children formulated — which was to disconnect from their emotions — would affect the way they lived forever and would absolutely affect the development of their soon-to-be grandchildren. As a result of this legacy of broken families, there was no one to help me process these negative experiences in a healthy and positive way. Unfortunately, at this crucial age in a child's life, I developed a disempowering sense of self. This deepest sense of self that governs all of my thoughts, feelings, and behaviors and is responsible for my success or lack of success and my happiness or lack of happiness, was unknowingly compromised right from the start.

Until recently, I always believed that I was unwanted and unloved by my grandparents. Imagine going through your whole life believing that you were unwanted or unloved? How would this belief manifest itself in your relationships, career choices or in your emotional, mental, physical and spiritual health? After I grew up and began to learn of our people's trauma, I began to connect the dots as to why my childhood was the way it was. I learned of our people's history a changed all of those thousands of children in Residential Schools, in particular the grandparents who raised me. I realized that all those years of resenting my grandmother for believing she didn't love me was incorrect; my grandmother was changed because of her childhood in a Residential School. Because she learned at a young age to disconnect from her emotions in order to survive, when she became a mother/grandmother she wasn't able to express the emotions that I needed as a child. I wasn't able to receive the necessary feelings of affection, nurturing or a sense of belonging and love.

After understanding my grandmother's life, I was able to recreate my own. It wasn't that I was unwanted or unlovable, it was just that my grandparents were doing the best they could with what they had to

CONTINUED ON PAGE 10

Reflecting on My VHEC Co-Op Experience

BY TESSA COUTU

Had you asked me at the beginning of my undergrad where I saw myself in the future, I could not have described my current circumstances. I entered my undergrad with the intention of completing a degree in French and minoring in Linguistics. Clearly, this did not become the case as I am currently part of the University of Victoria's first cohort of graduate students in the new Masters of Arts Holocaust Studies Stream. So how did I get here, and to the Vancouver Holocaust Education Centre?

During my second year of university, I travelled to Germany for a year abroad program. Upon my arrival home to Victoria, it only seemed natural to continue taking German language courses, and from there I branched to other courses within the Germanic and Slavic Studies Department. In one such course, my class partnered with a Social Justice 12 teacher at Victoria High School to promote Holocaust education through the use of graphic novels. In support of community engaged learning, we co-organized a symposium to encourage high school students to engage in Holocaust education. This experience influenced my decision to apply for the master's program and to focus on Holocaust education within the B.C. curriculum for my thesis.

Along with three other students, we make up the first cohort of the new Masters of Arts Holocaust Studies Stream, and with our diverse backgrounds come our varied interests, from public memory and history of the Holocaust to children's books, graphic novels to education. This past year, we grappled with cultural theory, discovered history, and contemplated the memory of the Holocaust. The program is designed to not only mature us academically, but to help us establish our individual professional

skills. Through the program we have co-organized and presented at a graduate student conference and had the opportunity to work on the ongoing *Servitengasse 1938* project, where we digitized data of Jewish families living on Servitengasse (street) in Vienna prior to the Holocaust.

Another feature of the program is a mandatory internship for students to gain real-world experience in their field of choice. I was accepted at the Vancouver Holocaust Education Centre, my first choice for my co-op requirement. For 12 weeks this summer, I was able to not only apply knowledge learned in the classroom to a hands-on setting, but also acquire practical skills and awareness of what the VHEC does for our community. Within the first two weeks of my co-op experience, I was invited to two VHEC high school symposia on the Holocaust where I heard from historians and witnessed Holocaust survivor speakers share their personal experiences during the Holocaust to hundreds of teenage students. It was clear that the ability to interact with survivors of the Shoah



Tessa Coutu (2nd from right) with fellow students of the first stream of the new Holocaust Studies MA program at the University of Victoria and Prof. Helga Thorson (3rd from left). Courtesy Tessa Coutu.

OUR RESPONSES TO HISTORICAL TRAUMA, FROM PAGE 8

experience. After all these years, I am now able to reframe my life, and as a result be free from these limiting ideas. Even though I wasn't born during the height of the Residential School era, it still 100% affected the way I was raised and, more importantly, the way I saw myself.

It is only after understanding my people's and my grandparent's history that I can begin to change mine. I don't have to adhere to this unconscious accepted path that was laid out for me, I do have the power to create something that I want. And it wouldn't be possible if I didn't understand the truth of what happened to my people.

Even though the dates, details and methods of the Jewish and First Nations communities may be different, it is the resulting disempowering feelings such as: anger, fear, confusion, helplessness, disempowerment, shame and guilt that *are the same* and the ways we have chosen to respond to them that have shaped our communities.

Now that I know the truth about how long my people have been fighting to protect our identity, I have made it my life's purpose to educate people on the real history of what happened in Canada. After all, a positive self-image is an absolute necessity for healthy future communities, ones in which everyone can have authentic loving relationships not only with their loved ones but with themselves as well. ■

Brad Marsden is from the Gitksan Nation in British Columbia, Canada. In response to the Truth & Reconciliation in Canada, he has provided workshops on Residential Schools, Colonization and Historical Trauma throughout Canada and the United States. Brad holds a certificate in Wellness Counselling as well as in SafeTalk and Suicide Intervention at the Crisis Center of B.C. To find out more about his workshops please visit: www.marsdengroupconsulting.com

REFLECTING ON MY VHEC CO-OP EXPERIENCE, FROM PAGE 9

was important to the students who responded respectfully and with relevant questions. This experience solidified my belief that Holocaust education needs to reach students at a personal level so that they are able to make connections with the past and the importance of the VHEC in providing schools with the opportunity to host symposia.

This summer, my main focus was to assist Dr. Ilona Shulman Spaar, VHEC Education Director and Curator, in the creation of both the teacher's guide and workshops/school programs for students visiting the new exhibitions, *In Focus: The Holocaust Through the VHEC Collection* and *Faces of Survival: Photographs* by Marissa Roth. With the recent changes to the new B.C. curriculum, we echoed the curriculum's mandate for student and inquiry-based learning with teachers and docents as facilitators. This research into teaching methods and lesson planning has been valuable for both my work at the VHEC and for my thesis. Even more helpful was the opportunity to see the workshop put into effect, as we had one visiting class during the summer.

In addition to what I learned about Holocaust education, I was introduced to many aspects of the process of creating a new exhibition. I was fortunate to begin my co-op term just over a month before the re-opening of the renewed VHEC and the two new exhibitions. I discovered the thoughtfulness that was put into each artefact chosen for the exhibit, and the powerful, personal stories they told as a whole. We spent many hours editing, measuring for installations, and arranging artefacts for display. It was a rewarding experience to see that the staff's hard work paid off and to hear positive responses during the opening night. I trust that the renovated space and the interactive exhibitions will encourage students this fall.

I believe that the VHEC is key to the continuing education of students in British Columbia concerning topics of social justice, human rights, antisemitism and racism. As an aspiring educator, it gave me great pleasure to apply my skills and enthusiasm as part of the VHEC team, and to learn from a leader in a field I wish to enter post-graduation. I am thankful to have been warmly welcomed and guided by the staff at the VHEC and look forward to visiting often. ■

Tessa Coutu is a graduate student at the University of Victoria in the first Masters of Arts Holocaust Studies stream.

The Unveiling

BY AMALIA BOE-FISHMAN

David van Kreveld was born on July 17, 1881, in Hoorn, a town near Amsterdam, as the youngest of a family of 12 children. Keetje Troostwijk was born on April 7, 1882, in Amsterdam as one of a family of 10 children. David was very smart and at age 12 he received a grant to go to high school instead of having to go to work. High school was hard for him because he had to do his homework in the living room of their little house, amid a family of 14 people. So, he stopped and went to work.

Like many other Jews at the time, David became a travelling salesman and Keetje became a diamond worker in Amsterdam. We don't know how they met — perhaps when David was selling goods to Keetjes parents? They fell in love and married on June 20, 1907 (111 years ago!). They only had one child, Arnold van Kreveld. As an only child, my father was so happy with his 80 cousins. He spent many hours at their homes. It was hard for him that only 20 cousins survived the Holocaust.

David was a very creative, imaginative man who took initiative. Soon after his marriage to Keetje, he began a career as a professional photographer. This was an adventure, because photography was a very new technology at the time. His primary source of orders and income was from businesses for advertisements.

Additionally, David wrote fairy tales and produced slides of glass of his photographs to illustrate the stories. He went around Amsterdam, to both theatres and people's homes, where he recited his wonderful fairy tales while showing the glass slides with a so-



Unveiling ceremony commemorating David van Kreveld and Keetje Troostwijk at the VHEC Memorial at Schara Tzedeck Cemetery in New Westminster.

called 'magic lantern' — a predecessor of the modern projector. In the theatres of Amsterdam, these performances were accompanied by live musicians and became a great success because the films at the time were all silent movies. In a few years, David had produced dozens of stories and more than 10,000 glass slides. He was asked to present so many performances, sometimes at the same time at several locations, that he had to hire people to help him. It became a booming business! However, his business came to an end as a result of too much competition with the invention of a new phenomenon: the talking picture!

Keetje was an indispensable source of support for her husband. David had a lot of imagination and ambition, but he was not a businessman. It was Keetje, who had the entrepreneurial instinct and kept their photography business afloat. Therefore, in 1920, David

and Keetje started a new endeavor. They participated in the large flower fairs of the 1920s held in famous buildings such as the Concertgebouw. There, they sold the pictures and postcards David had created.

After some years, David started another activity where he set up courses for amateur photographers presented on the Dutch radio. His son, Arnold, edited the courses and published them in a hardcover book *Photography in Lessons* in 1932. This book is still available, after 84 years, now on the internet, in Dutch.

David and Keetje's son, Arnold, studied Mathematics and Physics at the University of Amsterdam. In 1933, when Arnold was 24, he received a doctorate degree in Physics from the University of Utrecht with his dissertation titled 'The Photographic Sum-Law.' This physical law on photography is still recognised as the 'Law of van Kreveld.'

WE ADMIRE THEM FOR THEIR WAY OF LIVING AND FEEL SO SAD FOR WHAT THEY ENDURED DURING THE HOLOCAUST.

Keetje was a strong-minded woman. As a former diamond worker, she supported the international socialist and trade union movement. For example, when she was heavily pregnant on May 1, 1909, she participated in the May Day parade, carrying a heavy banner. Three days later, she gave birth to her son!

In 1937, David and Keetje became grandparents to their first grandson, also named David. They were so happy with him. They moved to the town of Utrecht, to live near their son, daughter-in-law and new grandchild. Two years later, in 1939, David and Keetje welcomed a granddaughter, me, Amalia.

By this time, Arnold and his wife had moved to the province of Friesland in the northern part of the

Netherlands. That was their good luck because in 1940 the Germans occupied the Netherlands, and from 1941, they tried to rid the Netherlands of all their 120,000 Dutch Jews. The countryside of Friesland gave them a better chance of going into hiding and surviving the Holocaust. While in hiding, Arnold and his wife had a third child, son Jan.

In 1941, David and Keetje were forced to return to Amsterdam where, like most Dutch Jews, they were arrested by the Nazis. They were deported to the transit camp of Westerbork and from there to Auschwitz. Very soon after their arrival in Auschwitz, on September 7, 1942, they were murdered in the gas chambers. David was 61 and Keetje 60. Their deaths were very difficult for the family to understand and after the war Arnold did not want to talk about it with his children.

The only child of David and Keetje, Arnold van Kreveld, along with his wife and children, remained alive. Arnold had three children, nine grandchildren, fifteen great-grandchildren and two great-great-grandchildren. Apart from my late father Arnold and my late brother David, I am the only one who knew my grandpa David and grandma Keetje. Because I was three when I went into hiding, I can only remember them by looking at the few pictures of them that were saved.

We, as their descendants, are deeply grateful for their existence and for their qualities that we may have inherited. We admire them for their way of living and feel so sad for what they endured during the Holocaust. We are honoured to have the wonderful inscription added to the Vancouver Holocaust Education Centre's Holocaust Memorial at Schara Tzedek Cemetery in New Westminster and for the impressive ceremony to commemorate David van Kreveld and Keetje Troostwijk. ■

Amalia Boe-Fishman is the only granddaughter of David and Keetje van Kreveld.

Remembering King Michael Of Romania

BY JACK CHIVO

Our family has always had a sense of gratitude for the efforts of the young King Michael, at the time only 23 years old, together with his mother, Queen Mother Elena, who did their best to protect and save tens of thousands of Romanian Jews; not only those from the Old Kingdom, but also those deported to Transnistria during the Holocaust. These efforts culminated in the brave decision of the young King to arrest Hitler's comrade, Ion Antonescu, the fascist dictator of Romania and his collaborators on August 23, 1944.

During the Holocaust, Queen Mother Elena, Patriarch Nicodemus, the Papal Nuncio and the young Rabbi of Romania, Dr. Alexandru Safran, made efforts to prevent or delay the deportation of tens of thousands of Jews, including those from Muntenia, towards the concentration camps in Transnistria.

Reich Ambassador in Bucharest, Manfred von Killinger, an inveterate Nazi, was infuriated by the Queen Mother's actions rescuing Romanian Jews, and hoped to see her exterminated. This, however, did not occur. Also discovered in the files at the Reich Embassy in Bucharest were plans of a coup to be followed by the immediate deportation of the Jews from Bucharest and other cities, to extermination camps including Auschwitz.

A similar case occurred in the same year in Hungary; Admiral Horthy, who also attempted to protect Jews, was replaced by a Nazi government official meant to liquidate all Jews under Eichmann's supervision. Without King Michael's intervention, neither our family nor many other families would have survived the merciless year of 1944.

It had never occurred to me that one day I would be able to personally thank the Sovereign for what he did five decades ago. And yet the occasion arose in 1992. I will remember this meeting as long as I live.



King Michael and Queen Mother Elena of Romania.

At the beginning of 1992, my friend Dan Manarovici of Vancouver, with whom I worked to organize a local association of people from Romania, contacted the Royal House of Versoix and invited King Michael and Regina Ana to include Vancouver in the itinerary of their upcoming visit to North America.

After receiving confirmation, feverish preparations began for the organization of such a memorable visit. I cannot include in detail all the meetings and events that took place under the leadership of Manarovici, the main organizer of the program, but there was a visit to the province's parliament, discussions with political, social and artistic personalities in the city culminating in a show where hundreds admired local talents with music, folk dances, soloists and actors, many of whom were well-known in Romania.

The last night before the departure of the royal guests, we organized a dinner in a well-known hotel in West Vancouver, appropriately named Park Royal Hotel. Several dozen members of the local Vancouver

community gathered together to receive King Michael and Queen Ana, with whom we spent a fabulous evening. My wife and I had planned to host a small reception afterwards in our home for this group of friends. When the evening was nearing the end, I asked Dan to remind our friends, in Romanian, that we would be waiting for them at our home.

To my great surprise, Queen Ana said with a smile: "What about us? Could we also come to your home for a drink?" After I regained my composure, I replied, "Of course, Your Majesty, please join us!"

I do not know even until today whether it was the first time the Royal Family visited a Jewish house, but every object of Judaica — my collection of Jewish ritual silverware, many menorahs, candlesticks, dozens of Kiddush cups, and Havdalah towers — stirred their curiosity. In particular, the Queen was intrigued by the few dozen Yads (pointers) for the Torah, which I had collected over the years while travelling around the world.

Though I offered a Yad rescued from Romania, to her, the Queen replied that such an object is meant to be only in a Jewish house or in a museum and kindly declined. The moment I remember most vividly even after 25 years, was when the King asked me to open the door to the balcony of the upstairs lounge where over forty guests were gathered to admire the city panorama.

It was a beautiful summer evening, and our house was located overlooking the ocean, and the mountains on Vancouver Island could be seen at a distance. Cruise ships with passengers on their way to Alaska, were illuminated and hundreds of yachts crossed the ocean heading towards the Fraser River.

The King looked at me and asked if I was happy to live in Canada, to which answered, yes, and that we owe a debt of gratitude to the Royal House; the fact that we are alive after his courageous act of August 23, 1944. After a moment the King answered me with a few words that

remained in my memory even after so long: "I was and I am the King of Romania. Of all the Romanians, without preferences. I have only done my duty! "

I think these words are the best epitaph on the loss of this great son of Romania.

One year after the King's visit to Vancouver in 1993, Queen Mother Elena was included on the list of the Righteous Among the Nations for her courageous and noble contribution to the protection of the Jews in Romania. This recognition was made possible through the efforts of many Romanians, under the leadership of Rabbi Shafran. A tree named 'Queen Elena' was planted on the Mount of Memory at Yad Vashem within the Museum.

"I was and I am the King of Romania. Of all the Romanians, without preferences. I have only done my duty! "

This recognition of the Queen Mother's merits on the Mount of Memory is of extra significance to our family. A tree is planted on the same mountain, in the memory of a person who saved my wife, Marion, as a young child, from the Nazis. Born during the war in Berlin, her family were refugees in Brussels where she was destined, like all other Jewish children, to be sent to a concentration camp. Her father and the rest of the family were already sent to concentration camps, only she and her mother remained.

Desperate, her mother, who had miraculously obtained forged papers with a non-Jewish German name, addressed the Catholic Church and begged them to save her child. Marion was housed in a monastery, where she was baptized. But the local Gestapo leaders had begun to become suspicious of the sudden increase in the number of so-called orphans, and sent agents backed by local traitors to check the adoption files.



LEFT: Queen Ana at a reception hosted by the Romanian diaspora in Vancouver 1992. RIGHT: Marion Chivo, Jack Chivo, King Michael and Queen Ana at the Chivo home in Vancouver, 1992

At the initiative of the local bishop, some faithful priests in the region began to search for volunteer families willing to endanger their lives, defying the Nazis, taking over and hiding Jewish children in their homes. One of these families, in the village of Saint Job, consisted of a practically illiterate woman with a husband who worked at a bakelite factory and a son, Pierre, who was "requisitioned" by the Wehrmacht to work in a coal mine in Germany. Marion and another Jewish girl, Francine, were hidden in the attic of the house. After liberation, Marion met her mother, the only one in the family who remained alive, while Francine was adopted by some distant relatives who had survived.

Unfortunately, a few years later, this brave woman and her husband, died one after another from cancer, and Pierre moved to another part of Belgium where we lost track of him.

In the year 2000, Marion and I began the quest for recognition by Yad Vashem for the woman who hid my wife, to be recognized as a "righteous person among nations." It was not easy. With great patience, we gathered testimonies and documents from Saint Job's town hall, from the Catholic Church, from our neighbours, and finally we were able to find Pierre's

widow Nadia, who went with a priest to the Israel embassy in Brussels and testified to this woman's heroic act. Then the checking of a commission from Yad Vashem followed, and three years later, this special human being who could not read or write but knew precisely what was right and what was wrong received what she so well deserved.

Ten years ago, in 2007, a ceremony held at the Israeli Embassy in Belgium presented us with a diploma and a commemorative medal, followed by a tree planted on the Mount of Memory at Yad Vashem, to recognize this brave woman. This proves that it does not matter if a person is born into royalty or on a poor farm, good and heroic people who put their lives in danger to save those in need can come from diverse backgrounds and deserve the same gratitude.

I hope to live long enough to see the day when another tree will be planted on the Mount of Memory at Yad Vashem, recognizing King Michael's contribution of August 23, 1944, when he saved the lives of tens of thousands of Jews in Romania who would otherwise have shared the fate of their brethren and their sisters in Hungary. ■

Written by Jack Chivo [in Romanian]. Translated to English by Lillian Broca. Originally published in Baabel a Romanian magazine.

GET WELL

Sheri Tovo, Speedy Recovery. Robert Haber

SYMPATHY

Jan Thompson, With sympathy. Lew Pullmer & Nora Ferera-Pullmer

Charlotte & Barry Katzen, In memory of Regina Kerbel. Marla Guralnick, Deborah Litvak, Gabi Kalla & Tammy

Ellen Bick, On the loss of your mother, grandmother and great-grandmother, Betty Mintzberg. Esther Kornfeld, Rome & Hymie Fox

Rob & Susan Hector, On the loss of your mother, Sheila Hector. Rob & Marilyn Krell

Joshua Switzer, In memory of William & Frances Switzer.

Martin Hector & Family, On the loss of your wife, mother and grandmother, Sheila Hector. Robbie & Gloria Waisman

Darlene Spevakow, On your loss. Esther Kornfeld Blumes

Jeremy & Claire Sicherman, On the passing of Estelle Sicherman. Rob & Marilyn Krell

Tracy Ames & Family, In memory of your mother and grandmother, Goldie Steele. Sam Szajman, Rome & Hymie Fox

Sheila Archeck & Family, On the loss of Norman Archeck. Robbie & Gloria Waisman

Jack & Tannis Boxer, On the loss of your mother, Freda Koffman. Esther Kornfeld

Regina Boxer & Family, On the loss of Freda Koffman. Lillian Boraks Nemetz

Mintzberg Family, On the loss of your mother, grandmother, and great-grandmother, Betty. Jonathan Lerner

Myra Michaelson, On your loss. Gloria & Robbie Waisman, Rome Fox

Sharene Shuster, On the loss of your son, Jordan. Susan & Joe Stein

Shuli Rosenberg, On your loss. Nancy Benyaer

Bev Segal & Family, On the loss of Sonny. Ruth Stewart & David Hsu

Lorraine Sendler & Family, On the loss of Sheila. Evelyn Kahn

Ruth Wolochow, On the loss of your sister, Mona. Odie & Ida Kaplan

MAZEL TOV

Evelyn Kahn, On your Special Birthday. Ida Kaplan, Odie Kaplan, Fay Golden, Agi Bergida, Reita Goldberg, Dale Fratkan & Alan Hitelman, Gloria Waisman, Myrna Koffman, Lillian Boraks-Nemetz, Karla Marks, Kristina Berman, Sandi Karmel & Larry Garfinkel, Rome Fox, Penny Sprackman, Vivian Claman, Regina Boxer, Florence Morris, Muriel Morris, Shelley Lederman, Leona & Max Pinsky, Susan Kemeny, Bernice Dorfman, Gail Mattuck, Judy Baston, Anita Shafra, Frieda Miller, Lyle Pullan, Norman Gladstone & Birgit Westergaard, Ken Sanders, The Szajman Family, Felicia Folk & Alan Farber

Clare Swartz, Happy Special Birthday. Esther, Jacob, and Jedidiah Blumes

Ida Kaplan, Happy Birthday. Ruth Wolochow

Martha Salcudean, On your recent honour. Barbara Heller & Michael Karton

Inge Manes, Happy Birthday. Ruth and Harry Frackson

Michael Gunion & Stephanie Garland, On your upcoming wedding. Jonathan Lerner

Bob Markin, Happy Birthday. Arthur Toft Adella Moscovitz, Happy 90th Birthday. Faye & Richie Elias

Mark & Gerri London, Happy Anniversary. Gloria & Robbie Waisman

Andrea & Peter Berger, On your 50th Anniversary. Leah & Herb Mills

Arlene Gladstone, On your Birthday. Norman Gladstone

Lillian Boraks Nemetz, Happy Special Birthday. Ruth and Harry Frackson, Reita Goldberg

Nina Krieger & Chris Kowal, On the birth of your son. Sidi & David Shaffer, Richard Menkis, The Second Generation Group/ Deborah & Henry Ross-Grayman

Ezra Shanken, On the birth of your son. Ilona Mermelstein

Aaron & Gina Singer, Happy Anniversary. Betty Singer

Irv Lerner, Happy Birthday. Esther Kornfeld

Marie Doduck, On receiving the CH.I.L.D. Inspiration Award. Arlene Gladstone

Helen & Selina Alko, On your Birthday. Thyra Cohen

Rita Akselrod, Happy Birthday. Agi Bergida

Kitty Hoffman, Kol Hakavod. Meda Lerner

George Bluman, Happy Birthday. Patti & Ralph Aknin, Jeff & Rich Eichler

Caitlin Donaldson & John Berring, Congratulations on your marriage. Nina Krieger & Chris Kowal

Hodie Kahn, Mazel tov on receiving your Award. Lillian Boraks-Nemetz

Robbie Waisman, On receiving an Honorary Doctor of Laws (LLD) from the University of Victoria. Gerri & Mark London, Marilyn & Derek Glazer, Joanne & Steve Emerman, Morley & Fay Shafron, Eleanor Braude, Shirley Kushner, Rosalind & Howard Karby, Ethel Kofsky, Sharon Kates, Harvey & Jody Dales, Frieda Miller, Connie & Harvey Permak, David & Grace Ehrlich, Dan Sonnenschein, Stan & Reena Taviss, Helen Heacock Rivers, Shirley & Jack Hyman, Linda & Jack Bogdonov, Ronnie & Barry Tessler, Louise Sorensen, Fran Grunberg, Barbara & Herb Silber, Irene Watts, Alex & Collette Buckman, Sharon Harowitz & Bob Willmot, Arlene Gladstone & Hamish Cameron, Pat Johnson, Matty Khalifa, Sylvia Polsky, Nina Krieger & Chris Kowal

Vera Bakonyi, Happy Birthday. The Wollner Family

THANK YOU

John Rak, Thank you. Anita Shafraan

Jerry, Thank you. Barb & Herb Silber

Michael & Sandy Hayden, Thank you. Lisa & Brent Pullan

Anita Shafraan, With thanks and appreciation. Julie Gutovich

THANK YOU VHEC VOLUNTEERS!

OUTREACH SPEAKERS

Janos Benisz, Amalia Boe-Fishman, Lillian Boraks-Nemetz, Alex Buckman, Mariette Doduck, David Ehrlich, Serge Haber, Jannushka Jakubovitch, Chaim Kornfeld, Robert Krell, Inge Manes, Claude Romney, Martha Salcudean, Louise Sorensen, Peter Suedfeld, Tom Szekely, Robbie Waisman; Coordinator: Rita Akselrod.

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DOCENTS

Reva Dexter, Sylvie Epstein, Kieran Forry, Patricia Friedman, Helen Heacock Rivers, Dodie Katzenstein, Lise Kirchner, Ethel Kofsky, Uma Kumar, Lucien Lieberman, Ivan Linde, Ellen Millman, Herb Mills, Cathy Paperny, Gita Silver, Rina Vizer, Anita Willson.

SPECIAL PROJECTS

Alex Buckman, Richard Elias, Bonnie Elster, Alan le Fevre, Chris Friedrichs, Norman Gladstone, Kathy He, Ethel Kofsky, Kit Krieger, Ella Levitt, Herb Mills, Cathy Paperny, Debbie Rosenbaum, Stan Taviss, Jessie Yau.

VANCOUVER HOLOCAUST EDUCATION CENTRE
JUNE 2018 TO 2019 EXHIBITIONS

In Focus

*The Holocaust Through
the VHEC Collection*



FACES OF SURVIVAL

PHOTOGRAPHS BY MARISSA ROTH



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We invite you to come explore the new exhibitions in the renewed VHEC. The Centre will now be open several Sundays throughout the year, from 1-4 PM. The Sunday programs will include docent-led tours and guest speakers.

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OCTOBER 21, 2018 • 1 - 4 PM

1:30 - 2:30 PM Docent-led tour through the exhibitions *In Focus: The Holocaust Through the VHEC Collection* and *Faces of Survival: Photographs by Marissa Roth*

2:30 - 3:30 PM Alex Buckman, child survivor and artefact donor, speaks about his artefacts that are currently on display in *In Focus*



NOVEMBER 18, 2018 • 1 - 4 PM

1:30 - 2:30 PM Docent-led tour through the exhibitions *In Focus: The Holocaust Through the VHEC Collection* and *Faces of Survival: Photographs by Marissa Roth*

2:30 - 3:30 PM Lillian Boraks-Nemetz, child survivor and award-winning author, speaks about her book *Mouth of Truth: Buried Secrets* (2017) in context to the exhibition *Faces of Survival*



DECEMBER 9, 2018 • 1 - 4 PM

1:30 - 2:30 PM Docent-led tour through the exhibitions *In Focus: The Holocaust Through the VHEC Collection* and *Faces of Survival: Photographs by Marissa Roth*

2:30 - 3:30 PM Child survivor Amalia Boe-Fishman speaks about her artefacts currently on display in *In Focus*

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