

THE IVANSK PROJECT e-NEWSLETTER

Issue Number 48 May - June 2011

< <http://www.ivanskproject.org/> >

Contents

- The Ivansker Mutual Benefit Society's 25th Anniversary, 1932 – 1957.

Two interesting articles have been copied from The Ivansker Mutual Benefit Society's 25th Anniversary Jubilee Book. **M. Meyers** reviews the accomplishments of the Society during its first 25 years. Most admirable is the membership's commitment to assist those in need both at home and abroad. **N. Shemen's** essay focuses on religious life in Ivansk before WWII. He describes numerous Torah scholars and the charitable, social and political organizations that were central to the town's dynamic Jewish culture.

- The Holocaust We Don't See: Lanzmann's *Shoah* Revisited.
by Timothy Snyder

To mark its 25th anniversary, Claude Lanzmann's landmark film, "*Shoah*" was re-released in 2010. Historian Timothy Snyder reviews the film and explains why it still serves as a forceful vehicle for transmitting the indescribable...the history of mass murder.

- Two Reviews - *Sholem Aleichem: Laughing in the Darkness* (2011)

A video biography of the great story-teller, Sholem Aleichem is currently featured in Jewish film festivals in Canada and the USA (and perhaps elsewhere). Two informative reviews will whet your appetite to see the production. Be on the lookout for it.

- Yad Vashem's Video Lectures Collection:
Insights and Perspectives from Holocaust Researchers and Historians

Numerous scholars in residence at Yad Vashem provide summaries of their work on-line. A list of the wide ranging topics currently available is provided. This incredible resource will be invaluable to everyone interested in the Holocaust.

Thanks are extended to Gary Lipton and Laurie Naiman who helped produce the e-Newsletter.

The Ivansker Mutual Benefit Society's 25th Anniversary, 1932 - 1957

Introduction by Gary Lipton (Toronto)

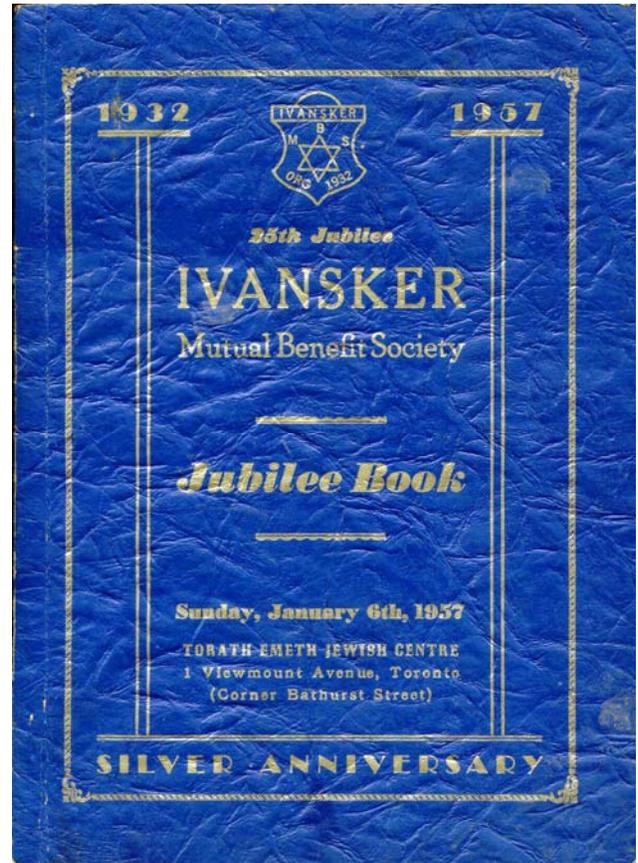
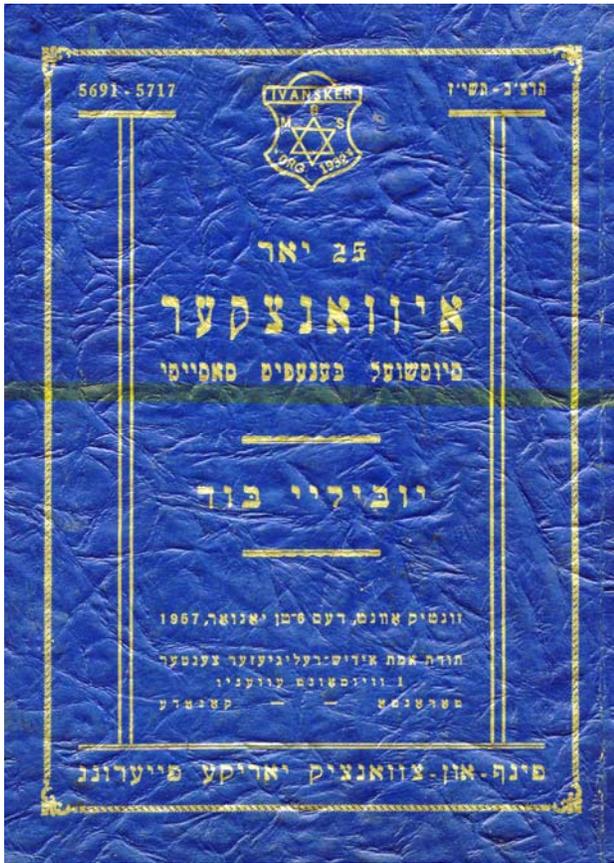
This e-Newsletter contains two sections taken from the Ivansker Mutual Benefit Society Jubilee Book of 1957, the 25th anniversary of the society. Two Jubilee Books marking important anniversaries in the Society's history have already been reprinted in earlier e-Newsletters. The books do not appear in chronological order because we have chosen to publish them in the order in which they were discovered.

Already published is the 1961 Jubilee Book marking the 30th IMBS anniversary (see e-News No. 37), as well as the 1938 Jubilee Book commemorating the 7th IMBS anniversary (see e-News No. 46). In the current e-News we feature two articles taken from the Society's 25th Anniversary Jubilee in 1957. (A fourth booklet issued in 1952 (the IMBS 20th Anniversary) has recently been found. Excerpts will appear in a future e-Newsletter.)

All IMBS jubilee books provide important information about the history of the shtetl as seen through the eyes of Ivansk immigrants to Toronto. Perhaps at times the memories of Ivansk, as noted in the written sections here, are exaggerated in a favourable light. This may be compared to less favourable stories of poverty, anti-Semitism and indolence that we may have heard from our parents and grandparents who emigrated from Ivansk. What is not in doubt is that the stories in the jubilee books reflect the courage, determination and success of Ivansk immigrants in building better lives in Canada. The IMBS bound them together in their new homeland. The *landsmanshaft* has evolved and flourished; while most other Jewish immigrant mutual benefit societies have disappeared, the IMBS will celebrate its 80th birthday in 2012.

We have come a long way since 1932. For instance, Ivanskers had the vision to buy the land for what is now Bathurst Lawn Cemetery on Bathurst Street just south of Steeles; we acquired our own meeting place on Bathurst Street; we helped create the D'Arcy Street (Eitz Chaim) Talmud Torah. In times of need we assisted our own membership and also supported worthy causes both at home and abroad. Before the outbreak of war in 1939 we regularly sent money overseas to support our *landsmen* families in Ivansk. Our thoughts never left them, and after Hitler's army was defeated we received and supported the few remaining survivors that arrived in Canada. In Toronto we erected a monument in the Ivansker section of the Bathurst Lawn Cemetery to honour the memory of those who were slaughtered by the Germans (see e-News No. 37). More recently we helped fund the reclamation of the Jewish Cemetery in Ivansk ("Iwaniska" in Polish). These as well as other accomplishments testify to the vitality of the IMBS. But our future cannot be taken for granted. Times have changed and most of the current members were born in Canada. This means that the Society must continually evolve to attract and serve the interests of new members. This is a constant challenge but many of us are committed to keeping the IMBS alive and growing.

Help us document the history of the IMBS. It is likely that more Jubilee Books remain to be discovered. If you find any, or if you come across any other IMBS archival records or photos, please get in touch with me.



1957 JUBILEE COMMITTEE

FRONT ROW (L to R) M. Lipowitz, H. Kesten, H. Lederman (Vice President),
Max Myers (Jubilee Chairman), A. Lipton (President), A. Myers, S. Cooper

BACK ROW (L to R) J. Lipovich, H. Cooper, L. Lederman, H. Goldhar, G. Teperman,
A. Shuman, N. Tepperman, I. Spedgang, M. Cohen, W. Citron, M. Lipowitz

PRESIDENT'S GREETING



It is a proud honour for me to occupy the highest post in our Ivansker Society — a society which in my modest opinion is one of the most active communal organizations and which is one of the most prominent landsmanshaften in our city.

In the course of this last quarter of a century things have happened in our people's life that have radically changed our appearance and our whole social being. Life has become easier, more pleasant — we are all of course pleased with this progress. We all recognize too, however, that the fundamental principles for which we have been organized are still as valid as ever. It is still important that the spirit of fraternity should prevail in our communal life. Today, as always — mutual assistance is a concept basic to human society, and in our circle of the Ivansker group we strive to live up to this ideal.

On this auspicious occasion I want to remind us of our link with our native town, and its glorious traditions of the old days — a link which is now bound closely with our personal attachment to the state of Israel which has initiated a dynamic period for our people. At this celebration I want us to commit ourselves with even greater responsibility to help Israel rebuild Jewish life on its own soil — a life which will be built on a basis of security, justice and peace.

With the utmost pleasure I greet you my brethren and sisters of the Ivansker Society, in particular the active members and leaders who carry on its programme and most particularly the Jubilee Committee and its chairman, M. Meyers, and I hope we all live to celebrate our organization's fiftieth Jubilee.

My most heartfelt greetings,

ARTHUR LIPTON,
President, Ivansker Mutual Benefit Society.

PRESIDENTS OF IVANSKER MUTUAL BENEFIT SOCIETY

1932 - 1956

YUDEL WILNER Honourary President

JACOB WILNER HARRY KESTEN

M. MEYERS S. COOPER

JACOB LIPOVITZ K. L. SHIFFMAN

ARTHUR LIPTON

1957 OFFICERS

YUDEL WILNER Honourary President

HARRY KESTEN Past President

ARTHUR LIPTON President

H. LEDERMAN Vice-President

S. COOPER Financial Secretary

MORRIS LIPOVITZ Recording Secretary

S. TEICHMAN 1st Trustee

M. FLÖDERWASSER 2nd Trustee

EXECUTIVES

M. Meyers H. Cooper

A. Meyers D. Lerner

L. Lederman G. Brown

M. Lipovitz J. Lipovitz

M. Blackstein G. Tepperman

B. Cooper

BOARD OF DIRECTORS

M. Goldhar H. Keston S. Cooper

RELIEF COMMITTEE

M. Meyers K. L. Shiffman A. Meyers

CHEVRAH KADISHO

A. Meyers, Gabai Rishon W. Citrin, Gabai Sheni

TWENTY-FIFTH ANNIVERSARY OF THE IVANSKER SOCIETY

By M. MEYERS

Chairman, Jubilee Committee

It was my original intention to provide a full and detailed history of 25 years of activities of the Ivansker Society. I planned to tell of the joys and sorrows, what the society meant for us, its tribulations in the years of crisis, the war years and the post-war period, each of which threw up new challenges, new activities, duties and obligations. . . .

This was my intention but various obstacles stood in my way and I must satisfy myself with mentioning a few facts relevant to this anniversary. The Ivansker Mutual Benefit Society was founded on February 2, 1932, in the house of its founder, Yidel Vilner. At the first meeting, if my memory is correct, there were present Samuel Tepperman, Jacob Lipovich, Samuel Kaplansky, Baruch Isser (all deceased), and these members presently active in the society: Meyer Smuckler, Alter Meyers, Jacob Wilner, Moishe Goldhar, the writer of these lines, and a number of others whose names I can not recall and of whom I beg indulgence. I do know, however, that in the hearts of all those who met with the thought of founding a landsmanshaft society, there glowed the spark of the Old Home, the yearning for "over there", for the place which gave them birth.

It is important, I believe, that this evening when all our members have come together with their families to celebrate their twenty-fifth anniversary that we tell them how our association was founded and in what atmosphere and environment it came about and to tell them what was accomplished in the years that followed.

It was in January 1932 that the soil was prepared for the founding of our society. The initiator was our popular *landsmann* and brother, Yidel Vilner. He went to work with his indefatigable energy, spoke personally to every *landsmann* he could locate, and called them together in his home at 70 Elm Street — and thus the association was born. Shortly after the initial meeting a larger conference was called using an ad in the *Hebrew Journal* in lieu of letters as we lacked the addresses of our *landsleit*. The assembly was held in the hall of the Talmud Torah Eitz Chaim on D'Arcy Street. A considerable number of *landsleit* enrolled and our association was launched in the communal life of the city. No officers were elected however; Brother David Eisen was named as recording secretary and was charged with the task of preparing the elections.

Three months later in the month of April at a well-attended meeting the first official balloting took place and the following were elected to office: Yankel Wilner, president; Michel Meyers, vice president; I. Brown, secretary. It was also decided to form a women's relief society — Mr. Yankel Wilner and the writer of these lines were assigned the task of convening a meeting of women for this purpose. The meeting took place in the home of the late Aaron Lipovitz and was under the chairmanship of Mrs. Sheinka Rosenberg. It succeeded in its purpose and the Ivansker Women's group has great achievements to its credit in the cause of Ivansk and for the relief of suffering in general.

In 1933 the society conducted a Purim

celebration at the hall at 350 Dundas Street West which netted \$300.00. The whole sum was handed over to the women's association. They added their own contribution to it in turn and sent the total amount to Ivansk for Passover assistance to the needy. Since that time the Purim party became an annual event and the proceeds were sent to the poor of Ivansk.

This we carried on annually until 1939 when the outbreak of the war changed everything. When the war started the Ivansker Society decided at a general meeting to help organize a United Relief committee to consist of all landsmanshaften. At a large meeting in the Farband House on Cecil Street we moved to expand this work in preparation for the day when we should be able to give direct help to our native town. Unfortunately very few of our landsleit were rescued. The Hitler holocaust destroyed all traces of its Jewish inhabitants, their community and their institutions. The officers, as we see, were the initiators of service and help to our fellow townsman both *here* in Canada and "*there*" in the Old Country when Jewry still existed as an entity in Poland. At the same time the society took part in all activities of a national and communal nature here in Toronto and it is our pride and satisfaction that we gave both in money and in effort and proportionately we contributed far more than what would be expected from us on the basis of our numbers. Here are only a few of the campaigns and institutions which have benefited from the liberality and broadness of the society's policy. It would suffice to cite only a few mentioned in the society's annual budget:

United Jewish Appeal (formerly the Combined Palestine Appeal and the United Jewish Welfare Fund)
Histadruth Geverkschaften Campaign

Jewish National Fund
Youth Aliyah
Canadian Federation for Polish Jews
Moess Chittin
Kupath Holim
Denver Sanitorium
Pioneer Women (Israel Construction Programme)
Talmud Torah Eitz Chaim
Farband Folk School
Mount Sinai Hospital
Rabbi Graubart Yeshiva, etc., etc.

It is true the Ivansker Society carries on the same functions as other societies. However, it can point to its peculiar characteristic just as the town of Ivansk was different from other towns in the Polish province of Kielce. The society carried out activities all its own and was a model for other organizations both in its communal devotion and in its attitude to its members. Every member, rich or poor, active or passive, had some place of respect in the organization and found some self-expression in its life.

It is true that the society did not expand in numbers. In 1932 the society counted about 100 members and now at the end of a quarter century the membership is not much higher. The founders hoped that after the war an influx of immigrants from our native town would add to our numbers and increase the status and influence of our society. Fate, however, decreed otherwise – and now after the destruction we are almost the only community of natives of Ivansk in existence that maintains the cohesive tradition of the town and carries on as a historic remnant of what was a noble community in the Poland of yesterday.

A Model of Many-Sided Activity

The essential and fundamental purpose of the society was as I mentioned to help the individual who was alone, destitute and in need. As far as its re-

sponsibilities to *landsleit* and to members the Ivansker Society has gone far beyond the limits of its regulations and has exceeded the provisions of the constitution. The society gave comfort and help to its members in emergencies, sickness, and death, helped widows and orphans to a measure far above the society's means and far above the strict benefit provisions. In this respect the leaders showed themselves to be models of honest devoted men of the people always ready to sacrifice their time and energy on behalf of the membership.

Our activity had the effect of cementing the membership and giving it a comradely "esprit de corps", through concerts and social activities. Thanks to our late brothers Baruch Isser and Sam Kaplansky we carried out a number of successful concerts and arranged lectures from time to time. Among those who addressed us were men representative of various trends and ideologies in Jewish life as Rabbi Samuel Sachs, Rabbi A. A. Price, Isaiah Rabinovich and other prominent Jewish literary, religious and cultural figures.

In our relief work we were at all times ready to give assistance either for overseas (in particular to our fellow townspeople of Ivansk) or for national and community causes.

As mentioned, we would raise large sums to send to Poland in wartime. Through our *Hilfsfarein* we helped the victims of war and the remnants of the Nazi Hell. Our door was always open for the appeals of other local institutions. Whenever a union representative would appeal to us on behalf of striking workmen we never held back in our response. . . .

Nor did we ever hold back from the communal obligations of our city — all of them too numerous to list here. What

we can mention are a few: our participation in the Canadian Jewish Congress, our assistance in organizing the Canadian Federation for Polish Jews, our involvement in all activity for Israel and for Jews in all lands. As indicated we always contributed larger sums to the United Palestine Appeal and United Jewish Welfare Fund (now the United Jewish Appeal), the Histadruth, the Jewish National Fund, Youth Aliyah, etc. We supported the community's institutions freely and generously, educational causes as well as philanthropic, the Jewish hospital, the Old Folks' Home and others.

In May 1936 we organized a savings and loan treasury — this was a considerable achievement for those members who needed a loan. Its first chairman was Harry Kesten. The second was the late Aaron Lipowitz. He retained the position to the day of his death. The writer himself has been active in the *aktzies* since its formation.

Attachment to the "Old Home"

We Ivansker feel the attachment to our old home perhaps more than other landsmanshaften. The indelible mark of Ivansk is quite noticeable in all our activities. We feel a love and devotion to the town of our birth — and perhaps we find it more difficult than others to become acclimatized to the routine-like, prosaic nature of life on this side.

Our devotion to our native *shtettel* placed upon us obligations of which other landsmanshaft organizations are free. We conduct annual memorial meetings each year at our cemetery

between Rosh Hashanah and Yom Kippur in honour of the martyrs of our home town. We erected a memorial tombstone in their sacred memory and on Sunday, November the fourth, 1951, we carried out its unveiling.

It was a cold November day as you will all recall. This, however, did not keep the Ivansker from turning out to the unveiling ceremony. We felt at that moment as though we were one with the martyrs of our shtettel, with our near ones and dear ones. We all recited the prayer, "May God not forget the blood spilt . . . may the sun and the moon shine no more upon the nation of murderers" . . . The whole atmosphere was filled with the anguish and pain of our people's tragedy. We remembered the sacred martyrs of Ivansk with reverence and awe at that moment. In the silence we swore in all the solemnity of prayer, that the memory of the fallen will always be remembered and consecrated by us.

Ivansk has vanished just as the three million Jews of Poland have vanished. They are swept away – utterly lost. None of our dear ones are there any more. After the Nazi destruction of Jewish Poland our world has become strangely and frighteningly empty. Only the glorious figures of our *shtettel* arise to our memories . . . eternal witnesses to remind us of that which was and is no more.

A living monument must be erected here – a structure to the memory of Ivansk – a building to house our meetings and assemblies! We must see that all *landsleit* join our association and that

their attachment should spring from more than mere sick-benefit. The society binds us together, holds us and maintains the environment of home which is still dear to us.

We should also make an effort and create a free loan chest for our fellow townsmen in Israel – and thereby keep alive the memory of our town in our cherished land of Israel.

Finally I should like only to mention a number of the first officers and active workers: Jacob Wilner, first president; Michel Meyers, first vice-president; David Eisen, first secretary; Dr. Nathan Rosen, first society physician; Morris Lipton (who procured our charter); among the first members who are with us to this day are: Alter Meyers, Israel Cooper, Harry Kesten, Moishe Goldhar, S. Brown, H. Goldhar, Eli Shuman and others whose names I cannot now recall.

On the occasion of today's celebration of our twenty-fifth birthday I extend to the founders, workers, and leaders, the wish that they may live to celebrate more jubilees and anniversaries of our society and that we may live to see it make even greater contributions to the Jewish community and to its expansion and creativeness on this continent.

This rather short review has by far not exhausted the material on the development, activity and growth of the society. This must be left to another such opportunity. Here I can only say this: I love the friendly comradeship of the Ivansker, a *simcha* of yours is like a personal *simcha* of mine – and I wish you all *mazel-tov* and *L'chaim*.

IVANSK AND THE IVANSKER SOCIETY

• By N. SHEMEN

The Ivansker Society and the Centennial Celebration

The Ivansker Society has the honour of marking its Silver Jubilee in the same year that Toronto Jewry celebrates its first centenary of organized community life. Toronto Jewry is marking this important historical date in a mood of excitement and awe though somewhat darkened by the clouds over the Middle East horizon and our concern with the defence of the growing and creative Yishuv.

The Ivansker Society was founded at a time when Polish Jewry stood in the shadow of political and economic doom, on the eve of the Hitler era. It was then that the Ivansker townspeople, living in Toronto, began to think of re-implanting on Canadian soil the traditions of their beloved *shtetl* and carrying on meetings in the Jewish folk-tongue they knew from childhood.

The Town of Ivansk

I was familiar, while still in Poland, with the town of Ivansk, which on the old Russian map was located in the township of Opatow, and the Gubernya of Radom. In the Poland of 1919-1939 Ivansk was part of the District of Kielce which comprised 16 powiats and 35 towns and villages.

Like most other towns in Poland Ivansk was the "Judaized" or "Yiddishized" form of the town's name. In Polish its proper name is Iwaniska. The General Yiddish Encyclopedia has this to

say in its second volume (1935) pp 55:

"Iwaniska – a town in Poland. In the census of 1897 had 1,996 Jews out of a total population of 2,406. In 1921, 1,518 Jews out of a total population of 2,803."

The town with its 500 Jewish families was well - known in old Russian Poland as a community with a pulsating national and communal Jewish life, a town where the spring of Jewish learning never went dry and whose poverty as in most remote Polish townships (particularly in the Kielce area) knew no limits. Of the Scriptural reference to poverty the Badchan of Stashov, Toviah Marshallik once said that it referred in particular to the three towns of Shidlow, Patchinev and Ivansk.

It was in Toronto that I first met a native of Ivansk. It was in the Chevrah Shass in the summer of 1937 and the Ivansker was the scholar Joseph Blumenfeld, better known in Ivansk as Yossel Shmuels, and known popularly as Reb Yossel Ivansker. This fine Talmudic scholar sat aside from the others, absorbed and distracted by an old book of commentaries. From time to time someone would come up to him and ask him a question on an obscure paragraph in the Gemara, or about a passage in Rashi, or a difficult interpretation in Ibn Ezra. . . .

A few years later I became better acquainted with this remarkable Talmudic scholar who was truly a man who lived from his own resources. I was the witness of a scene in which he carried

on a disputation about a passage in Maimonides with Reb Shlomo Caplan, the scholar of Kalish. The latter, a hot-tempered, irascible person, tried to outshout him in argument. Reb Yossel, however, did not give in. He launched his counter-attack in a characteristic, quiet but effective fashion. It was truly an inspiring picture of two scholars locked in spiritual combat on a matter of scriptural law. The final result was that all agreed with the point made by Reb Yossel Ivansker.

Michel Meyers, the Ivansker *par excellence* in all of North America, has acquainted me with the Ivansk of half a century ago and with the town's outstanding scholars.

One of the last great rabbis of Ivansk before World War I was Isaac David Shapiro. The late Rabbi Yehuda-Leib Graubart mentions him twice in one of his works, in one place with reference to the "sale of forbidden sea food by our people". From his reply it can be seen that the questioner is complaining about Jews having taken to trafficking in crabs. Rabbi Graubart addresses him as "the worthy rabbi and thrice well-born Isaac David, Light of Israel, Head of the Beth Din of Ivansk." Another time as "the worthy and great rabbi, etc., Isaac David Shapiro, Light of Israel". He died on Thursday the second day of Shevat in 1914. An article in *Pardes* points out that he was a descendant of four rabbinical dynasties: Neschiz, Apt, Lelev, and Kovel. He was more directly a grandson of the sainted Reb Mord'chele of Stashov and Reb Meyer'l of Apt.

He was followed in Ivansk by the Shidlover Rabbi, the late Jacob Yitschock (Isaac) Wederman. He was of the Chassidic school of Apt. It wasn't easy for them to get a rabbi of this standing and it took considerable persuasion for

him to come from Shidlow. As it happened this rabbi was responsible for an improvement in business conditions in Ivansk due to the influx of hundreds of his chassidim who would come to visit him on the holidays and throughout the year. When a disciple or follower of his from Ostrowce or some other place needed the rabbi's blessing or counsel, he would take a trip to Ivansk and some financial gain, however small, would remain with Ivansk.

He died under the Nazi occupation in the year 1942.

Torah Studies in Ivansk

As mentioned before, Ivansk was a centre for Torah, in fact after World War I it was one of the best among the small towns of Poland. An itinerant preacher once stated that of the hundreds of small towns he had visited in Poland, none had as many young men studying Holy Writ as Ivansk, where day and night 80 young men would be found poring over the Gemorah in the Bes-Medrash. On a Saturday afternoon the voice of Torah resounded through the whole town. In the weekdays people would hurry to get a seat at the Bes-Medrash table, for late-comers had to study on their feet – so crowded was it with avid students.

Of the chassidic *shtiblech* in Ivansk we might mention the Gerer shtiebel frequented by the more well-to-do citizens and scholars like Reb Chaim Shochet, Israel-Hirsh Meyerchick, Meir-Wolf Lederman, Nathaniel Aarons and Joshua Kalman's. The "Cracower shtibl" was more middle class in its personnel. Its prominent leaders were Joshua Kestenbaum, Shlomo-Eliezer Braum, Yechiel Elimelech's, Eliohu Wilner, Zecharia Rotenberg, Moshe-Chaim Nutik and others.

It is no wonder then that Ivansk pro-

duced such scholarly citizens as Yossel Ivansker, and Yankele Aaron's (Jacob Mandelman), a wealthy Kotzker chassid in whom learning and magnanimity dwelt together, a scholar in the broadest sense of the word and a philanthropist. (He was murdered by the Nazis wrapped in his praying-shawl).

The two organizations which were most popular and which virtually dominated the life of the town were the "Visitors of the Sick" (Chevrah Bikur Cholim) and the Mizrahi Youth (Tzeirei Mizrahi). They counted among their members the finest young people in town and even conducted their own religious services. The Tzeirei Mizrahi supported the Talmud Torah and provided clothing for the needier pupils.

M. Meyers tells me that the late Rabbi J. L. Graubart frequently visited Ivansk. Once he was visiting Meir-Wolf Lederman, a follower of the Gerer Rebbe and an opponent of "organizations" and "isms", especially Zionism. At the time Rabbi Graubart was approached by a representative of Tzeirei Mizrahi, who complained to him about the discrimination and difficulties they had to suffer at the hands of the Chassidim and of the local rabbi. They asked Rabbi Graubart to intervene on their behalf. His answer was: "Thorns grow without trouble but to bear good fruit needs constant care and trouble". His words found a ready response and acceptance.

The Tzeirei Mizrahi did not restrict themselves to purely Zionist work. They encouraged the youth and worker-intellectuals to continue and expand their education; they worked for Chalutzuth and for local needs.

Commemoration of the Past

Ivansk is no more. The German murderers did not overlook this tiny Jewish settlement. The Hitlerite barbarians tore up the Jewish community by the roots. What remains is the memory, a memory of noble personalities steeped in sacred lore and sanctified by the Ivansker of Toronto who have banded themselves together in an association which bears its name.

Being closely linked with their native town and with its personalities, the landsleit in Toronto erected a memorial stone in memory of the generation that was slaughtered, in memory of those glorious personalities, in memory of the sacred things we knew yesterday, the crystal pure individuals, the masses of martyrs who had the impress of true spirituality and authentic peoplehood.

It was with great awe that the Ivansker members approached the plan of erecting a monument to the martyrs of Ivansk — a memorial to be erected by the remnant fortunate enough to have trodden the soil of the New World and to have avoided the bestialities and annihilations of Hitler. The men of Ivansk were the first in Toronto to erect a monument in honour of the hallowed martyrs of their Polish *shtetel*, murdered and razed by the Nazi hell-fire and agonies. The stone bears on it in Hebrew the simple words which spring from the sorrow and pain of a tortured Jewish community: "Do Not Forget Us".

Though the men of Ivansk have erected a monument to commemorate the travail and struggle of their kinfolk in Poland, they realize that it is not enough only to remember the terrible past. History has placed on the shoulders of every Jew a great responsibility — to see that the traces of the past are not lost,

— and to provide for the future. This future is linked with the state of Israel. For this reason the Ivansker Society is thinking of creating something there which will bear the name of Ivansk and which will retain something of its character and flavour. The combination of history, fate, and inheritance demands it of the Ivansker. This project will be of a kind to stimulate the whole Toronto Ivansker Society into action. They are planning to establish a Free Loan Fund for their *landsleit* in Israel.

If the Society wishes to do something more than commemorate the past and lament the present, it must set itself the task, in a realistic and responsible sense, of carrying forward both the building project and the project for its Israeli *landsleit*.

Conclusion

It would have been appropriate to dwell on the activities of the last quarter-century, the leaders and builders of the society, their accomplishments and their record. The men of Ivansk do not confine their activity to the limits of the Ivansker Society. They can be found in all institutions and synagogues and movements in Jewish life. They are among the leaders of the Beth Jacob Synagogue on Henry Street, they provided the founders of the Eitz Chaim Talmud Torah, etc.

The members do not base their affiliation on "benefit privileges". What holds them together is sentimental and personal attachment — and above all the nostalgia for the *shtetel*. They look upon the society as a large and growing family.

Space requirements prevent us from dwelling on the full story of the society's long record of achievement. Perhaps the special articles and memoirs in this edition will help give some picture of this.

We want to say this in conclusion: that the Ivansker have much to be proud of — their home town, their achievements here, their comradesly, fraternal spirit and structure; the forms of fraternal life do change but the content and spirit remain the same: self-help and care for the oppressed and the needy.

May the coming years create better conditions for us all to live together as brethren in the spirit of the great national legacy which will receive its fulfilment in the golden chain of Jewish eternity — the new era of the State of Israel, and in the words of the traditional wish — *Am Yisroel Chai* — May the people of Israel live!

Keep up your warm and friendly environment and may your work always be crowned with success!

Compliments of

SYD SILVER

500 YONGE STREET

TORONTO

Compliments of

Canada Sportswear Co.

Manufacturers of Men's & Boys'

LEATHER WEAR and SPORTSWEAR

116-124 SPADINA AVE.

Movie Review: "Shoah"

The Holocaust We Don't See: Lanzmann's *Shoah* Revisited

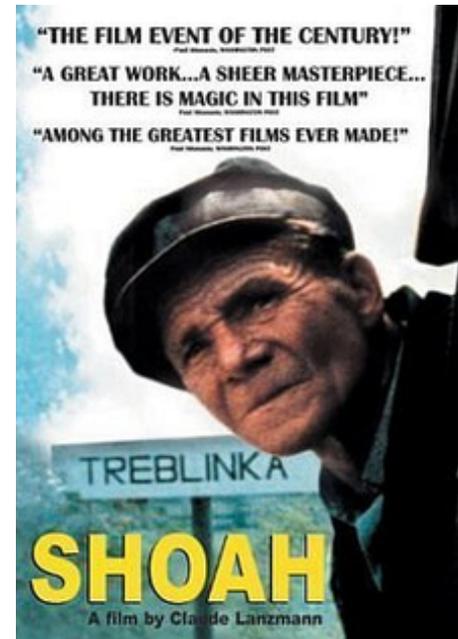
by Timothy Snyder

In: The New York Review of Books (NYRBlog 2010)

<http://www.nybooks.com/blogs/nyrblog/2010/dec/15/holocaust-we-dont-see-lanzmanns-shoah-revisited/>

[e-Newsletter Editor] Recently, I attended a 5-day course, "The Holocaust and Genocide in Film". Professor Michael Steinlauf lead the program at the Summer Institute of Gratz College (Melrose Park, PA). The films included subjects ranging from the Holocaust in Europe to the Rwandan Genocide. By the end of the week I was emotionally exhausted. We tried to absorb the dimensions of mass murder. What drives people to hate other national, religious or racial groups? What causes them to deliberately exterminate other human beings? Why do some risk everything to help the victims? Why does the majority stand aside and watch? Many questions. Few answers.

The most powerful film was "Shoah", a 9-hour documentary which Claude Lanzmann completed in 1985. Professor Steinlauf characterized it as the definitive visual history of the Holocaust. Lanzmann spent a total of 16 years recording and editing his material. He interviewed survivors, bystanders and perpetrators and filmed scenes in Treblinka, Auschwitz, Chelmo, and other death factories where millions of men, women and children were "processed". With great emotion Jan Karski, a member of the Polish government in exile, tells us how he came to understand the magnitude of the "Final Solution" and how he tried to marshal world leaders to do something to stop the slaughter.



A poster advertising *Shoah* 1985

To mark the 25th anniversary of its original appearance Shoah was re-released in late 2010. Seeing it again for the second time was just as gut-wrenching as the first time. A quarter of a century later the film revealed more insights and perspectives that I did not appreciate before

Shoah is a must see for every thinking adult, Jewish or non-Jewish. If you've not seen it, get it. If you've watched it before, it deserves to be seen again.

Below, I have copied Timothy Snyder's 2010 review of Lanzmann's epic chronicle. Snyder is a Professor of History at Yale University. His most recent work, "Bloodlands. Europe Between Hitler and Stalin" (Basic Books, New York, 2010) has been acclaimed by many historians and commentators as one the best books of 2010. Beginning in the early 1930s and throughout WWII, Stalin and Hitler murdered millions of helpless civilians. The scope of the carnage was without precedent, but until the Iron Curtain imploded the horrors could not be fully documented. Professor Snyder creates a unique narrative that views the monstrous crimes committed by the Germans and the Soviets as parallel atrocities that decimated the peoples of Central and Eastern Europe.

The Holocaust We Don't See: Lanzmann's *Shoah* Revisited

Claude Lanzmann's *Shoah*, opening this month in New York twenty-five years after its original release, is one of the great works of art of the twentieth century. As it begins, Simon Srebnik, a Polish Jew who was one of two survivors of Chełmno, returns to the death facility at Lanzmann's request, and sings a song of his boyhood—about a white house, a house that is no longer—in the language of a country that was his homeland as it was of millions of Jews for centuries, a Poland made wretched by war. Mordechai Podchlebnik, the other survivor of Chełmno, in another conversation with Lanzmann, remembers human smoke against blue skies. The work of the stationary gas chambers began in German-occupied Poland on December 8, 1941. Here is the beginning of Lanzmann's nine-hour reconstruction of the Holocaust, and in commencing with the faces and voices of Chełmno's survivors, he has chosen well. Using no historical footage, Lanzmann instead elicits the detailed horror of mass death by asphyxiation at Chełmno, Bełżec, Sobibór, Treblinka, and Auschwitz from his own conversations with Jewish victims, German perpetrators, and Polish bystanders.

A quarter century ago, the Holocaust was not as widely recognized as it is today as an unprecedented evil. Lanzmann did much to change that. In his expansive "fiction of the real," as he calls it, he is like a French realist novelist of the nineteenth century, addressing an injustice by painstaking research: a decade of reading; hundreds of risky conversations with victims, perpetrators, and bystanders; thousands of hours of unused film. This is "*J'accuse*" six million times over. Lanzmann is quite visible in the film, and heroically so. In his conversations with Jews and Germans and Poles, he is the perfect image of a French intellectual seeker of truth, doing what the existentialists spoke about but rarely did: imposing his mind and his will on a great emptiness, forcing it to take shape, and so leaving a trace of himself in history.

Lanzmann thereby helped to rescue the central event of the twentieth century from neglect. Yet his business is not history, or so he has always said. Marc Bloch, one of the greatest French historians, defined the goal of history as "understanding"; that historical comprehension of the Holocaust, in the sense of regarding its participants as human and grasping their constraints and motives, is just what Lanzmann rejects as impossible. Nevertheless, the film itself was a turning point in the history of the representation of the Holocaust, both as a source and as a model. In 1985 many survivors (and perpetrators, and witnesses) were still with us, despite the assurances to the contrary of President Reagan before his visit that year to Bitburg. Lanzmann had to find such people and induce them to speak—cajoling, insisting, intimidating them to say what they themselves regarded as unsayable. Now they are gone: Srebnik died in 2006, and we will never hear his song outside of this film.

Lanzmann's aim was to bring the viewer into contact with the seemingly impossible, the unqualified nothingness of mass death, which he called, in a term that is inextricable from Sartre, "*le néant*." During the last quarter century, libraries and archives have paid homage to his film by collecting or recording tens of thousands of video testimonies of Holocaust survivors. These are a precious record of individual lives and a valuable bulwark against forgetting, but they present difficulties as material for historians. Very few of them have been transcribed, and watching them all is simply impossible.

The leap to the visual has temporal costs for students of the Holocaust, of which the nine hours of *Shoah* are only a small taste; the written word has its advantages as a medium, and history (and so perhaps memory) depends upon it. Lanzmann's marvelous work of research and selection

leaves us with scenes around which the memory of the Holocaust has been framed: the former SS-man Franz Suchomel recalling Treblinka to the hidden camera, the calm mien of Treblinka survivor Richard Glazar as he describes the death facility, the Polish railway engineer Henryk Gawkowski's gesture of a finger across the throat. The hundreds of thousands of hours of Holocaust video testimonies that we now have, precious though each of them is, are not arranged with such artistry and will never be edited with such skill. It is to be hoped that a benefactor will appear who will fund a team of historians, translators, and lawyers to select, transcribe and annotate some of this priceless material. This would add much to the value of the indexes and finding aides already compiled with much labor.

In *Shoah*, Lanzmann pays tribute to history in his conversations with Raul Hilberg, the man who wrote the first serious scholarly study of the Holocaust. We are reminded, watching Hilberg speak, of his heroic empiricism, his ability to confirm mass killing on the basis (for example) of records of one-way conveyance by rail. Yet between the scholarship of an extremely cautious institutional historian such as Hilberg and Lanzmann's visual reconstruction of the Holocaust lies a world of valuable written material about the lives and deaths of Jews—much of it, twenty-five years later, still little used. This owes not least to Hilberg's own skepticism about the reliability of survivor testimonies. Thanks in part to the powerful intimacy of *Shoah*, Lanzmann's assumption is now widespread: we know what we need to know of the Holocaust, but we need help to "see" or "experience" it, in order to best identify with its victims. Yet the clearest records of the victims are often written documents produced by survivors during or after the war, such as those at the Jewish Historical Institute in Warsaw.

Viewers' identification with the Jewish victims of the Holocaust was not at all something Lanzmann could take for granted in 1985. Through unbearable conversations about unthinkable horror, such as his conversations with a Jewish barber who cut the hair of naked Jewish women just before they were gassed, he brings the viewer into seemingly unambiguous emotional contact with Jews, in this way acclimating us to the Holocaust while denying that it can be understood. The Jews with whom Lanzmann speaks are, sadly, exceptional; the main victims of the Holocaust were those millions of Jews who were killed. In the film the small number of tragic survivors help bring us into contact with the millions of tragic dead, their families and friends. Would the victims have wanted for us to identify with them? More likely, as Auschwitz survivor Filip Müller suggests, they would have wanted us to help them. Identification and solidarity are perhaps related, but they are not quite the same thing.

Now that we take for granted that most people feel sympathy with the Jewish victims of the Holocaust, we might ask how far this truly brings us to some moral understanding of the tragedy itself. Perhaps it would make more sense, at least as a thought experiment, for those of us who were not in fact victims to also try to identify with the bystanders? Bystanding is what people generally do at times of moral need, and is thus the moral risk that we have confronted ever since the Holocaust. Lanzmann makes such an alternative experience of the film impossible: this is its demagogic appeal and substantive weakness. The chief bystanders in *Shoah* are toothless, uneducated, anti-Semitic Polish peasants, names absent or misspelled, impossible objects of identification.

The traditional objection to this portrayal of Jews' Polish neighbors is that Lanzmann should have included conversations with Polish rescuers or with Polish Jews who survived the war and remained in Poland. But Lanzmann wanted to make an important point about the continuity of Christian anti-Semitism after and despite the Holocaust, and he makes it well: fair enough. There is

an undeniable moral and aesthetic power to the scenes in which Polish peasants reveal their anti-Semitic understanding of the world in their very descriptions of the Holocaust: as a catastrophe brought down on Jews by the Jews themselves. But how does Lanzmann direct this power? He flatters us with it, unmistakably separating the western allies from a barbarous Polish countryside where such things as death facilities could be erected (Lanzmann has denied that such a thing could happen in France). It would perhaps be hard, today, for a French intellectual to make such a film about the Holocaust without mentioning, for example, the notorious roundup of Paris Jews by French policemen at the Vel d'Hiv in 1942.

Lanzmann does speak with one Pole, the famous wartime courier Jan Karski, who figures as a civilized man of the West. In 1942, Karski slipped into the Warsaw ghetto, spoke to Jews, and came to understand the Holocaust. But Lanzmann does not have Karski discuss what happened next. Karski left the ghetto, made his way (no small undertaking) to London and Washington, and told leaders about the Holocaust. There was no meaningful reaction, in part because almost no one, in those anti-Semitic times, was interested in fighting a war for the Jews, or in being seen to do so. Karski is in the film to introduce the Warsaw ghetto, but his mission from its Jews to describe their fate to the West is left out. If Lanzmann had included it, we might then have to see our countries, in some limited but nevertheless significant measure, as among the bystanders. When we identify with victims, we believe we see ourselves, but perhaps we are simply looking away.

December 15, 2010

View Shoah movie trailer on YouTube: < <http://www.youtube.com/watch?v=BbGO3x6JkxQ> >

TWO REVIEWS OF THE MOVIE:

Sholem Aleichem: Laughing in the Darkness (2011)

[Editor's comments] "Sholem Aleichem: Laughing in the Darkness" was written and directed by Joseph Dorman and has been released in Canada and the USA. It is a thoughtful biography of the life of the man whose vivid tales of shtetl life captured the imagination of countless readers. Below I have copied two reviews of the film: "So, Would It Hurt You to Go See a Documentary About a Yiddish Writer?" by Stephen Holden and "Meet Sholem Aleichem" by Nahma Sandrow.

But before you read these commentaries, I suggest you view the film trailer at:

< <http://www.sholemaleichemthemovie.com/> >

continued next page

So, Would It Hurt You to Go See a Documentary About a Yiddish Writer?

by Stephen Holden, New York Times, July 7, 2011

< <http://movies.nytimes.com/2011/07/08/movies/sholem-aleichem-laughing-in-the-darkness-review.html?scp=2&sq=STEPHEN%20HOLDEN&st=cse> >

“Sholem Aleichem: Laughing in the Darkness” is much more than a documentary biography of “the Jewish Mark Twain,” as the creator of Tevye the Dairyman, Menachem-Mendl and other beloved folkloric characters has been called. It is a rich, beautifully organized and illustrated modern history of Eastern European Jewry examined through the life and work of the author, born Sholem Rabinovich in Pereyaslav (near Kiev) in 1859. His literary pseudonym was derived from the Hebrew expression “shalom aleichem,” meaning “peace be with you.”

The film, directed by Joseph Dorman, explores the history and dissolution of Eastern European Jewish culture and the conflicting desires of later generations to remember and to forget. In the late 19th century Jews were second-class subjects in czarist Russia and convenient scapegoats in times of social and political unrest; any dreams they had of assimilation were shattered by periodic pogroms.

The rural Jewish culture of the shtetl was further eroded by the Industrial Revolution and World War I and finally wiped out by the Holocaust. One of the film’s central themes is Sholem Aleichem’s personification of the tug of war between nostalgia for the past and the impulse to leave it behind. As millions of Jews emigrated to the United States, where they found it easier to assimilate, Sholem Aleichem was not everyone’s idea of a forward-looking cultural hero.

The movie reveals that Sholem Aleichem was every bit as colorful a figure as the characters in his stories. He was one of 12 children whom his recently widowed father hid with relatives before remarrying, then introduced one by one to the dismay of his shrewish second wife. One of his earliest works was a glossary of his stepmother’s curses. As a young man Sholem Aleichem, who was something of a dandy, took a job tutoring the daughter of a wealthy Jewish landowner. When a relationship between them was discovered, he was fired, and the lovers eloped. He was eventually accepted by her family.

Hebrew was the written Jewish language, and Yiddish, a mixture of German, Hebrew and Slavic languages, had no literature, no newspapers or publications. According to the movie, Sholem Aleichem, who founded a Yiddish literary journal, aspired to be “the designer of modern Yiddish literature.” This rich, highly expressive language, which one scholar in the film likens to Shakespeare’s English, is remembered as having been “a protective shield” and “a portable homeland” separating insular rural Jews from their Russian neighbors.

Upon moving to Kiev, Sholem Aleichem became rich from speculating on stocks, but he lost everything in 1890 and fled Russia only to be rescued financially by his mother-in-law, although she never spoke to him again. He was ruined but never learned his lesson, and he continued coming up with reckless, unsuccessful get-rich-quick schemes.

In his stories, his fantasy of riches, voiced by Tevye, boiled down to a five-word wish, “If I were a Rothschild.” In “Fiddler on the Roof,” the hit 1964 Broadway musical based on the Tevye stories, it became the song, “If I Were a Rich Man.” Many of his stories, which turned difficult situations into high comedy and farce, were tales of generational conflict told from the parents’ point of view.

Sholem Aleichem was a workaholic who, clad in an old bathrobe, would rise at 5 a.m. and write constantly, usually standing up. For more than 25 years he turned out a story a week. Oddly, because Russian was spoken in his home, his six children never learned to write or to speak Yiddish.

Short excerpts from these stories are read by actors, including Peter Riegert (playing Tevye) and Jason Kravits (Menachem-Mendl). The film's scholarly sources include Sholem Aleichem's 100-year-old granddaughter, Bel Kaufman (author of "Up the Down Staircase"), Sheldon Harnick (the lyricist of "Fiddler on the Roof"), Aaron Lansky (founder and director of the Yiddish Book Center), Mendy Cahan (founder of Yung Yidish, an Israeli center for the preservation of Yiddish culture) and Ruth Wisse (a professor of Yiddish literature at Harvard).

The movie's old photographs conjure the look and vitality of shtetl life so vividly you can almost feel yourself jostled in the crowded and dusty streets, hear the cries of peddlers and smell the pungent aromas of the cooking. The gnarly faces and hunched bodies of Jewish peasants, many dressed in rags, attest to decades of pain, hardship and stubborn endurance.

Sholem Aleichem was 47 when he came to the United States for the first time in 1906, hoping to be a celebrated playwright, and he was deeply crushed when his first two plays, which opened on the same night, were savaged by critics. He returned to Europe, where he supported himself by giving readings. (The film includes a short, scratchy recording of one.) When he reluctantly returned to America shortly before his death, he received a much warmer reception. More than 100,000 people, *The New York Times* reported, lined the streets for his funeral in New York in 1916.

Meet Sholem Aleichem by Nahma Sandrow
Jewish Ideas Daily, July 19, 2011

< <http://www.jewishideasdaily.com/content/module/2011/7/19/main-feature/1/meet-sholem-aleichem/e> >

In the 1880's, the Ukrainian Jew Solomon Rabinowitz began his literary career under an assumed name—assumed because he was writing in Yiddish, rather than a respectable language such as Hebrew or Russian. The pseudonym he chose was Sholem Aleichem, which is simply the everyday greeting "How do you do?" His stories were immediately popular, and everyone soon knew the identity of the man behind the pseudonym, but he kept it anyway; it was perfectly emblematic of his creation and his era, in which common colloquial Yiddish came gloriously into its own.

The pseudonym also suited the author because of its companionableness. A marvelous new documentary film, *Sholem Aleichem: Laughing in the Darkness*, is full of hundreds—maybe thousands—of individual faces, in vintage photos and on old home movie clips. These people look back at you, engaging you and each other in conversation, defying you to reduce them to nostalgic abstractions. These were Sholem Aleichem's readers, and *Laughing in the Darkness* tells Sholem Aleichem's story as a way of telling theirs.

In the late 1800's and early 1900's, the settled ways of Jewish life in Eastern Europe fell apart. External forces were involved in this upheaval: the Industrial Revolution and the increasing impoverishment in the Pale of Settlement; the liberalization under Czar Alexander II and the violent repression and pogroms that followed his assassination; the Russian Revolution and World War I.

And there were internal forces, both causes and effects: the Jewish Enlightenment movement and the concomitant flowering of Yiddish as a modern secular language with its own literature and press, Zionism, migrations, and assimilation.

Sholem Aleichem experienced personal upheavals along with the communal ones. From a happy boyhood, he plummeted into poverty with a stepmother who cursed so bitterly that her stepson's first literary work was a dictionary of her creative maledictions—demonstrating not only his relish for demotic Yiddish, but his lifelong impulse to derive comedy from pain. Throughout most of his life, while writing story after story, he was anxiously shifting from one money-making scheme to another and even one place to another, constantly seeking security: just like his readers.

The film's writer and director, Joseph Dorman, adroitly weaves together the fortunes of the man, the Yiddish-speaking population, and the secular Yiddish literature and language itself. It accomplishes this through economical narration, with commentary from exemplary "talking heads," major figures who speak with authority and humor: professors Ruth Wisse, David Roskies, Dan Miron, Avraham Novozstern, and Michael Stanislavski; translator Hillel Halkin; National Yiddish Book Center founder Aaron Lansky; teacher and performer Mendy Cahan; as well as the author's granddaughter, Bel Kaufman. It also integrates snippets from Sholem Aleichem's writings, read by actors, and excerpts from several film versions of his stories. The film also introduces two of Sholem Aleichem's best-known fictional figures, both of whom exemplify the experiences of many contemporaneous Jews, including Sholem Aleichem himself.

First we meet the *luftmentsh* Menahem-Mendl, who has gone off to the big city to make a killing. As poverty squeezed the small artisans and shopkeepers of the Pale, the international stock market was expanding, and the fortunes made by a few attracted many others to try their luck. Hapless Menahem-Mendl represents them all in Sholem Aleichem's epistolary novel; he sends letters home, exhilarated by the riches he's bound to make someday soon. Meanwhile, his exasperated wife, marooned in the village with the children, writes back that dumplings in dreams are only dreams, not dumplings. Sholem Aleichem himself was playing the market in a big way and actually made a fortune—before he lost it all, permanently.

The second character is Tevye the dairyman, perhaps as famous as his creator from the many versions of *Fiddler on the Roof*. Like the boy Solomon Rabinowitz, and the grown-up author as well, Tevye dreams of security, which he imagines as the luxury of owning a whole big house. Like Sholem Aleichem, Tevye has daughters to support and guide, daughters who are growing up in a world that has changed drastically since his own youth. One of Tevye's daughters marries a revolutionary and leaves for Siberia; this is painful enough. But a second, in marrying a non-Jew, participates in the disintegration of the Jewish people. This he cannot forgive.

After Sholem Aleichem's death in 1916, *Laughing in the Darkness* traces the fate of his readers in the Soviet Union, where at first Sholem Aleichem and all Yiddish secular literature were celebrated and even subsidized as the voice of the folk. But the 1930's brought repression and purges, culminating in 1952 with Stalin's murder of almost all remaining prominent Yiddish authors. In Israel's early days, immense self-discipline and social pressure combined to suppress Yiddish, associated with Diaspora powerlessness, in favor of modern Hebrew.

Ironically, it was American Jews, the very ones who'd left the Old World behind, who became the keepers of the flame. Inevitably, they tended to romanticize it. By the 1960's, Tevye had ventured forth to Broadway and Hollywood, becoming a sweeter, more cheerful dairyman along the way. When Sholem Aleichem's original Tevye is expelled from his village, his daughter leaves her non-Jewish husband and returns, loyal to her own people as they wander into exile. Several decades later, the film version of *Fiddler on the Roof* acquired a tellingly all-American ending: Tevye goes

off to safe harbor in the new land while his daughter remains with her non-Jewish husband—with Tevye's blessing.

The 200,000 mourners at Sholem Aleichem's funeral in 1916 made it the largest to date in New York City. All the quarreling factions of Jews—the socialists, Zionists, Orthodox and so on—joined the funeral procession. The event was so large that it seems in retrospect to have announced the Jews' arrival as a powerful bloc in the city's population. Only a decade earlier, when the man himself had tried to make it in the American Yiddish theater, his plays were panned, leaving him broke and humiliated. But for the mourners at his funeral, Sholem Aleichem represented their pasts. Almost a century later, Sholem Aleichem shows us who we were, how we became what we are today—and, perhaps, how we may still be Jews in the modern world.

Yad Vashem's On-Line Video Collection:

Insights and Perspectives from Holocaust Researchers and Historians

< <http://www1.yadvashem.org/yv/en/holocaust/insights/video> >

On the Margins of the Holocaust	The Righteous Among the Nations - A Unique Program at Yad Vashem
Eichmann and his Bureaucrats: What Was Their Job and What Made Them Good At It?	The Nature of Modern Antisemitism
The Influence of the Eichmann Trial on the Israeli Public's Attitude Towards Holocaust Survivors.	The Uniqueness of Nazi Antisemitism
Hannah Arendt, Adolf Eichmann, and How Evil Isn't Banal.	Why Did World War II Break Out?
How Were Nazi Criminals Brought to Trial, and Were They Merely Following Orders?	Confronting Holocaust Denial: A Strategy
Jewish Survival in Western Europe: Self Help and Gentile Rescuers in a Comparative Context	Where Did the Nazis Take the Term "Ghetto" From and Why?
Fascist Italy and the Jews: Myth versus Reality	The German Judiciary in Eastern Galicia and Its Contribution to the Holocaust
The Auschwitz Bombing Controversy in Context	Dutchmen in Eastern Europe and the Dream of a Greater Germanic Empire
Icons of the Holocaust	The Development of the Final Solution
The Holocaust and the Establishment of the State of Israel	The Catastrophe of Salonikan Jewry and the Looting of their Property
Hanging by a Thread - Reflections on Being a Jew During the Holocaust	