

Academic Catalogue

The Azrieli Series of Holocaust Survivor Memoirs

About the Azrieli Series of Holocaust Survivor Memoirs

The Holocaust Survivor Memoirs Program was established by the Azrieli Foundation in 2005 to collect, preserve and share the memoirs and diaries written by survivors of the Holocaust who came to Canada.

Our books are a diverse collection of over 120 first-hand accounts, written by survivors from across Europe and covering a wide range of experiences during the Holocaust. What links these accounts is the authors' connection to Canada as postwar immigrants, a dimension of their life story which often features significantly in their writing.

Recognized by scholars from diverse fields, our award-winning series has become an invaluable source of survivor narratives, providing new insights into pre-war Jewish life and the impact of the Holocaust on individual lives. The memoirs are used in post-secondary institutions across Canada and beyond for scholarly research and for teaching in a variety of courses. This catalogue highlights some of the titles in the series best suited for research and teaching at the post-secondary level.

For most of our authors, corresponding video testimony is available through the USC Shoah Foundation's Visual History Archive, indicated throughout the catalogue with this logo:  USC Shoah Foundation.

The Holocaust Survivor Memoirs Program regularly organizes academic conferences that engage with memoir and testimony. For information on our programming, visit the page on [academic conferences](#) on [our website](#).



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Judith Rubinstein in post-liberation Europe, circa 1945.
From *Dignity Endures*.

Highlights from the Series

In the Hour of Fate and Danger

Ferenc Andai

“

From the very first day of our life in Heidenau, a strong friendship was formed between Radnóti and Junger, which has grown into an even closer bond. After the distribution of dinner and before lights out, Miklós can often be found in our barracks; he climbs up to Junger's bunk and lets his legs dangle over the side. Then out comes an Avala, notebook, and in the stifling summer twilight he reads to us from what he has written in it:

Can you see, it's getting dark: and the wild fence of oak, edged with barbed-wire, and the barracks, hovering, evening absorbs.

The listless gaze, the frame of our captivity lets go, the mind alone, the mind alone knows the wire's tension.

Do you see, dear, how only now imagination's loosed so, and dream, the deliverer, sets free our broken bodies and all at once the prison camp sets off toward home.

We of barracks five are the first audience of the "Seventh Eclogue," one of Radnóti's Bor poems. Miklós reads his poem in a warm tone, quietly and with feeling. He has several Avalas; he makes corrections to his poems and copies them to a new notebook. Kari Háý draws illustrations to complement the poems. We are already familiar with these lines and Kari's drawings when they are presented to the group on Sunday afternoons.

”

Ferenc in Bucharest after liberation, in 1944.

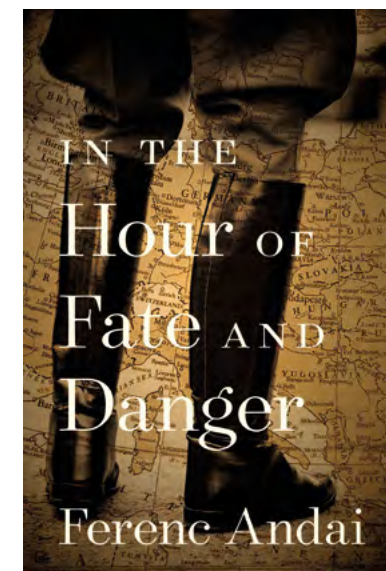
From the introduction by Robert Rozett

Ferenc Andai's memoir is an important addition to our understanding of the forced labour camp complex at Bor in Serbia, where some 6,000 Hungarian, mostly Jewish, men were imprisoned. Andai supplies not only many details about the difficult labour the men carried out and the deprivations they suffered, he also illustrates important aspects of the group dynamics between the prisoners and their urge to maintain whatever normalcy

they could in the extreme situation in which they found themselves. Among the youngest of the prisoners in Bor, Andai was befriended by a number of somewhat older men, including the poet Miklós Radnóti, who looms large in Andai's memoir. Andai's references to Radnóti also add important fragments of information to this chapter of the poet's life in the few months before his death.

At a Glance

- Lyrical and evocative account of forced labour in Bor, Serbia, liberation by Yugoslav Partisans and precarious journey in the aftermath
- Illustrates not only the suffering in the Hungarian forced labour service but also a Jewish community of artists and intellectuals in the barracks
- Author was bunkmate of the renowned Hungarian poet Miklós Radnóti, and details the scenes of composition of celebrated poems and the final months of Radnóti's life
- Translated and revised edition of 2003 Hungarian memoir, *Mint tanu szólni: Bori történet* (To Bear Witness: A Story of Bor), winner of the Miklós Radnóti Prize



“Artfully translated from the Hungarian original, Ferenc Andai's Holocaust memoir documents the cruelty and horrors of Hungary's forced labour service during World War II, and is a moving testimony to the power of hope, art and the human spirit during even the darkest times.”

Steven Jobbitt, Lakehead University

Buried Words: The Diary of Molly Applebaum

Molly Applebaum

“

Wednesday, April 7, 1943

The world is so large, so extremely enormous, that you cannot go around it fast or comprehend its vastness, not even with your mind. Almost the entire globe is inhabited by people. Apparently people live even on the other side of the moon and on Mars, too. There is a place on the surface of the earth for all living creatures. Sadly, there is no place on the surface of the earth only for two miserable, abandoned living creatures. So these two poor, miserable human beings are forced to live under the surface, squeezed in a small box, where you can merely lie down and still feel cramped. And you can only dream about sitting. And these creatures lie in this box for months on end and they emerge into the stable for only three hours a day. Confinement — dirt, bugs, darkness and stuffiness — as in a grave. But these creatures are so happy that it is as if it is and not worse and they are thankful for this 'grave' in their daily prayers. And they say nothing, they do not even complain anymore because they know that there is no place for them on the surface of the earth. Are we destined to ever emerge onto the surface?

”

A page from Molly's diary.

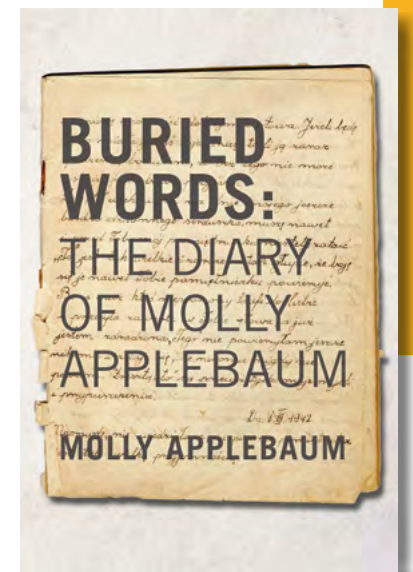
From the introduction by Jan Grabowski

The testimony of Melania Weissenberg — the author's maiden name — is one of those unique sources that forces us to revise our own understanding of the past and to reflect on human nature. First of all, from a historian's viewpoint, diaries as a form of historical testimony are considered a source of very particular nature and extraordinary value. Unlike memoirs and accounts written after the fact, the diaries (and especially intimate diaries, such as the one written by Melania) are free of "corrections of memory" that tend

to eliminate and obfuscate those dimensions of our experience that we are least proud of or that we would prefer to sidestep and altogether erase. On top of that, very few diaries that were written by children during the Holocaust have survived the war.... The diary, written between 1942 and 1945, spent the next sixty-seven years in a drawer. Molly's children, who did not know Polish, could not recognize the importance of the diary, and the author herself was not eager to share it with others.

At a Glance

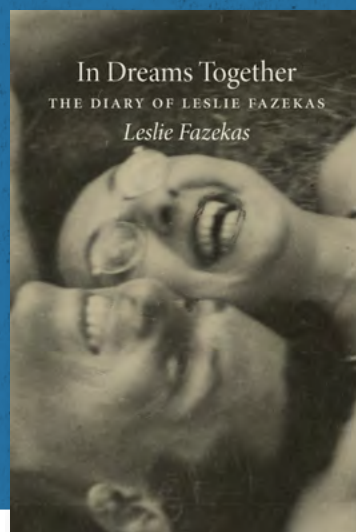
- Vivid narrative by a teenaged girl hiding in a box buried underground
- Honest account of sexual encounters with rescuer
- First translation of a diary written in Dąbrowa Tarnowska, Poland, from 1942–1945; annotations by Jan Grabowski
- Includes author's memoir written in the late 1990s
- Inaugural winner of the Wolfe Chair Holocaust Studies Student Impact Prize (2022, University of Toronto) and shortlisted for the 2018 Vine Awards for Canadian Jewish Literature
- Featured in [conferences](#) and in a special issue of *Holocaust Studies: A Journal of Culture and History* 27 (2021)
- USC Shoah Foundation



"Buried Words leaves a reader moved, challenged and hooked until the last page. Written with poetic eloquence and unflinching honesty, Molly Applebaum's diary and memoir chronicle the devastation, survival and awakening of a remarkable individual who, in the face of endless loss and manifold abuse, finds ways to express her creativity and assert her worth."

Doris Bergen and Anna Shternshis, University of Toronto

Feature: Wartime Writing



Leslie Fazekas
***In Dreams Together:
The Diary of Leslie Fazekas***

The diary of a Hungarian-Jewish teenager, accompanied by the love letters he exchanged with his girlfriend confined in a nearby camp, portrays in detail his conditions and experiences as a forced labourer in Austria.

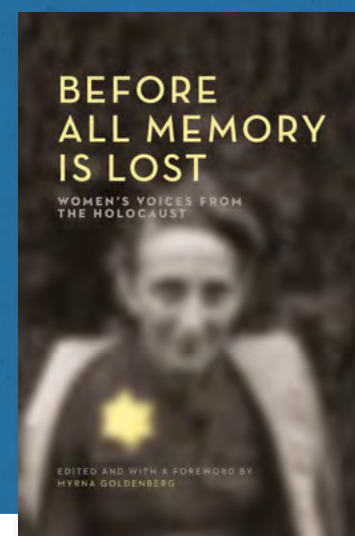
- Wartime diary and letters written in Vienna from August 1944–April 1945 (translated from Hungarian); annotations by László Csősz
- Forced labourer at Österreichische Saurerwerke AG, a war production plant under the administration of the Mauthausen camp complex
- Includes author's postwar memoir



Susan Garfield
***Too Many Goodbyes:
The Diaries of Susan Garfield***

The diaries of an eleven-year-old girl in Budapest during the Holocaust and of an orphaned teenager in Western Canada trying to build a new life after the war.

- Wartime and postwar diary written in Budapest from June–November 1944 and in 1947 (translated from Hungarian), and in Western Canada from 1948–1950
- Includes author's postwar memoir
- [USC Shoah Foundation](#)



Irena Peritz
***Each Day Could Be Our Last:
Irena's Wartime Diary in
Before All Memory Is Lost***

The diary of a sixteen-year-old girl who has been through four years of war and records her fear, desperation and hope while in hiding, yearning for liberation.

- Wartime diary written in Boryslaw, Poland (now Boryslav, Ukraine), from March–August 1944 (translated from Polish)
- Includes author's preface describing her experiences in the Boryslaw ghetto and labour camp, before going into hiding
- Irena Peritz papers (autograph book and diary) available online at USHMM
- [USC Shoah Foundation](#)

A Promise of Sweet Tea

Pinchas Eliyahu Blitt

From the introduction by David G. Roskies

“

Of course, in Kortelisy we did not know what was going on in the rest of the world. We measured our well-being and chances of survival against local events and myths, and we relied on our strong faith in humanity and the Almighty. We relied also on the goodwill, even love, of our Christian neighbours, even those who were now policemen. After all, those policemen, we knew them well. Some of them were friends, including the chief of police, who was a friend of the family and a classmate of my uncles. But we were betrayed by our own illogical thinking and standards of morality. By the time reality set in and stared us in the face, most of us were dead and it was too late to do anything. We had been outsmarted. It was not unlike the story in Exodus, where Pharaoh, King of Egypt, decided to enslave the Jews: "Hovo nishhakmo lo"—Let us outsmart them, he said. And he succeeded, through chicanery and an appeal to patriotism, in enslaving the Jews. Even the Ukrainian Christians should have realized immediately what was happening. But we all failed to wake up to reality and continued to live in a state of denial.

”

A replica of the shelter Pinchas and his family made while hiding from the Nazis.

A Promise of Sweet Tea is divided into three unequal parts: Before, During and After the Annihilation. Each part is narrated in sound bites, each chapter a story unto itself. What makes Pinchas Blitt such a great storyteller, besides his ear for languages, his irreverent humour, his total recall and his rich ethnic tapestry, is the way he allows the huge cast of characters to live and love in the present. His story does not backshadow, i.e., diminish the fullness and potentiality of their lives in light of their tragic deaths. To be sure, there are aspects of the past that remain a foreign country: being typecast as a fool just because he was born in the month of Tammuz; the demand to obey one's elders absolutely; the inability of his parents to show overt signs of love; and the refusal to number their years. Contrariwise, there are aspects of his story that still fill him with awe. Why did "Adam and Eve," a Christian couple, join up with fugitive Jews to settle deep in the forest? Why did Sonia, a Soviet citizen who knew nothing about her heritage, choose to die as a yevreyka, a Jew? In many ways, *A Promise of Sweet Tea* is a story without an ending — as every true tale of the Holocaust must be.

At a Glance

- Humorous and evocative vignettes of pre-war Jewish life in a shtetl in Eastern Europe, with multilingual references to music, prayers and folk tales
- Captures a child's complex emotions under Soviet occupation and while fleeing Nazi occupation, hiding and finding shelter in a forest
- Portrays the lost culture and community of a village decimated in the Holocaust
- Finalist for the Holocaust category of the 2021 National Jewish Book Awards 🏆
- USC Shoah Foundation



"A Promise of Sweet Tea is one of the most captivating memoirs I have ever read. It is not only a personal story of a Holocaust survivor but also a vivid account of the Jewish small-town life the author witnessed as a child. For my students, the book was a double bill: illuminating on the subject of the Holocaust and educational about the social history of East European Jews. Each chapter reads like a short story resuscitating events, people and places in an evocative manner."

Natalia Vesselova, University of Ottawa

Passport to Reprieve

Sonia Caplan

“

In late fall 1940, we received what was to become Father's most significant and crucial letter during the entire period. In it, he told us that he had become a Nicaraguan citizen and that, according to the laws of Nicaragua, the same citizenship had been conferred on us, his family. "Be of good cheer," he wrote, "for your new passports are on the way, and, as foreigners, you will be permitted to join me."

Our first reaction was that of utter disbelief. In our boldest dreams of rescue, such an esoteric, unique possibility had never occurred to us. It bordered on magic and the supernatural. How did Father manage all those miracles? We marvelled at the constant, unrelieved thinking about our plight that he had been engaging in to come up with such mind-boggling ways to be useful to us. We could almost physically feel his presence, despite the distance separating us, for in his heart and mind he was not really away at all.

After our initial sense of wonder and exultation had subsided, I did some serious thinking and began to worry all over again. While it was true, I mused, that we might have a better chance of getting an exit visa as neutral aliens, how were we going to convince the Gestapo that the whole thing was genuine? After all, everybody knew that we had been living in Tarnów for many years, and that Father had gone to Canada, not to Nicaragua. I argued with myself that the Gestapo did not know it, and our friends were not about to enlighten them.

”

A page from Sonia's 1940 Nicaraguan passport.

From the introduction by Natalia Aleksion

In one of the final chapters of her Holocaust memoir, Sonia Caplan (née Roskes) describes her feelings on the eve of her arrival in Montreal, Canada. After three years of living in Nazi-occupied Poland, and another two years in a German camp for foreign nationals, after enduring forced labour, malnutrition, continual fear of death, after losing neighbours, friends and relatives, Sonia writes, "Unlike so many whom I had known and loved, we were given a second chance. Would I do it justice? Would I deserve my incredibly good fortune? Would my life, wrenched from murderous attacks, have real meaning?"

Sonia Caplan's memoir, *Passport to Reprieve*, is a compelling account of the unlikely survival of three women: herself, her younger sister, Hela, and their mother, Ida. It is also a deeply personal account, recalling the experiences of a young woman, rich with memories of emotional ties and sexual encounters, some of which enabled her to improve the material standing of her family and their chances of finding hiding places in the ghetto. These vignettes add important texture to the intimate story of one family's survival in Nazi-occupied Poland.

At a Glance

- Unique trajectory from a ghetto and imprisonment in Poland to internment camp in Germany to Switzerland and Canada before war's end
- Escape from Europe using 1940 passport as neutral Nicaraguan citizen, sent from father in Canada
- Literary account of a young woman's agency, courage and vulnerability, and a candid portrait of her intimate relationships during the war
- Included in archival documents is the author's postwar perspective on the Liebenau civilian internment camp in Germany, from an article she wrote in 1945
- USC Shoah Foundation



A Cry in Unison

Judy Cohen

From the introduction by Karin Doerr

Upon arrival at the death camp there was the "selection," or *Selektion*, an infamous and horrible fact of this place. Judy and her three older sisters were lucky, initially at least, to be on the path to survival together. Her writing underlines the importance of a support group — "sistering," as she calls it — even with non-family members, as was later the case. Suffering became communal....

The title of Judy's memoir, *A Cry in Unison*, represents this idea of shared agony with a

circle of women in captivity.... She recounts how hundreds of women in Birkenau "burst out in a cry — in unison" as one woman began to recite the Kol Nidre prayer on the most solemn of Jewish holidays, Yom Kippur. As Judy says, this "heart-rending sound" has stayed with her all her life. At the time, this gathering strengthened both the individual and the group; her pain was at one with the pain of the others, and they could all take comfort in knowing that nobody was alone.

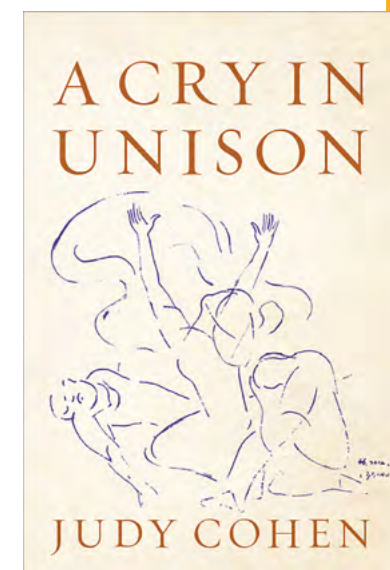
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Our existence in Birkenau, this most devastating place on earth, a place beyond all imagining, was precarious. Loud screaming by the Lager leaders of "Achtung! Achtung!" (Attention! Attention!) always sent shivers down our spines and inevitably meant selections, the most gut-wrenching times, worse even than hunger. We had to file in front of a camp physician, possibly the "Angel of Death" himself, Mengele, usually naked, for inspection. Those who were considered too skinny or who showed signs of illness or had a rash were sent to their deaths by gas. The fear in anticipating these events engulfed me at all times. We never knew what would happen at a selection, which of us would be sent to work somewhere in Germany or to another camp or to be gassed. My biggest challenge was overcoming a fear of remaining alone. My stomach was always in a knot, bowels ready to burst because I felt safe only near my sisters.

”

At a Glance

- Powerful descriptions of experiences in Debrecen ghetto, Auschwitz-Birkenau, Bergen-Belsen and on a death march
- Emphasizes women's experiences in the Holocaust from a pioneer in the field who created an early website dedicated to the topic
- Depicts immigration to Canada with Garment Workers Scheme (Tailor Project) and garment industry in Montreal
- Praised by scholars who specialize in gender and women's experiences in the Holocaust
- Forthcoming audiobook
- **USC Shoah Foundation**



"An unforgettable memoir of female courage, spiritual resistance and prisoner community amidst the hell of Auschwitz, *A Cry in Unison* is also a fascinating story of the challenges faced by a young Jewish survivor immigrating to postwar Canada. Judy Cohen has written a magnificent, deeply engaging and essential book on the crucial subject of women and the Holocaust. My students were unanimous in praising this memoir for its remarkable story and inspiring author."

Carolyn Kay, Trent University

Judy addressing Canadian March of the Living participants at Auschwitz-Birkenau in 1997.

Feature: Women's Stories from Auschwitz-Birkenau



Helena Jockel *We Sang in Hushed Voices*

A young teacher accompanies her students to Auschwitz-Birkenau and survives to become a teacher in Communist Czechoslovakia, carefully navigating the regime's restrictions to reveal her past to her students.

- Transported from the Užhorod (Ungvár) ghetto in Hungary to Auschwitz-Birkenau in spring 1944
- Illuminates the selection process, daily life and resistance, and a death march out of the camp in January 1945
- [USC Shoah Foundation](#)



Henia Reinhartz *Bits and Pieces*

A teenager endures the "madhouse" of Auschwitz-Birkenau and other Nazi camps and later fulfills promises she made to herself in her darkest moments.

- Transported from the Lodz ghetto in Poland to Auschwitz-Birkenau in August 1944
- Details experiences at Auschwitz-Birkenau, Sasel forced labour camp and Bergen-Belsen, together with her mother and sister, Chava Rosenfarb
- [USC Shoah Foundation](#)



Judith Rubinstein *Dignity Endures*

A young woman torn from her loved ones upon arrival at Auschwitz-Birkenau tells her own story along with the stories of others she meets to bear witness to their collective trauma.

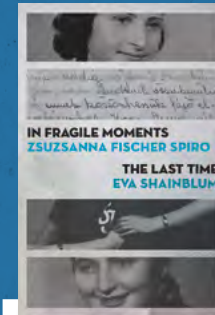
- Transported from the Miskolc ghetto in Hungary to Auschwitz-Birkenau in mid-June 1944
- Attributes survival to the instincts of her mother, who placed her with a group of teenage girls during the initial selection
- [USC Shoah Foundation](#)



Gerta Solan *My Heart Is at Ease*

A young girl deported from Prague to Terezín takes solace in her family but later finds herself alone in Auschwitz-Birkenau, with only herself to rely on.

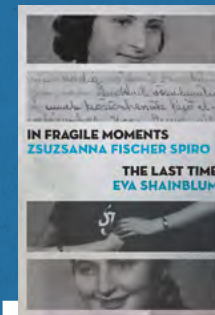
- Transported from Terezín to Auschwitz-Birkenau in October 1944
- Depicts cultural life and childhood at Terezín, including deception of Red Cross visit, in sharp contrast to devastation encountered at Auschwitz-Birkenau
- [USC Shoah Foundation](#)



Zsuzsanna Fischer Spiro *In Fragile Moments*

A teenager endures the harsh circumstances of the Nazi camps with her sister's strength and guidance, and has the foresight to record the raw, detailed memories from a death march.

- Transported from the Kisvárdá ghetto in Hungary to Auschwitz-Birkenau in late May 1944
- Includes postwar diary entries describing a death march, written in Leipzig, Germany, in 1945
- [USC Shoah Foundation](#)



Eva Shainblum *The Last Time*

A teenager survives the devastation enveloping her only to experience the deeply personal loss of the family she relied on.

- Transported from the Nagyvárad ghetto in Hungary to Auschwitz-Birkenau in late May 1944
- Succinct and clear account of experiences in Auschwitz-Birkenau
- [USC Shoah Foundation](#)

Before All Memory Is Lost: Women's Voices from the Holocaust

edited by Myrna Goldenberg

From the introduction by Myrna Goldenberg

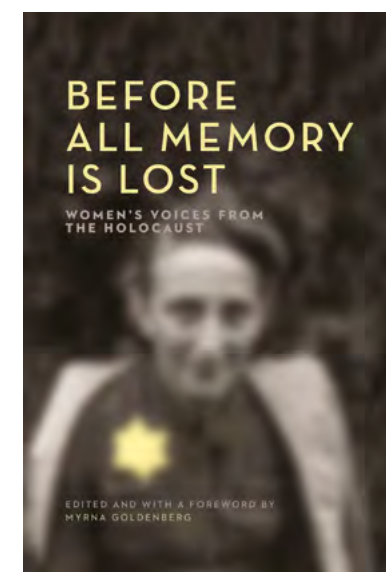
What ties all these recollections of memories together? I call them memoirs, but, in essence, they are more like collections of memories. Seldom are they structured like a polished memoir; rather, they are glimpses into a painful past where themes of family and fear dominate....

These women are reluctant to relinquish past identities and refuse to forget the past, but at the same time they knew they had to move on; however, moving on was a hesitant,

challenging process, because very few had families or connections that could welcome them into their adopted communities. Some hold onto pre-war expectations and hopes even though they are aware of the impossibility of re-creating or restoring the past. They share experiences that are beyond the reader's ability to know, simply because even in the telling they are unimaginable, knowable only to a sister survivor.

At a Glance

- Unique Canadian collection that gives voice to the many women who endured in the face of brutality, memorializing the families and friends whose voices were silenced
- Accounts by twenty women from across occupied Europe and the Soviet Union, organized into sections on hiding, passing, camps and the Soviet Union
- Wide variety of narrative styles, including prose, poetry and diary excerpts
- Winner of 2017 Canadian Jewish Literary Award and finalist for the Women's Studies category of the 2017 National Jewish Book Awards
- Editor has contributed to groundbreaking works on gender and the Holocaust, such as *Different Horrors, Same Hell: Gender and the Holocaust* (2013) and *Experience and Expression: Women, the Nazis and the Holocaust* (2003)



"The Azrieli anthology has been a valuable resource for my students and has engaged them in a nuanced understanding of the diverse range of experiences that female survivors endured. The text bridges academic discourse with humanity, providing a unique educational opportunity for learners of all backgrounds."

Carson Phillips, Gratz College

“

I brought my stories of things beautiful. During long hours when we could neither sleep nor work and hunger tormented us and the only thing we could do was to kill bedbugs or lice, I would recall books of great literature I had read not so long ago. I would re-tell their contents in my own words, and my friends sat enthralled. Or I would talk about the farm and tell about watching the miracle of baby chicks and baby geese and ducklings hatching in the spring; or describe the graceful ritual of a wheat harvest festival in midsummer; or the feverish excitement of plum harvests and outdoor plum jam making in early autumn; or the joyful buzzing of the spinning room in the dead of winter. I dreamed, and I helped my friends to dream.

One day, I began to write poems again, at first only to help others in re-writing some popular songs into parodies of camp life and later, poems of my own. Poems of hope, of courage, of endurance and of liberation. I found my voice, and it was wonderful. The women who spoke Hungarian passed my little booklet of nine poems from one to another until it reached our Blockälteste. A few days later, the Blockälteste informed me that in order not to endanger us all, she had my little book of poems burned.

”

Suzanne Katz Reich
Sometimes I Can Dream Again

Suzanne (right) with her sister, Mary, circa 1946.

Memories in Focus

Pinchas Gutter

From the introduction by Stephen Smith

Memories in Focus is mostly about closure. There are many layers to the narrative, which are worth spending time to discover. It is an intricately woven tapestry of memory, facts, social history, religious perspectives and commentary on the meaning of the events. Each of the episodes that Pinchas is prepared to reveal to us have imbued in them many dimensions, which are not discernible up close. Like any tapestry, the individual stitches are intricately woven but only truly make sense when one stands back and views the entire piece as a whole. In this book, Pinchas stitches together the moments of his story that matter the most to him, each story chosen for its personal significance and universal relevance. He tells this story in order to no longer be alone in bearing its burden; he tells this story so that its readers can widen the circle, carry the memory.

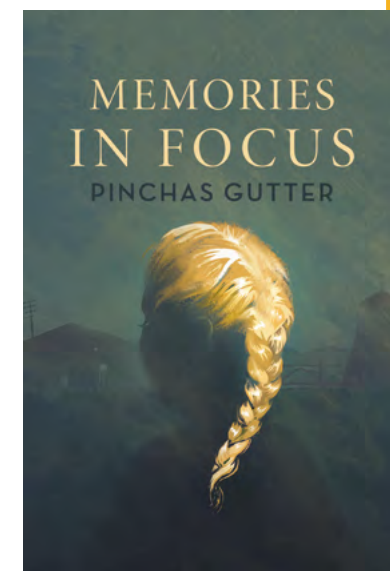
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How does one deal with these things? It is the one thing that I have never been able to reconcile. In normal times, one takes for granted the cycle of life and death, but slaughtering men, women and children by the thousands and dying without dignity or respect is not normal. You had to fight against it, push it away from your consciousness, if you were to remain sane and, even more importantly, human. For me, at that time, death was anything but a normal life progression. After the war, I started living in a normal environment, but my consciousness and my mind had been constructed and corrupted in the camps and I was not able to see death as part of the human process. My life had been put on a particular path during those five years of camps and ghettos. My fears and attitudes were moulded and pre-determined by those years and it is nearly impossible to undo what was done to me.

”

At a Glance

- Compelling account of pre-war Jewish life in Lodz, confinement in the Warsaw ghetto, deportation to Majdanek, imprisonment in Skarżysko-Kamienna and Buchenwald, and liberation in Terezín
- Memorable postwar journey, first to England in 1945, then to France, Israel, Brazil, South Africa and Canada
- Honest reflection on postwar mental health struggles
- First survivor to be immortalized in *Dimensions in Testimony*, an interactive three-dimensional projection by the USC Shoah Foundation, as well as in *The Last Goodbye*, an immersive virtual reality experience
- Forthcoming audiobook
- **USC Shoah Foundation**



As the Lilacs Bloomed

Anna Molnár Hegedűs

“

The pen is shaking in my paralyzed hand as I write: I AM ALIVE!

The only one who can fully feel what it means to live is someone who has been as close to death as I was, who has been touched by its icy breath, who, like me, was nearly buried. I am alive, and it is May again! The lilacs are in bloom and I smell their sweet fragrance again! There was springtime last year as well, but I didn't notice it. The lilacs were in bloom, but to me they seemed to be the black of mourning. They smelled sweet but I turned away from them because who could take pleasure in spring in a ghetto? In that sea of hatred, humiliations and tears, who could notice the lilac-hued glory of the bushes?

We had no eyes for beauty. Our noses could only perceive the stench of human cruelty, vileness, insanity. Our lips forgot how to smile; our hearts ached. And now I'm alive again! I can take delight in this new spring because I am still waiting, still hoping that my loved ones will return home. If they don't come home, if I wait in vain and I can no longer hope, then there will never be spring again and the lilacs will bloom only over my grave, over my shattered heart.

”

Anna's daughter, Ágnes, in 1935.

From the introduction by Na'ama Shik

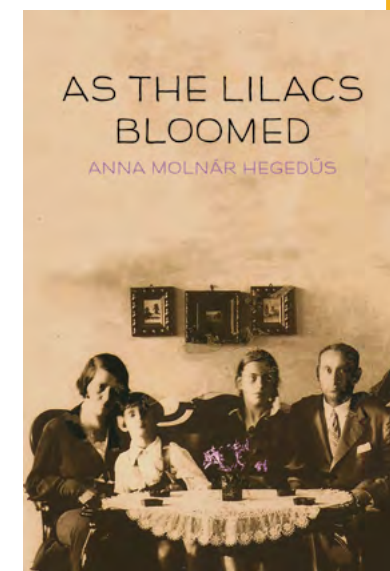
Survivors wrote under the impact of the first shock and tabula rasa, that is to say, mostly without having read other memoirs or testimonies. In other words, these early writings were almost uninfluenced by the way in which Holocaust memory was shaped, or the “accepted” way of talking or telling about the Holocaust in later years. These survivors, so close to the events, were not exposed to the social influence arising from various opinions

and reactions that appeared after the war, as the writers of later memoirs were....

A further prominent characteristic that can be discerned in this early work is the survivors' terrible loneliness and their lack of knowledge concerning their loved ones' fate and the future in general.... Her words still lack the conclusiveness of knowing; they are drenched with the unknown.

At a Glance

- Raw, vivid, emotional narrative written in the immediacy of author's return to her hometown postwar, expressing the intricacies of Auschwitz-Birkenau, Schlesiersee subcamp of Gross-Rosen and a gruelling death march from which she was one of very few survivors
- Rare not only for its detail and immediacy, but for its perspective, that of a forty-eight-year-old female survivor of the Nazi camp system
- Written in Hungarian in May 1945; first published as *Miért?* (Why?) in Romania in 1946
- Winner of 2015 Literary Translators' Association John Glassco Prize (Marietta Morry and Lynda Muir) 🏆



“Anna Hegedűs's frank and philosophical memoir of camp life is a moving and significant early example of a woman's testimonial of the Holocaust. Hegedűs has an unusual ability to narrate her experience even in the immediate wake of the Shoah and describes with rare candour the particularities of women's experiences in the camps, from the ubiquity of sexual violence to the strategies of interdependence and mutual aid that bloomed even in the harshest of circumstances.”

Ariela Freedman, Concordia University

The Vale of Tears

Rabbi Pinchas Hirschprung

“

Through the cracks in the wall I caught a glimpse of the street. Outside it looked like Yom Kippur. No Jews were out on the street. From time to time, the Yom Kippur stillness was broken by the hurried steps of soldiers. Their steps reverberated in my ears. I became strangely uneasy. My disquiet frightened me. I was afraid to be alone in the attic. I opened my prayer book and was determined to pray. Still apprehensive, I could not make peace with the idea of praying by myself. A saying from the Sages came to mind. They say in Yebamoth that the verse “Whenever we call upon Him” refers to the ten days between Rosh Hashanah and Yom Kippur, meaning that during the ten days from the New Year to the Day of Atonement, the prayer of an ordinary individual can have the same reception as that of a collective. Next I thought, “and ye shall afflict your souls” is comprised of five afflictions, so why not add another “affliction” — that of praying without a congregation? And this thought stirred within me the desire to pray....

My tears, like the words of the prayer, fell like fresh dew: pure, delicate, unadulterated, honest words, and pure, delicate, unadulterated, honest tears. The tears and words complemented each other. It seemed to me that this Yom Kippur was the first Yom Kippur in my life where the words of the prayer received their true tikkun, rectification.

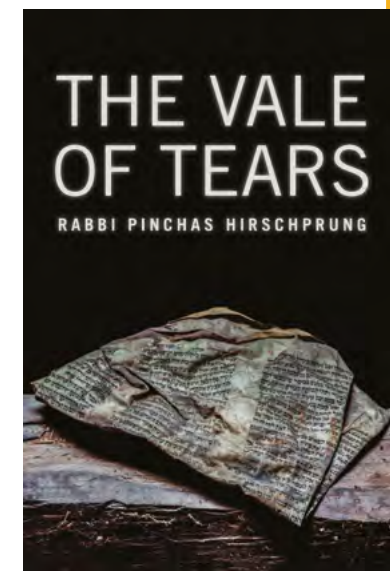
”

From the introduction by Zale Newman and Arielle Berger

The Vale of Tears chronicles two years, from 1939 to 1941, in the author's life. The account reads like a day-to-day journal, which lends an intense immediacy to Rabbi Hirschprung's experiences and dilemmas in wartime Europe. Desperately trying to find refuge, Rabbi Hirschprung embarked on an epic journey across the borders of German-occupied Poland into Soviet-occupied Poland, to then-independent Vilna, Lithuania, and finally to freedom in Kobe, Japan, and Shanghai, China, before reaching Montreal, Canada, near the end of 1941. As Rabbi Hirschprung fled from his shtetl to a myriad of towns — Rymanów, Sanok, Linsk, Lemberg, Lutsk, Lida, Soletshnik, Voranava, Eyshishok and, finally, Vilna — he astutely observed and experienced the ongoing violence against Jews and the urgency of seeking freedom.

At a Glance

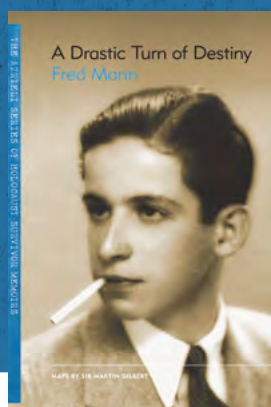
- Chronicles persecution of an Orthodox rabbi and his harrowing escape from both German- and Soviet-occupied Poland to Japan and China
- Replete with quotes from Jewish scripture and liturgy
- Author was world-renowned Torah and Talmudic scholar who was Chief Rabbi of Montreal for close to twenty years
- Written in Yiddish in Canada in 1944; first published as *Fun Natsishen Yomertol: Zikhroynes fun a Polit* (From the Nazi Vale of Tears: Memoirs of a Refugee)
- Winner of 2018 J.I. Segal Translation Award (Vivian Felsen) 🏆
- Focus of 2016 [symposium](#) in partnership with Concordia University entitled “1944: A Moment in the Life of a Community”
- Conference proceedings published in *Canadian Jewish Studies* 27 (2019)



“Rabbi Hirschprung's memoir of his experiences in the years 1939–1941 has much to say to us about its historical moment, a moment when Jews had just begun assimilating and reacting to the enormity of the Nazi destruction of European Jewry and were searching for a vocabulary to describe this disaster.”

Ira Robinson, Concordia University

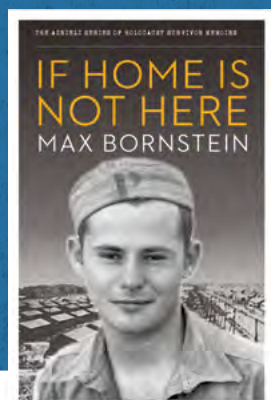
Feature: Global Migrations



Fred Mann *A Drastic Turn of Destiny*

A teenager and his family flee Germany by heading westwards and end up in an unlikely refuge.

- Escape route through Belgium, France, Spain and Portugal
- Held in Gibraltar internment camp in Jamaica from February 1942 to the end of the war in Europe



Max Bornstein *If Home Is Not Here*

The journey of a young man who makes it across the Franco-Spanish border only to be arrested and interned for a year before finding a temporary home in wartime England.

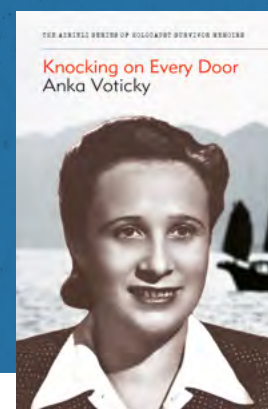
- Family of Polish-Jewish immigrants in Canada who returned to Europe in 1933
- Interned in the Miranda de Ebro concentration camp in Spain from January to December 1941; then released and sent to England
- **USC Shoah Foundation**



Betty Rich *Little Girl Lost*

A sixteen-year-old leaves her family to search for safety in the Soviet Union, beginning a wartime odyssey that takes her thousands of kilometres away from the world that she knew.

- Fled eastwards from German-occupied Poland in December 1939
- Deported more than 2,000 kilometres north to the Arkhangelsk labour camp in 1940; in 1941 treks more than 3,000 kilometres south to a town in Soviet Georgia
- **USC Shoah Foundation**



Anka Voticky *Knocking on Every Door*

A woman desperate to escape Czechoslovakia ultimately flees halfway around the world with her husband and two children to the "port of last resort" — Shanghai, China.

- Unsuccessful efforts to acquire visas for Yugoslavia, Palestine and England
- Interned in the Hongkew ghetto in Shanghai from May 1943 to August 1945
- **USC Shoah Foundation**

The Weight of Freedom

Nate Leipciger

“

It was May 2, 1945. A heavy, overcast sky fit the mood of the inmates in the infirmary. The air stunk with decay and death. The last evacuation transport had left the camp five days earlier. Only two guards and the commandant stayed guarding us. The end was surely near, but would liberation come in time? My father, one of the few still able to walk, shuffled among the bunks, helping others with a cup of water or shifting their bodies on the wooden bunks and thin straw mattresses. The daily soup, lukewarm and thin, had not yet arrived. Suddenly, the door burst open and a shout penetrated the putrid air. "The Americans are here! We are free! We are free!" No one moved; the long-awaited words were now incomprehensible to our minds. They promised life and freedom to people who knew only hunger, despair and death. Could it be true, or was it a trick? After a few seconds, the realization came upon us simultaneously. As a rupture in a dam, floods of emotion so long suppressed — joy, tears and laughter — were uncontrollably released. My father and I embraced, danced, laughed and cried with joy. We survived. We survived!

I was alive, free to go anywhere, but where would I go? To whom? Would anyone in my family be waiting for me? I should have been happy, but I was not. But I remembered a time when I was happy. It had been only a few years earlier, but to me it seemed like a lifetime.

”

Nate in September 1945.

From the introduction by Debórah Dwork

Born in Chorzów, Poland in 1928, Nate Leipciger was among the 11 per cent of European Jewish children under sixteen years old living in what became the theater of World War II who survived to its conclusion. That alone makes him extraordinary.... And Jacob Leipciger, Nate's father, with him throughout the Holocaust years, saw war's end as well. That, too, marks him as extraordinary.

Yet, in key aspects Nate's history was typical as he shared the fate of his coreligionists. For

him, as for other Jews, family emerged as the bedrock of his life. And, like others, Nate was astonishingly resourceful. At no point did he (or they) sit and wait for the next German blow. Certainly the Germans had the power; they decided what they wanted to do and when that action would unroll. And Nate, like the rest of European Jewry, sought ceaselessly within those narrow parameters to find ways to confront the harsh conditions the Germans imposed; to slip through their lethal net; to lay his hands on food to stay alive.

At a Glance

- Detailed memoir of pre-war life in Chorzów, Poland, the early years of the occupation in Sosnowiec and Środula, imprisonment in Auschwitz-Birkenau and several other Nazi camps, liberation and recovery in urban postwar Germany
- Honest account of male sexual abuse in concentration camps
- Author is a noted speaker in Canada who has served on the March of the Living for twenty years and was a member of the International Council of the Auschwitz-Birkenau Museum for fifteen years; received an honorary doctorate from the University of Toronto in 2019 in recognition of his contribution to Holocaust education
- **USC Shoah Foundation**

THE WEIGHT
OF FREEDOM



NATE LEIPCIGER

"It has taken exceptional courage and resilience for survivors to share the story of the horrors they went through, especially if they involved experiences that remain unspoken, veiled in social taboos, shame and guilt. Nate Leipciger's story, told from the depths of unfathomable woundedness, breaks through what we already know about "Never forget." Nate addresses his readers with compassion and wisdom, with unstoppable energy and a gentle sense of humour, and his memoir leaves us with the message to listen and speak to one another from the heart."

Dorota Glowacka, University of King's College

“

A soldier, even an enemy soldier, is intriguing to a seven-year-old. I stopped and stared at them. One by one they passed, not paying any attention to me. When they were almost past me, a soldier at the rear looked at me and stopped, then motioned to me to come over. I didn't move. Again he made the sign with his fingers, the palm of the hand facing up, clearly saying, "Come, come."

So he knew I was Jewish even from across the street. As far as I can remember, the thought of running away did not occur to me. I crossed the street slowly and as I approached, the German took the rifle from his shoulder. I knew I was seconds away from being shot. But the soldier put the gun against the wall, hung his helmet from the rifle and put his backpack at his feet. I looked up at him. He was a young man with a square Nordic face and straight blond hair. He bent down, took a large cookie from his pack and handed it to me. I took it, said thank you in Polish and walked back across the street. When I looked back, the German was walking away. The cookie was big and round, sprinkled with red, green, blue and white crystals. I was sure it had been poisoned. It had to be. No German would give a treat such as this to anyone unless it was poisoned.

I smelled it. It smelled delicious. My mouth was watering. I hadn't tasted anything sweet for months. I reasoned that if I ate just one bite, it would only make me sick and I wouldn't die. I took a small bite and tasted no poison. It was so good. I waited for the poison to make me sick, but nothing happened. I walked on. The urge to have another bite was overwhelming. This time I took a big bite and waited. Still I felt no poisonous effects. That was it – I would bring the rest of the cookie to my parents. But the warehouse was too far and the cookie got eaten before I got there. I didn't die.

”

Steve, age three.

Traces of What Was

Steve Rotschild

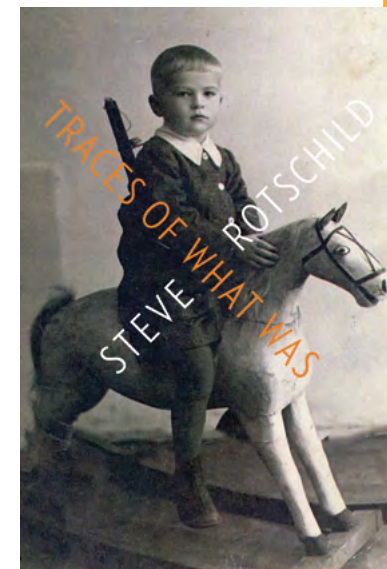
From the introduction by Menachem Kaiser

Books like Rotschild's remind us that the worth of a memoir is not only measured by what it does or does not add to our knowledge, but, moreover, what it allows us to access, to tap into, to empathize with. If history is the study of the masses, of political and military currents, of dates and events and locations, of data, then memoir is about a boy and the people he loves, the people he loses, about the basements and attics his family must hide in, about fear and longing, hunger and hope, about the terrifying sound of snoring in an overcrowded room in the ghetto, about

instinct, endurance, playfulness and spirit. Books like this remind us that the Holocaust isn't a subject that can be represented by a section in the library or two shelves in your living room. History *happened*, and it happened to people; look closely enough and the smooth facade of History is revealed to be woven from millions of strands of histories — personal, intimate stories, of deaths of unfamous fathers, of games of hide-and-go-seek, of names otherwise forgotten, of names not famous enough for the history books. Stories like Steve Rotschild's.

At a Glance

- Account of the Vilna ghetto and of the HKP 562 forced labour camp established by Karl Plagge, one of the only Wehrmacht officers to be recognized as Righteous Among the Nations by Yad Vashem
- Child's perspective on narrowly escaping a *Kinderaktion*
- Beautifully written, literary descriptions of pre-war and wartime Lithuania, artfully interwoven with contemporary descriptions of the author's life in Canada
- USC Shoah Foundation



“

In 1941, in a city called Franeker in the Netherlands, I lost my true identity when I fled the Gestapo. About five years later, in the same place, I regained it.

It's difficult to explain the effects of living with a false identity. When I changed my name, I knew that I had to conceal many aspects of my personality. In a sense, I had to cease being the type of person I'd been until then. To achieve this, I censored everything I said and did; I controlled myself every minute. I mumbled or I said nothing so as not to reveal too much of who I was. This was very hard sometimes: people tend to equate silence with unfriendliness and resent it.

With my false identities, I no longer felt German. I couldn't disclose that I had any special knowledge of Germany or personal relationship to Germany. I felt like nothing I had ever been. I had to earn my daily bread by the sweat of my brow at the lowest level of society. Like an actor, I had to play a role — mine was to appear to be dull and crude, without education or refinement. Reading or discussions were banned from my life.

The problem with keeping up my false identities was that I was almost always with other people; I worked and even slept beside other people. And I couldn't afford to give myself away by chattering either in my sleep or when awake. I was concerned that when I was sleeping, someone might get information from me that I wouldn't want to divulge.

I was always afraid that someone might question me some day or something might happen to unmask me. I'd had enough of being someone else. I was tired of withholding so much and expecting to be discovered. I wanted my own identity again.

”

Morris's identification photo, 1944.

Escape from the Edge

Morris Schnitzer

From the introduction by Bob Moore

This is a remarkable story of survival against the odds — of Morris Schnitzer's odyssey in occupied Western Europe during the Nazi occupation. What makes his narrative compelling is that he manages to negotiate the myriad hazards of life on the run with very little outside help — relying on his instincts to make the right decisions and learning from

his mistakes.... His memoir is testimony to the myriad choices that those on the run had to make — often at very short notice. While undoubtedly making some astute decisions, as he himself acknowledges, his survival was also down to large slices of luck and marginally different circumstances or decisions on his part could have had fatal consequences.

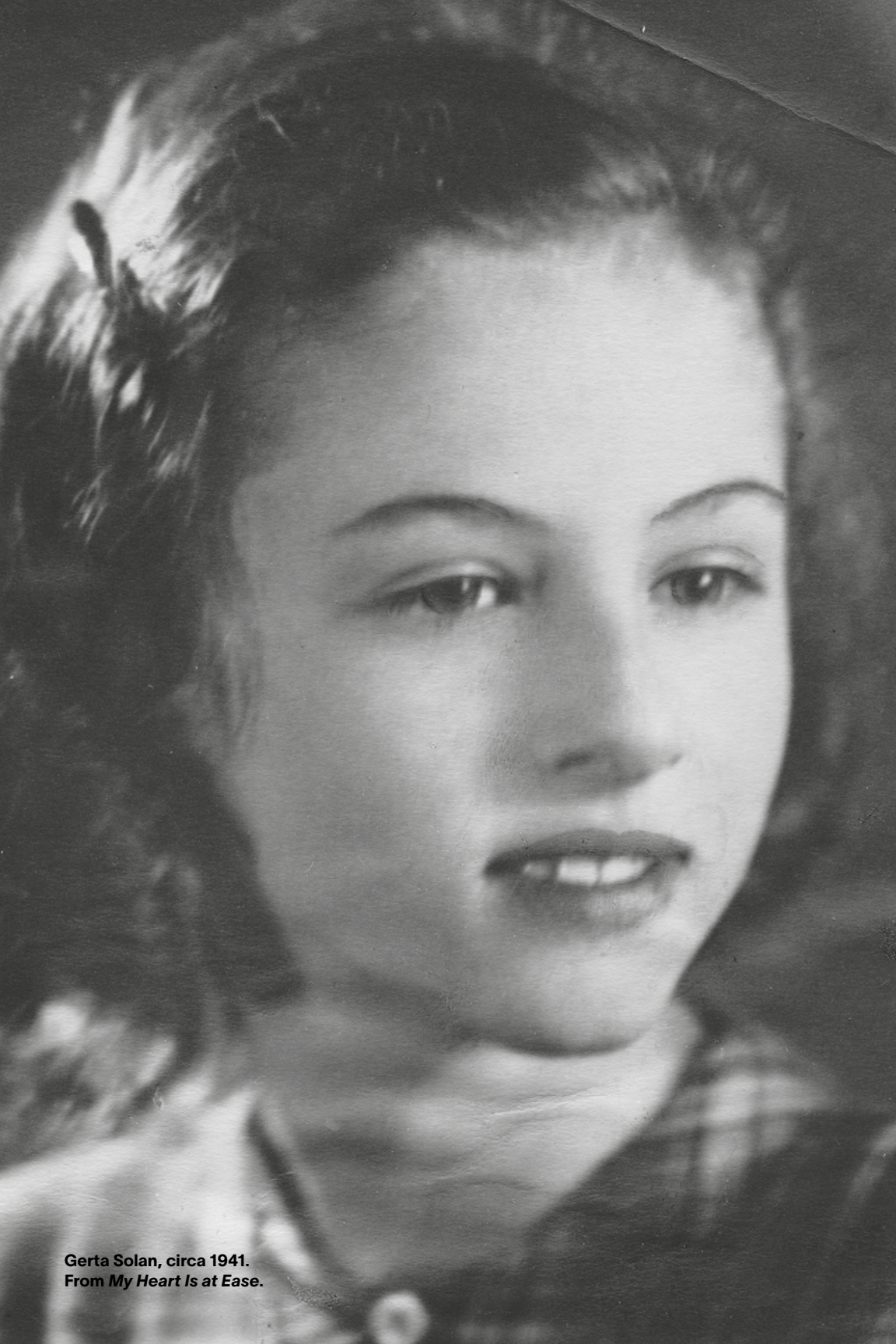
At a Glance

- Detailed description of a youth growing up in Nazi Germany, his arrest during Kristallnacht and escape on a Kindertransport to the Netherlands
- On the run in the Netherlands, Belgium and France; rejected from Switzerland
- Experienced imprisonment in Nazi-occupied Western Europe and survived through passing and false identities
- Joined the Witte Brigade resistance in Belgium and later joined the American army in 1944
- Forthcoming audiobook
- **USC** Shoah Foundation



*"Morris Schnitzer's **Escape from the Edge** offers readers a sweeping narrative of a young man trying to survive during the Holocaust as he seeks refuge in France, Belgium, the Netherlands, and Switzerland. **Escape from the Edge** presents a rare opportunity for educators and students to witness and better understand how the Holocaust was manifest in Western Europe."*

Hernan Tesler-Mabé, Huron University College



Gerta Solan, circa 1941.
From My Heart Is at Ease.

Titles in Print



Judy Abrams
Tenuous Threads

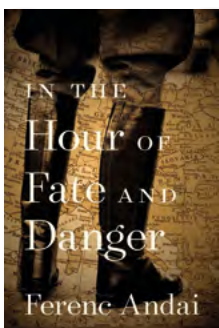
Eva Felsenburg Marx
One of the Lucky Ones

- Parallel stories of two hidden children
- Budapest, Hungary, and Brno, Czechoslovakia (now Czech Republic)
- Hiding; passing, false identities
- Righteous Among the Nations (Abrams)
- USC Shoah Foundation



Amek Adler
Six Lost Years

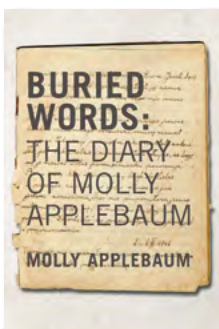
- Lublin, Poland
- Lodz ghetto, Warsaw ghetto
- Radom forced labour camps; Natzweiler; Dachau
- USC Shoah Foundation



Ferenc Andai
In the Hour of Fate and Danger

 see pages 6 & 7

- Budapest, Hungary
- Forced labour camps in Bor, Serbia
- Includes poetry by Miklós Radnóti, author's bunkmate
- Translated from Hungarian



Molly Applebaum
Buried Words: The Diary of Molly Applebaum

 see pages 8 & 9

- Krakow, Poland
- Fled from Dąbrowa Tarnowska ghetto; hiding
- Sexual encounters with rescuer
- Wartime diary and postwar memoir
- Translated from Polish
- USC Shoah Foundation



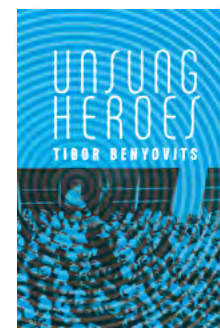
Claire Baum
The Hidden Package

- Rotterdam, the Netherlands
- Hidden child
- Righteous Among the Nations
- Primary sources — postcards, children's drawings
- USC Shoah Foundation



Bronia and Joseph Beker
Joy Runs Deeper

- Separate accounts by couple married after the war
- Kozowa, Poland (now Kozova, Ukraine)
- Descriptive scenes of pre-war Jewish shtetl life
- Escape from ghetto together; in hiding together
- Joseph Beker's memoir translated from Yiddish
- USC Shoah Foundation



Tibor Benyovits
Unsung Heroes

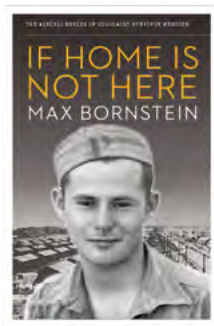
- Budapest, Hungary
- Hiding; passing; *Schutzpass*
- Zionist underground resistance (Hanoar Hatzioni)



Pinchas Eliyahu Blitt
A Promise of Sweet Tea

 see pages 12 & 13

- Kortelisy, Poland (now Ukraine)
- Pre-war Jewish life and culture
- Hiding, forest shelter
- USC Shoah Foundation



Max Bornstein
If Home Is Not Here

see page 28

- Warsaw, Poland
- Pre-war move to Canada, returning to Europe in 1933
- Escape from France to Spain
- Mirando de Ebro concentration camp, Spain
- **USC** Shoah Foundation



Sonia Caplan
Passport to Reprieve

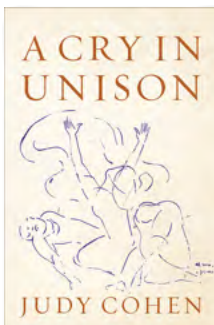
see pages 14 & 15

- Tarnów, Poland
- Tarnów ghetto
- Escape via Nicaraguan passport
- Civilian internment camp in Germany
- Released to Switzerland and arrived in Canada before war's end
- **USC** Shoah Foundation



Felicia Carmelly
Across the Rivers of Memory

- Vatra Dornei (Dorna), Romania
- Deported to Transnistria (Shargorod ghetto)
- Author of 1997 anthology on Transnistria
- **USC** Shoah Foundation



Judy Cohen
A Cry in Unison

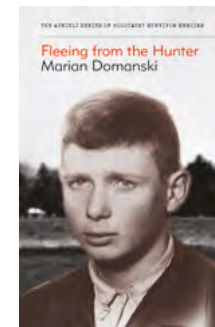
see pages 16 & 17

- Debrecen, Hungary
- Debrecen ghetto
- Auschwitz-Birkenau; Bergen-Belsen; Aschersleben
- **USC** Shoah Foundation



Tommy Dick
Getting Out Alive

- Budapest, Hungary
- Convert from Judaism
- Escape from Danube mass shooting



Marian Domanski
Fleeing from the Hunter

- Otwock, Poland
- Escape from Otwock ghetto and transport
- Passing, false identity
- Primary sources — decrees and identity card
- **USC** Shoah Foundation



Anita Ekstein
Always Remember Who You Are

- Lwów, Poland (now Lviv, Ukraine), and Synowódzko Wyżne, Poland (now Verkhnie Synovydyne, Ukraine)
- Escape from Skole ghetto
- Hidden child; passing, false identity
- Righteous Among the Nations
- **USC** Shoah Foundation



Margalith Esterhuizen
A Light in the Clouds

- Edineți, Romania
- Deported to Transnistria (Murafa ghetto)
- Released to Chișinău and Iași before liberation; reached British Mandate Palestine in May 1945

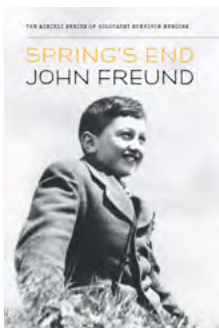


Leslie Fazekas

In Dreams Together: The Diary of Leslie Fazekas

 see page 10

- Debrecen, Hungary
- Debrecen ghetto
- Strasshof, Austria; forced labour in Vienna
- Wartime diary and love letters, and postwar memoir
- Translated from Hungarian



John Freund

Spring's End

- České Budějovice, Czechoslovakia (now Czech Republic)
- Terezín/Theresienstadt; Auschwitz-Birkenau; death march
- Primary sources — illustrated handmade magazine created by author and friends pre-deportation
- USC Shoah Foundation

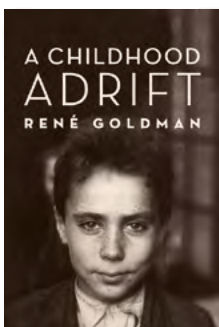


Susan Garfield

Too Many Goodbyes: The Diaries of Susan Garfield

 see page 11

- Budapest, Hungary
- Survival in Budapest; Red Cross House
- Wartime diary and postwar diary as war orphan, and postwar memoir
- Translated from Hungarian
- USC Shoah Foundation



René Goldman

A Childhood Adrift

- Luxembourg, Belgium and France
- Hidden child; passing, false identity
- Lons-le-Saunier; château du Masgelier; Vendoeuvres-en-Brenne; Les Besses; Lyon; Chozeau
- USC Shoah Foundation



Elly Gotz

Flights of Spirit

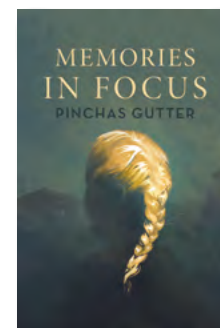
- Kovno (Kaunas), Lithuania
- Kovno ghetto; Kaufering subcamp of Dachau; Dachau main camp
- Primary sources — postwar letters, 1945–1947
- Forthcoming audiobook
- USC Shoah Foundation



Ibolya Grossman and Andy Réti

Stronger Together

- Separate accounts by mother and son
- Pécs, Hungary, and Budapest, Hungary
- Budapest ghetto
- Primary sources — wartime letters
- USC Shoah Foundation

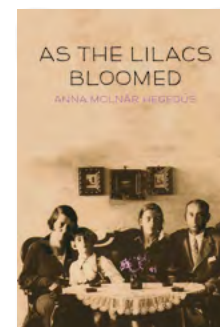


Pinchas Gutter

Memories in Focus

 see pages 22 & 23

- Lodz and Warsaw, Poland
- Warsaw ghetto; Warsaw Ghetto Uprising
- Majdanek; Skarżysko-Kamienna; Częstochowa; Buchenwald; Terezín/Theresienstadt
- USC Shoah Foundation

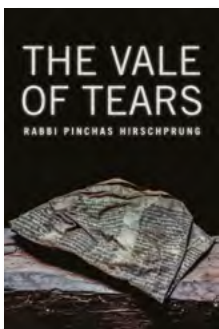


Anna Molnár Hegedűs

As the Lilacs Bloomed

 see pages 24 & 25

- Szatmár, Hungary (now Satu Mare, Romania)
- Szatmár ghetto; Auschwitz-Birkenau; Schlesiersee
- Escape from death march
- Written in 1945; translated from Hungarian



Rabbi Pinchas Hirschprung

The Vale of Tears

see pages 26 & 27

- Dukla, Poland
- Escape to Soviet-occupied Poland and to Japan
- Written in Canada in 1944; translated from Yiddish



Bronia Jablon

A Part of Me

- Dubno, Poland (now Ukraine)
- Escape from Varkovichi ghetto; hiding with young daughter
- Sexual barter
- Translated from Russian

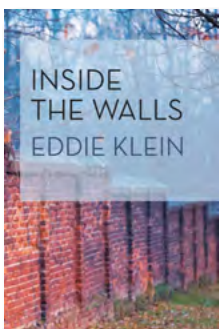


Helena Jockel

We Sang in Hushed Voices

see page 18

- Mukačevo, Czechoslovakia (now Mukachevo, Ukraine)
- Užhorod (Ungvár) ghetto; Auschwitz-Birkenau; death march
- USC Shoah Foundation



Eddie Klein

Inside the Walls

- Lodz, Poland
- Lodz ghetto; Chaim Rumkowski
- Auschwitz-Birkenau; Sosnowiec; Mauthausen; Gunskirchen
- USC Shoah Foundation



Michael Kutz

If, By Miracle

- Nieśwież, Poland (now Niasviž, Belarus)
- Escape from mass shooting
- Partisans and resistance
- Translated from Yiddish
- USC Shoah Foundation

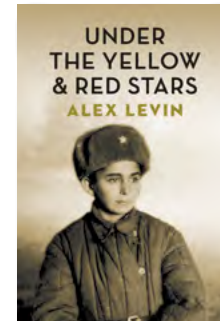


Nate Leipziger

The Weight of Freedom

see pages 30 & 31

- Chorzów, Poland
- Sosnowiec and Środula ghettos
- Auschwitz-Birkenau; Fünfteichen; Gross-Rosen; Flossenbürg; Leonberg; Mühldorf
- Sexual abuse
- Postwar Germany
- USC Shoah Foundation



Alex Levin

Under the Yellow & Red Stars

- Rokitno, Poland (now Rokytno, Ukraine)
- Escape from Rokitno ghetto and mass shooting
- Hiding in forest
- USC Shoah Foundation



Rachel Lisogurski and Chana Broder

Daring to Hope

- Separate accounts by mother and daughter
- Grodzisk, Poland, and Siemiatycze, Poland
- Escape from Siemiatycze ghetto; hiding
- Righteous Among the Nations



Fred Mann
A Drastic Turn of Destiny

see page 28

- Leipzig, Germany
- Escape to Belgium, France, Portugal and Jamaica
- Gibraltar internment camp, Jamaica
- Primary sources — identity cards, travel papers/ passports



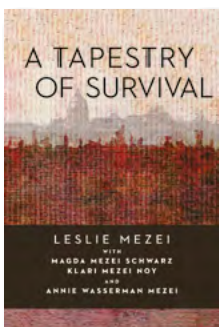
Michael Mason
A Name Unbroken

- Beregszász, Hungary (now Berehove, Ukraine), Sátoraljaújhely and Budapest, Hungary
- Forced labour in Monor
- Auschwitz-Birkenau; Mühldorf; Waldlager
- USC Shoah Foundation



Leslie Meisels with Eva Meisels
Suddenly the Shadow Fell

- Separate accounts by couple married after the war
- Nádudvar, Hungary, and Budapest, Hungary
- Nádudvar and Debrecen ghettos; forced labour in Austria; Bergen-Belsen (Leslie)
- Budapest ghetto (Eva)
- USC Shoah Foundation



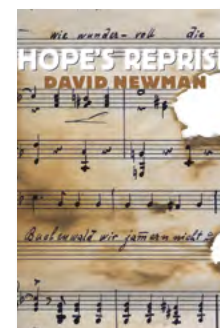
Leslie Mezei with Magda Mezei Schwarz, Klari Mezei Noy and Annie Wasserman Mezei
A Tapestry of Survival

- Author's account interwoven with separate accounts by his two sisters and wife
- Gödöllő, Hungary
- Survival in Budapest
- Ravensbrück (Klari)



Mugette Myers
Where Courage Lives

- Paris and Champlost, France
- Hiding; false identity
- Righteous Among the Nations
- USC Shoah Foundation



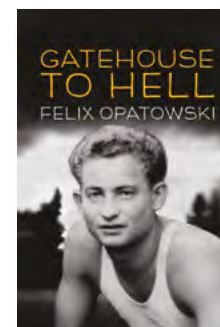
David Newman
Hope's Reprise

- Chmielnik, Poland
- Skarżysko-Kamienna; Buchenwald; Berga Elster
- Primary sources — wartime letters and documents
- Translated from Yiddish
- USC Shoah Foundation



Arthur Ney
W Hour

- Warsaw, Poland
- Warsaw ghetto; smuggling to/from "Aryan" side
- Escape from ghetto; passing, false identity
- Warsaw Uprising 1944
- USC Shoah Foundation



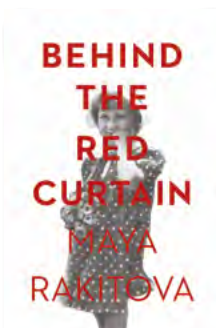
Felix Opatowski
Gatehouse to Hell

- Lodz, Poland
- Lodz ghetto; forced labour camp in Rawicz
- Auschwitz-Birkenau; Auschwitz-Birkenau Uprising
- Death march; Mauthausen; Melk; Ebensee
- USC Shoah Foundation



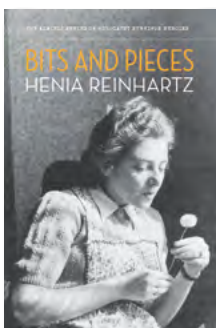
Marguerite Élias Quddus
In Hiding

- Paris, Grenoble and Vatilieu, France
- Hidden child
- Author illustrations in colour
- Forthcoming French audiobook
- **USC** Shoah Foundation



Maya Rakitova
Behind the Red Curtain

- Smolensk, Russia
- Vinnitsa (Vinnytsia) and Odessa, Ukraine; Transnistria
- Hiding; passing, false identity
- Righteous Among the Nations
- **USC** Shoah Foundation



Henia Reinhartz
Bits and Pieces

 see page 18

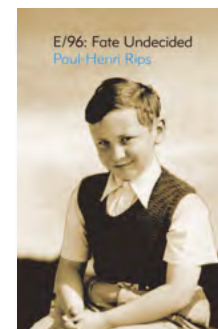
- Lodz, Poland
- Lodz ghetto
- Auschwitz-Birkenau; Sasel; Bergen-Belsen
- **USC** Shoah Foundation



Betty Rich
Little Girl Lost

 see page 29

- Zduńska Wola, Poland
- Escape to Soviet Union; Kuźnica
- Siberia; Arkhangelsk forced labour camp
- Georgia (South Ossetia); Staliniri (Tskhinvali); Kutaisi
- Primary sources — wartime postcards
- **USC** Shoah Foundation



Paul-Henri Rips
E/96: Fate Undecided

- Antwerp, Belgium
- Internment in Pithiviers, France, and in Mechelen (Malines), Belgium
- Hiding
- Primary sources — wartime documents and letter
- **USC** Shoah Foundation



Margrit Rosenberg Stenge
Silent Refuge

- Cologne, Germany
- Escape to Norway; hiding
- Escape to Sweden
- Righteous Among the Nations
- **USC** Shoah Foundation



Steve Rotschild
Traces of What Was

 see pages 32 & 33

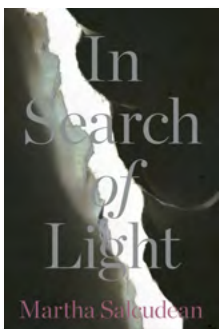
- Vilna (Vilnius), Lithuania
- Vilna ghetto; hiding
- Escape from ghetto; HKP forced labour camp
- Righteous Among the Nations
- **USC** Shoah Foundation



Judith Rubinstein
Dignity Endures

 see page 18

- Mezőcsát and Szerencs, Hungary
- Miskolc ghetto
- Auschwitz-Birkenau; Ravensbrück; Malchow
- **USC** Shoah Foundation



Martha Salcudean
In Search of Light

- Cluj and Chiochiș, Romania
- Szamosújvár (Gherla) and Kolozsvár (Cluj) ghettos
- Bergen-Belsen
- Released to Switzerland
- **USC Shoah Foundation**



Kitty Salsberg and Ellen Foster
Never Far Apart

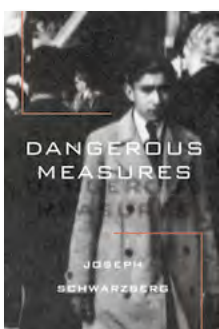
- Separate and interwoven accounts by sisters
- Budapest, Hungary
- Budapest ghetto
- War Orphans Project
- **USC Shoah Foundation**



Morris Schnitzer
Escape from the Edge

 see pages 34 & 35

- Bochum, Germany
- Kindertransport, the Netherlands
- Escape to Belgium and France
- Imprisonment; passing, false identities
- Resistance in Belgium
- **USC Shoah Foundation**



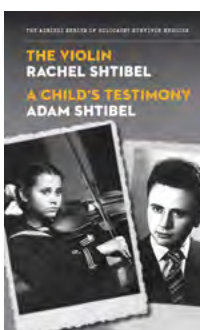
Joseph Schwarzberg
Dangerous Measures

- Leipzig, Germany
- Escape to Belgium and France; Château du Bégue; Chabenet; Châteauroux
- Passing, false identity; French Resistance
- Primary sources — identity cards and wartime documents
- **USC Shoah Foundation**



Zuzana Sermer
Survival Kit

- Humenné, Slovakia
- Hiding; escape to Hungary
- Passing, false identity
- Imprisonment and internment
- **USC Shoah Foundation**



Rachel Shtibel
The Violin
Adam Shtibel
A Child's Testimony

- Separate accounts by couple married postwar
- Turka, Poland (now Ukraine) and Komarów, Poland
- Escape; hiding; sexual abuse (Rachel)
- Passing, false identity (Adam)
- Adam's account is a translation of his testimony collected in Poland in 1948
- **USC Shoah Foundation**



Maxwell Smart
Chaos to Canvas

- Buczacz, Poland (now Buchach, Ukraine)
- Escape; hiding in forest
- War Orphans Project
- Art by author
- **USC Shoah Foundation**



Gerta Solan
My Heart Is at Ease

 see page 19

- Prague, Czechoslovakia (now Czech Republic)
- Terezín/Theresienstadt; Auschwitz-Birkenau
- Death march; Ravensbrück; Rechlin (Retzow)
- **USC Shoah Foundation**



Zsuzsanna Fischer Spiro
In Fragile Moments

Eva Shainblum
The Last Time



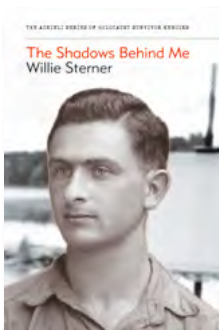
see page 19

- Stories of teenagers in Auschwitz-Birkenau
- Tornyospálca, Hungary, and Nagyvárad, Hungary
- Kisvárdá ghetto; Auschwitz-Birkenau; Markkleeberg; death march (Spiro)
- Nagyvárad ghetto; Auschwitz-Birkenau; Mittelsteine; Mährisch Weisswasser (Shainblum)
- USC Shoah Foundation



George Stern
Vanished Boyhood

- Budapest, Hungary
- Survival in Budapest; passing, false identity
- USC Shoah Foundation



Willie Sterner
The Shadows Behind Me

- Wolbrom, Poland
- Krakow ghetto
- Plaszow; Oskar Schindler's Emalia factory
- Mauthausen; Gusen II; Gunskirchen
- USC Shoah Foundation



Ann Szedlecki
Album of My Life

- Lodz, Poland
- Escape to Soviet Union
- Life in Leninogorsk (Ridder), Kazakhstan
- Forced labour in Ust-Kamenogorsk
- USC Shoah Foundation



William Tannenzapf
Memories from the Abyss

Renate Krakauer
But I Had a Happy Childhood

- Separate accounts by father and daughter
- Stanisławów, Poland (now Ivano-Frankivsk, Ukraine)
- Escape from Stanisławów ghetto; hiding
- USC Shoah Foundation



Elsa Thon
If Only It Were Fiction

- Pruszków, Poland
- Warsaw ghetto, Krakow ghetto
- Escape from Warsaw ghetto; youth underground movement; passing, false identity
- Imprisonment; Plaszow; Skarżysko-Kamienna; Leipzig-Schönefeld
- USC Shoah Foundation



Agnes Tomasov
From Generation to Generation

- Bardejov, Slovakia
- Exempt from deportation; hiding in Low Tatra Mountains
- USC Shoah Foundation



Joseph Tomasov
From Loss to Liberation

- Trstená, Slovakia
- Nováky forced labour camp
- Slovak National Uprising
- USC Shoah Foundation



Leslie Vertes
Alone in the Storm

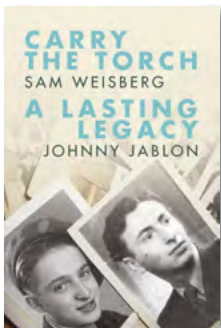
- Ajak, Hungary
- Survival in Budapest; passing, false identity
- Postwar Soviet forced labour camps
- **USC Shoah Foundation**



Anka Voticky
Knocking on Every Door

 [see page 29](#)

- Prague, Czechoslovakia (now Czech Republic)
- Escape to Shanghai, China
- Hongkew ghetto
- **USC Shoah Foundation**



Sam Weisberg
Carry the Torch
Johnny Jablon
A Lasting Legacy

- Parallel stories of teenagers in Plaszow
- Chorzów, Poland, and Krakow, Poland
- Plaszow; Falkenberg; Bergen-Belsen (Weisberg)
- Plaszow; Auschwitz-Birkenau; Mauthausen; Melk; Gusen; Gunskirchen (Jablon)
- **USC Shoah Foundation**

Anthologies



Before All Memory Is Lost: Women's Voices from the Holocaust

 [see pages 11, 20 & 21](#)

- Twenty short narratives, including poems and diaries, recount women's wartime experiences in hiding, passing under false identities, in camps and in the Soviet Union
- Introduction and section forewords by editor Myrna Goldenberg



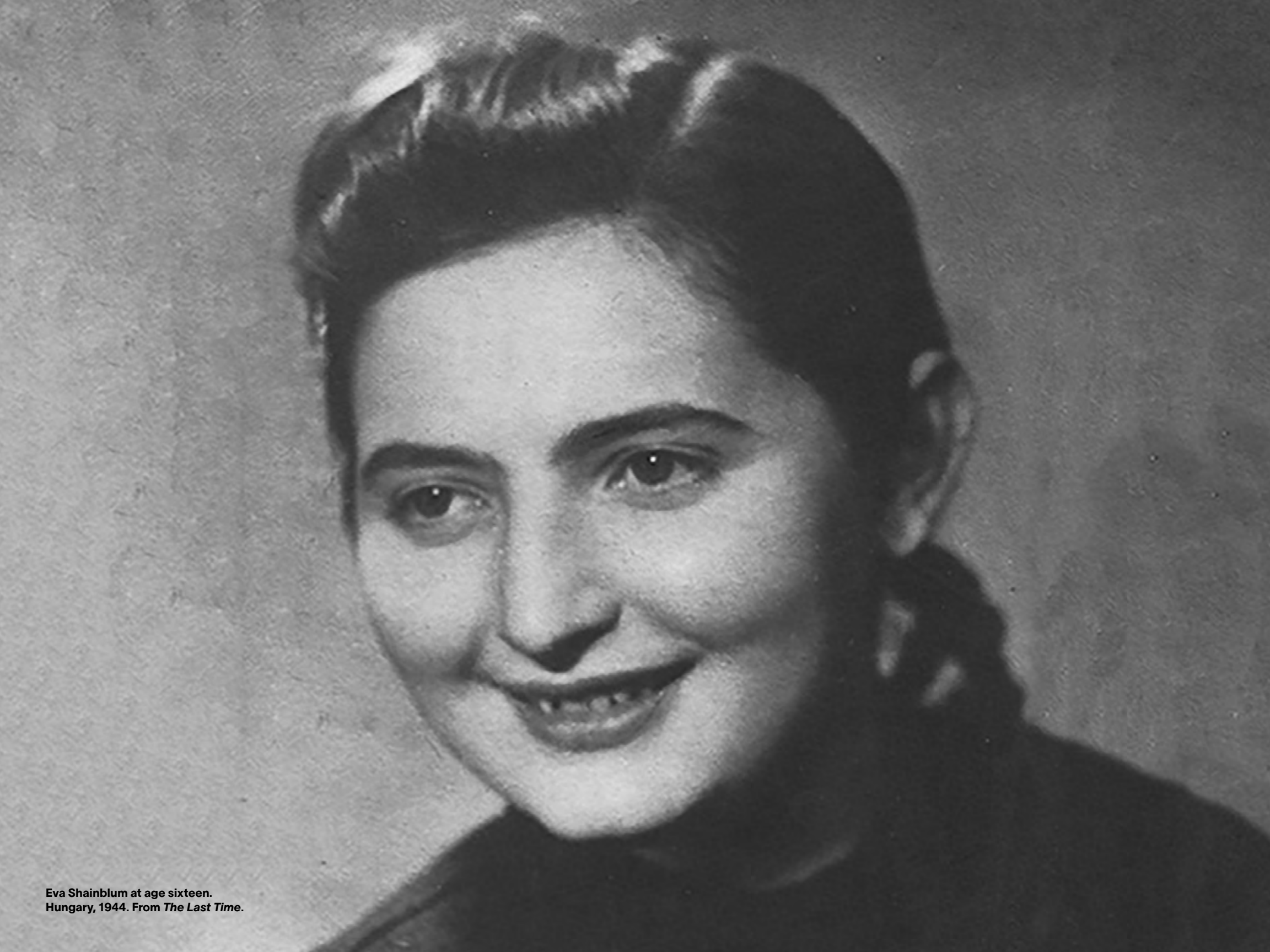
Confronting Devastation: Memoirs of Holocaust Survivors from Hungary

- Excerpts from twenty-two accounts by Hungarian Holocaust survivors curated into sections on pre-war life, forced labour battalions, camps, survival in Budapest and liberation
- Introduction and section forewords by editor Ferenc Laczó



At Great Risk: Memoirs of Rescue during the Holocaust

- Three feature memoirs on different experiences of hiding and rescue, with connecting theme of Righteous Among the Nations
- Eva Lang (France); David Korn (Slovakia); Fishel Philip Goldig (Poland)
- Includes section of short rescue stories from thirteen previously published Azrieli Series authors



Eva Shainblum at age sixteen.
Hungary, 1944. From *The Last Time*.

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Orca Book Publishers
Second Story Press

Már 24 kedél Hargam! de 13 óra

Más benn voltál főként a kórházban és azt a hit hoz-
tar, hogy a flóridosziak más elemek. Te főleg is kap-
tam, és levelet e hé 20-án érkezve, amiben azt írod, hogy
mégnap reggel minden valószínűséggel szert mentek. Tehát
már 21-én állt, mint valószínű, más elemekkel. Azt i-
rod, az utolsó hetekben több borzalmas támadáson
mentetek át, hiteket is kibombasztok, de nem kell semmi
biztonság new történet. (Nem is történhet, mert te hozzád talo-
zol.) Irod, hogy valószínűleg Jerequianstadta mentek, Prapa mel-
le, meté az előbbiek is oda mentek. (Es ma is hallottam, hogy
utoljára is) örülök neki, azt írod, mert ott legelőbb min-
csenier léptetéseik, Bár én is a lehetőségek véled,
Vajon a vajogtan gondoltál arra a másik útra, amikor én
is veled voltam? Mily nagy lehetett most véled egész u-
tagin. Csak az emberek mentek véled ere az útra, és talán
most is, mikor én a barátom immo, ráim gondolatok Prapában
és Bérese, ahol majdnem kétség kívül voltál. És big-
tos vagy benne, hogy ő egy gonosz vag, mint én aras milyen
jóvá és változó a szívem. Most, hogy külön váltunk, egészen más
úe van a fogságuk, sokkal ridegebb, hogy nem vírom főleg a
levelekben, és nem várhatlak főleg vasárnapokra. De legelőbb nem
kell minden léptetéseknél arra gondolni, hogy mi van most
véled, nem történt-e valami bajod? Bár jobb dolgod volna, hogy
képev, rajzolás, telten halldoznak veled, mint ahogy elhagyalak.
Mert akkor nagyon szép voltál nekem. - Apurós ista, hogy más jobban
van, Rongyul még meg les, de már Andrus csak lassan-hint
várható a vissza is. Eltilalaban bizodaló, heetném, ha más it
volna velünk. - Újod, nincs semmi, ezen a hatón is éppen, vagoz
a mellegebendibam, de csak 5 napos ig a hét, tegnap éjjel 7 órát
aludtam, ug, hogy ma el sem tudtam aludni, annyira hi va-
gyok aludva. Főleg az alsztam, delután meg edzés (Hé lehet)
istam, és főgben főgtem, most kaját most, majd nem etet
és gaintant tanulok, 9-ór helys, 17 után indulás 7 óráig
nyitok, 9-ór lefekvés és 11 óráig alvás. Ez az előrelátási
program, Egéshént nem tudom hány hete élőtör ma még
légheszély sem volt. - Indítom, ug-e mi azért együtt maradtunk?

IV. 2. Levele Drága Anikó! d.e. 9.óra
Sorsdöntő napokat élünk. A front mind közelebb és kö-
zelebb kerül, már közvetve éreztet is hallani, és a fel-
vétel már is alga. Minden **One of the letters Leslie Fazekas wrote to his girlfriend while imprisoned as a forced labourer in Austria.**
re-
vezőben. Az auszländerokat fogják ossze, és megke-
szítik őket. A front gépek vannak felett a levegőben majd

One of the letters Leslie Fazekas wrote to his girlfriend while imprisoned as a forced labourer in Austria.

Contact Information

Send questions about the Azrieli Foundation's Holocaust Survivor Memoirs Program to memoirs@azrielifoundation.org.

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