



THE UNITED STATES HOLOCAUST MEMORIAL MUSEUM
AND THE SMITHSONIAN ASSOCIATES DISCOVERY THEATER PRESENT

A SPECIAL PROGRAM IN HONOR OF THE UNITED STATES HOLOCAUST MEMORIAL
MUSEUM'S TENTH ANNIVERSARY



The Smithsonian Associates

TIME CAPSULE IN A MILK CAN

EMANUEL RINGELBLUM AND THE MILK CAN *ARCHIVES OF THE WARSAW GHETTO*

A



*MUSEUM THEATER PIECE ABOUT THE POWER OF THE WRITTEN
WORD*

CREATED BY ROBERTA GASBARRE AND MARC SPIEGEL
FROM THE ARCHIVE MATERIALS OF ONEG SHABBAT

WITH MARC SPIEGEL
IN A FIRST-PERSON PORTRAYAL OF EMANUEL
RINGELBLUM

WORLD PREMIERE: MARCH 4–30, 2003

This program is funded by Target Stores.

"Oneg Shabbat" Milk Can

On loan to the United States Holocaust
Memorial Museum from the Jewish Historical
Institute, Warsaw Poland. Photo by Arnold Kramer, USHMM.

Time Capsule in a Milk Can is an interactive museum theater presentation commissioned by the United States Holocaust Memorial Museum in honor of its Tenth Anniversary. The production was written and directed by Roberta Gasbarre, Artistic Director of Discovery Theater, the Smithsonian Institution's theater for children.

This reproducible learning guide is designed to help you discuss *Time Capsule in a Milk Can* by providing background, a timeline, activities, and places to find further information. Appropriate for Grade 6 & up.

TIME CAPSULE IN A MILK CAN

WHO WAS EMANUEL RINGELBLUM?

"...a quiet middle-aged man sat at a table next to a pressure lamp. He always sat in the same spot and wrote. He wrote continuously, day and night for hours on end, without rising from the table which was covered with papers and books. He was the historian...Dr. Emanuel Ringelblum."

—Orna Jagur, one of 37 people in hiding with Ringelblum near the end of his life. Quoted in

Scream the Truth at the World: Emanuel Ringelblum and the Hidden Archive of the Warsaw

Ghetto (*Museum of Jewish Heritage, 2001*).

In pictures, Emanuel Ringelblum doesn't look like a remarkable man or a courageous resistance **activist**. He looks like what he was: an organized, hard-working person—the father of a small son, a historian, a high school teacher, a volunteer for good causes, a community leader.

These pursuits may sound tame. Yet, because he did all these things—and especially because he was a historian—Emanuel Ringelblum became the leader of one of the most remarkable, heroic information-gathering efforts ever undertaken. Under the direst possible circumstances, Ringelblum organized suffering people to document the destruction of the Polish Jews by Nazi Germany during World War II. This massive **archive** of writings, journals, and other documents, found buried in metal boxes and milk cans after the war, is one of the most complete records anywhere of the struggle of the Jewish people to survive under Nazi oppression.



Born in 1900, Ringelblum grew up in Poland, a center of Jewish culture in the early twentieth century. As an adult he lived and worked in Warsaw, the capital of Poland, where more than 350,000 Jews made up about a third of the city's population. Jewish thinkers, writers, musicians, and artists were a vibrant part of Polish life.

Emanuel Ringelblum.
(YIVO Institute, courtesy
USHMM Photo Archive)

Among these Jewish writers were people like Emanuel Ringelblum who were beginning to rethink the study of history. Convinced that the past was more than just biographies of kings and generals, Ringelblum became known as one of the greatest **cultural historians** of his day. He pored over records left by ordinary people to write important works about the life of Jews in Warsaw from ancient times to the present. He did his best to connect twentieth-century Jews with their past—for instance, by writing

about the history of Warsaw street names. Beginning in 1925, he also worked with people who wanted to capture the story of modern-day Jews through scientific use of interviews and questionnaires.

HISTORY REPEATS ITSELF

Why were Ringelblum and the others so concerned about history? Isn't the past over and done with?

Not exactly. The experiences and beliefs of our parents help shape *our* experiences and beliefs. Their experiences were shaped by those of *their* parents, and so on, back in time. When we study history, we gain insights into why the world is the way it is today. We see human beings reacting to different kinds of circumstances. We see how small occurrences can lead step by step to great discoveries—or great disasters. In this way, events in the past can hold clues to events in the future.

By the late 1930s, Emanuel Ringelblum had researched and written about some of the darkest episodes of persecution in Jewish history. He saw signs that another such period was on the way. Across the border, in Germany, Adolf Hitler and his Nazi followers had already taken away Jewish rights to citizenship, work, and land ownership.

On September 1, 1939, the German army invaded Poland. Both Jewish and non-Jewish Poles fought to defend their homeland, but they were overwhelmed in a few weeks. No one knew exactly what was to come, but Ringelblum knew the Jews were in for a difficult time. He kept notes of everything he heard and saw about German treatment of the Jews.



began to

THE WARSAW GHETTO

After conquering Poland, the Germans began to force Jews out of their homes and villages all over the country and into special areas in cities and larger towns. These areas came to be called **ghettos**. In Warsaw, all Jewish residents were ordered into a ghetto area that was sealed off from the rest of the city in November 1940. A wall more than 10 feet high was built and topped with barbed wire. Guards kept close watch to make sure that the only Jews who left were laborers who had special passes to work in factories.

For Ringelblum, his small family, and others in the Warsaw ghetto, life was incredibly hard. Jews who moved in lost almost everything they owned, since they were permitted to bring only a few personal possessions. With a third of the city's population—some 350,000 people—suddenly packed into less than 3 percent of its area, the ghetto streets were crowded with homeless families. Food ration books issued by the Germans allowed ghetto residents less than 10 percent of the calories needed each day for survival. Hunger was constant. Every day people starved to death or succumbed to disease.

But the residents helped each other. Ringelblum and others worked together to organize soup kitchens, find lodgings for those on the street, and set up orphanages. Food smugglers, many of them children, found routes into and out of the ghetto through underground tunnels, sewers, or houses near the walls.

The Germans closed Jewish schools, libraries, and houses of worship, but the ghetto community found ways to operate these institutions secretly. **“Underground”** presses printed newspapers and illegal political books. Musicians even gave concerts. Each of these activities was important to keeping the human spirit alive. The people of the Warsaw ghetto were determined to outlast the German starvation tactics and make it through until the end of the war.

ONEG SHABBAT

Before long, Ringelblum realized that one man, working alone, would never be able to record fully the momentous events happening around him. He gathered a few colleagues to plan and coordinate a massive record-keeping effort. This group called themselves “Oneg Shabbat” (or Oyneg Shabbes)—meaning “Joy of Sabbath”—because they met on Saturdays, the Jewish Sabbath.

In Ringelblum’s words, Oneg Shabbat’s goal was to give an objective and “comprehensive picture of Jewish life in wartime—a photographic view of what the masses of the Jewish people had experienced, thought, and suffered...the whole truth, however painful it might be.” Using the methods Ringelblum had learned before the war, Oneg Shabbat members planned a scientific, systematic effort based on interviews, questionnaires, and eyewitness accounts.

THOSE WHO WORKED WITH ONEG SHABBAT INCLUDED THE FOLLOWING:

- Dawid Graber, student, only 19 in 1943
- Rabbi Szymon Huberband, historian and activist
- Rachel Auerbach, writer and historian
- Israel Lichtensztajn, writer and teacher
- Menachem Linder, economic historian
- Hersz Wasser, economist, political activist

Working on the archive was dangerous. Anyone collecting detailed records of German activities risked being shot. Ringelblum kept his own notes in the form of letters to relatives. Rabbi Huberband hid the record he was keeping by writing in the margins of religious books.

For safety, many of the people who helped Oneg Shabbat weren’t told they were contributing to an enormous body of evidence. Refugees from small towns unwittingly helped write the story of Jews outside Warsaw by answering the questions of social workers. Children were assigned Oneg Shabbat essay topics as part of their school work. A writing contest was held, with cash prizes. Everyone was encouraged to keep journals.

“So the Jews began to write. Everyone wrote: journalists, writers, teachers, community activists, young people, even children.”

—Emanuel Ringelblum, “Oyneg Shabbes” in *Literature of Destruction: Jewish Responses to Catastrophe* (Jewish Publication Society of America, 1988), p 386

Who wrote for Oneg Shabbat? All kinds of people—professors and smugglers, rabbis and policemen, children and adults. Ringelblum knew from his training that the best way to record history was to get different viewpoints of the same event. Those who contributed to the archive wrote in Yiddish, Polish, German, and Hebrew. They wrote on every kind of paper, even scraps. Oneg Shabbat saved everything and added posters, ration cards, identification cards, drawings, photos, and newspapers, for a total of more than 30,000 items.

WHY WAS WRITING IMPORTANT?

At first, the members of Oneg Shabbat assumed that after the war, they would use the information they were collecting to reveal the history of the Polish Jews under German oppression. As the German tactics became more and more ruthless, however, Ringelblum and his partners realized that they might not survive to write that history. They added a new goal: to get information on the atrocities to the outside world.

Oneg Shabbat managed to smuggle three important reports to the Polish government-in-exile in London. As the months went by, however, the inhabitants of the ghetto had less and less hope that help would arrive in time to save them. Still, they hoped for justice—that the writings would help bring those behind their sufferings to trial. They hoped for prevention—that their **chronicle** of step-by-step persecution would open people's eyes and keep such an outrage from ever happening again. And they hoped for remembrance—that they who had had their possessions, their families, and finally even their lives, stolen from them could at least leave some record of who they had been. It was vital to keep writing as long as possible and to make sure those writings survived.



THE END OF THE GHETTO...

The Germans kept a tight grip on the city of Warsaw. People who gave them trouble risked cruel punishments and even death, not only for themselves, but also for their families and other innocent people. For two years, ghetto leaders debated which made more sense—cooperating with the Germans in hope of minimizing the suffering,

or staging a surprise revolt. The problem with a revolt was that they had no chance of overthrowing the Germans—there were simply too many of them. Afterward, they were certain to take brutal revenge.

Events reached a turning point, however, when Germany began what it called the “Final Solution to the Jewish Question”—the complete extermination of all European Jews. Special camps were built for the purpose of murdering large numbers of people with poison gas. From July to September 1942, 300,000 Warsaw ghetto residents were **deported** to the Treblinka extermination camp.

After a few months of relative calm in Warsaw, deportations began again in January 1943. By then, most of those left in the ghetto had become convinced that the policy of cooperation was futile. Ringelblum, like many of the ghetto’s younger residents, was in favor of an uprising. When Jews resisting the renewed deportations on January 18 killed 12 guards and German soldiers, deportations stopped temporarily. Hopes rose that the Jews of Warsaw might yet be able to save themselves.

“He who fights for life has a chance of being saved: He who rules out resistance from the start is already lost, doomed to a degrading death in the suffocation machine at Treblinka.... We, too, are deserving of life! You merely must know how to fight for it!”

—Poster in the Oneg

Shabbat

archives urging an uprising,
January 1943

Several weeks later, however, rumors circulated that the Germans would be making a final sweep through the ghetto, sending all remaining inhabitants to Treblinka. A major uprising began on April 19, 1943. At first, the desperate ghetto fighters engaged the Germans in bitter street battles, but they soon shifted tactics to fight from concealed bunkers. To force the Jews out, the Germans began to burn the ghetto, building by building and street by street. Four weeks later, nothing was left of the ghetto but rubble.

Emanuel Ringelblum’s knowledge and expertise were too important to lose. He refused to leave Warsaw, but he and his family were smuggled out of the ghetto just before the uprising. Continuing his resistance activities from outside, Ringelblum was captured when he visited the ghetto. The Germans sent him away to a labor camp, but again, fellow Jews helped him escape.

Back in Warsaw, hiding with his family outside the ghetto walls, Ringelblum continued to write about the Jewish resistance. In his final letter, knowing his chance of surviving the war was almost nil, Ringelblum saluted the future with a touch of wry humor. “I doubt that we shall see each other some time. Give our warm greetings to all Jewish cultural workers, writers, journalists, musicians, sculptors, all builders of present-day Jewish culture and fighters for a national and human liberation.”

On March 7, 1944, Emanuel Ringelblum was captured for the final time, along with his wife and son. All three were executed.

...BUT NOT THE END OF THE STORY

During the final months of the ghetto's existence, Oneg Shabbat members decided their archive must be buried. The collection was divided into three parts, sealed into metal boxes and milk cans, and buried in three separate places. Israel Lichtensztajn watched over the packing of the first set of boxes, helped by 19-year-old Dawid Graber and another student. Before burying the **cache**, the three of them wrote out their wills and added them to the boxes.

When the war ended with Germany's defeat in 1945, Warsaw was finally liberated. Hersz Wasser, one of the few Oneg Shabbat members who survived, helped locate one cache of documents in 1946. Another was discovered nearby, a few years later in 1950. These portions of the archive are now housed at the Jewish Historical Institute in Warsaw. The third part of the Oneg Shabbat archives has not yet been found.

Today, 60 years later, people from all over the world can hear the story of the Warsaw ghetto from eyewitnesses who lived and died there. Items from the Oneg Shabbat archives are displayed in museums. More of the writings are being translated. In 1999, the United Nations placed the Oneg Shabbat archives on the Memory of the World Register in recognition of the great value of the collection as evidence.

"What we were unable to cry and shriek out to the world we buried in the ground," wrote Dawid Graber, age 19. **"I would love to see the moment in which the great treasure will be dug up and scream the truth at the world. So the world may know all. So the ones who did not live through it may be glad, and we may feel like veterans with medals on our chests. ... May the treasure fall into good hands, may it last into better times, may it alarm and alert the world."**

—From the last will and testament of Dawid Graber, who helped bury the first cache of archives on August 3, 1942

We of the present are grateful to the people of the Warsaw ghetto for sharing the moment-by-moment details of that terrible time.

EACH VOICE IS IMPORTANT

Emanuel Ringelblum's early research taught him that to understand the past, we need to understand "what the common man experienced, thought, and suffered."



Archivists at the Jewish Historical Institute in Warsaw sort through the contents of the Ringelblum archive, retrieved from two milk cans discovered in 1946 and 1950 in the ruins of buildings in the former ghetto.

— Yad Vashem, courtesy of the USHMM Photo Archives

These feelings and experiences are what he and his fellow Oneg Shabbat members tried to capture for the future.

Like every person on earth, you, too, are a witness to history. You, too, have a story to tell and a contribution to make.

You may feel your life is “just ordinary”—but sometimes it is the everyday detail that speaks loudest. As Emanuel Ringelblum knew, even the most ordinary voice becomes extraordinary when given as a gift to the future.

WRITING YOUR OWN LIFE



How can you tell your story? Try this: on a piece of paper, write down the three words that best describe how you are feeling right now. Then add a sentence for each, telling why. Are you done writing?

You have just begun a journal.

Writing about what’s important to you at a specific moment is keeping a journal. Writing about your family’s holidays or seeing a movie with friends is keeping a journal. Tracking what you have planted in your garden is another way to keep a journal. Writing down jokes you’ll tell when you become a famous comedian, is—you guessed it—keeping a journal.

Any day is a good day to start your journal. There are no rules, no set amount of words or pages. You can have a theme or topic for your journal—or not. A journal (also called a diary) is a place where you choose to store what is important to you. People who look back over journals they kept in months or years past are often surprised at their feelings—and delighted to have a record of their lives.

Today, some young people are reviving the written chronicle in a uniquely twenty-first-century way—online. They write about their dreams and their fears, about what they are feeling and experiencing. Through the Internet, they share these accounts with others all over the world. What they write helps them understand themselves and helps others understand themselves, too.



TIMELINE

1914–1918 World War I.

1925 Adolf Hitler publishes his book ***Mein Kampf***, blaming Jews for hardships Germany endured after World War I.

L1933 (JANUARY 30) Adolf Hitler, leader of the National Socialist German Workers Party, or “Nazis,” becomes chancellor of Germany.

1935 (SEPTEMBER 15) In Germany, laws are passed that take rights away from Jews to citizenship, work, and land ownership.

L1939 (SEPTEMBER 1) Germany invades Poland, overwhelming the Polish army in a matter of weeks. World War II starts.

(OCTOBER) Emanuel Ringelblum begins keeping notes on German activities against Polish Jews.

L1940 (NOVEMBER) Warsaw ghetto sealed off from rest of city. Oneg Shabbat formed.

L1941 (DECEMBER) Mass killings in gas chambers begin—the Nazis’ “Final Solution to the Jewish Question.”

(DECEMBER 10) Germany declares war on the United States.

1942 (SUMMER) Thousands of Warsaw Jews are deported to Treblinka extermination camp.

L1943 (APRIL 19) Warsaw ghetto uprising begins. Within a few weeks, the ghetto is destroyed.

1944 (MARCH 7) Ringelblum and his family are captured and executed.

(AUGUST 1) Non-Jewish residents of Warsaw rise up against Germans.

L1945 (JANUARY 17) Soviet and Polish armies liberate Warsaw.

(APRIL 30) Hitler commits suicide.

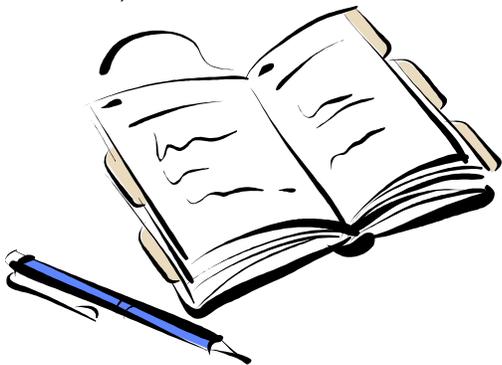
(MAY 8) World War II officially ends in Europe.

L1946 (SEPTEMBER 18) Metal boxes of Oneg Shabbat documents are discovered in the ruins of a house inside the former ghetto.

L1950 (DECEMBER 1) Documents in milk cans discovered nearby.

1958 Emanuel Ringelblum's *Notes from the Warsaw Ghetto* published in book form. (Excerpts in Yiddish had been published in Warsaw 1948–52.)

This timeline was adapted and expanded from *Emmanuel Ringelblum, Historian of the Warsaw Ghetto* by Mark Beyer and *Tell Them We Remember* by Susan D. Bachrach.



ACTIVITIES

PRESERVING THE MOMENT

Sixty years from now, what would you want to remember about your life today? What would you want other people to know about you and about this time in world history?

1. Write about a typical day. Write about your wishes and dreams, your worries and fears, or preserve these facts and feelings in a different way—in a poem or drawing.
2. Put these pages in a large envelope and address it to yourself. On it, write today's date—and the same date, next year.
3. A year from now, open the envelope and read what you've written. Then repeat the three steps. Add your latest pages to the envelope and close it up for another year.

How long can you keep up your yearly "life snapshot"?

THE WHOLE TRUTH

In Warsaw, people had their lives changed almost overnight by war. Emanuel Ringelblum knew that it was important to get eyewitness testimony to those changes. He knew that testimony would be most accurate if it was gathered while events were unfolding, instead of later on. And he knew that the testimony would be more complete if he had several people report it, each from his or her own viewpoint.

Create a class chronicle of a recent shared event. Choose a topic—perhaps something from the news, or about a school tournament, or how life has changed since the attacks of September 11, 2001. Have everyone (including the teacher) write about the event individually for 15 minutes. Include as many details as possible. Use lists if you don't want to use full sentences.

(Remember, there is no wrong way to do this exercise!)



Now, pool the papers. (You may want to swap them and read them out anonymously.) What facts or opinions do most of them have in common? Which are unique? Are there contradictions? How can you explain them?

Do you think any of the writings gave "the full story"?

CAPSULE THIS

HAVE YOU EVER THOUGHT OF CREATING A TIME CAPSULE? In effect, that is what Oneg Shabbat did when they decided to bury their milk can archive. The decision brought challenges with it. The documents had to be hidden well enough that the Germans wouldn't find them, but not so well that they'd be lost to the world forever. The precious papers had to be protected from water and fire. Suitable containers had to be found within the ghetto itself, among everyday objects.

Oneg Shabbat succeeded in preserving most of their records for the future. Paper, however, is a very fragile material. Water and fire aren't the only hazards: some insects eat paper, and mice like to shred it for nests. If you've ever seen an old, yellowed newspaper clipping, you know that acids in newsprint and many other kinds of paper will cause the pages to discolor, turn brittle, and finally disintegrate over time. Photographs, glues, metals, and plastics may also disintegrate or react chemically to destroy nearby objects.

Oneg Shabbat didn't have the luxury of using modern materials and methods to preserve their records. They didn't have access to special, acid-free papers or nonreactive plastic folders. They may not have understood which materials are best to store and which mean trouble. But today's archives and museums do. The Smithsonian even has a special organization devoted to researching how to preserve all kinds of artifacts—the Smithsonian Center for Materials Research and Education (SCMRE).



CREATE YOUR OWN, STATE-OF-THE-ART CLASS TIME CAPSULE. Before you begin, get the latest tips from SCMRE at www.si.edu/scmre/educationoutreach/tcread.htm. Then go to the International Time Capsule Society home page (www.Oglethorpe.edu/itcs/) to learn about the history of time capsules, how to pick an **archivist** to organize your capsule, what to collect, how to choose a container and register your capsule with the society, and much more!

VOCABULARY

Activist—One who takes direct action to support a belief.

Antisemitism—Opposition to and hatred of Jews. Term first coined in 1870s.

Archive or **archives**—A collection of historic records, assembled together so they can be preserved.

Archivist—A person who collects, organizes, and preserves the documents in an archive.

Cache—A hidden collection of something (food, supplies, etc.).

Chronicle—A detailed historical account, arranged in order of time

Deport—To move someone from or to a place by legal order.

Ghetto—An area set apart where members of a minority group are forced to live. First used in Venice, Italy in 1516 when Jews were ordered to live in a specific area locked at night, partly for their own safety, partly as an anti-Jewish measure in order to segregate them from the rest of the population.

Holocaust—From the Greek, meaning a sacrifice totally burned by fire.

The Holocaust—The Holocaust was the state-sponsored, systematic persecution and annihilation of European Jewry by Nazi Germany and its collaborators between 1933 and 1945. Jews were the primary victims—six million were murdered; Gypsies, the handicapped, and Poles were also targeted for destruction or decimation for racial, ethnic, or national reasons. Millions more, including homosexuals, Jehovah's Witnesses, Soviet prisoners of war, and political dissidents also suffered grievous oppression and death under Nazi tyranny.

Underground—In an occupied country, a secret movement or group organized to resist the occupiers.

RELATED RESOURCES

Book descriptions are adapted from *Teaching about the Holocaust* (see details under "Other Sources," below).

NONFICTION BOOKS FOR MIDDLE SCHOOL STUDENTS

- **Anne Frank: The Diary of a Young Girl** by Anne Frank. The classic, very personal account of a girl growing up during the Holocaust years.
- **Anne Frank Beyond the Diary: A Photographic Remembrance** by Ruud Van der Rol and Rian Verhoeven (Viking Press, 1993). A moving photographic portrait of Anne Frank, with facts about her life and historical context.
- **The Cage** by Ruth M. Sender (Macmillan, 1986). A memoir. Sender's account of her experiences, from the German invasion of Poland to Auschwitz, is one of the most dramatic and graphic in young people's literature.
- **Children in the Holocaust and World War II: Their Secret Diaries** by Laurel Holliday (Pocket Books, 1995). The writings of 23 boys and girls aged 10 through 18 who lived in German-occupied Europe.
- **Emmanuel Ringelblum: Historian of the Warsaw Ghetto** by Mark Beyer (Rosen Publishing Group, Inc., 2001). From the Holocaust Biographies series; includes glossary, timeline, etc.

- ***In the Mouth of the Wolf*** by Rose Zar (Jewish Publication Society, 1983). The memoir of a Polish Jew who fled the Piotrkow ghetto and survived by living under a false identity.
- ***Salvaged Pages: Young Writers' Diaries of the Holocaust*** by Alexandra Zapruder (Yale University Press, 2002). Stirring collection reflecting a vast and diverse range of experiences.
- ***Scream the Truth at the World: Emanuel Ringelblum and the Hidden Archive of the Warsaw Ghetto*** (Museum of Jewish Heritage, 2001). Catalog of a recent exhibition at the Museum of Jewish Heritage in New York. Photographic survey of Oneg Shabbat documents and ghetto artifacts, with short biographies of ghetto residents and archive contributors.
- ***Teaching about the Holocaust*** (United States Holocaust Memorial Museum, 2001). This guide for teachers is available free from the Education Division of the Museum. This guide can be downloaded from the Museum's website at: www.ushmm.org/education/forteachers.
- ***Tell Them We Remember: The Story of the Holocaust*** by Susan D. Bachrach (Little, Brown, 1994). Covers the Holocaust as presented at the United States Holocaust Memorial Museum in brief, thematic segments illustrated by artifacts and historical photos. Features the personal stories of 20 young people.
- ***The Warsaw Ghetto Uprising*** by Elaine Landau (Macmillan, 1992). Provides a brief history of the Warsaw ghetto, then concentrates on the 28-day uprising. Pictures and text can be graphic, but only to the extent necessary to describe events accurately.
- ***We Are Witnesses: Five Diaries of Teenagers Who Died in the Holocaust*** by Jacob Boas (Henry Holt, 1995). Observations and feelings of five young Jews, including Anne Frank.
- ***We Remember the Holocaust*** by David A. Adler (Henry Holt and Company, 1989). First-person narratives and original photos chronicle the history of the Holocaust.

FICTION FOR MIDDLE SCHOOL STUDENTS

- ***The Island on Bird Street*** by Uri Orlev (Houghton Mifflin, 1984). A young Jewish boy is forced to make his own way in the Warsaw ghetto.
- ***The Man from the Other Side*** by Uri Orlev (Houghton Mifflin, 1991). The story of a non-Jewish boy who smuggles goods into and people out of the ghetto. Orlev himself was a child in the ghetto and based this novel on actual happenings.
- ***Shadow of the Wall*** by Christa Laird (Greenwillow, 1990). Set in the Warsaw ghetto, this novel features a boy and his sisters living in an orphanage run by the real-life physician and educator, Janusz Korczak.

OTHER SOURCES

- **www.ushmm.org/** The United States Holocaust Museum Web site, offering extensive resources on every aspect of the Holocaust. Teachers can order or download a free teaching packet, including the helpful resource book, *Teaching about the Holocaust*.
- ***The Literature of Destruction: Jewish Responses to Catastrophe*** (Jewish Publication Society of America, 1988).

- **Notes from the Warsaw Ghetto: The Journal of Emanuel Ringelblum**, by Emanuel Ringelblum (Schocken, 1974).
- **To Live with Honor, To Die With Honor!...Selected Documents from the Warsaw Ghetto Underground Archives "O.S." (Oneg Shabbat)**, Joseph Kermisch, ed. (Jerusalem: Yad Vashem, 1986).
- **www.us-israel.org/jsource/Holocaust/warsawtoc.html** A compendium of primary information on the Warsaw ghetto, including the text (in English) of German decrees, excerpts from ghetto diaries, accounts of food smuggling, and much more
- **www.diarist.net** A comprehensive starting-point for both writers and readers of online journals.
- **www.oglethrope.edu/itcs/** Home page of the International Time Capsule Society. History of time capsules, plus how to become an "archivist" for your capsule, choose a container, register your capsule, and much more.
- **www.si.edu/scmre/educationoutreach/tcread.htm** Smithsonian tips on teaching with time capsules.

ABOUT THE CREATORS OF *TIME CAPSULE IN A MILK CAN*

MARC SPIEGEL, A MASTER STORYTELLER FOR BOTH ADULTS AND CHILDREN, has been performing for more than a decade at festivals, schools, churches, and nightclubs across the country, as well as at Wolf Trap Farm Park, the Kennedy Center, and in New York City at the Douglas Fairbanks Theater. He was a featured artist at the White House *Millennium on the Mall* celebration in 2000, hosted by the Smithsonian Institution. Appearing as Albert Einstein, Marc has performed for Discovery Theater audiences and as “guest genius” for events held in conjunction with *The Brain*, an exhibition sponsored by Pfizer at the Smithsonian.

THE UNITED STATES HOLOCAUST MEMORIAL MUSEUM is America's national institution for the documentation, study, and interpretation of Holocaust history, and serves as this country's memorial to the millions of people murdered during the Holocaust. The Museum's primary mission is to advance and disseminate knowledge about this unprecedented tragedy; to preserve the memory of those who suffered; and to encourage its visitors to reflect upon the moral and spiritual questions raised by the events of the Holocaust as well as their own responsibilities as citizens of a democracy.

Chartered by a unanimous Act of Congress in 1980 and located adjacent to the National Mall in Washington, D.C., the Museum strives to broaden public understanding of the history of the Holocaust through multifaceted programs: exhibitions; research and publication; collecting and preserving material evidence, art, and artifacts relating to the Holocaust; annual Holocaust commemorations known as the Days of Remembrance; distribution of educational materials and teacher resources; and a variety of public programming designed to enhance understanding of the Holocaust and related issues, including those of contemporary significance.

DISCOVERY THEATER, THE SMITHSONIAN INSTITUTION'S THEATER FOR CHILDREN, is dedicated to offering the best in live educational performing arts for young people. Each year, more than 50,000 Washington-area children and their adults visit Discovery Theater in the Smithsonian's Arts and Industries building on the National Mall to explore American history and cultures, folk tales from around the world, and exciting, accessible science and math programs. Discovery Theater performances unite ideologies, enact themes that reflect the diversity of its audiences, open avenues of self-reflection, and offer an enjoyable means for parents and teachers to demonstrate life's lessons.

The world premiere of *Time Capsule in a Milk Can* is one of several recent collaborations between Discovery Theater and distinguished partners such as the Library of Congress, the Lemelson Center for Study of Invention and Innovation, and America's Jazz Heritage, A Partnership of the Lila Wallace–Reader's Digest Fund and the Smithsonian Institution. Discovery Theater is pleased to bring this important subject to life in at the United States Holocaust Memorial Museum.

THE CREATORS OF THIS PROGRAM WISH TO THANK MICHAEL GRUNBERGER, HEAD OF THE HEBRAIC SECTION, AFRICAN AND MIDDLE EASTERN DIVISION, LIBRARY OF CONGRESS, AND DIANE KRESH, DIRECTOR, PUBLIC SERVICES COLLECTIONS, LIBRARY OF CONGRESS, AND HER STAFF, FOR THEIR SPECIAL ASSISTANCE. ADDITIONAL THANKS GO TO THE STAFF OF THE UNITED STATES HOLOCAUST MEMORIAL MUSEUM, WHOSE TALENTS AND EXPERTISE MADE THIS PROGRAM A SUCCESS.

**United States Holocaust
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THIS PROGRAM IS FUNDED BY TARGET STORES