

Holocaust Remembered



RESISTANCE and RESILIENCE

What is the Holocaust?

As defined in 1979 by the President's Commission on the Holocaust:

"The Holocaust was the systematic bureaucratic annihilation of 6 million Jews by the Nazis and their collaborators as a central act of state during the Second World War. It was a crime unique in the annals of human history, different not only in the quantity of violence — the sheer numbers killed — but in its manner and purpose as a mass criminal enterprise organized by the state against defenseless civilian populations. The decision to kill every Jew everywhere in Europe: the definition of Jew as target for death transcended all boundaries.

...

"The concept of annihilation of an entire people, as distinguished from their subjugation, was unprecedented; never before in human history had genocide been an all-pervasive government policy unaffected by territorial or economic advantage and unchecked by moral or religious constraints. ...

"The Holocaust was not simply a throwback to medieval torture or archaic barbarism, but a thoroughly modern expression of bureaucratic organization, industrial management, scientific achievement, and technological sophistication. The entire apparatus of the German bureaucracy was marshalled in the service of the extermination process

...

"The Holocaust stands as a tragedy for Europe, for Western Civilization, and for all the world. We must remember the facts of the Holocaust, and work to understand these facts."

Last year, the theme of this supplement was "'Anti-semitism, Then and Now'". I thought we may have reached the zenith of overt antisemitic acts here in the United States, but I was gravely mistaken. On October 27, 2018, on a Shabbat morning, a massacre of 11 innocent Jewish worshipers was carried out at the Tree of Life synagogue in Pittsburgh, Pennsylvania. Six



LILLY FILLER

other people were injured in this attack. The event was unprovoked and was carried out by an individual filled with hatred, especially against

the Jewish people. It was the first time in almost 20 years that I quietly thought to myself "I am glad that my parents, Ben and Jadzia Stern (obm) were not alive to see this tragedy." They loved their adopted country, the United States of America who welcomed them in 1949 as uneducated immigrants, from Europe, Holocaust survivors from Poland. It would have been devastating to them to see such terror and barbarism in their adopted beloved country. It was devastating to us all. We talk of the rise of antisemitism in rhetoric, now we are seeing it in action — a terrifying picture. This story has been told before, during WWII, during the Holocaust.

So, what now? How do we, a civilized nation of laws, and a country with democratic principles, including the separation of church and state respond to this? We have to understand these striking parallels between Germany in the 1930's and the United States in the 21st century. We must increase our attempts to educate all Americans about antisemitism, racism, bigotry, hatred ... and the list continues.



FILE: The Associated Press

Rabbi Eli Wilansky lights a candle on Oct. 27, 2018, after a mass shooting at Tree of Life Synagogue in Pittsburgh.

We learned our lesson in the Holocaust. As expressed in January 1942, by Lithuanian Abba Kovner, "We will not be led like sheep to the slaughter ..." During the Holocaust, a quiet revolution began with resistance of all types, spiritual, medical, emotional, and physical. I felt it was a story not well known in many circles. The spirit of resistance and the action of partisans all over Europe, inside and outside of the concentration camps and ghettos, is an amazing story. It is a story of grit and persistence and is presented in this edition. Despite the thoughts of "helplessness" that many have attributed to the victims and bystanders of the Holocaust, academic research has clearly shown that everyone during this period did have "a choice." Some choices were easy and bold, some were more difficult and subtle. The strength of will, the goodness of some and the power of organized resistance and individual resilience is dem-



Submitted

Capt. Moffatt Burriss

onstrated in the following articles.

As time distances us from the events of WWII, the deaths of our eye-witness, both Survivors and Liberators accelerates. In January 2019, a great hero, Capt. T Moffatt Burriss died. He was a family man, a soldier, a liberator, and a spokesman. When he spoke about the Holocaust, he was unequivocal about his experience and his message to Holocaust deniers. "I was there. I saw it, I felt it. I pho-

tographed it." He was a remarkable man and he will be missed. To read about the story of Capt. Burriss in our first 2014 supplement and all other supplement stories, please refer to

www.thestate.com/holocaust.

This has been a transition of change for the publication of this supplement. The organization of the State paper, a McClatchy owned paper has changed and the Columbia Holocaust Education Commission (CHEC) is pleased to be able to continue to collaborate with them. Together, it is our hope that this supplement will be shared throughout the state. Please visit the CHEC website for information about local events related to the Holocaust **www.columbiaholocausteducation.org**.

Lilly Filler, MD is co-chairwoman of the Columbia Holocaust Education Commission and chairwoman of the S.C. Council on the Holocaust.

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ON THE COVER

Group portrait of a Jewish partisan unit operating in the Lithuanian forests. Many of its members had been involved in resistance activities in the Kovno ghetto.

Photo credit: United States Holocaust Memorial Museum, courtesy of Eliezer Zilbers

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Holocaust education in South Carolina lost one of its most passionate advocates with the death of Dr. Selden K. Smith on Feb. 12, 2018. Dr. Smith, who was 88, served with distinction on the South Carolina Council on the Holocaust for almost three decades.

The Council was created by the South Carolina General Assembly in 1989. Its



CARL EVANS

purpose is to honor Holocaust survivors and liberators living in South Carolina and to create and encourage education programs that will prepare the teachers in our state to include Holocaust education in their classes. The Council has worked closely with the State Department of Education. Selden was one of the original appointees to the Council and served as its chair for many years. His leadership created a remarkable legacy.

Council members can recall many times in Holocaust Council meetings when Selden spoke passionately, very passionately, in favor of supporting teachers with funds from the Council — even when the treasury was very low — to help teachers with Holocaust education projects in their classrooms, or to support teachers who wanted to join one of the Council's trips to visit the death camps in eastern Europe, or some other worthy project. "We'll find the money somewhere," Selden would say.

Selden's interest in Holocaust education can be traced back to one of his students, Alice Malavasic, at Columbia College where Selden taught in the History and Political Science department. The student asked him to teach a course on the Holocaust. Selden



Submitted

Above: Selden Smith and his wife, Dorothy, were married 55 years. Smith served on the South Carolina Council on the Holocaust for almost three decades. **Below:** Selden Smith was a United States Navy veteran of the Korean War and a professor of History at Columbia College.



knew he was not prepared, at that time, to teach such a course, but that didn't stop him. He took

steps to become prepared. He began his preparation when he and Alice attended a conference on teaching the Holocaust held at Emory University.

That conference, and Selden's subsequent preparation to teach the course, transformed his life. He continued to do research on the Holocaust and he established dozens of personal connections with Holocaust survivors and liberators in South Carolina. For many years, he team-taught a graduate credit workshop at Columbia College on teaching the Holocaust, one of the annual projects of the South Carolina

Council on the Holocaust. Hundreds of teachers in our state completed the course, and they in turn have taught thousands of their own students.

Selden received a PhD in History from the University of South Carolina. For many years he taught courses in European history at Columbia College. Those courses provided the academic background for his research and teaching on the Holocaust.

Funding for the Council was always a problem. In 2010, Selden played a leading role in creating a foundation to provide financial support to extend the reach of the Holocaust Council's work. That foundation was named in his honor and is now known as the Selden K. Smith Foundation for Holocaust Education. Learn more at www.holocausteducationfoundation.org.

Many people will remember Selden as a kind gentleman with boundless curiosity and persistent determination to do the right thing. He wasn't hesitant to express his opinion. He enlivened many meetings with his forceful and persuasive comments. Beyond Holocaust education his interests included race relations, social justice, and community affairs as well as many other areas.

For his many achievements, he was awarded the Order of the Palmetto, South Carolina's highest civilian honor. Among his other honors, he received the Columbia College medallion.

Selden will be remembered with great appreciation by countless people of this state. But he will be remembered by those who recognize the importance of remembering the Holocaust as one of its foremost advocates. He has left a remarkable legacy.

Carl Evans is a Professor Emeritus of Religious Studies at the University of South Carolina.

Resistance and resilience within Lithuanian Holocaust education

In 2007, I traveled to Lithuania for the first of many research trips to study Holocaust education in the post-Soviet era. I selected Lithuania because it had amassed a negative reputation after gaining independence from the USSR in 1991 for its nationalistic approach to teaching history.

Lithuania was viewed in the international community as a country hostile to Holocaust education because it avoided the subject of local collaboration and attempted to focus



**CHRISTINE
BERESNIOVA**

only on the wartime suffering of ethnic Lithuanians. Fortunately, this reality has changed over time due to the work of individual educators. Akin to the findings of Thomas Fallace in his research on the history of American Holocaust education, Lithuanian Holocaust education developed through work of teachers working outside of — rather than within — the educational system.

The main challenge that teachers had to overcome was the common educational practice of highlighting ethnic suffering under the Soviet Union and downplaying the murder of Jewish citizens during the Holocaust. A focus on Soviet-era suffering was understandable, as the Soviet Union brutalized local populations through physical and systematic violence, however, this focus also brought with it unproductive narratives that attempted to equate Soviet terror with the Holocaust as an excuse for local collaboration.



Photos courtesy of Christine Beresniova

Clockwise from top: Roughly 200 students participate in a commemoration march to the forest of Paneriai, where 70,000 Jews were murdered; Students share their commemoration initiative for 2012 to create a school-wide book about Jewish life and culture in Lithuania; Participants in the yearly neo-Nazi/Nationalist march in the capital city of Vilnius.

It took over a decade of educational policy reform and teacher training initiatives for Lithuanian educators to gain the pedagogical skills required to address Soviet and Nazi occupation without comparing the suffering of the two. Another challenge that teachers faced was a rise in the visibility of far right and neo-Nazi groups throughout the country, a trend

now seen across Europe.

Thus, when I went to Lithuania to conduct research for the first time, I expected to find a bleak situation in which a newly emerging post-socialist country had reinvented its national image to play up the “positive” aspect of ethnic suffering during the war and downplay local collaboration during the Holocaust. This reality is what I

found — but only in part. I also found pockets of educators who were discontented with Lithuania’s nationalistic approach to history and who wanted to teach their students to think more critically about human behavior.

The teachers I worked with over the course of two years (about 50 in all) struggled to find effective ways to help their students understand that Lith-

uanians could be victims of occupation and perpetrators of mass murder at the same time. (Between 90-94 % of Lithuanian Jews were murdered during the Holocaust; 80% of whom were murdered in the first six months of Nazi occupation.)

As a result, many saw their work as a kind of social “resistance” that required them to deconstruct popular national narratives about the role of Lithuanians during the Holocaust. This work did not always endear them to their colleagues, and some eventually fell away from the subject because they felt that they were being ostracized within their schools for portraying Lithuanians in a negative way — even if it was historically accurate.

Nevertheless, the educators who remained committed to the topic tapped into a sense of resilience because they found value in examining a dark chapter of Lithuanian history as a way to help their country develop into a more mature democracy.

The complex work of Holocaust educators continues to this day, but Lithuanian society is beginning to reflect the importance of Holocaust history more broadly as new memorials are erected, more public conversations are taking place, and grassroots commemoration efforts expand. In the face of an increasingly populist and right-wing Europe, Lithuania’s attempts at open conversation — no matter how inelegant they may be — are important to maintaining a free and open European society.

Christine Beresniova is executive director of the South Carolina Council on the Holocaust. She received her PhD from Indiana University.

Fighting back by Jewish partisans

I wasn't worried that I was going to get killed. If I was going to get killed, I was going to get killed as a fighter, not because I am a Jew," recalled Sonia Orbach (nee Sarah Shainwald), who at age 16, dodged bullets while fighting against the Nazis and their collaborators as a Jewish partisan.

Escaping into the forest, as the Nazis liquidated the Luboml ghetto, Sonia and her family endured the freezing temperatures before coming into contact with a



SHERI ROSENBLUM

the Russians needed his knowledge of the terrain to wage battle against the German Army. Thus, Sonia began a new life, accompanying the partisan fighters on sabotage missions, carrying with her, at all times, two hand grenades in the event of capture, "One for the enemy, and one for myself."

Sonia Orbach was one of approximately 30,000 Jews, many of them teenagers, who escaped Nazi persecution to join organized armed resistance groups. These Jewish partisans joined thousands of non-Jewish partisans fighting against the enemy throughout much of Europe, and disrupting the vast Nazi war machine.

Jewish partisans blew up thousands of German supply trains, convoys, and bridges. They destroyed power plants and factories, focusing their attention on military and strategic targets, not on civilians. They

contact with a Russian partisan group. Non-Jewish partisan groups did not usually accept Jews, but Sonia's uncle was a trained scout, and



Above left: The largest of the all-Jewish partisan units was the Bielski Brigade. **Above right:** Jewish partisan Sara Ginaite at the liberation of Vilna. **Below:** Sonia Orbach and her husband Isaac.



forced the German Army to spend massive resources combating these attacks, distracting them from their fight against the Allies. One German commander called the Jews a "dangerous element" for their participation in Russian partisan units. In Lithuania, where Jewish partisans comprised approximately just 10% of all resistance fighters, they were responsible for 79% of derailed German trains, and for injuring 50% of enemy soldiers.

The Jewish partisans fought in almost every country in Europe, including Belgium, Poland, Bulgaria, Russia (Belarus and Ukraine), Lithuania, France,

Italy and Greece, hiding their encampments in forests, swamps and mountains. The partisans had few arms and little ammunition, but were successful because they knew the area and used the terrain to their advantage. "In the forest, ten partisans seemed like a hundred to those on the outside," said one Jewish partisan. Partisan activities took place at night, under the camouflage of the dark and with the help of the local population, who provided non-Jewish partisan units with food and information.

Already the victims of centuries of institutionalized religious, governmental and local antisemitism, Jewish groups in Eastern Europe had a much tougher time and occasionally they had to use force to get supplies and information from the locals. They had to beg, borrow and steal whatever they needed in order to survive and to save Jewish lives. Jewish partisans also felt the need to form all-Jewish partisan units to protect themselves from the violence of locals and non-Jewish

partisans.

The largest of the all-Jewish partisan units was the Bielski Brigade, founded in the forests of western Belarus by four brothers, Tuvia, Asael, Zus and Aron, following the murder of their parents and siblings. Under the leadership of Tuvia Bielski, who said, "I would rather save one old Jewish woman than kill 10 Nazi soldiers," the Bielski encampment became a refuge for all Jews. The brigade organized the escape of Jews from surrounding ghettos, and provided them with food, shelter and the relative safety of the brigade's protection. By the end of the war, the Bielski Brigade had saved more than 1,200 Jews and killed approximately 300 enemy soldiers.

Jewish partisans credit their survival to three things — luck, knowledge and opportunity. In addition to the physical resistance of the partisans, Jews engaged in spiritual resistance, including holding religious services, observing Passover and teaching children to read Hebrew. Artistic resistance produced art and poet-



ry in ghettos and camps. Smugglers sent children to safety, couriers carried messages between ghettos, forgers created fake identity cards allowing Jews to pass as non-Jews, and those in work camps sabotaged the guns and munitions they were forced to make for the Germans. In every instance, Jews stood in defiance of the Nazis.

The Jewish Partisan Educational Foundation (JPEF) brings the heroic resistance of the Jewish partisans to the world. Since 2000, it has empowered millions of young people to stand up to antisemitism and oppression using educational materials and original films that highlight the courage and perseverance of the Jewish partisans. Visit JPEF's website at www.jewishpartisans.org to learn more and to listen to 54 Jewish partisans share their unique wartime experiences.

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Photos courtesy of Sheri Rosenblum and the United States Holocaust Memorial Museum

The question of Jewish resistance

Most agonizing for nearly all Holocaust survivors, the immediate post-World War II era produced a devastating accusation against both them and those who had died in the genocide. Charged with emotion, moral judgment, and controversy, and first leveled in the 1950s and 1960s by several Jewish scholars — most



DONALD MCKALE

notably Raul Hilberg and the survivors Bruno Bettelheim and Hannah Arendt — it alleged Jewish complicity in the Holocaust.

Jews said the allegation that they had gone to their deaths with little or no resistance, as “lambs to the slaughter,” was incorrect. Even worse, the critics — like Hilberg, in his book “The Destruction of the European Jews” (1961) — asserted Jewish ghetto leaders, officials of the Judenräte, had cooperated with the Germans in helping organize deportations to killing centers and become themselves instruments of murder. Arendt made an even stronger attack on the compliance or accommodation of Jews in the Holocaust. She wrote in “Eichmann in Jerusalem” (1963): “To a Jew this role of the Jewish leaders in the destruction of their own people is undoubtedly the darkest chapter of the whole dark story.”

But during the past half-century, with the discovery of vastly more Jewish and other records from the Holocaust, scholars as well as survivors refuted such assertions. In 1972 Isaiah Trunk showed in his standard book on the subject, “Judenrat,” that the Jewish councils responded in a



UNITED STATES HOLOCAUST MEMORIAL MUSEUM Courtesy of National Archives and Records Administration, College Park

Jewish resistance fighters who were captured by SS troops during the Warsaw ghetto uprising in Poland in 1943. Small Jewish resistance organizations arose in approximately 100 ghettos in Poland, Lithuania, Byelorussia, and the Ukraine.

variety of ways to the Holocaust — not solely with compliance — and that the Nazis forced council members to serve on such bodies and provide services to the Germans.

In his 2001 study, “Rethinking the Holocaust,” Yehuda Bauer observed: “Contrary to a widely held belief ... there was a great deal of armed Jewish resistance throughout Europe. Contrary to a widely held belief ... it was not — it could not be — massive; quantitatively speaking, it was marginal.”

Bauer emphasized how Jews during the Holocaust were absolutely powerless. In his 2017 book “Why? Explaining the Holocaust,” Peter Hayes emphasizes what an incredibly

naive question, “Why didn’t the Jews fight back?” is. For one thing, the victims couldn’t see what was coming because it was unprecedented. They were up against the most determined and heavily armed of Nazi killers. In their varied and numerous attempts to resist, Jews always faced enormous obstacles: an almost total lack of weapons, little or no military training, poor communications and frequently political and other differences with one another, largely hostile or apathetic non-Jewish populations living nearby, physical weakness from hunger and disease, and the Allied — Anglo-American and Soviet — armies far away from the ghettos and concentra-

tions camps.

Nevertheless, small Jewish resistance organizations were predominately members of Zionist youth groups, arose in approximately 100 ghettos in Poland, Lithuania, Byelorussia, and the Ukraine. The majority of ghetto fighters and others in the underground resistance, who included numerous women, saw little possibility of armed opposition rescuing Jews from death. Instead most of them fought primarily because they knew and acknowledged, once they learned by the fall of 1942, after vast numbers of European Jews had been murdered, the truth about the deportations — that death awaited them and that the possibility of



survival was gone. Also they revolted to avenge the murder of other Jews and to justify their behavior to and inspire later generations.

Revolts happened in ghettos and several of the killing centers, including Sobibor, Treblinka, and Auschwitz-Birkenau. Small Jewish underground groups formed in Belgium, the Netherlands, France, Hungary, and Germany, focusing on rescuing Jews from deportation. Resistance included as well countless actions of Jews in the ghettos and concentration camps of a material or spiritual kind, designed to help keep the people alive and retain their human dignity.

A final aspect of Jewish resistance that students of the Holocaust ignore frequently is that Jews played a significant role in the World War II defeat of the Germans and their allies. Some 1,400,000 Jewish men (and women) fought in the armed forces of the Allied alliance. One of the most revealing studies exploding the myth of Jewish passivity in the face of Nazism is Benjamin Ginsberg’s “How the Jews Defeated Hitler” (2013).

Donald M. McKale is the Class of 1941 Memorial Professor and Professor Emeritus of History at Clemson University.

The Warsaw Ghetto uprising and the living challenge of anti-fascism

My late father, Charles Slucki (Shmulik), used to tell me that April 19, the start of the Warsaw Ghetto uprising, is a heylige date, or holy day, his Yom Kippur. That even though he remembered the victims of the Holocaust every day, including his father's first wife and two sons killed at Chelmno, it was on April 19 that he really paused to think about what it meant to honor their memories, and to think about



**DAVID SLUCKI
AND HIS SON,
ARTHUR**

how we ought to apply whatever lessons we might draw from the actions of the heroic fighters in the Warsaw Ghetto. Named for one of those murdered

half-brothers, Shmuel, my father was adamant not only that we ought to remember the victims, but that their deaths ought to stoke in us a fire to make the world a better place, to lift up those around us.

I was raised under the imposing shadow of the fallen heroes of the Warsaw Ghetto and other martyred Bundists, their serious faces staring down from the walls of the Bund's headquarters in Melbourne, Australia. The gentle features of Mikhl Klepfisz, the fatherly demeanor of Abrasha Blum, and the tragic and searching eyes of Shmuel Artur Zygielbojm reminded us constantly of their heroism, their bravery in the face of the Nazi machine, their willingness to sacrifice their lives for their comrades. In my home, Klepfisz, Dovidl Hochberg, Tobcie



DAVID SLUCKI Submitted

Jakub Slucki with his son, Shmulik, ca. 1950.

Dawidowicz, and the Blones children were household names.

It is a grave responsibility we carry, as inheritors of their legacy. But what is that legacy? Marek Edelman, last surviving commander of the uprising who died in 2009, once said that after the Holocaust, to be a Jew meant to always be on the side of the oppressed, never with the oppressor. He lived these values, his life marked by his struggles against both Nazism and Communism. His courageous example ought to remind us that the legacy we carry from the uprising is not only to see injustice where it exists, but to act against it.

After the bloody outbreak of mob violence in Charlottesville, Va., more than a year ago, it's more important than ever that

we remember the Holocaust and draw lessons from the senseless suffering inflicted on our loved ones. Charlottesville reminded us in the starkest terms that we must be vigilant in combating anti-Semitism, to fight it in all its manifestations, whether on the right or left, in public and private spaces, in person and online.

Yet we must also recognize that this historic battle is wrapped up in wider struggles for freedom, justice, and dignity. We must show our solidarity with all those whose daily struggles remind us that the Jews' suffering is part of a broader attack on groups denied access to power. As Jews, we must join the fight against the daily oppression of peoples of color, of immigrants, and refugees, whose suffering we recog-

nize in the suffering of our own recent ancestors. We must stand as allies alongside the LGBTQ community, who continue to be subject to state and social violence. We must be a part of the struggle to protect the rights of women against a state that is trying to erode their bodily autonomy and is indifferent to their access to opportunities, livelihoods, and political participation. Anti-Semitism is only one side of the same coin as racism, misogyny, homophobia, and transphobia.

There's another message we ought to carry as we remember the tragic sacrifice of the Warsaw Ghetto heroes, and all the victims of the Nazi's bloody campaigns. As Jews across the world celebrate the 70th anniversary of the establishment of the State of Israel, we must question what are the responsibilities of a Jewish state, a state with political and military power, and with access to a nuclear arsenal? A state that controls the fate of millions of non-Jews in Palestine. How can we, Jews across the world, ensure that the Jewish state fulfills its responsibility to the victims of the Holocaust by being on the side of the oppressed, and never the oppressor?

These are challenging questions. If what we take from the valiant struggle of the heldn (heroes) is merely to look inward, then we have failed them. If we use the Holocaust as an excuse to shy away from the difficult work of self-criticism and introspection, then we have failed them. Our fight is part of a broader struggle for human dignity and freedom.

When my son was born in 2012, we named him Arthur, for Artur Zygielbojm. An onus on my son perhaps, yet one we all

share, to ensure not only that his namesake's memory is not forgotten, but that his sacrifice can arouse in us the will to stand up against injustice wherever and whenever we see it.

The following is an excerpt of Zygielbojm's final letter to the Polish government-in-exile. The letter — and his suicide — was a plea for the world to take notice of the Jews' suffering, of their sacrifice, and to intervene to stop the massacre.

I cannot continue to live and to be silent while the remnants of Polish Jewry, whose representative I am, are being murdered. My comrades in the Warsaw Ghetto fell with arms in their hands in the last heroic battle. I was not permitted to fall like them, together with them, but I belong with them, to their mass grave.

By my death, I wish to give expression to my most profound protest against the inaction in which the world watches and permits the destruction of the Jewish people.

I know that there is no great value to the life of a man, especially today. But since I did not succeed in achieving it in my lifetime, perhaps I shall be able by my death to contribute to the arousing from lethargy of those who could and must act in order that even now, perhaps at the last moment, the handful of Polish Jews who are still alive can be saved from certain destruction.

My life belongs to the Jewish people of Poland, and therefore I hand it over to them now.

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Songs of spiritual resistance and hope

Lagerfuhrer Rodl announced, “All other camps have a song. We must get a Buchenwald song. Whoever writes one will get 10 marks.” The winning lyrics of the Buchenwald Lied were written by prisoner Fritz Beda-Lohner:

*And the night is short, and the day so long,
Yet the tune rings out — our homeland’s song,
And our courage they’ll never steal from us.
Keep it up, Kamerad — to your courage hold fast,
For our strong will to live will keep to the last,
In our hearts, in our hearts, we promise.*



TAMARA REPS FREEMAN

Ironical-ly, Rodl’s monetary and chauvinistic incentive resulted in Beda-Lohner’s declaration of courage and spiritual resistance against Lagerfuhrer Rodl, himself.

The Buchenwald Lied (Buchenwald Song) was one of many anthems composed by concentration camp prisoners who retaliated against their Nazi oppressors through poetry and melody. Enslaved lyricists and composers produced songs that provided hope and determination to beleaguered prisoners.

Before his imprisonment in Buchenwald, Fritz Beda-Lohner was the librettist for Franz Lehar’s operas. The Buchenwald Lied melody was composed by Hermann Leopoldi (1888-1959), a Viennese cabaret singer. Leopoldi explained, “This Buchenwald march extremely pleased the Lagerfuhrer (Rodl). In his weakness of intellect, he abso-



Photos courtesy of Dr. Tamara Reps Freeman



lutely did not see how revolutionary the song actually was.”

Beda-Lohner and Leopoldi concealed their authorship for fear of reprisals by the SS. Even so, Buchenwald prisoners sang as a declaration of spiritual fortitude while marching to and from work. The Buchenwald Lied made its way to other camps and was even broadcast on European radio. Over 50,000 prisoners died in Buchenwald, but the Buchenwald Lied lives on as one of many examples of spiritual resistance and hope.

In the Dachau concentration camp, two Viennese friends were assigned to work shoulder-to-shoulder, pulling a cart filled with boulders. During their grueling toils, Jura Soyfer, a playwright and Herbert Zipper, a conductor and composer, created the Dachau Lied (Dachau Song). Their

incentive was unbridled determination to uphold their fellow prisoner’s dignity and cognition.

The song thumbed its nose at the Nazis by imitating martial German rhythms. The melody modulated from A minor to A major, to encourage hope for the Jewish prisoners. The song’s surprising and challenging notes — soaring higher and higher into a gripping tri-tone proclamation — was intended to keep the prisoners’ minds sharp at all times:

We’ve all the learned the lesson of Dachau by now, And hard as steel we won’t bend ...

In your own sweat you’ll soon be like a stone and hard as steel ...

Brightly, freedom will smile on us, With fresh courage we’ll advance.

Herbert Zipper’s spiritual resistance expanded into forming a secret orchestra and stag-

Above: Dr. Tamara Reps Freeman conducts a teen Holocaust concert in Nashville in March 2018. **Below left:** The Buchenwald Band. **Below right:** Herbert Zipper conducting the 50th anniversary performance of Dachau Lied in Austria in 1988.

ing clandestine concerts in an abandoned latrine in the camp.

The Buchenwald Lied and Dachau Lied memorialize spiritual resistance and hope. Shtil, Di Nacht Iz Oysgeshternt (Quiet, the Night is Starry) is a musical memoir of the spiritual and physical resistance of Vitka Kempner, the first known female partisan to destroy a German troop-train. The text was written by Hirsh Glik, a partisan from Vilna:

*Quiet, the night is starry ...
A girl ... holds a revolver tightly in her hand ...*

Her little pistol stopped a train full of weapons with one bullet.

In the morning she crept out of the woods,

*With a snow-garland in her hair.
Encouraged by her small victory
For our new, free generation.*

Hirsh Glik’s admiration for Vitka is enhanced by a lyrical melody that sounds like a love song. Conversely, Glik’s famous

Zog Nit Keynmol (Never Say) rousing partisan song is considered the national anthem of Holocaust victims and survivors.

These musical examples — the Buchenwald Lied, Dachau Lied and Shtil, Di Nacht Iz Oysgeshternt — were Holocaust musical gems, mined among the sorrow and ashes of Jewish prisoners interned in unspeakably harsh conditions during the Shoah. These anthems, and many more, teach us that against all odds, music encouraged Holocaust prisoners — even for just the brief time they were sung.

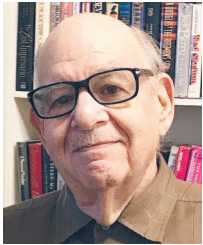
We are commanded to never forget. These three songs of spiritual resistance and hope command us to sing to remember.

Tamara Reps Freeman is a Holocaust ethnomusicologist, music educator and recitalist, and adjunct professor of Holocaust Music at Montclair State University.

Bringing tears of laughter during dark times

When I was a child, my parents spent endless hours searching for any traces of my father's family in Europe. He had nine siblings, parents, grandparents and an extended family from Tuchin, Poland, who were leather tanners. My father came to the United States before the war. The rest of the family disappeared off the face of the earth.

Despite intensive searches using every channel for any sign of his family, nothing was found. Therefore, the horrors of the Holocaust were ingrained in me at an early age.

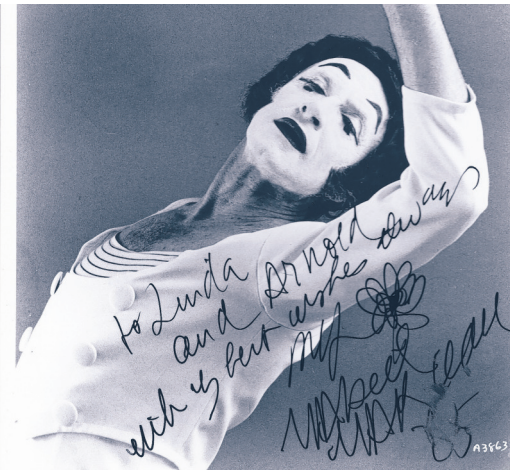


ARNOLD BREMAN During my 50-year career in the performing arts these recollections never left me.

More than 7,000 American performers helped the war effort between 1941 and 1947, including Bob Hope, Bette Davis, Glenn Miller, Bing Crosby, Jack Benny, Fred Astaire, John Wayne, Elizabeth Taylor, and others. Ed Sullivan once called Marlene Dietrich one of "Hitler's Cuties." This couldn't have been farther from the truth. Ms. Dietrich did more for the war effort than most. She personally rebuffed Hitler's plea to stay in Germany and entertain the Reich, and instead came to the United States and performed for troops both in the States and in Europe. She also sold more war bonds than any other star.

Of the more than 2,000 performers I have worked with, I personally knew two renowned Jewish artistes who were directly involved in fighting the horrors of that war.

When I first met pantomimist Marcel Marceau in the 1960s, I



Photos courtesy of Arnold Berman

Clockwise from top: Performer Victor Borge would often weave anti-Nazi jokes into his routines; pantomimist Marcel Marceau dressed as his stage character Bip; and Victor Borge with Oscar the Grouch from "Sesame Street."

was only 19 and green in the business. I didn't pay much attention to his contract that required his pants be pressed before every performance. He said to me, "I'm a nice man, but no pressed pants, no performance!" You'll never guess who pressed a dozen of the mime's pants using our \$100,000 Steinway Grand as an ironing board.

Born in France in 1923, Marcel Mangel lived in hiding and worked with the French Resistance during the war, giving his first major performance to 3,000 troops after the liberation of Paris in August 1944. After his father was killed at Auschwitz, he joined the resistance, saving many children from the camps. Because he spoke En-

glish, French and German, he worked as a liaison officer with Gen. Patton's army. After seeing Charlie Chaplin when he was five, Mangel knew he wanted to become a mime. He used that talent to keep Jewish children quiet as he helped them escape to neutral Switzerland. In 1992 I had the great honor of presenting him with a Lifetime

Achievement Award in Paris on behalf of the International Society of the Performing Arts.

Another great performer, Victor Borge always made fun of my girth. His plane had been delayed the first time we met, and he arrived only minutes before curtain time. I was frazzled; he was relaxed. I remember saying to him, "You must be terribly hungry after that horrendous flight. I have arranged a special dinner in a great restaurant after the performance." He looked me up and down and said, "You look like you've already eaten!"

Born in Denmark in 1909, Borge Rosenbaum studied piano as a child but realized he wouldn't be another Vladimir Horowitz. Suffering from severe stage fright, Victor developed a standup comedy act to relieve the stress of performing, using his piano skills. In the 1930s, he started touring extensively in Europe and wove anti-Nazi jokes into his routines: "What is the difference between a dog and a Nazi? A Nazi lifts his arm."

Borge was at the top of the Nazi capture list when they invaded Denmark in 1940. Playing a concert in Sweden at the time, he managed to escape to Finland and caught the last ship out of Europe, arriving in New York with \$20. Disguised as a sailor, he returned to Denmark during the occupation to visit his dying mother. Victor once told me the difference between a violin and viola, "In a fire a viola takes longer to burn." But he also said, "If I have caused just one person to wipe away a tear of laughter, that is my reward."

These performers who were so dear to me, brought tears of laughter, lifted up spirits and saved lives on a different stage.

Arnold Berman is a retired impresario, lecturer and author of "Laughter in The Wings."

The Centralverein in Nazi Germany

When Adolf Hitler was appointed Reich Chancellor on Jan. 30, 1933, the effects on the German Jewish community were felt immediately. Among them was also the Centralverein deutscher Staatsbürger jüdischen Glaubens (Central Association of German Citizens of the Jewish Faith, short: CV), the largest Jewish organization with 64,000 members at that time.

As the lengthy name indicates, the main goal of the 1893 founded association was the judicial, political and social equality of all Germans — Jewish or



ANNA ULLRICH

not. Early on, the representatives of the Centralverein identified the lingering anti-Jewish resentments and stereotypes within German society as the main obstacle in reaching the goal of total equality.

Even after the founding of the Weimar Republic, the first German democracy, in 1919, the Centralverein stayed alert to all kinds of acts of Antisemitism. Regularly, members of the association contacted its staff to depict their experiences, ranging from anti-Semitic encounters during vacations, attempts from social clubs to dismiss their Jewish members to descriptions of Antisemitism experienced by Jewish schoolchildren. The intentions of the letter writers were multifold. Some inquired on how to best react, others demanded that the CV take legal action and still others simply wanted to share the incidents and provide the association with examples to use as it saw fit. For most of the depicted events, a legal persecution was



Photos courtesy of Herbert Sonnenfeld Foto Collection, Jewish Museum Berlin.

Hans Oppenheimer and two other employees in the editor's office of the CV-Zeitung in Berlin in October 1936.

futile. Therefore, the answers from the Centralverein headquarters in Berlin often contained suggestions on how to best handle these situations mentally: evoking feelings of pride in one's own Jewishness and assuring the members that they were not alone with these experiences. In that way, the Centralverein also fostered a sense of resilience against anti-Semitic incidents.

Equally, the CV paid close attention to the racially charged, violent Antisemitism the National Socialist German Labour Party displayed. Throughout the Weimar Republic, the Centralverein monitored the activities of the party closely and warned frequently in its own journal, the Centralvereins-Zeitung (Central

Association newspaper), during lectures and meetings with political representatives against the dangers of a rise of the National Socialist party.

No wonder that repercussions were immediate and severe. Once the NSDAP became the leading party in Germany, the office of the CV was searched and many of its leading members imprisoned awhile. These threatening gestures stand somewhat opposite to the fact that Jewish organizations continued to exist, although under tightened surveillance and threats of the new rulers.

Under these circumstances, the working focus of the Centralverein shifted. Outcries over anti-Semitic actions and reports against National Socialism dis-



Left: Herbert Sonnenfeld reading the CV-Zeitung in Berlin circa 1935.



Right: A newsstand in Berlin, when selling Jewish newspapers publicly was still allowed in June 1935.

appeared from the newspaper. Instead, the pages filled with a potpourri of articles about the Jewish religion and tradition, special supplements, reading recommendations, reports about potential countries of immigration, as well as legal advices and information on the newest measures by the national socialist state.

Historians have often condemned the CV after 1945 for their continued insistence on the indestructible connection between German — and Jewishness. This retrospective judgment ignores the fact, that the contemporaries could not have foreseen the events to come. It also omits the fact, that the emigration of all Jewish Germans would have been simply impossible — not least of all because the majority of potential countries introduced harsher laws on immigration during the 1930s and 1940s.

Letters to the Centralverein's headquarters show, that its members demanded a focus on Jewish life in Germany well into the mid-thirties. Remarkably, it

was this insistence on a continued Jewish life in Germany that lead to increasingly aggressive steps by the National Socialist authorities. After the declaration of the racially charged Nuremberg Laws, the CV renamed itself "Central Association of Jews in Germany." Not even a year later it had to change its name to "Jewish Central Association," erasing all nominal hints of its connection with Germany.

On Nov. 9, 1938 National Socialists killed over 100 Jewish Germans and imprisoned tens of thousands in concentration camps, torching synagogues and plundering Jewish shops all over Germany. Only days later, all remaining Jewish organizations in Germany were forbidden — including the Centralverein. The time for fostering even the slightest hope for Jewish life in Nazi Germany was over.

Dr. Anna Ullrich is a Research Assistant at the Center for Holocaust Studies in Munich and coordinator within the European Holocaust Research Infrastructure (EHRI).

The bravery of nurse Maria Stromberger

To help prisoners in Auschwitz was literally to risk one's life. The penalties for minor or even imaginary infractions of the concentration camp's rules brought severe consequences; to enable the survival of prisoners was a crime against National Socialism and had brutal consequences.

Thus the bravery of those who did risk their lives to help others deserves our admiration. One person who risked everything to help prisoners was Maria Stromberger, an Austrian nurse.

In 1942, Maria was a Red

Cross nurse working in Poland when she met two men who had been imprisoned in Auschwitz. They were being treated for



SUSAN BENEDICT

typhus and described horrific events they witnessed. When Maria became convinced these were true, she volunteered to be transferred to Auschwitz to work as nurse. Her wish was to be assigned to care for the prisoners in the infirmaries; however, by that time, Aryan nurses and physicians were not allowed to care for Jewish prisoners.

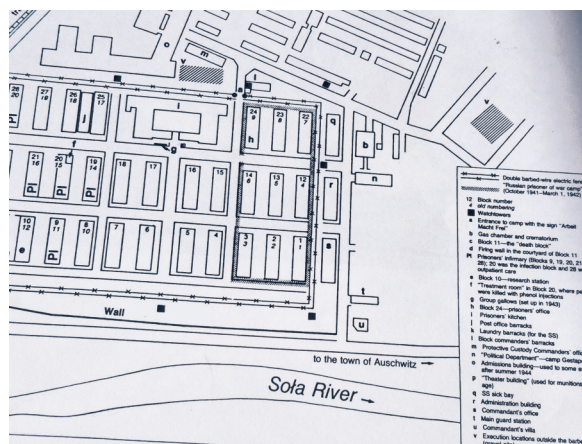
Maria was assigned as the head nurse in the SS infirmary in the main Auschwitz camp. Her patients were SS members serving as guards and other support personnel in the camp. Polish male prisoners were assigned to the infirmary for cleaning and other chores.

The proximity of the SS infirmary to the gas chamber and crematorium in Auschwitz provided motivation for Maria to aid the prisoners. From the windows of the infirmary she was able to see prisoners being taken to the gas chamber and crematorium.



DR. HARALD WALSER Archive

From left: Maria Stromberger at trial in 1947; A photo of Edek Pys at the Maria Stromberger Street in Bregenz, Austria; Maria Stromberger's photo from Auschwitz Museum.



Map of Auschwitz.

As trucks brought prisoners to the doors of the gas chamber, Maria saw the SS men shouting and striking the prisoners and herding them to their deaths. As the doors were closed, she saw the SS men climbing on the roof to drop the Zyklon B. The screams of the dying prisoners could be heard by other staff in the infirmary. These events led Maria to help the prisoners however she could.

Maria first made contact with Edek Pys, a young Polish prisoner assigned to the infirmary,

who, over time, told her about their resistance efforts. She began by diverting some rations to the prisoners. To another prisoner, Teddy Pietrkowski, she gave the key to the attic so that the prisoners could obtain medications. When a large container of milk hidden by the prisoners was discovered, Maria claimed that it was hers.

In early 1942, just a few months after she arrived in Auschwitz, Maria took on more dangerous assignments. She

began to smuggle in medicine and food for the prisoners. In the bathroom of the SS infirmary, she was able to hide medicine, food, and even sick prisoners. She was able to keep the SS out by telling them that patients' infected clothes were being stored there until they could be disinfected.

On Christmas 1943, Maria smuggled in food, wine, and champagne and served a Christmas dinner for the prisoners. By 1944, the resistance movement in Auschwitz was in danger of collapse. Maria was approached to become a liaison and she agreed. Her first mission was to smuggle letters from prisoners to a contact in Königshütte — the German name for the Polish city of Chorzów. She quickly became known to the resistance as a reliable emissary and was able to smuggle in medications, pistols, ammunition, and explosives for use in the Polish uprising, including two of her father's revolvers.

Throughout these dangerous times, Maria was not caught and remained greatly respected and free of suspicion by the Camp

Commandant, Rudolf Höss.

Maria stayed in Auschwitz until December 1944 when she became ill. In 1946, Maria was arrested by the French on the suspicion that she had worked for the SS. She was imprisoned for six months and was released only through the intervention of her Polish prisoner colleagues. She subsequently served as a witness at the trial of Rudolf Höss.

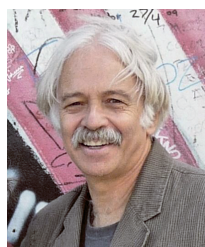
Maria never returned to nursing. She held a factory job in Austria until her death in 1957. She is mentioned in several articles and books, yet her courage and resistance to Nazism have been overlooked and there has been little recognition of what she did. A petition to have her recognized as a Righteous Among the Nations at Yad Vashem was denied because the majority of prisoners she assisted were not Jewish.

Dr. Susan Benedict, RN, CRNA, FAAN, is Professor Emeritus at Medical University of South Carolina.

Jewish medical resistance

Judaism's historic esteem for doctors and medicine was vindicated every day during the years of annihilation. In every ghetto and concentration camp, at every transit point and final destination, Jewish doctors and nurses gave their last thoughts and strength to easing human suffering and defending human dignity, if not to save the living, then for the sake of lives to come.

Recalling their struggles is not a mere exercise in commemoration, but a window to understanding how, in the Nazi war



THEODORE ROSENGARTEN

against the Jews, Jewish medical resistance was a ubiquitous force against dehumanization. Armed with ingenuity and cunning, if not with medicines and hot water, Jewish medical workers won many battles. It's mind-boggling to think that the country that produced more Nobel laureates in the sciences than any other would weaponize medicine and use the healing arts to inflict harm and commit mass murder. Just as astonishing were the achievements of Jewish nurses and doctors, whose acts of sabotage and compassion formed a seawall to the inroads of Nazi medicine in western civilization.

"It is almost beyond belief," wrote a chronicler of the Vilna ghetto, "that the doctors' professional association continued to function," as it had for 40 years, only now clandestinely, until the moment the ghetto was razed, reading and discussing papers in Yiddish on the medical problems of the ghetto.

Alone among the larger ghettos of any duration, Vilna never

with medicines and hot water, Jewish medical workers won many battles. It's mind-boggling to think that the country that produced more Nobel laureates in the sciences than any other would weaponize medicine and use the healing arts to inflict harm and commit mass murder. Just as astonishing were the achievements of Jewish nurses and doctors, whose acts of sabotage and compassion formed a seawall to the inroads of Nazi medicine in western civilization.



Starving children in Warsaw Ghetto.

experienced an epidemic of typhus, a reliable killer spread by body lice and fleas in crowded quarters, thanks to the heroic measures of the ghetto Sanitation Department. Warsaw was not so fortunate, and within a year after the ghetto was sealed shut, upwards of a hundred thousand individuals, or one out of every three ghetto inmates had contracted typhus. The Nazis feared catching it themselves and steered clear of the ghetto, letting the vector do its deadly work. Yet it wasn't deadly enough for their purposes, due in part to the robust tradition of Jewish nursing and in part to an enlightened system

of disinfection centers and quarantine. Unfortunately, starvation lurked in quarantine and many who went there to protect others died of famine.

Let's not romanticize. These soldiers of health had a hellish job. There were the edifices of great pre-war hospitals and clinics inside the ghetto, and surgeries were possible, but without medicines and supplies, linen and clean water, the ghetto hospital was reduced to a hospice for the dying and for all who were under a death sentence. Starvation and the "food psychosis" were the chief physical and mental diseases. What could Jewish physicians do? They carried out the

most extensive investigation of starvation that medical science had ever undertaken. At the same time they could study themselves because they were starving too. They were motivated by a fear that in the future, people would not believe this had happened. It was a desire to contribute to knowledge, for example, by charting changes in the immune system and metabolic rates at varying stages of hunger.

Their study, published after the war, was a labor of pain as well as pride. The project was conceived by Dr. Israel Milejowski, chairman of the ghetto Health Department and member of the Judenrat — the Jewish



Ghetto Fighters House Archives

Dr. Israel Milejowski.

council imposed by the Germans to carry out their orders in the ghetto. This study was undertaken in a spirit of resistance and the authors would surely have been murdered if their work had been discovered. Most painful to grasp was the apparent meaninglessness of their torments. "I am holding the pen of death in my hand," Milejowski writes, introducing the data, "and in my own room death is looking through the open black windows from secluded, sad and smashed houses." He conquers his despair long enough to write by joining his plight with the masses, but doubts that the essence of what he has to say will be understood. "It is very difficult to concentrate, and it is even more difficult to impart the oppressive mood. Language is too poor to express the entire misfortune of our suffering."

The Jewish doctors and nurses of Warsaw shared the fate of almost all their patients. Many died of disease and famine in the ghetto, many more were murdered at Treblinka death camp, others were killed in the ghetto uprising in the spring of 1943 or rounded up in the last harvest of resisters and sent to die at Majdanek and Auschwitz.

YAD VASHEM The World Holocaust Remembrance Center

within the ghettos



United States Holocaust Memorial Museum

ABOVE: Orphans hidden in ghetto hospital ward in Kovno Ghetto, Lithuania in 1941. **BELOW:** Nursing school in Warsaw Ghetto in 1942.



Warszawa Gazeta

Some survived the battle, hid in the so-called Aryan neighborhoods of the city, and emerged to fight in the Warsaw uprising in 1944.

Looking back on the efficacy of organized medical resistance, microbiologist Ludwik Hirszfild, who 30 years before being incarcerated in the ghetto had co-discovered the heritability of ABO blood groups, concluded, "All our health councils, vaccinations, and conferences were only mental hygiene for ourselves." Yet if organized resistance by doctors bore little fruit, individual resistance had a different outcome.

Jewish physician David Nordheim composed thousands of "illness certificates" to keep prisoners in the Netherlands from deportation to Auschwitz and Sobibor. A doctor who was a member of the Judenrat that oversaw the deportation process ordered Nordheim to stop writing these certificates, telling him "Our only chance of surviving this war is by cooperating with the Nazis as much as possible." This man survived the war, Nordheim did not.

"Sick certificates" saved Jewish patients in Warsaw from deportation to Treblinka until the hospitals were brutally evacuated.

Ghetto fighter Marek Edelman, who one day would become the leading cardiologist in Poland, left a graphic account of a new kind of medical heroism performed at the "Um-schlag," the holding pen and point of departure for Treblinka.

In the filth and bedlam of the children's hospital cynically permitted by the Germans next to the trains, "Nurses search the crowd for their fathers and mothers and, having found them, inject longed-for deathly morphine into their veins, their own eyes gleaming wildly. One doctor compassionately pours a cyanide solution into the feverish mouths of strange, sick children. To offer one's cyanide to somebody else is a really heroic sacrifice, for cyanide is now the most precious, the most irreplaceable thing. It brings a quiet, peaceful death, it saves from the horror of the cars."

Trained and devoted to preserving life, the ghetto nurses and doctors had to choose between two barbaric courses and risk losing the means to take their own lives if it became necessary. It was open warfare, uneven and hopeless, with no redeeming benefit, but here it is, the most memorable and instructive part of the story.

Theodore Rosengarten is Zucker/Goldberg Chairman of Holocaust Studies College of Charleston and associate professor of Yaschick/Arnold Jewish studies at the College of Charleston.

The epitome of resilience

BARBARA WERTHEIMER ROSENBERG'S

My mother, Barbara Wertheimer, was born in Poland on Oct. 1, 1917 and raised in Hamburg, Germany. The version of life in "a million city" was described as one of beauty, privilege, culture, and opportunity. Void of any imaginable warning, the genre of this vision swiftly converted to a story of horror unfolding the usual elements of such text. The setting's beauty dissipated, the mood was dark and uncertain, the conflict ambiguous, the plot was clear while the monsters took residence in this "million city", my mother's home, my mother's country, my grandfather's purpose to defend during World War I as a German soldier.



MARISA KORNBLUT

My mother illustrated the subtle but evident climate change that contagiously unleashed its fury to expedite and complete the plan. Each sunrise would induce another restriction, a new law, a ban, a boycott. She spoke of the Jewish merchants, the lawyers, the doctors, the civil servants all vanished. Her father's affiliation with the German Army was extinguished. Enrollment in Jewish private schools increased to accommodate the students expelled from the public schools. The books were authored by Jews kidnapped and burned. And then there were the investigations! Are you of Aryan ancestry???? Kristallnacht (Night of Broken Glass; November 9, 1938) etched in her mind

and heart with intricate detail of beloved Torah Scrolls soaked with urine, hanging from the trees, synagogues burned, Jewish owned businesses and residences destroyed beyond rebirth. My mother and grandfather were arrested, her two older sisters relocated to Shanghai and Israel respectively, my grandmother "rested in peace" losing her battle to cancer. Simon Wertheimer was detained, ultimately murdered in Auschwitz, and my mother, without a passport, was released and had thirty days to get OUT!



Photos courtesy of Marisa Kornblut

Above: Marisa Kornblut's mother, Barbara (front row, second from right), in school in Hamburg, Germany. **Right:** Barbara on her wedding day on June 25, 1947.

Resilience and Barbara Wertheimer Rosenberg were certainly synonymous. How does one coin a solution contrived of a delicate exterior, smile of grace, compassionate heart, love

of life, pride and loyalty? Resilience? Entering the Port of Miami, the US refused her entry per quotas. Resilience? Havana, Cuba became her foster land in 1939 for a young refugee fleeing for her life and the salvation of a heritage. Resilience? With a non-healable scab, learned to speak Spanish, worked, and discovered her passion for horses. Barbara Wertheimer finally gained entrance into the USA in 1942. Amazingly, my mother was introduced to my father, Jack Rosenberg, and married within a year, raised a family, and was gainfully employed for over forty years at Bob Ellis Shoe Store in Charleston.

As I shift to my journey as an American born girl of a Holo-



ocaust survivor and a World War II Veteran who fought in the Pacific Theater, the degree of complexity feels like a strangling sphere of twine, shifting in all directions with great uncertainty. If all you see is smoke,

the intensity of the fire is left to one's interpretation. Admittedly, my chosen plan of survival has been one of pride, tradition, identity with a huge dose of avoidance. I methodically control the exposure to those documented demons depicted through the arts, authors, cinema, museums, and preserved reality.

I've had eager assistance to help me "Never Forget".....

"I didn't kill anybody! I wasn't alive!" I responded accused of killing Jesus.

"I didn't know you were Jewish, you're so nice!"

"Ms. Rosenberg is our student teacher, and the only Jew in the school."

"You will show up for class on your holiday." Replied my college professor.

"You must have gone to a good Jew school." Admired the car salesman.

"My husband must be a Jew, he's so cheap."

"Don't listen to him class, he's a Jew!" Advised my child's middle school teacher.

"You rich people stick together."

"Jews are just a political party looking for attention." A senate candidate's belief.

"Let's buy his kids some puppies and kill them."

"Get those concentration camps open!" Statements published on a sports thread about my husband, Phil Kornblut.

As I conclude for now, I can't help but wonder if I will ever see an entire sunrise. My husband, children, grandchildren, beautiful friends, and acts of kindness have afforded me rays of light that bring hope.

Marisa Kornblut is a teacher and the daughter of a Holocaust survivor.

My dad's double exposure to the Holocaust

CURTIS SLOAN'S STORY

My father, Curtis S. Sloan, was born Kurt Siegfried Salomon in 1921 in the industrial Ruhr Valley in Germany. His father was a respected citizen and a haberdasher with his own dry-goods store that served many that lived in his city, Wanne-Eickel.

During the rise of the Nazis, but before Hitler took power, my grandfather (Opa) began to see and sense the start of trouble. He sold the store and moved the family to Hamburg



DON SLOAN

where he felt it was safer. My father had to adjust to a bigger city and a new life. He was a good athlete and a top student in school. But when the Nazis came to power, laws were passed that changed the way of life for my dad. He could no longer participate in sports, activities or attend his school.

In the meantime, Opa was working to get the family out of Germany. He made a decision that my father and his younger sister, Ruth, would be sent out as soon as possible. The first possibility to come through was sponsorship by the German-Jewish Children's Aid. This organization placed my father with a German-Jewish foster family in St. Louis. Dad sailed for the U.S. in fall of 1936, not yet 15. He did not know when or if he would see his family again.

He landed in New York and was brought to St. Louis. He quickly got a crash course in American life. His foster family didn't speak much German. The immersion in school and new



Photos courtesy of Don Sloan

Don Sloan's father, Curtis S. Sloan, during the war.

family accelerated his progress with English. Within the year, my Aunt Ruth joined him.

My grandparents got their exit visas in 1938 and sailed for America. They settled in Queens, N.Y., with Dad joining them after the school year. He finished high school, worked an office job and went to night school to study business. He found time to go with his father to try to arrange exit visas for the remaining family. They were only partially successful. After the U.S. declaration of war, there was no more they could do.

In 1943, Dad was drafted into the U.S. Army and completed the process to become an Amer-

ican citizen while he was in basic training. A judge encouraged my dad to change his name prior to returning to Germany and he agreed. With some small changes, Kurt Siegfried Salomon became Curtis S. Sloan.

He shipped off to England as a translator in Patton's Third Army. In less than eight years, he was back in Europe. After D-Day, he was part of the U.S. forces entering France. His job was to organize Military-Civilian governments in each village that was recaptured, as well as deal with any other refugee issue. He was awarded the Bronze Star for his work.

Eventually they crossed the



Don Sloan and his family.

Rhine into Germany. Once there, Dad took time off whenever possible to find extended family. None lived to be liberated. Many of the places Dad visited in his youth were reduced to rubble and with the rest of his family murdered, any lingering attachment to his native Germany was gone. When the Allies liberated the concentration camps, Dad was called in to translate for the survivors.

After his discharge, he settled into life back in the states. He met my mom, a former Army nurse, while on vacation, and they married within a year. I am the youngest of three. We grew up knowing Dad's story and knowing our family who came over from Germany.

Dad was active in our community. He served in a number of capacities in our synagogue and in youth sports. He turned down several opportunities to move to a bigger company and make more money. His priorities were his parents and time with his family.

His only trip back to Germany

was to finish negotiations for a contract that his boss started before he passed away. The whole trip was 36 hours.

He had a lengthy retirement, almost 30 years. He didn't like to travel so he spent much of his time tending to his bonsai collection and putting around the house. He still read voraciously and read anything that came out about the Nazi era.

Dad took ill for the last time just before his 92nd birthday. Until his last few days, he maintained his sharpness of mind. He kept everything and we found many of his old photographs and immigration documents. He had a unique vantage point on a unique historic period. He was both a victim and a liberator. He requested military honors for his funeral, and told us that although he was born elsewhere, he was proud of the U.S. and grateful for the life he had here. He never forgot anything, nor did he want to.

Donald S. Sloan, is a Professor of Music at Coastal Carolina University.

'We won't survive anyway'

ROSE MIBAB GOLDBERG'S STORY

Rose Mibab Goldberg was born on December 5, 1923 in Ludmir, Poland to Chaya and Chaim Mibab. Rose was the fourth of seven children. Chaim owned a millinery shop in the town. Rose remembers a warm and loving childhood.



ANITA ZUCKER

AS RELAYED
TO LILLY FILLER

She often cared for her siblings and other small children in the town. One of these children was little Nachama, daughter of Carl Kisel Goldberg

and his wife, friends of the family.

In 1939 the Nazis invaded Ludmir and many Jewish residents were killed, including the wife and child of Carl Goldberg. Carl was devastated and sought solace with the Mibab family. Life began to change for the family. They had to be more cautious and Chaim, began to consider a "safety plan" for the family. By 1941, the Ludmir Jews were sequestered in a ghetto. "Luckily" the ghetto incorporated Chaim's millinery shop so even under harsh conditions, the family had a place to call home. Rose, now 18 yo, worked in the potato fields, cleaned German homes and carried human waste out of the ghetto. Life was harsh and food was sparse.

Carl became ill and spent more and more time with Rose and her family. As he regained his health, it became apparent that there was an attraction between Rose and Carl, despite the 12 year difference in age.



Rose Milan Goldberg

Chaim often commented that Rose should find a young man closer to her age, to which she responded "What's the difference? We won't survive anyway."

In September, 1942, the Germans began systematic killings in the ghetto. Rose's older brother Moishe was killed, leaving behind his wife Yente and child Esther. By 1943, the climate of fear and killings, Judenrien (cleansing of Jews) had increased. Chaim had the foresight with his safety plans to develop tunnels and "living graves", pits, in the ground that could hide people under buildings, barns and structures within and outside of the ghetto. People were paid to keep these places hidden.

In December, 1943, complete annihilation of the Ludmir Jews was ordered by the Nazis. The Germans arrived in Rose's home, killed Yente, but in the confusion, accidentally threw a



Photos courtesy of Anita Zucker

A family photo features Chaika, Carl and Rose in the back row, and two unknown girls, little Esther, Chaya and Perry Milan in the front row.

straw mattress over Rose. When the Germans left the carnage in the room, Rose began to leave, and unexpectedly found little 18-month Esther, alive and hidden in a corner. Rose scooped up little Esther and escaped with her in her arms.

Over the next few days, Rose with Esther was joined by her brother and some young cousins. Rose was trying to find various hiding places that would accept small children. They stayed underground, underneath a latrine and then a potato cellar. At the potato cellar, Ros-

e's mother and one of her brothers met them after miraculously escaping a Nazi transport by hiding in a shoemaker's shack. Rose was still the leader of the group as Chaya dealt with the reality of having lost her husband and several children. The owner of the potato cellar was frightened to let them stay for the long term, so one evening Rose ventured out to a farmer who her father had previously paid. After much convincing, the farmer accepted this unusual "band" of young people. The following nights, one by one,

Rose carried a child through the snow to the small hiding place miles away. Remembering this location from Chaim's earlier plans, Carl joined them. In 1944, the barn was set on fire by the Nazis and the family spent months in the woods. Carl decided to join the partisans against the Nazis.

Rose continued moving east to Rogiszht, Russia. She received word that Carl was alive and soon, Carl left the partisans to reunite with Rose. This meant that Carl was considered a deserter. They returned to Ludmir and moved into Rose's childhood home, deserted by Poles.

On January 12, 1945, Carl and Rose married. The town of Ludmir had changed. Less than 10% of the 20,000 Ludmir Jews of 1939 had survived. In May, 1945, the couple moved to Berlin, hidden in the walls of a truck. They were soon relocated to a displaced persons camp, Schlachtense.

In 1946, their first daughter Eva, was born in Schlachtense. Most of the family immigrated to Israel, but Rose, Carl and baby Eva were not granted entrance due to certain restrictions. In 1949, with the help of the HIAS, the family immigrated to the United States. They arrived on Ellis Island via the ship SS General Ballou. They settled in Jacksonville, Fla., and subsequently had 2 more daughters, Anita and Susan.

Carl passed away on August 2, 1990. Rose is 94 years old and now lives in Charleston, SC. She remains a great inspiration to her 3 daughters, 7 grandchildren, 7 great grandchildren, and extended family and friends.

Anita Goldberg Zucker is an educator, business leader and philanthropist.

Finding love in South Carolina

ABE STERN'S STORY

Abraham Stern was born on April 16, 1929, a twin with sister Helena to Chil Nusen and Dobrysz Lubochinski Sztern, youngest of six children. Tragedy struck the family early in Abe's life as his twin Helena was accidentally dropped on her head by the maid and died. The family, otherwise, enjoyed comfort despite Poland's difficult

economic times. The family lived in Lodz, Poland. Chil supervised a textile factory and the family was considered affluent.

Despite the af-

fluence of his family, Abe remembers experiencing some antisemitism in the late 1930's. While walking to and from school, he would be bullied by young Polish boys who were not in school. When Abe was 12 years old, his life drastically changed. In 1941, the family was forced into the Lodz ghetto, a crowded area in which to live and even harder to work. Luckily, the family was allowed to stay together, but everyone was required to work for food. The shared living space was crowded and rampant with disease.

In 1944, the Lodz ghetto was liquidated and all Jews were then transported to Auschwitz concentration camp. The family was crammed in a box car destined for a concentration camp. On arrival, the family was promptly separated, his mother directed to the gas chambers. His father was ultimately sent to Dachau and killed. His three



Above left: Abe Stern is shown with his surviving sisters Rachel, Ruthie and Sala in Germany in 1946.

Above right: In Marburg, Germany, Abe worked with fellow survivors at an American Army kitchen.

Below: Abe and his wife, Rhea, in September 2010.



Photos courtesy of Donna Magaro

worked different shifts but would occasionally see one another.

Abe and Lazar were then moved to Ahlem, a rock quarry. As the Americans were closing in, prisoners were rounded up and taken on marches to Bergen Belsen. About 35 men, including Abe, were too weak to walk, so several of these men, including Abe, slipped into the quarry to hide from the Nazis. After a few days, driven by starvation, the men came out of the quarry to find that the camp had been liberated by the Americans. His brother Lazar had previously been shot by Nazis for sharing food with another inmate. Abe was liberated on April 10, 1945. Weighing about 75 pounds, Abe and some of the others were taken to a hospital for care. Most of the marching prisoners that were bound for Bergen/Belsen died during the march or were killed.

Abe stayed in Germany after liberation, working in the kitchen

for the American army in Marburg. He eventually located his 3 older sisters who moved in the house with Abe. Abe was able to "smuggle" food from the Army kitchen to feed everyone in the house, as the Americans turned a blind eye to this. Once Abe heard about the possibility of immigrating to the United States, he went to Frankfurt to apply for himself, his sisters and a few others. The four siblings arrived in New York on June 24, 1946 on the SS Marine Perch. Abe went to night school and found a job. Abe was initially fascinated with Hollywood, California. He purchased a ticket by bus to Los Angeles, with only \$30 in his pocket. But reality set in when he reached California. He went to work at a wholesale shoe store. After meeting a fellow survivor from Warsaw, Sam Hilton, the two of them decided to join the Air Force on April 1, 1948. They were ultimately stationed at Shaw Air Force base in Sumter, S.C.

It was in Sumter that Abe met his wife Rhea Edelsburg, also from Poland but who had arrived in the United States before World War II. The couple married on Dec. 31, 1950 and they remained in Sumter, Abe working for his father in law, Max Edelsburg, owner of Jack's Department Store. After Max's retirement, Abe transitioned Jack's Department Store into Jack's Shoes with locations in 4 South Carolina cities. For many years Abe worked seven days a week, while he and Rhea reared 3 children: Donna, Nat, and Sharon. Rhea died on November 9, 2012. Abe Stern has four grandchildren and still resides in Sumter, S.C.

Donna Magaro is the daughter of Abe Stern.

older sisters — Sala, Rywka, Rachela — were sent to a different work camp in Czechoslovakia as Abe and brother Lazar were sent to a work camp in Stocken, Germany, a rubber factory, Continental Gummi-Werke AG. Abe felt as if he were a "zombie" living in a "nightmare." Each day was a challenge, with very little food, hard

labor, extreme temperatures, and sharing a "board" with straw as a bed with fellow prisoners.

In Stocken, the brothers were forced to help build an underground rocket factory for the Germans. Between the severe weather and brutal work conditions, death was always around the brothers. The brothers



DONNA MAGARO

AS RELAYED
TO LILLY FILLER

The journey to Venezuela

LUIS VAN DAM AND LILA SAREVNIK'S STORY

My father, Luis Van Dam, was born in Antwerp, Belgium, in 1938. His father's family was from Holland and his mother's family was from Belgium. They already had one son when my father was born. Although the Jewish community in Antwerp was small, my grandparents lived comfortably there.

In April 1941, pro-Nazi and anti-Semitic groups burned two synagogues and

smashed windows of Jewish-owned shops. My grandparents Judith and Felix Van Dam saw the



ANNY ZALESNE

Nazi threat coming and decided to leave Europe. My grandfather had been to Venezuela on business and thought he could work for the Venezuelan company. But moving his family there was difficult.

Although my father was young, he has memories of airplanes shooting at Jews trying to leave on bicycles. My grandfather left on his own. When he got to Venezuela, he worked hard to obtain papers for himself and a salvo-conducto for his wife and sons. My grandmother had to negotiate with the authorities in Belgium to travel to Spain to meet a ship to Venezuela. Even though she had permits, Spanish authorities made it difficult.

My grandparents did not talk much about the war, but there is one story I remember about the trip to Venezuela. As they were about to board, the captain told my grandmother she needed to have the papers stamped. She wrapped a rope around my fa-



Clockwise from top: Anny Zalesne's grandfather, Moises Sarevnick's family (parents and siblings) in Edenitz, Romania; Moises Sarevnick and Rivka Sherman Sarevnick on their wedding day in Maracay, Venezuela; Luis and Lila Van Dam on their wedding day on Aug. 15, 1965 in Caracas, Venezuela; The Zalesne family (from left) Alex, David, Anny, Michael and Aaron.



Photos courtesy of Anny Zalesne

ther's waist and told my uncle — who was about 5 years old — not to let go of it, and that if that they moved from that spot they would never see her again. She ran to get the stamps, ran back to her kids, and they were all able to board the ship.

Although my grandparents made it out of Belgium, much of the rest of the family did not. My grandmother had a brother who survived and later moved to Venezuela. One of my grandfather's brothers got sick and died in Antwerp, and another was sent to a camp in Indonesia to work in a salt mine. He eventually moved to New York and

raised a family.

My grandparents came to Venezuela with very few possessions, and they did not speak Spanish or have family there. My grandfather got a job with a man he met before the war, and worked there for some years until he started his own steel business. Eventually, his two sons joined the business. My father's parents were strong, well-educated people who had the foresight, ability and courage to leave Europe and build a life for themselves in Venezuela. They retained their European Jewish values and were with their grandchildren for many

Shabbat dinners. My grandmother died at 93, and my grandfather died at 108 in 2014.

My mother, Lila Sarevnik, was born in Venezuela, but her family was originally from Yedenitz, Romania. Her parents, Rosa and Moises Sarevnik, left and went to Venezuela in 1937. My mother's father wanted to leave Romania for a better life, and went to Venezuela because he had a brother there. My grandmother saw the situation in Romania getting worse for the Jewish people — Russian soldiers would walk by the synagogues and spit, and force young Jewish women to dance with them — so

she joined Moises. They were married in Venezuela, where they raised their family. They were the only ones from their families who survived the war.

My parents, Lila and Luis, met at a wedding in Venezuela and were married in 1965. I was their first child, and I have two sisters and a brother. After school in Venezuela, I went to the University of Pennsylvania in 1990 to specialize in periodontics, planning to return to Venezuela. But I met David Zalesne and stayed in the U.S. after we got married.

Anny Zalesne, DMD, DDS, is a periodontist.

Who am I?

THE STORY OF HOLOCAUST SURVIVOR INGE AUERBACHER

I am the tears that will never dry. I am the flames that touched the sky.

I was born in Kippenheim, in Germany on Dec. 31, 1934 to Berthold and Regina Auerbacher. I am an only child. Our family had lived in the village for over 200 years. The town had a population of 2,000, which included 60 Jewish families. I was the last Jewish child born there. We had a peaceful co-

existence with our Christian neighbors. My father was a textile merchant, a disabled World War I veteran and was awarded the

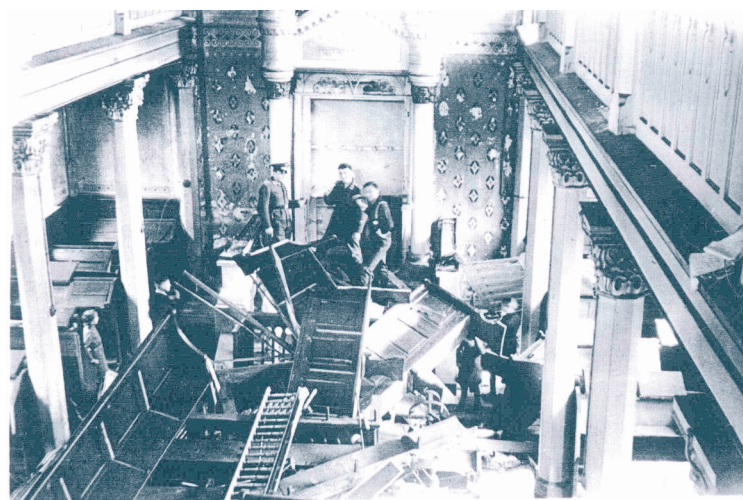
Iron Cross for his bravery.

We were a happy community until Kristallnacht. That marked the beginning of terror that would continue for seven years. I was only 3 ½ years old. All of the windows in our home were broken and our synagogue was badly damaged. My father, grandfather and all men over age 16 were sent to Dachau concentration camp, but luckily they were released after a few weeks. My family never wanted to leave Germany, but this was a wake-up call. My parents sold our house in spring 1939 and moved in with grandparents in Jebenhausen, 200 miles away.

Many restrictions against the Jews followed. I had to get a special travel permit to attend the segregated Jewish school in Stuttgart when I was 6 years old. The trip by train became dangerous when on Sept. 1, 1941 all Jews age 6 and over had to wear the yellow Star of David patch with the



INGE AUERBACHER



Photos courtesy of Inge Auerbacher

word JUDE (Jew). Transports to the east began in late 1941. We were spared because of my father's WWI activity.

We were deported on Aug. 22, 1942. I was now number XII-1-408, the youngest in a transport of 1,200 people. I was then 7 years old. We were allowed only a few things. We were sent to the collection center, and everything was searched. I was afraid that they would take away my doll, Marlene, who was a gift from my grandmother. Luckily Marlene was returned to me after a vigor-

ous search for valuables hidden inside her hollow body.

Our destination was Terezin concentration camp in Czechoslovakia. Terezin was an old fortress town with huge brick barracks and underground cells. It was sealed off from the outside world by high walls, deep water-filled trenches, wooden fences and barbed wire. It was selected to house the prominent Jews of Europe, artists, musicians, doctors, professors.

Life was especially harsh for children. We slept on the floor

Top: Inge Auerbacher and her parents and grandparents in Kippenheim in 1938. **Bottom:** During an incident known as Kristallnacht, Nazis in Germany damaged synagogues, vandalized Jewish homes, school and businesses. This is one of the damaged synagogues in Kippenheim on Nov. 10, 1938. **Inset:** Inge's Star of David patch.

or, if lucky, on straw-filled mattresses, packed like sardines in double and triple deck bunk beds. The rooms were smelly and steamy in summer and freezing in winter. The most important words in our vocabulary were bread, potatoes and soup.

We got used to the death carts piled with bodies. Mice, rats, fleas, lice and bedbugs were our constant companions. Latrines and very infrequent showers offered no privacy. School was forbidden, but some lessons were given in secret, called "keeping busy" classes. Among the older children was Pavel Friedman whose poem "The Butterfly" became famous. He was sent to Auschwitz and died in the gas chambers in fall 1944.

Three times daily, we stood in line with our metal dishes to receive our meager food rations. Our meals never stilled the hunger. The garbage dump became our playground to retrieve a potato peel or a rotten turnip, or to extract a sliver of the good portions left behind. Epidemics of scarlet fever, typhus, dysentery, and tuberculosis were common.

Terezin was the ante-chamber to Auschwitz. People were called up frequently although we never knew the destination of the trains. The International Red Cross inspected the camp in summer of 1944, and the whole town was transformed into an imaginary place. The deception that Terezin was a model camp was believed by the visitors. As soon as the visitors left, almost all of the inmates were sent to Auschwitz. We were spared. Liberation came on May 8, 1945 by the Soviet Army. I was 10 and had spent

three years in Terezin. Marlene, the doll, also survived.

Between 1941-1945, 140,000 people were sent to Terezin (88,000 were sent to killing centers, 35,000

died of disease or malnutrition, and of the 15,000 children, only 1 percent survived). Out of the original 1,200 in our transport, only 13 survived, including the 3 members of my family. We returned to Jebenhausen.

We came to New York City in May, 1946 on the SS Marine Perch. I had contracted TB and experienced years of hospitalization and chemo-therapy. I lost eight years of school but managed to complete my high school and college education to become a chemist in medical research and clinical work for 38 years. Who am I? I am.

Inge Auerbacher is the author of six books, a lecturer, and a recipient of many awards. She continues to reside in New York.



Justice and blindness are not mutually exclusive

THE RIGHTFUL RETURN OF THE TOREN 'BASKETWEAVERS' PAINTING

The 2017 issue of "The Holocaust Remembered," which can be found at www.thestate.com/holocaust, included an article regarding Manhattan attorney David Toren, stripped of his sight by shingles in 2007. The timeline on that article began with Toren, a pubescent boy, escaping on the last Kindertransport, departing his hometown, Breslau, Poland, now known as Wrocław.



RACHEL MONTGOMERY HAYNIE (OBM)

More than seven decades later, injustices attendant to the Holocaust continued haunting him, now a keen-minded lawyer.

Along with the international art world, he was rocked by the 2013 discovery of a trove of Nazi-looted art, hoarded and obscured for years in the Munich apartment of the reclusive son and heir of an unscrupulous Nazi-associated art dealer.

Toren's European agent, who had long been searching for art pilfered by Nazis, notified his Manhattan client he had just seen the Max Liebermann painting, "Two Riders on a Beach," on television. The oil was one of only a few confiscated pieces shown at a news conference as examples from the art raid.

Toren's photographic memory enabled him to thumb through law books he could no longer see. Several fruitless initiatives later, he found a legal loop and



Submitted

David Toren "Basketweavers" painting.

filed suit against the Republic of Bavaria for the return of the painting. Along with grit and determination, patience characterized Toren's tenacious legal maneuvers.

Forced justice prevailed in the painting's return. Family justice prevailed in the disposition of the painting. His brother, the only other family member to survive the Holocaust, also was heir to the painting — and he had heirs. Toren would not be able to see the evocative painting. To achieve family justice, the decision was made to sell

the painting. By the time the gavel came down at Sotheby's of London, his brother had died leaving daughters to share in the proceeds from the painting's sale — close to \$2.5 million.

It had been Toren's distinctive recall of details, from his youth and from his law books, that helped connect the dots leading to the just return of the Liebermann. Equally vivid was his recall of other paintings, as well as ceramics and ivories, in the valuable collection then owned by his great uncle David Friedmann, a wealthy Breslau

industrialist.

Once again, Toren virtually thumbed through the law books with which he was so familiar, ferreting out — from memory — a legal precedent with which he might bring a new suit against Germany for the stolen art.

Like "Two Riders on a Beach," another vividly-recalled piece was also by Max Liebermann. "The Basketweavers" depicts five Dutch boys weaving straw into baskets.

Deduction coupled with research, with which he had helped Toren, formed Toren's conclusion the

painting was in Israel, not Germany.

He was right.

And as it turned out, the unaware owner of "The Basketweavers" also was a Holocaust survivor. The painting had only been in his possession since 2000; he purchased it at auction in Berlin for 130,000 euros (\$139,000.)

When the Israeli learned the emotional story surrounding the painting, he could no longer look at it. His attorney, Meir Heller of Jerusalem, told international news media, "This caused him great turmoil; it retroactively sullied the artwork."

Time and attorneys' negotiations resulted in a solution.

Toren said, "The Basketweavers' now hangs in my son's living room. I bought it back from the Israeli," who donated his proceeds to aid needy survivors, Toren learned.

Now 91, Toren is legally pursuing the return at least 50 more works of art. His proof of provenance is a detailed inventory, penned by the Nazis who looted his great-uncle's collection in 1939.

"I have recently been notified of Germany's Motion to Dismiss," said Toren, who does not give up this easily.

Rachel Montgomery Haynie "Bunny" (March 24, 1940-July 23, 2018) was a local freelance writer, a community connector and a patron of the arts. She wrote for a number of local publications always highlighting the history and art of the Midlands. Rachel was also a prolific author of several published historical biographies.

A case for Holocaust education

Editor's note: The Teacher's Advisory Committee of the S.C. Council on the Holocaust established a scholarship essay program for high school seniors, awarding \$1,000 toward the South Carolina college of their choice. The prompt given to students for the scholarship essay contest in spring 2018 was:

"In 2011, the S.C. Superintendent of Education proposed cutting the funding for the S.C. Council on the Holocaust. Write a convincing argument about the importance and relevance of Holocaust education to S.C. today." This is the winning essay by Salleigh Harvey. For more information on the scholarship, go to www.scholocaustcouncil.org.

There has been an obsession in the United States with budget cuts and tax reduction, possibly tracing back to the American fight for independence. Conservative Americans have long advocated for decreasing government assistance, even in the area of education. These sympathies are not only shared on a national level, but also on the local scale. In February 2011, South Carolina superintendent recommended to cut funding to the South Carolina Council on the Holocaust.

The South Carolina Council on the Holocaust is a nonprofit organization that was established by the SC state legislature to advance Holocaust education not only in the public schools, but also South Carolina as a whole. The defunding of educational opportunities such as this creates fertile ground for ignorance and its close relative: hate. Analyzing periods in history where hatred triumphed, specifically the Holocaust, allows us to learn about prejudice, stereotypes, and euphemisms that can fuel the hatred and slaughter of millions of innocent people.

ple.

Since the beginning of mankind, there have been instances of brutal and macabre acts. The central motivation for many of these is rooted in ignorance. When one individual believes that they are physically, spiritually, or intellectually superior to another, they are able to belittle, abuse, and murder. One way that ignorance is perpetuated is through a sanitation or destruction of education and free thought. When the Nazi party began its steady rise to power, the first persons that it targeted were the intellectuals such as Sigmund Freud and Albert Einstein. Their books were collected and burned. These actions appear almost as the most grisly of all, a clear turning point showing the murder of not only the body, but also the mind and spirit. Nazis opposed any institution of free thought because it undermined their mission. Anti-Jewish thoughts were packed into the textbooks and literature of German children. Adolf Hitler and Propaganda Minister Joseph Goebbels viewed the influence and mobilization of the adolescent mind as the most important part in the success of the Final Solution.

After the war ended and



Submitted

From left, Salleigh Harvey, student at the S.C. Governor's School, Rusty Godfrey is the teacher of Holocaust Studies at the SC Governor's School; Amy Vaz, outgoing member of the SC Council on the Holocaust.

millions of Jews, Gypsies, Jehovah's Witnesses, and political prisoners lay dead, the Allies sought to show their "obvious" elevated morality to the Germans — the world sought to cover up the Holocaust. A comparison can be made with white America's treatment of the African-American race and covering up of even the discussion of slavery, going as far in Texas textbooks to use euphemisms like "African workers" and "immigration" as opposed to slavery. Currently, one-third of the world's population denies the Holocaust ever happened. This features a direct tie to a lack of education. The only way that frightening statistics such as this can be reversed is through an implementation of Holocaust studies as a norm in public schools.

Every day another school shooting, hate rally, or other barbarity occurs. In August of 2017, America was faced

with its "hidden" anti-Semitism. The "Unite the Right Rally" in Charlottesville, Va., gave a clear insight into a common viewpoint. Members of various white nationalist organizations including the Ku Klux Klan, convened in the city to protest the removal of a Robert E. Lee statue in Emancipation Park. Hundreds of well-dressed, affluent men marched through the city streets, carrying torches, and yelling "Jews will not replace us". One may be shocked by the outrageously bold acts, but they are far from new. Statements like these are seen on every social media platform in regards to mass immigration. Such obscenities come from not only a place of ignorance, but also fear. Nazi Germany was able to utilize fear to mobilize an acute hatred and sharp will. Hitler blamed the Jews for the loss of WWI and Germany's starvation. He structur-

ed a venomous dichotomy between the poor, suffering German and the well-fed, well-housed, and well-dressed Jew. The German people, seeking any possible strategy to find a scapegoat bought into these lies. This was much like black Americans and immigrants of color are today. "They're bringing drugs. They're bringing crime. They're rapists" a popular statement made by President Donald Trump in regards to the people of Mexico. Stark similarities can be found in the treatment of the Jews by the Catholic Church during the Middle Ages, the Nazis' implementation of the "Final Solution", and America's view on immigrants and Syrian refugees. Long perpetuated stereotypes, such as the depiction of Jews as greedy and money-hungry, or the long standing conspiracy of Jewish world domination, have been repeatedly pronounced. These judg-

ments are not new but are, nevertheless, still damaging. In most recent news, an Illinois politician, Arthur Jones, ran for a position and espoused rhetoric of Holocaust denial, calling it the "blackest, biggest lie in history", describes esteemed survivors as "skillful liars", and cites one of the goals of this as the "preservation" of "International Jewry and Communism."

Holocaust education might appear to be specific but this could not be farther from the truth. Courses and exhibits by organizations such as the South Carolina Council on the Holocaust, focus not only on the barbarism of Nazi Germany on the Jewish people, but also on some of the world's largest evils today: hatred, bigotry, and prejudice. Through studying the Holocaust, we learn historical facts, and the fundamentals of human behavior. On a personal note, my individualized and scholastic study of the Holocaust has been one of the most beneficial areas of my life. I believe that as a person, I have grown a heightened sense of empathy. I have learned to understand, respect and care about one's struggles. I believe that in order to maintain or reach a peaceful and progressive society, we must analyze, own up to, and fight against prejudices within ourselves and our communities. Defunding the South Carolina Council on the Holocaust would be a severe relapse and would perpetuate hatred and indifference in our state.

Salleigh Harvey is a freshman at Furman University.

HOLOCAUST EDUCATION RESOURCES

The Holocaust Remembered supplement and this resource page is available in a digital format at columbiaholocausteducation.org/pdf/StateNewsInsert2019.pdf

COLUMBIA HOLOCAUST EDUCATION COMMISSION

columbiaholocausteducation.org

Promotes awareness of the Holocaust and fosters education in grades K–12 throughout the state of South Carolina. The Commission, an outgrowth of the successful campaign to erect the Columbia Holocaust Memorial, sponsors the Holocaust Remembered exhibit, including teacher education guides, and provides grants to educators and institutions to provide innovative, quality Holocaust education.

SOUTH CAROLINA COUNCIL ON THE HOLOCAUST

scholocaustcouncil.org

► **Video and Curriculum Guide Available for Teachers:** Public and private middle and high schools in the tri-county area have a copy of "Seared Souls: Voices from the Past," a video produced by the South Carolina Council on the Holocaust and SCETV, and "South Carolina Voices, a Teaching and Curriculum Guide."

► **Mini-Grant Program for Holocaust Education:** Funding is



**COMPILED BY
LYSSA HARVEY**

*Co-chair, Columbia
Holocaust Education
Commission; teacher,
therapist, artist*

available for Holocaust education projects. Teachers are encouraged to apply. Subsidies may also be granted for teachers to participate in approved Holocaust education trips to Eastern Europe. Teachers must be accepted in the programs before applying. Project goals must coincide with the objectives of the Holocaust Council.

THE SELDEN K. SMITH FOUNDATION FOR HOLOCAUST EDUCATION

holocausteducationfoundation.org

Named in honor of the long-time chair of the South Carolina Council

on the Holocaust and a retired history professor from Columbia College, the foundation provides funds to schools, colleges, churches, synagogues, civic groups, and individuals for research, student field trips, teacher training and workshops, classroom supplies, Holocaust speakers, exhibitions, and related educational programs. Donations can be made via the website or mailed to The Selden K. Smith Foundation for Holocaust Education, c/o Minda Miller, Chair, PO Box 25740, Columbia, SC 29224.

HOLOCAUST ARCHIVES, JEWISH HERITAGE COLLECTION, ADDESTONE LIBRARY, COLLEGE OF CHARLESTON

cpl.org/holocaust-special-collection

Sponsored by the College of Charleston and housed in the Special Collections Department at the Marlene and Nathan Addlestone Library, the Jewish Heritage Collection (JHC) has been collecting archival material related to the Holocaust for 15 years. JHC's Holocaust Archives includes hundreds of documents, photographs, and artifacts belonging to survivors of the Shoah,

liberators, and other eye-witnesses now living in South Carolina. Contact Dale Rosengarten, Curator, Jewish Heritage Collection, 843-953-8028, or rosengartend@cofc.edu.

HOLOCAUST RESEARCH SECTION AT CHARLESTON COUNTY LIBRARY

Features Zucker Holocaust Collection, Shoah Foundation Survivor Videotapes

bit.ly/zuckerholocaustcollection

The Jerry and Anita Zucker Holocaust Memorial Collection at the Charleston County Library is home to some 400 books for citizens, students, and educators to do further research about the Holocaust. Also included are 55 video documentaries, and 28 videotaped survivor testimonies from the Visual History of the Shoah Foundation, available for checkout for individual or classroom use. The Charleston County Main Library is located at 68 Calhoun St. For more information, please call 843-805-6930.

ONLINE RESOURCES

► **Columbia Holocaust Education Commission**
columbiaholocausteducation.org

► **South Carolina Council on the Holocaust**
www.scholocaustcouncil.org

► **United States Holocaust Memorial Museum**
www.ushmm.org

► **Yad Vashem: The Holocaust Martyrs and Heroes Remembrance Authority**
www.yad-vashem.org.il

► **Facing History and Ourselves**
www.facinghistory.org

► **Centropa: Where Jewish History has a name, a place and a story**
www.centropa.org

► **Echoes and Reflections: Multimedia Holocaust Education Kit Anti-Defamation League**
www.echoesandreflections.org

► **Southern Poverty Law Center**
www.teachingtolerance.com

► **Simon Wiesenthal Center**
www.simonwiesenthalcenter.org

► **University of Southern California Shoah Foundation Institute**
www.usc.edu/college/vhi

► **The REMEMBER Program of the Charleston Jewish Federation**
www.jewishcharleston.org/remember

► **UNESCO Clearinghouse on Global Citizenship Education**
www.gcedclearinghouse.org

RESISTANCE AND RESILIENCE IN THE HOLOCAUST RESOURCES

► **Incredible Cases of Jewish Resistance During the Holocaust**
bit.ly/JewishResistance

► **Centropa**
www.centropa.org
Examples include:

► *Stories of Resistance during the Holocaust*
(bit.ly/StoriesOfResistance)

► **Facing History and Ourselves**
www.facinghistory.org

Examples include:

► *Fighting Back: Armed Resistance During the Holocaust* DVD; *Daring to Resist, Three Women Face the Holocaust* DVD

► **United States Holocaust Memorial Museum**

www.ushmm.org

Examples include:

► *Individual Responsibility and Resistance During the Holocaust: Lesson Plan for 10th graders*
(bit.ly/10thGradeLessonPlan)

► *Resistance during the Holocaust: A publication by the USHMM in a printable PDF*
(bit.ly/HolocaustResistance)

► **Holocaust Resistance Movies**
www.theplaylist.net

Examples include:

► *Top 20 Best Resistance Movies*
(bit.ly/ResistanceMovies)

► **Holocaust Movies**
www.haaretz.com
Examples include:

► *Holocaust Movies: 18 of the Best Beyond Schindler's List*
(bit.ly/BeyondSchindlersList)

► **Echoes and Reflections**
www.echoesandreflections.org
Examples include:

► *The Couriers in the Resistance: Fierce, Young, and Female* (bit.ly/CouriersInTheResistance)

► *Heroes in the Holocaust*
(bit.ly/HeroesInTheHolocaust)

HOLOCAUST EDUCATION ORGANIZATIONS

Columbia Holocaust Education Commission

www.columbiaholocausteducation.org

Dr. Lilly S Filler, co-chairwoman
Lyssa Harvey, co-chairwoman

Barry Abels
Rachel Barnett
Rabbi Brad Bloom
Mary Burkett
Dr. Federica Clementi
Esther Greenberg
Justin Heineman
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Minda Miller
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South Carolina Council on the Holocaust

www.scholocaustcouncil.org

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Anne Shealy
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Chris Turpin
SC Department of Education (Social Studies)

Eastern European travel study tour of the Holocaust

SC Council on the Holocaust will sponsor a trip to Poland and Amsterdam on June 15-24, 2019 for South Carolina certified teachers. The first 10 teachers to apply will receive a \$1,000 subsidy. The tour is open to the public but SC teachers will have first priority. Graduate credit may be offered. For more information, contact Leah Chase at leahlf@gmail.com.

Teacher summer workshops

Join the SC Council on the Holocaust for an extensive study of the Holocaust, with 2 weeks on online instruction followed by 2 ½ days in the classroom. Dr Christine Beresniová, with faculty from Facing History and Ourselves will delve into the history and discuss relevance in the 21st century. The course is offered to certified teachers. Graduate credits may be offered. For information, contact Dr. Christine Beresniová at CBeresniová@scholocaustcouncil.org.

Yom HaShoah Commemoration

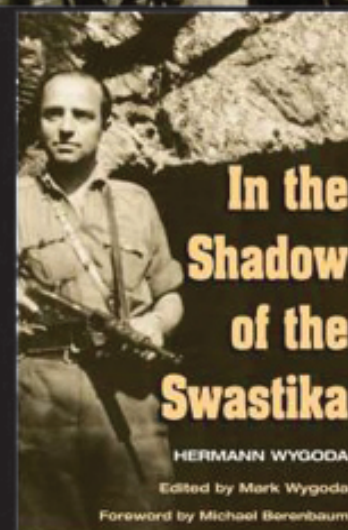
Sunday, April 28, 2019 | 5:00 PM
Tree of Life Congregation
6719 N Trenholm Rd | Columbia, SC 29206

featuring Dr. Mark Wygoda's
Unexpected Hero:
A Polish Jew who led Italian Partisans to Victory

Dr. Mark Wygoda is the son of Hermann Wygoda (1906 – 1982), a German-born Polish Jew who resisted the enemy during the Holocaust first in Poland, later in Germany, and finally in Italy where he commanded a division of Italian partisan fighters. After the war, Hermann received military decorations from three nations, including the American Bronze Star Medal. To this day, the people of the Italian province of Savona continue to regard him as one of their greatest heroes of the resistance.

Mark currently is a professor in the Department of Biology at McNeese State University in Lake Charles LA where he has served on the faculty since 1985. Mark has spoken about his father's life during the Holocaust at numerous Yom HaShoah services and other events across the country. He also served as the editor of his father's published memoir, *In the Shadow of the Swastika*.

The Columbia Holocaust Education Commission of the Columbia Jewish Federation will honor T. Moffatt Burris (OBM) at this program. This commemoration is free and open to the public.

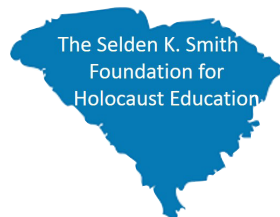


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SC Council on the Holocaust



Jane and David Kulbersh ♦ Donna and Ernie Magaro
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The Jerry and Anita Zucker Family Foundation



The Columbia Holocaust Education Commission. Members include, front row from left, co-chairs Lyssa Harvey and Dr. Lilly Filler; back row from left, Dawn Heineman, Donna Magaro, Henry Goldberg, Minda Miller, and Patty Tucker. To learn more, go to www.columbiaholocausteducation.org.

WITH SINCERE THANKS AND GRATITUDE

TO OUR SPONSORS

Words cannot express the gratitude felt for the financial contributions and spirit of the 2019 sponsors. Without your generosity, we would not have this edition. Please see the back page for the complete listing of these individuals, foundations and corporations.

TO THE CONTRIBUTING AUTHORS

A special thank you goes to all of the contributors who spent hours researching and writing this historical narrative.

TO THE SURVIVORS, LIBERATORS, AND EYE-WITNESSES

Thank you all for your willingness to tell your stories. We have the deepest respect for all of you who trusted us with your story and allowed us to tell the world. Only by hearing your testimonies and narratives can we continue to tell the truth about the Holocaust! And to all of the families of the Survivors, Liberators, and Eye-witnesses, you have honored your loved ones by keeping their memories alive.

TO THE STATE, THE ISLAND PACKET/ BEAUFORT GAZETTE, MYRTLE BEACH SUN NEWS, AND THE (ROCK HILL) HERALD NEWSPAPERS

Thank you to our McClatchy newspaper team, Publisher Mr. Rodney Mahone located in Charlotte, NC. and Ms. Cate Fitzpatrick, Special Sections Coordinator in Bluffton, SC. You both made it work!! You have the vehicle to reach the public and we can provide you with the stories, both personal and historical. Your extreme dedication and professionalism, patience and persistence, were a pleasure to work with and I thank you personally for all that you did. We look forward to our continued collaboration on this important educational project.