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Holocaust Remembered

Honoring SC Liberators • Celebrating the 70th Anniversary of D-Day





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Send us your story.

We invite those with experiences from the Holocaust to send their stories (500 words or less), along with 3 to 4 original photographs, to Barry Abels, barrya@jewishcolumbia.org

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Tell them we remember

By LILLY FILLER

Welcome to the inaugural edition of the "Holocaust Remembered" supplement!! This first edition celebrates the upcoming 70th Anniversary of D-Day, June 6, 1944, the invasion on the Normandy beaches by 160,000 Allied forces. Although a devastating day for the Allied troops, that epic day began the dismantling of the horrific events of the Holocaust. General Eisenhower called the operation a crusade in which "we will accept nothing less than a victory." It still took another year to bring a halt to the atrocities of the Nazis and the obsession of Adolf Hitler's "one thousand year reign."

It is with great pride and anticipation that the Columbia Holocaust Education Commission (CHEC) presents this edition to the Midlands community. This is an idea that has been seen in many other communities throughout the US and it allows the local citizens the ability to read and learn about a very dark time in world history. It brings the lessons of WWII to the local areas by introducing the community to the Holocaust survivors and liberators that live in our community. Over 6000 new publications are estimated to be printed yearly on the Shoah (Holocaust), but this one is tailored to us.

We plan this as a yearly supplement to honor our



COURTESY OF CHEC

Columbia Holocaust Memorial in Memorial Park, dedicated on June 6, 2001.

liberators and survivors, to remember the 6,000,000 Jews and millions of others that were murdered, and to educate our South Carolinians. These 3 objectives were the pillars that guided the creation and dedication of the Columbia Holocaust Memorial.

The CHEC grew out of the Columbia Holocaust Memorial project, spearheaded by Dr. Lilly Filler in 2000, dedicated in Memorial Park on D-day, June 6, 2001. That project was in the minds and hearts of her parents, Ben and Jadzia Stern (obm) for 16 years prior to this date,

but they were not successful in completing this project. Dr. Filler worked with the Columbia Jewish Community, Fort Jackson, The University of SC and with the City of Columbia to fulfill this dream and the Memorial stands distinctively among other memorials in Memorial Park on Gadsden St. SCETV filmed the dedication and the entire ceremony is shown several times yearly on ETV. Please consider a visit to this beautiful park that honors war heroes, liberators and survivors. View the 2 sides of the Memorial and reflect on the benches with quotes from local

survivors, Felix Goldberg, Cella Miller, Jadzia Stern and liberator T. Moffatt Burriss.

The CHEC (www.columbiaholocausteducation.org) is an active volunteer commission that accepts, reviews and awards grants from educators teaching the Holocaust throughout the Midlands. The Commission has developed a "museum quality" exhibit, entitled "Holocaust Remembered" which can be viewed each spring at the Columbia Jewish Community Center. **This year the exhibit will travel to several venues to allow more public exposure,** starting at the Columbia Jewish Community Center from **March 31-April 9**, Columbia Convention Center from **April 10-21**, Beth Shalom Synagogue **April 22-27** and The State House Atrium **April 28-May 2**. We hope that you will find this supplement informative and use it as a resource in the future. If you wish to financially contribute to the publication and distribution of this yearly supplement, please contact Barry Abels at barrya@jewishcolumbia.org. We welcome your comments.

Columbia Holocaust Education Commission:

Dr. Lilly Filler and Lyssa Harvey—Co-Chairs
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I replied, "Alice, you know that I don't know anything about the Holocaust." Her quick response came, "Well, you could learn something by May, couldn't you?" Chastised, I accepted the student challenge.

The beginning of Holocaust education in the Midlands

By SELDEN SMITH, PhD

The Question

I enjoyed many years as a history professor at Columbia College. In the 1970s the institution had an academic calendar which included a three-week May term for concentrated study on one course not offered in the regular terms. Every year in the fall, the history department invited our majors and minors to a session to solicit their suggestions for May term course offerings. One of our enthusiastic majors was Alice Malavasic, whose South Carolina mother had married a New Yorker. "Dr. Smith, why don't you offer a course in the Holocaust?"

I replied, "Alice, you know that I don't know anything about the Holocaust." Her quick response came, "Well, you could learn something by May, couldn't you?" Chastised, I accepted the student challenge.

The Survivors

Several weeks later I noticed an announcement in the local paper that survivors of the Holocaust would discuss their experiences with youth at the Jewish Community Center in an afternoon session. I went to the center and saw about 30 youngsters sitting on folding chairs on the basketball court.

Sitting in the stands above them were four couples, all Columbia citizens scarred by their Polish backgrounds in the Holocaust. As I recall, the survivors were Bernard and Luba Goldberg, Felix and Bluma Goldberg, David and Cella Miller, and Ben and Jadzia Stern. I

was a tad late, so I grabbed a folding chair and joined the students in rapt attention.

What those wonderful parents were describing with noticeable European accents was the Holocaust, that mammoth historical study that demanded its own identity and not just a chapter or two in the European history of Fascism and World War II. Alice had challenged me to go courtside that afternoon, and I was enthralled and excited. At the completion of the session, I hastened to introduce myself and to apologize for my tardiness. I was greeted with smiles and kind remarks.



Smith

The last speaker had been Jadzia Stern. All of the testimonials were interesting and compelling, but Jadzia was especially poignant and clear. She described the mistreatment suffered, and she made the case for why she thought the topic was important.

After introducing myself to her, I asked if she would come to Columbia College and tell my European history students what she had shared that afternoon. She agreed. We exchanged phone numbers and left. Soon after that encounter I called Jadzia, and she came to the campus with a friend. My class of 12 or 13 students loved every line of her presentation. As we were walking back to Jadzia's car, I asked if she would come again. Her reply was instant. "Yes, if you have more students!" I advertised her second visit, secured a larger room, and gave Jadzia an afternoon audience of 100.

Those encounters launched a beautiful personal friendship with Jadzia and Ben and their family. I accepted their invitation to join



Alice Malavasic, left, and Jadzia Stern

them for a service at Beth Shalom synagogue. The Sterns gave their best effort at trying to help their Methodist friend keep up with the order of worship, page numbers, and books whose pages begin at the back. Those Beth Shalom visits also solidified my friendships with the Goldberg and Miller families. I have enjoyed the personal contact with the rabbis that I have met during these visits, Philip Silverstein at Beth Shalom and Sandy Marcus at Tree of Life synagogue. Likewise, I have often been assisted in Holocaust education efforts by Rabbi Hesh Epstein and the current rabbis at Beth Shalom and Tree of Life, Jonathan Case and Daniel Sherman, respectively.

The Preparation

One week prior to that May term course, my friend Dr. Carl Evans from the Department of Religion at the University of South Carolina called me. I had earlier sought his suggestions for readings on the Holocaust. Carl told me of a three-day conference on the teaching of the Holocaust at Emory University to begin the Thursday prior to my May term. I was thrilled. I accepted his offer to join him. I called Alice and asked her, "Would you like to go to Atlanta with me?" Alice, Carl, and I went and crammed for my course. And Monday morning Alice and I began to teach and learn.

It didn't take long after this introduction to our curriculum at Columbia College that I concluded that this was subject matter for teachers. Columbia College for decades had enjoyed a substantial reputation for the prepa-

The Selden K. Smith Foundation for Holocaust Education was formed in May 2010 to further the programs of the South Carolina Council on the Holocaust. The Foundation functions as a non-profit private source of funding for support of Holocaust educational activities and community awareness events in South Carolina and has a 501 (c) (3) status.

These programs are designed through education to honor the South Carolina survivors and liberators of the Holocaust. The goal of the Foundation is to operate state-wide as an institution to supplement and encourage programs in Holocaust education undertaken by the SC Council on the Holocaust, synagogues, churches, civic organizations, schools and colleges. All programs must be related to the Holocaust and tolerance education. Grants are awarded for classroom supplies, student field trips, teacher training and workshops, Holocaust speakers, and other Holocaust educational efforts. The Foundation supports projects at all levels of education, from elementary school to college along with community awareness throughout the state.

The Foundation carries the name of Dr. Selden Smith. Dr. Smith is a retired history professor from Columbia College who became interested in teaching the Holocaust over three decades ago. This special interest brought him in contact with survivors and liberators in South Carolina. He acknowledges that these friendships have enriched his life. He was appointed to the Council and served as the chair for many years.

For more information or to make a donation please visit the Foundation's website.
holocausteducationfoundation.org



PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

Jews are rounded up by the Nazis in Warsaw, Poland, during the German invasion in World War II, 1943. In the center, a young boy waits to be led away as other women and children look on.

Who was considered a Jew was defined. The Jews were disenfranchised and became subjects with no rights or status, not citizens of Germany. This was one of Hitler's goals – Germans should feel the Jews were “Untermenschen,” or subhuman.

To promote his views, Hitler named Joseph Goebbels his Minister of Propaganda. Using the media, Goebbels publicized the supposed superiority of the German or Aryan race. Hitler wanted to implement a racial theory of the “German Aryan Race” – a race of blond, blue-eyed people. Hitler and his propaganda machine were able to convince the Germans that this was desirable and superior.

One of Hitler's objectives at this time was to make Germany “Judenrein,” cleansed of Jews. Many Jews left during the thirties. In July, 1938, delegates from 32 countries, including the United States and Great Britain, met in Evian, France to discuss the problems of these refugees. All but one of the countries refused to allow these Jews to enter their countries. The Nazis interpreted this as approval and acceptance of their anti-Semitic policies.

The Defining Act

The Nazis deported some of the non-German Jews. Herschel Grynszpan's parents were among those deported. He was so upset that he assassinated Ernst vom Rath, the Third Secretary of the German Embassy in Paris. Using this as a reason to show their power, the Nazis staged a “spontaneous” attack on the Jews known as Kristallnacht (Night of Broken Glass) 9 November 1938. Jews were attacked in their homes and on the streets. Over 1000 synagogues were burned, 7000 Jewish businesses looted and destroyed, 96 Jews killed, and 26,000 Jews were arrested and sent to concentration camps.

On 1 September 1939, Germany invaded Poland and World War II began and Britain and France declared war on Germany two days later. Polish Jews were now obligated to wear a yellow star or blue armbands.

What is the “Holocaust”?

By MARLENE ROTH

“Holocaust” is defined as “complete destruction by fire.” It refers to the state-sponsored, systematic persecution and murder of 6 million Jews by the Nazis and their collaborators from 1933 to 1945. The word “Shoah” is also used to describe this event. Anti-Semitism had existed in Europe for centuries, but the defeat of Germany in World War I exacerbated the situation. That led to high unemployment and low morale in Germany. Enter Adolf Hitler, an Austrian politician and brilliant orator. He was able to convince the Germans that the answer to all their problems was the Nazi party (with him as the leader) and that the people to blame for their problems were the Jews. He portrayed the Jews as parasites and vermin to be destroyed. He played on the fears of the Germans and their pride in Germany. In 1933 he became

Chancellor of the Third Reich. The persecution of the Jews began almost immediately. The first concentration camp, Dachau, was established in March, 1933. A boycott of Jewish businesses was established, Jews were dismissed from civil service and denied admission to

the bar in April, the Gestapo (State Secret Police) was established, and in May, books by Jews and opponents of Nazism were burned, and the free trade unions were dissolved. The Nuremberg Laws were passed in September, 1935. These laws banned intermarriage between Jews and Germans. Jews were forbidden to vote and their jobs were taken away. Men had to add “Israel” and women had to add “Sarah” to their official documents. Jewish children were expelled from German schools.

What was the Progression of Events?

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PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

Entry to the concentration camp Auschwitz-Birkenau, Poland, with snow-covered railtracks leading to the camp in February/March 1945. The Auschwitz-Birkenau camp was the largest camp where people were terminated during the fascist regime rule of dictator Adolf Hitler over Germany during WWII.

The ghettos were established the next year. The conditions were terrible; people were crowded into tiny areas, food was scarce, heat was non-existent, and many died of starvation and disease. Some of the ghettos were sealed off and surrounded by walls.

In July, 1941, Reinhard Heydrich was appointed by Hermann Goering to oversee the extermination of the Jews in Europe. This was to be the answer to the Jewish problem. Deportation of German Jews began and there were massacres, leaving thousands dead. Mobile killing squads (Einsatzgruppen) murdered thousands at Babi Yar, in the Ukraine. Chelmo Extermination Camp was opened in Poland on 8 December 1941.

What was the “Final Solution of the Jewish Question”?

In January, 1942, the Wannsee Conference was held in a suburb of

Berlin to discuss the “Final Solution of the Jewish Question.” Genocide became the State Policy.

Treblinka Death Camp was opened on 1 June 1942 and 300,000 Jews from the Warsaw Ghetto were deported to it on 22 July. Some of the other camps were work camps and the “prisoners” were subjected to forced labor and harsh conditions. The Nazis used the technique of dehumanization to break them down. Families were split up, names were replaced by numbers, bodies were shaved, uniforms were issued, arms were tattooed – all designed to break down the “prisoners.” Some were subjected to medical experiments and thousands died of disease and starvation. The death camps killed thousands every day. Auschwitz-Birkenau was killing 12,500 Jews a day at its peak.

Did the Jews fight back? Jews in the Warsaw Ghetto revolted and fought for several weeks. The partisans roamed the forests and fought. Over 600 people were able to escape from Sobibor, a camp in Poland.

They also fought back spiritually; schools and underground presses were established and religious services were conducted in many of the camps and ghettos. Some Gentiles helped the Jews. These “upstanders” could be found in all of the countries.

The Aftermath

In June, 1945, the war in Europe ended. Over 6,000,000 Jews had been slaughtered, including 1,500,000 children. 6,000,000 others also succumbed to the Nazi machine. These included the Roma and Sinti (gypsies), homosexuals, Jehovah’s Witnesses, political prisoners, and the mentally and physically handicapped. The Holocaust was the murder of 12,000,000 people.

The Nuremberg War Crimes Tribunal was held to prosecute Nazi officials, beginning on 22 November 1945 and ending on Yom Kippur, 1 October 1946. The defendants were charged with the enslavement of millions of people and crimes against humanity. Nineteen



PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

U.S. troops stand amidst corpses after the liberation of Dachau in this 1945 file photo. More than 30,000 prisoners died in the Nazi concentration camp. Those deaths, along with others in concentration camps throughout Europe, became known as the Holocaust. Two years after Winston Churchill called it “the crime without a name,” a Jewish lawyer who had fled the Nazis coined the word “genocide.”

of those on trial were found guilty. Many Nazis escaped. Some were captured – Adolf Eichmann was found and brought to Israel in 1960. He was found guilty in a public trial in 1961 and hanged in 1962. Others are still living and have eluded capture.

The US Holocaust Memorial Museum documents that “when the Nazi’s came to power in 1933, more than 9,000,000 Jews lived in 22 European nations, later occupied by the Germans in WWII. The 600,000 Jews who lived in Germany itself were less than 1% of the population. Within a dozen years, 2

out of 3 of the 9 million Jews were dead.”

The Holocaust set a precedent. Its objective was the systematic, government sponsored, bureaucratic annihilation of a specific people. The Jews were targeted for extinction because they were Jews, and only because they were Jews. Other groups were victims, but none was targeted for extinction. The “Final solution of the Jewish Question” involved annihilation, not subjugation. It had nothing to do with territorial or economic advantages. Have we learned anything from this? Only time will tell.

How could this have happened?

Trying to understand the Holocaust

By FEDERICA CLEMENTI

Growing up in Europe

I was born just over two decades after the war. Long enough not to have known any of it, but close enough to the facts to be surrounded by their psychically toxic contamination. I was born in Rome, the cradle of Christianity. The epicenter of a civilization whose past is as gloriously splendid as it is ghoulishly execrable. Growing up in Europe means growing up on the stage itself of the genocide we all know as the Holocaust. And the Holocaust is, even if only through the absence and removal of its traces, paradoxically present everywhere in Europe. While the concentration camps epitomize the apex of the genocidal madness (it is there that ultimately an entire ethnic group had to go up in smoke), the Holocaust did not just take place in the death-camps: the victimizers persecuted, hunted, tortured, abused, and killed their victims also in villages, forests, fields, on public squares, in school classrooms, on buses, theaters, stadiums, in their homes. Everywhere. The history of what happened cloaks and taints everything I lay eyes on when I am back home, when I am anywhere in Europe. My generation was surrounded by people whose forearms showed the tattooed numbers from the concentration camps they had miraculously survived: bluish, fading, never invisible. We children were told transparently about what those numbers were. Stories of atrocities were narrated plainly and as fully as emotions and decorum would allow. What we heard seemed both unfathomable and at the same time (we knew) all-too probable. The war was long over, but the dyed-in-the-wool anti-Semitism, which had paved the way to the Jewish genocide, was not. It was all around us: it is to this day.



PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

In this June 19, 1938 file picture, the word Jude (Jew) is smeared to the windows of a shop in Berlin run by Jews. On Nov. 9, 1938 Nazi-incited mass riots left more than 91 Jews dead, damaged more than 1,000 synagogues and left some 7,500 Jewish businesses ransacked and looted.

The background of hatred, repeating itself

While we all recognize the connection between antisemitism and the Final Solution (the Nazi plan to exterminate the Jews), this relation is often unexplored to its full extent and in all of its complexity when we teach or think of the Holocaust. By examining the long history of anti-Jewish hatred we can disabuse ourselves of the illusion that indeed an event such as the Holocaust is a freak accident of history, one of those (unfortunate) things that

sometimes happen: that can be ended and put behind us. When we talk of the Holocaust, we need to frame it within the two thousand years of history that go with it—that preceded the 1939-1945 tragedy and that followed it. The invectives, physical restrictions and persecution against the Jews by the Nazis were not original, but part of an old repertoire that had served quite effectively the secular and religious rulers of Europe for hundreds and hundreds of years.

As we know, Nazi propaganda was artful in constructing a scary image of the Jew, an ugly, revolting creature, a parasite, an infectious

illness to be eradicated by any and all means. But in the 4th century, John Chrysostom, father of the Church, had already thundered in his homilies against the Jews of Antioch, calling them dogs and the “common disgrace and infection of the whole world,” instigating physical hostility against them in the Christian masses. Even before him, the biblical writer John had depicted the Jews as devils and an obscene race. Martin Luther, in 1543, bellowed against the “damned” and “rejected” Jewish race, advising his followers to burn their synagogues, destroy their homes, confiscate their prayer books, deny them traveling permits and



PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

This photograph from 1933 shows a member of the SA throwing confiscated books into the bonfire during the public burning of 'un-German' books on the Opernplatz in Berlin.

restrict their every movement. Jews, a parasitic people according to the reformer, had to be forced to work and earn their food "by the sweat of their noses" (Luther's words). We are all familiar with the by-now iconic image of the Jews wearing the yellow star in Nazi occupied territories during the war: this way of distinguishing the Jews, in order to humiliate and better harass them, was not invented in 1941. In 1215 Pope Innocent III had decreed that the Jews wear distinctive badges (often yellow) to be told apart from the Christian population (a measure long in use in France and the Muslim world).

While the best known riot against the Jews (known as "pogrom") is probably Kristallnacht, "The night of broken glass"—when, in 1938, hundreds of Jewish synagogues and shops were shattered into smithereens and burnt to the ground all over Germany and Austria—pogroms had plagued the history of the Jews in Europe since the Middle Ages, occasioning thousands of dead.

When the great German Jewish poet Heinrich Heine wrote in 1823 that where books are burnt sooner or later people will be burnt too, he was only in part prophetic. Perhaps, more than guessing the future, Heine was drawing upon what the past had already am-

ply demonstrated. If it is true that a century later, in 1933, the Nazis would burn books by Jewish authors on the public squares of Berlin, it is also to be remembered that the Inquisition had sequestered, censured and burned Jewish books on the public squares of France (1242 and 1244) and Italy (1553) many times before: the Inquisitors had then proceeded to burning the Jews themselves, together with "witches" and heretics.

And lastly, the technique of cramming Jews into restricted areas, where they could be more easily controlled, and eventually handled en masse, was also not a Nazi invention and neither was the name by which they were designated: ghetto. In 1516, the Jews of Venice had been the first to be forced to live in an enclosed quarter (with guarded gates) labeled "ghetto." The old ghettos were not the antechamber to extermination, to be sure: there Jews had to live not die. Nonetheless, the idea, and even the name, was already in place for the Nazis to recycle.

Desensitizing the masses

While it is worth keeping in mind that Jew-hatred morphed to fit morphing eras, and it is a complex, shifting phenomenon, it is also

evident that it can't be ignored as a co-factor of the Holocaust. The anti-Jewish measures of the past millennia were not a prelude nor an exemplification of the Holocaust—but they were, philosophically speaking, its necessary and sufficient condition. The long history of hatred did not turn every European into a genocidal murderer: but it accounted for the indifference that some were able to adopt vis à vis the disappearance (metaphorical at first—through social segregation—and physical later) of the Jews. The methods by which the removal of the Jews was carried out might have seemed excessive and brutal to many: but the removal to many was not entirely unreasonable.

The central question "How can this have happened?" remains unanswered unless we examine the history of intolerance, prevarication, bigotry and other sociophobias, that normalized hatred against the Jews to the point that laws restricting all their liberties (passed as early as 1935) seemed acceptable to so many people. As restrictions turned into massacres, most Christians could find no compelling reason to object.

While WWII made the Holocaust implementable, its framework alone does not suffice to answer the questions: How was it possible? And how is it that sixty-nine years after the Holocaust, the non-Jewish world still seems to be grappling with its own Jewish question(s)?

Hatred continues today

It was not during Hitler's reign, but during my lifetime that two-year-old Stefano Taché was killed and over 30 people wounded when a bomb deposited by a Palestinian terrorist exploded in the Great Synagogue in Rome in 1982. Only three years later, terrorist attacks at the El Al and TWA terminals at Fiumicino Airport in Rome murdered 16 people and injured almost a hundred. The massacre of the Israeli team at the Munich Olympic Games (1972), the shooting of children and their teachers in a Jewish school in Toulouse (2012), the pervasive incitement to racist hatred in soccer stadiums, the new antisemitic salute popularized by Holocaust-denier/admirer Dieudonné M'Bala M'Bala, the repeated desecrations of Jewish cemeteries all over Europe by neo-Nazis and other anti-Semitic acts of vandalism or verbal vituperation masked as anti-Zionism or not masked at all, show how insufficient Holocaust education has been in re-forming non-Jewish perceptions of the Jews.

While the history of the Holocaust is well attended in school curricula and public discourses today in Europe and America, the issue of Jew-hatred is not. Too often the Holocaust is used to abstractly exemplify the eternal battle between good and evil, "forgetting" the concrete, identifiable people involved. Jews are often turned into an archetype; a vague label that stands in for "victim." This approach, which forgets the long history of hatred the West has bloodied itself with, makes it possible to sympathize with the human being, but not necessarily with the Jew. By turning people into an archetype we "magically" (through the power of language, imagination, and the subconscious) make the real humans disappear, and the guilt of so many becomes a mere cautionary tale—which can more easily go unheeded.

Personally, I even stopped asking myself a long time ago "Why does Jew-hate exist?" "Why did the Holocaust happen?," when I realized that such questions ought to find no answer: such questions predispose us to at least consider that a satisfactory and plausible answer might be provided as to why millions are hated so much as to murder them all. The question is beside the point; and an answer would only alleviate the guilt of the perpetrators.



PHOTOGRAPH COURTESY OF FEDERICA CLEMENTI

Like in many other European cities, Rome also commemorates its Jewish victims with small street memorials that announce and remember the names of deportees, their date and place of death. These small plaques can be found on the sidewalks in front of homes where Jewish citizens used to live and from which they were removed and deported.



Common Core Standards in South Carolina

The educational Common Core state standards were adopted in SC in July 2010 and will have full implementation in the school year 2014-2015 for English Arts and Mathematics. The Common Core State Standards mission statement reads:

“The Common Core State Standards provide a consistent and clear understanding of what students are expected to learn, so that teachers and parents know what to do to help them. The Standards are designed to be robust and relevant to the real world, reflecting the knowledge and skills that our young people need to be successful in college and careers. With American students fully prepared for the future, our communities will be best positioned to compete successfully in the global economy.”

We have offered teaching examples that are in compliance with these standards and welcome teachers, parents and students to utilize them.

STUDY EXERCISE 1: Kristallnacht

On November 9-10, 1938, Kristallnacht, also known as the “night of broken glass” or “night of crystal,” occurred, one of the first acts of violence towards the Jews in Nazi Germany. By the end of the pogrom (a riot or massacre against Jews), over 1,000 synagogues had been burned, Jewish property had been damaged, Jewish ritual objects and cemeteries desecrated, 30,000 Jewish men had been arrested and sent to concentration camps, and 91 Jews were dead.

Instigated by Nazi Party officials, members of the SA and Hitler Youth, German officials attributed this “spontaneous” public attack to the assassination of Ernst vom Rath, a German embassy official stationed in Paris. Herschel Grynszpan, a 17-year-old Polish Jew whose parents had been expelled from Germany, had shot the diplomat on November 7, 1938. Vom Rath died from his wounds on November 9, which happened to coincide with the anniversary of the 1923 Beer Hall Putsch, an important date on the National Socialist calendar. The violence lasted one day, after which the Jewish community was forced to pay a fine of one billion reichsmarks, and the Germans set up a Central Office for Jewish Emigration to “encourage” Jews to leave the country.

In the aftermath of the Kristallnacht pogrom, the German government enacted antisemitic laws and decrees that deprived Jews of their property, expelled Jewish children from non-Jewish schools, prohibited Jews from holding a driver’s license or owning an automobile, and forbade Jews from entering theaters, cinemas, and concert halls. Despite these decrees, which in many ways led up to the Kristallnacht pogrom, these events and these decrees came as a shock to the Jewish community, as well as to surrounding countries.

What Themes can be Discussed in Connection with Kristallnacht in the Classroom?

- 1. Remaining Silent in the Face of Violence** Most German citizens, even those who did not actively participate in the riots, watched the destruction of homes, businesses, and synagogues, all of which belonged to their neighbors, friends, and colleagues. In discussing the subject of bystanders in the classroom, the teacher can facilitate discussions on both those who stood up in the face of evil and those who stood silent.
- 2. Prejudice** As an act of hatred and prejudice, Kristallnacht can be used to teach the effects of isolating and persecuting a minority population
- 3. Symbolism** Kristallnacht was an event that destroyed traditional Jewish symbols such as Torah scrolls, prayer books, and synagogues. Every individual, ethnic or religious community, or group of friends values certain items as important and meaningful. Students can discuss objects such as these that hold tremendous meaning in their lives.

—Emily Taylor



PHOTOGRAPH COURTESY OF USHMM



STUDY EXERCISE 2: Analyzing Holocaust era photographic images

Most of our exposure to the Holocaust comes from images, so it's critically important that today's students know how to "read" a photograph. It's known as visual literacy--gleaning meaning from what we see. The chart/activity below is designed to help your students look more deeply at images. (For additional resources, see the list below.) Choose an image and print it (consider removing any captions); distribute it to groups of students; introduce the questions and guide them to a deeper understanding. See the guiding questions at the top of each column, with an explanation under each, and space below for students to analyze, deconstruct and respond.

—Frank Baker

SOURCE: http://holocausteducators.blogspot.com/2010_02_01_archive.html

Recommended resources

Analyzing Visual Images

<http://www.facinghistory.org/resources/strategies/media-literacy-analyzing-vis>

Analyzing Visual Images & Stereotyping

<http://www.facinghistory.org/resources/strategies/analyzing-visual-images-stereotyping>

Photo Analysis Worksheet (National Archives & Records)

http://www.archives.gov/education/lessons/worksheets/photo_analysis_worksheet.pdf

Engaging Students With Primary Sources (Smithsonian Institute)

<http://historyexplorer.si.edu/PrimarySources.pdf>

Explaining the Image (worksheet)

<http://history20108-30.wikispaces.com/file/view/Analysing+image.pdf>

Galleries of Holocaust Images (A Teacher's Guide to The Holocaust)

<http://fcit.usf.edu/holocaust/resource/gallery/gallery.htm>



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WHAT I SEE

(can include "one thing to look at" or "several things to look at" as well as a list of the obvious recognizable items – house, people, fences)

WHAT THIS GIVES ME

(might include "memories of," "questions about," "answers to . . .," "a glimpse into . . .")

WHAT IS THIS MADE WITH

(Encourage students to add things like "risks, bravery, hands, eyes, a tripod, a concealed camera" and fold in the formal qualities or elements and principles of design such as types of lines, shapes, colors, shadows, strong implied diagonals, illusions of form.)

POSSIBLE REASONS FOR MAKING THIS

(be sure and go beyond "because it was someone's job." Each time, include a final item in the column that lends itself to the "not clear" category. Open-ended choices such as "I am not sure," and "something that is very hard to say" will show that artists and photographers are choosing to communicate with colors, shapes, and lines instead of words, reinforcing the power of the image. Weaving in and out of the columns, and guiding with simple questions, can lead to in-depth dialogue that can last several minutes per picture.)



The Anne Frank traveling exhibit

By DOYLE STEVICK

In March, 1945, a bright young schoolgirl from the Netherlands named Annelies Marie Frank died in the Bergen Belsen concentration camp, just weeks before it was liberated by the British. While typhus was probably the immediate cause of death, Anne Frank, as we know her, was killed by a racial ideology so radical that its proponents wanted to eliminate every single person in the world whom they identified as Jewish.

When Anne's father, Otto Frank returned from Auschwitz to Amsterdam after the war, it soon became known that the rest of his family had all perished. At this point, Miop Gies, who helped supply them when they were in hiding, handed Otto the scattered pages of Anne's diary and writings. He wanted to share her story, but he didn't want it to be simply a Jewish story. He wanted perpetrators and bystanders to see their folly, and to make a difference for the future.

There was an educational component to his vision, and his daughter has become one of the most widely recognized people of the 20th century. This outcome is attributable in part to the success of the play and the film about Anne Frank. But it is also due to the great work of the Anne Frank House in Amsterdam, and its sister organizations, such as the Anne Frank Center in New York. The enduring power of Anne's character and the literary beauty of her diary make her relevant to each new generation.

The staff of the Anne Frank House in Amsterdam witnessed on a daily basis just how powerful her story was for the many visitors who stepped through the hidden entrance behind the bookcase and into the secret annex where Anne pasted pictures of movie stars on the yellow wallpaper. They also realized that most people could never come to the Netherlands to visit.

The Anne Frank House decided to bring Anne's story to the people of the



PHOTOGRAPH COURTESY OF THE STATE NEWSPAPER

Gracie Boyce, a seventh grader at Dent Middle School, served as a docent for an exhibit on Anne Frank at the school.

world. In three decades, the travelling exhibits have reached 3500 sites in more than 90 countries. Students learn about Anne's family and history, and how their story unfolded in the broader historical context of the Nazi period (1933-1945). Today, a copy of the exhibition has begun a tour South Carolina.

The Anne Frank exhibition employs peer-guide education: students are trained to lead others through the exhibit. The two-day training provides the guides with a solid foundation about Anne Frank and the Nazi period. Students learn content and meet standards, but also develop leadership skills, engaging audiences and discussing difficult topics. The experience of leading their peers—and often parents, teachers, and community members—through the exhibit, can be a transformational one.

This transformational potential first attracted the author, USC Associate Professor of Educational Leadership and Policies Doyle Stevick to the exhibit. Stevick conducts research about Holocaust education and researched the Anne Frank House's work in Amsterdam

in March, 2012. He returned that summer as a Visiting Scholar, and laid the groundwork for bringing the exhibit to South Carolina.

Dent Middle School in Columbia, South Carolina hosted the first exhibit. Dr. Charles Vaughan, a social studies teacher at Richland Northeast High School, also leads the organization for social studies teachers in the state. This outcome also leads the state social studies teacher organization, and Marc Turner, director of the TLC program at Dent Middle

School, cohosted a teacher-training institute in May, 2013. Trainers from the Anne Frank House in Amsterdam and the Anne Frank Center in New York participated and the first group of South Carolina kids prepared to guide tours. The State newspaper covered this visit when the tours began in September, 2013. (<http://www.thestate.com/2013/09/23/2998376/at-dent-middle-school-teaching.html>)

USC students began to work at the Anne Frank House and bring the exhibit to their home districts. Erica Safran—who brought the Helene Berr exhibit to the Richland County Public Library—and Coy Gibson spent summer 2013 in Amsterdam. After Dent Middle School, the exhibit traveled to Walterboro, where a third USC undergraduate, Morgan McCaskill, ensured its success. Next, the students of Septima Clark Academy in Charleston guided their peers from across the district through the exhibition. The relationship between USC, Anne Frank House and Anne Frank Center, and South Carolina schools looks to be long and fruitful. A fourth USC undergraduate, Pedro de Abreu, even won research funding to investigate the outcomes of the exhibit in the Amazon!

The exhibit and the trainings are just the beginning of what is possible for schools that host the exhibit. Dent Middle School hosted community events with children of Holocaust survivors and experts from the

USC Jewish Studies Program, such as Dr. Federica Clementi. Colleton County's opening ceremony included Jewish veteran Bernard Warshaw who had participated in the liberation of Dachau Concentration Camp. Mr Warshaw passed away in February at the age of 93, a true SC hero. In Charleston, a performance of the Anne Frank Center's "Anne and Martin" was held; remarkably, Anne Frank and Martin Luther King, Jr. — two iconic figures of racial tolerance and human rights in the 20th century, were born in the same year only months apart. In Kershaw county, teacher Sarah Spoto's account of a friend and Holocaust survivor was deeply affecting.

The slots for 2014 are almost full, and Dr. Stevick and Dr. Vaughan welcome inquiries about hosting the exhibition during 2015. Dr. Vaughan in particular has excelled in helping educators understand how the exhibit helps prepare students for the new Common Core standards. We will work with schools to try to make the exhibition possible, even if the funding looks difficult. If you would like to explore the possibility of bringing the exhibit to your school or district, please have a teacher or administrator contact Dr. Vaughan: cvaughan@usit.net. Similarly, if you wish to learn about other educational opportunities in the state offered in cooperation with the Anne Frank House or Anne Frank Center, please inform Dr. Vaughan.

The Teacher Advisory Committee

a sub-committee of the South Carolina Holocaust Council, was founded in 1998 to help advance the educational arm of the South Carolina Council on the Holocaust, whose purpose is to educate South Carolina's citizens on the Holocaust. The committee seeks to find topics and speakers to benefit the teachers in the state, plans and organizes monthly meetings, coordinates funds and logistics of the yearly conferences, and reports to the SC Council on the Holocaust at the quarterly meetings on the activities of the Teacher Advisory Committee (TAC). The TAC has held conferences for teachers on "Teaching and Learning about the Holocaust," "Literature and the Holocaust," "Teaching and Learning about Genocide," "Healing through Killing: Lessons on the Holocaust," "Surviving Through Resistance: Lessons on the Holocaust," and numerous others. These conferences usually have approximately 100-150 teachers in attendance from across South Carolina and across grade levels and subject areas. Over the past several years the TAC has also orchestrated evenings with the survivors, open to the public, to raise awareness and educate the general public on the horrors of the Holocaust. —Emily Taylor

A tale of two sisters

“We never missed a day not thinking about what happened even though we did not talk about the Holocaust. But eventually we started to speak out with hope that something so terrible would never happen again.” Cella Miller, June 22, 1998

Supplied by HOLOCAUST REMEMBERED exhibit

1920'S PINCZOW, POLAND: Six children are born to Haskell and Rachel Tishgarten. The family lives above their store where Haskell is a leather merchant.

MAY 3, 1924: Cella Tishgarten is born, the third of 6 children.

JUNE 10, 1926: Bluma Tishgarten is born, the fourth of 6 children.

1939-1942: Political unrest increases in Eastern Europe and Pinczow is partially burned by the Nazis. The Tishgarten family is forced to move to a cousin's home that has been spared

AUGUST 1942: As the German round ups begin in Pinczow, the family is compelled to make some difficult and urgent decisions. Haskell and son Kalma join the “partisans” (Jewish Resistance). Oldest daughter Genya, with infant child, as well as youngest daughters Salah and Yentela must stay. Rachel shoves the family savings into 18 year old Cella and 16 year old Bluma's pockets and forces them to flee and hide in the nearby woods

SEPTEMBER 1942: The sisters have a chance meeting with their Uncle David Tishgarten and 2 cousins. As they all continue to take refuge in the woods, they build a shed and survive by buying bread from nearby farmers. In constant fear of betrayal by these Polish farmers, the group walks for 2 nights to Chmelnick, to hide in another uncle's wood mill. The Nazis un-



COURTESY OF GOLDBERG/MILLER FAMILIES

Sisters Bluma and Cella Tishgarten

successfully search for the sisters on several occasions, forcing them to hide amongst the woodpiles. Fear of discovery forces the sisters to make another difficult decision

SEPTEMBER 1942-JANUARY 1944: The sisters hear an announcement from a loud megaphone that

the Nazis are offering a “plan”—spare your life and work in a “work camp” or risk being captured with unknown consequences. Because rumors of Hitler's “Final Solution” were circulating throughout Europe, Cella and Bluma choose to present themselves and take their chances in a work camp. The sisters are taken to

a Hassag slave labor camp in Kielce where they manufacture ammunition for the Germans.

FEBRUARY 1944-DECEMBER 1944: The sisters are taken to Chosztchau, another work camp, where they toil daily, working on airplanes.

JANUARY 1945-MARCH 1945: With the advancement of the Russian Army, Cella and Bluma are sent to Bergen-Belsen Concentration Camp. In March, the sisters are again shuffled to a different work camp, Burgau, to continue as slave laborers, by painting airplanes

APRIL 1945-JUNE 1945: Bluma contracts typhoid fever and is cared for by her sister Cella. Just as Bluma recovers, Cella falls victim to the disease.

APRIL 29, 1945—LIBERATION: The sisters are liberated from Kaufering VI in Turkheim by the 12th Armored Division of the United States Army and taken to Holzhausen Hospital near Landsberg Germany where they are nursed back to health.

“A 16 year old girl with no parents, no experience and no sanitation anywhere, there was no hope for the end of the war, certainly no hope of defeat for the Germans. Only the solace of having my big sister there, knowing we would die together. What had happened to my world and what had happened to my beautiful family?!”
Bluma Goldberg-June 22, 1998

JUNE 1945-1949: Cella and Bluma move to a displaced persons camp (DP Camp) in Landsberg where they meet their future husbands, David Miller and Felix Goldberg. The two men were companions during the war and liberated from Buchenwald Concentration Camp on April 11, 1945. During this time, the sisters learn that their mother and sisters perished in Treblinka Concentration Camp and their father and brother died, only a few months before liberation, while fighting with the resistance.

JULY 9, 1946: Double wedding for



COURTESY OF GOLDBERG/MILLER FAMILIES

David and Cella Miller and Bluma and Felix Goldberg.

Cella and David Miller and Bluma and Felix Goldberg

JUNE 17, 1948: Bluma and Felix have their first son, Henry in Landsberg, Germany.

MAY 12, 1949: Cella and David Miller emigrate to the US and settle in Columbia, SC, with the assistance of United Jewish Appeal and Hadassah.

SPRING, 1950: Following the lead of Cella, Bluma, Felix and young son, Henry, emigrate to the US and join the Millers in Columbia, SC. Both families become an active part of the Columbia Jewish Community.

CELLA AND DAVID have 2 children after arrival in the US, Rita and Henry. Both children marry and produce 2 grandchildren each for Cella and David. The Millers run three successful package store businesses. Cella Tishgarten Miller passes away on March 19, 2000. David Miller passes away November 28, 2011.

BLUMA AND FELIX add two more children to their family, Karl and Esther. They have a total of seven grandchildren and three great grandchildren. The Goldbergs have a successful tile business and have welcomed their three children and their spouses into the business. Felix Goldberg passes away on November 24, 2000.



Strike and Hold

The story of Liberator: T. Moffatt Burriss



Supplied by HOLOCAUST REMEMBERED exhibit

BORN ON SEPTEMBER 22, 1919 youngest of 3 children, father died when Burriss was 12 years old. He was living in Anderson, SC, and attended Clemson University and graduated in 1940.

DECEMBER 7, 1941: Japanese bombed Pearl Harbor, in Hawaii

DECEMBER 8, 1941: President Franklin D. Roosevelt gave a speech before Congress, "A day that will live in infamy" speech. And the US voted to declare war on Japan, as did Great Britain.

JANUARY 9, 1942: Reported to Fort Benning as German U-boats were already patrolling the East Coast of the US.

JANUARY, 1942: When Burriss watched from the bleachers at Fort Benning the training of paratroopers, deciding that it looked like more "fun" than being an infantryman he decided to apply. Burriss becomes a paratrooper. "This is the place to be, no draftees, all volunteers. We're an elite group, the greatest troops in the Army."

MAY, 1942: Began paratrooper training at Fort Benning, Georgia (although had never before been in a plane) and graduated after the 4 week training program and only 4 jumps.

JUNE 22, 1942: married Louisa "Squee" Hay in Morristown, Tennessee, and after the honeymoon, returned to Fort Benning, was assigned to the 3d Battalion, 504th Division.

MAY 10, 1943: Burriss' ship docks at the port of Casablanca, Morocco. North Africa was the staging area where the Allies prepared for the invasion of Europe.

JUNE, 1943: "Squee" gives birth to a baby boy, but the baby dies after a few minutes. Burriss is in North Africa, awaiting the first jump into Europe, Sicily. "The invasion of Sicily presented me with my first opportunity to fight the enemy, so, instead of entertain-



PHOTOGRAPH COURTESY OF T. MOFFATT BURRISS

Allied troops parachute into Holland

ing fears, I was eager to get on with the grim business of war. I was determined to do what I could to defeat Hitler and return to my grieving wife, Squee."

JULY 9, 1943: Planned jump over the coast of Sicily, but runs into extremely heavy anti-aircraft fire. The plane banks eastward instead of westward and the paratroopers are widely separated upon landing. Burriss could only find 2 other paratroopers and when they heard Italian spoken, they knew there were enemy soldiers in the area. He had been mistakenly dropped 55 miles from the target area. Luckily, Burriss and the 2 other comrades were able to align with a British unit. Burriss refused to be called a "Yank" and stated "I'm a Rebel from SC and before I'd call myself a Yank, you'd have to shoot me!!"

JANUARY 22, 1944: Landing at Anzio, Italy, with plans to advance to Rome via the Mussolini Canal. However, intelligence operations had failed to detect major movement by German troops and an "easy skirmish" became unprepared carnage. Although they were working side by side with the Brits, it was disturbing to see the Brits in disarray. Heavy fire was encountered and the weather

was terrible. Enemy tanks were halted, but at a heavy price. Burriss' company was reduced from 8 officers and 119 men to 4 officers and 13 men. For its action in stopping the German breakthrough at Anzio, the 3d Battalion was awarded the Presidential Unit Citation, one of three the 3d was to win during WWII for fighting in the heaviest bombardment in the war.

APRIL, 1944: Returning to England for rest from the brutal Anzio battle, Burriss is promoted to Captain and promoted to "I" Company commander.

JUNE 6, 1944: The Normandy Invasion, D-Day. However, Burriss was still in England recovering from months in the Anzio, Italy fighting.

SEPTEMBER 17, 1944: They were to defend the Grave Bridge, the longest bridge in Europe and vital for the movement of allied troops. The first objective of securing the bridge was accomplished by I Company in 1 hour. However, the devastation was soon to come.

SEPTEMBER 19, 1944: 2 additional bridges were added to the operation, the Arnhem



PHOTOGRAPH COURTESY OF T. MOFFATT BURRISS

The town square of Ludwigslust, Germany, just a few miles away from the Wöbbelin Concentration Camp. Townspeople and German POWs were rounded up and made to dig up bodies from a mass grave and bury them individually in the town square.

Bridge and the Nijmegen Bridge. Captain Burriss was tasked to capture the north end of the Nijmegen Bridge. The Germans held the south end of this bridge and plans were to attack both ends together to dislodge the Germans. Although there were promises of British tanks and firepower, Burriss and his men had to cross a deep current river in collapsible canvas boats and be open for full assault by the Germans prior to reaching the opposite side. Further frustration was experienced by Burriss and his men when they finally secured the north end of the bridge and were eager to proceed to the Arnhem Bridge. British tankers were on the move toward that bridge. However, when one shot rang out toward the tanks, Captain Peter Carrington of the British Grenadier Guards refused to continue to go toward the Arnhem Bridge. "Without direct orders" from his higher in command, he refused to risk fighting the lone gun, despite pleas and concerns of Burriss and his men to help the stranded British and Polish

paratroopers. The movie "A Bridge too Far" depicts this story.

DECEMBER 17, 1944: Battle of the Bulge. A weak spot in the Allied line where significant casualties were suffered. Finally the last formidable German barrier, the Siegfried Line, was breached. This sealed the fate of Nazi Germany.

APRIL 27, 1945: Wöbbelin Concentration Camp: Burriss and his company smelled the stench before they saw the remains of a concentration camp for Jews and other political prisoners in Wöbbelin, Germany.

The victims had been transferred from Auschwitz just before Poland was over-run by the Russians.

"I had never seen human beings look so tortured and grotesque. They were skeletons, people with absolutely no flesh. Their bodies were no more than skin

escaped. He found a Catholic priest in the Wöbbelin camp and learned, to his horror, that his family and been imprisoned in this camp and only one week earlier had been put to death. Burriss cried with this soldier.

MAY 1, 1945: Burriss and two men cross the Elbe River while on patrol. They meet a German Armored Corps and amazingly "talks" them into surrender. Soon after, they meet up with the Russians on the outskirts of Berlin and they all enter Berlin. These are the first Americans to enter that city.

SEPTEMBER, 1945: Captain Burriss returns to the United States of America and was honorably discharged. He returns to civilian life.

2005: Burriss returned to Holland to celebrate his 90th Anniversary of Operation Market Garden. During the celebration Burriss was awarded the Nijmegen Medal of Honor for his role in the bridge capture.

"I only hope that after we are all gone, future generations will recall that, when darkness had already descended on Europe and much of Asia, young men from cities, towns, and farms, all over America willingly left their families and friends to fight and die on foreign soil in order to keep the world free."

stretched over knobby bones that threatened to break through with the slightest movement.....Many were too weak to walk or talk. One building was stacked 3 deep with unburied bodies and other bodies were found in a 10 foot wide trench."

The city of Ludwigslust was a few miles away from this horror, so Burriss rounded up the townspeople along with German POWs and ordered them to the camp to dig up the bodies and bury them in individual graves in the town square, showing the respect that the dead demanded. One Jewish soldier was recently assigned to Burriss' company. He had escaped from Austria after the German occupation and had made his way to the USA. He enlisted in the Army and joined the paratroopers – with the single mission of trying to find his family and rescue them. He had information that his parents, sister and brother had been placed in a concentration camp when he



PHOTOGRAPH COURTESY OF THE STATE NEWSPAPER

T. Moffatt Burriss speaks to an audience at a viewing of 'Man and Moment: Moffatt Burriss and the Crossing,' a documentary that is part of the 2012 South Carolinians in World War II Project.



PHOTOGRAPH COURTESY OF ASSOCIATED PRESS

A sergeant of the 9th U.S. Army speaks with a newly liberated undernourished prisoner at Langenstein-Zwieberge concentration camp, a sub-camp of Buchenwald, near Langenstein, Germany, April 19, 1945.

South Carolina Liberators

Nathan Schaeffer, Charleston
 Allen Wise, Saluda
 Horace Berry, Inman
 Henry S. Allen, Columbia
 J. Strom Thurmond, Aiken
 Ethel Stafford, Mauldin
 Alvin McMillan, Myrtle Beach
 Robert Jay, Greenwood
 Earl Simmons, Greenwood
 Richard Montgomery, Laurens
 John Brown, Laurens
 Leonard Vincent, Kershaw
 Clyde Short, Fort Mill
 James Brown, Columbia
 William Smith, Goose Creek
 Fred Ashley, York

Fred Hyatt, Spartanburg
 Claude Hipp, Greenwood
 Paul Pritcher, Eutawville
 Robert Turner, Cayce
 George I. Chassey, Columbia
 John Drummond, Greenwood
 Lon Redmon, Mt. Pleasant
 John Young, Greenwood
 W. Brockington, Greenwood
 Lewis Hudson, Greenwood
 Marvin Wishman, Greenville
 Cecil Jones, Elgin
 John Humphries, Greenwood
 Joseph Pridgen, Honea Path
 Eugene Knight, Columbia
 Scott Hall, Charleston

J. Wardlaw Hammond, Spartanburg
 Robert Coats, Georgetown
 Eddie Rosenzweig Ross, Columbia
 T. Moffatt Burriss, Columbia
 Edward Y. Roper, Columbia
 Carroll Lindler, Columbia
 Carlton Stoudemayer, Irmo
 Lewis Holmes Jr., Johnston
 Jack Heaton Byrd, Columbia
 William Robert Rainey, Sharon
 Tom "Hoss" Spears, Lexington
 Pinckney Ridgell, Batesburg
 Bernard Warshaw, Walterboro

Final Liberation, from Fear of Death, to Fear of Life

January 1945 marked the last month that the Nazi regime tried to implement the "Final Solution", and Hitler's "1000 year Reich" was on the decline. Allied armies continued to advance and the Nazi machine began to contract. In April, three Generals visited the recently liberated Ohrdruf concentration camp. General Patton became physically ill, General Bradley wrote "The smell of death overwhelmed us even before we passed through the stockade." General Eisenhower ordered all soldiers in the area, not in combat, to see Ohrdruf. "We are told that the American soldier does not know what he is fighting for." He declared at the time. "Now, at least, he will know what he is fighting against."

The following Armored and Infantry divisions have been certified by the US Army Center for Military History as Liberators. We salute the following men of these divisions.

(information from US Holocaust Museum, Washington, DC "Day of Remembrance" -commemoration of Anniversary, 1995)

DIVISION	CAMP(S) LIBERATED	DATE
1st Infantry	Falkenau (sub camp of Flossenburg)	May 7, 1945
2nd Infantry	Leipzig-Hasag (sub camp of Buchenwald)	April 14, 1945
2nd Infantry	Spergau	April 17, 1945
4th Infantry	Dachau sub camps	April 28-29, 1945
8th Infantry	Wobbelin (sub camp of Neuengamme)	May 3, 1945
42nd Infantry	Dachau	April 29, 1945
45th Infantry	Dachau	April, 29, 1945
65th Infantry	Flossenburg	April 20, 1945
69th Infantry	Leipzig-Thekla N42 (sub camp of Buchenwald)	April 19, 1945
71st Infantry	Gunskirchen (sub camp of Mauthausen)	May 4, 1945
80th Infantry	Buchenwald	April 12, 1945
80th Infantry	Ebensee (sub camp of Mauthausen)	May 4-5, 1945
83rd Infantry	Langenstein	April 11, 1945
84th Infantry	Hannover-Ahlem	April, 10, 1945
84th Infantry	Salzwedel (sub camp Neuengamme)	April 14, 1945
89th Infantry	Ohrdruf (sub camp of Buchenwald)	April 4, 1945
90th Infantry	Flossenburg	April 23, 1945
99th Infantry	Dauchau sub camps (vicinity of Muhlendorf)	May 3-4, 1945
103rd Infantry	Landsberg (sub camp of Dachau)	April 27, 1945
104th Infantry	Dora-Mittelbau	April 11, 1945
3rd Armored	Dora-Mittelbau	April 11, 1945
4th Armored	Ohrdruf (sub camp of Buchenwald)	April, 4, 1945
4th Armored	Buchenwald	April 11, 1945
6th Armored	Buchenwald	April 11, 1945
9th Armored	Falkenau (sub camp of Flossenburg)	May 7, 1945
10th Armored	Landsberg (sub camp of Dachau)	April 26, 1945
11th Armored	Gusen (sub camp of Mauthausen)	May 5, 1945
11th Armored	Mauthausen	May 6, 1945
12th Armored	Landsberg (sub camp of Dachau)	April 27, 1945
14th Armored	Ampfing and Muhlendorf (sub camps of Dachau)	May 2-3, 1945
20th Armored	Dachau	April 29, 1945
82nd Airborne	Wobbelin (sub camp of Neuengamme)	May 3, 1945

Surviving with false identities

The ingenuity of a mother

Supplied by HOLOCAUST REMEMBERED exhibit

JUNE 27, 1928: Marie Midler is born in Warsaw, Poland to Eugenia and Michal Midler. She is the second of three children. Older brother Język dies as an infant and the youngest is a sister, Halina.

1929-1939: The family moves to Pabianice, Poland. Michal is a dentist and is drafted into the Polish army in 1939 as a captain but is not heard from after 1941. It was later discovered that he died in the massacre of Polish officers in the Katyn Forest by the Soviet NKVD, forerunners of the KGB.

1939-1940: After Germany invades Poland, Eugenia, with her two daughters and in-laws move back to Warsaw, Poland, hoping to blend with anonymity in a larger city.

NOVEMBER 1940-SEPTEMBER 1942: The family is forced into the Warsaw Ghetto. They manufacture military uniforms. Eugenia was able to smuggle valuable gold coins into the Ghetto, by disguising them as coat buttons. As the wife of a Polish officer, Eugenia is able to leave the ghetto occasionally with a pass that allows her to purchase food and clothing. However, it becomes more and more difficult for Eugenia to leave and then return to the Warsaw Ghetto.

SEPTEMBER 1942-OCTOBER 1942: As more Jews are selected for

deportation, Eugenia worries about her daughters. In one instance, Marie is not on the usual worker's list, but appointed to another group. Fearing that this might lead to deportation to the concentration camps, Eugenia instructs Marie to rejoin her when the guards are distracted. When Eugenia is nearly prevented from returning to the Ghetto, the family discusses survival strategies and all three are smuggled out of the Ghetto with other workers.

OCTOBER 1942—NOVEMBER 1942: After escaping the Ghetto, they use the smuggled American gold coins, to obtain false papers. Posing as gentiles, they change their names to Malinowska. They stay for a few weeks with a friend on the Aryan side of

Warsaw. However, there is an investigation of the friend and fearful that the family will be identified as Jews, they quickly flee the apartment.

NOVEMBER 1942-OCTOBER 1943: On the instructions of her mother, 14 year old Marie applies for work on a labor farm in Warsaw to avoid capture. However, Eugenia and sister Halina can only find work outside of Berlin in the forced labor factory of Boetzow-West. Here they work in the Oemeta Chemical works Schleifschleiben factory making dental drill bits. With her constant ingenuity, Eugenia is able to work out a trade to reunite her small family by trading a Russian girl who wants to work at the labor farm for



Eugenia and Michal Midler with daughters Marie, left, and Halina.

Marie. The family then obtains factory IDs for all three members

NOVEMBER 1943-APRIL 1945: The reunited family lives in the barracks outside of the factory. Although there are over 100 other workers in the factory, there are only 5 other Jewish people working there. The factory evacuates all workers on news that the Russians are coming. The family goes into hiding.

APRIL 28, 1945: The family is liberated by the Russian army and travel by cattle car back to Pabianice, Poland. They find a furnished apartment that was vacated by a Russian girl of German descent.

MAY 1945-JULY 1945: Because of the fierce prejudice and anti-Semi-

tism by the local Polish population, the family decides to leave the area. They travel to Germany.

JULY 1945-1951: The family travels to the Fohrenwald displaced persons (DP) camp outside of Munich, Germany. While attending dental school near the DP camp, Marie meets another survivor, Arthur Gross and shortly a relationship is developed.

OCTOBER 29, 1949: Wedding of Marie (age 21) and Arthur Gross at Fohrenwald DP camp.

FEBRUARY 1951: Shortly after graduating dental school they are sponsored by a "cousin" in the USA. Marie and Arthur travel to Bremerhaven to emigrate to the US on the ship "General SD Sturgis" arriving in



COURTESY OF THE GROSS FAMILY

Marie and Arthur Gross in early 1950s.

New York on February 19, 1951.

SEPTEMBER 16, 1956: First son Jeffrey is born in New York

SEPTEMBER 26, 1956: Arthur enlists in the US Army as a dentist and is stationed in Munich Germany.

APRIL 12, 1960: Brian, the second son, is born while the Gross family is stationed in Munich, Germany.

1961: Marie graduates medical school in Munich, Germany and changes her career. The family moves back to the United States. Marie practices psychiatry and Arthur is an army dentist and later a dental microbiologist at Walter Reed Army Medical Center.

NOVEMBER, 1974: Marie and Arthur divorce. Arthur remarries Elizabeth McGowen in 1976. He is later stationed at Fort Jackson in Columbia, SC retiring as a colonel in 1983. Arthur Gross passes away on January 1, 2004, at the age of 81.

JULY 1989: Jeffrey and Pamela Kay Gross settle in Columbia, SC, start a retina practice, and raise a family.

1997: Marie retires her psychiatric practice in Monticello, NY and spends the winter months in Tamarac, Florida. Her devoted sister Halina soon follows to Florida, living nearby.

MAY 2004: Marie moves to Columbia, SC to be closer to son Jeff, Kay and their 2 children, Amy and Joel.

"They made us feel like we should apologize to them for surviving."

— Marie Milder Gross, 2004

Memories of the madness

For Polish Jews, the Nazi invasion of their country was a time of unimaginable terror.

For Ben and Jadzia Stern of Columbia, the terror is still a vivid memory - as clear as the numbers tattooed on their arms.

By SALLY McINERNEY
THE STATE Newspaper, Sept. 15, 1988

Jadzia Stern sat on the edge of the living room sofa on Sunday afternoon. It was the eve of the Jewish holiday Rosh Hashanah. Her hands were clasped together. Long shirt sleeves covered the five numbers — 55775 — tattooed on her left forearm.

you have to do to stay alive. I pray for you.”

You are 13. You are scared. You reach for her. You want to . . . She shushes you and shuts the top of the trunk. It is dark inside your hiding place. You are alone and, the horror of the Holocaust has begun.

Put yourself, Mrs. Stern asked, in the threadbare pajamas she wore on a September day in 1942. About 20 miles from her hometown of Krakow, Poland, in a farmhouse where her family had been sent by the Nazis to live.

“Picture yourself me,” Mrs. Stern said, her English tinged with Polish.

“You are afraid to move from this — er — this box that you lie in, and you get angry. You say, ‘Mama, why do you left me here knowing that I am going to die alone?’”

But Mrs. Stern did not die.

Instead, she and her husband, Ben, survived what she simply calls Adolf Hitler’s “final solution” to tell the story of the Holocaust.

The couple met after World War II while still in Europe searching for family members. They immigrated to America in 1949 and settled in Columbia, where Stern owns Ben Stern Construction Co. They have four grown children and five grandchildren.

Wednesday night, the Sterns heard 1986 Nobel Peace Prize winner and Holocaust survivor Elie

There is commotion outside. Nazis. Dogs. Guns. Inside the farmhouse, which is really just a shed, you and your family have climbed a ladder to the attic.

But the family must go back down the ladder. The Nazis are here.

Your mother takes your arm. No one else. Just you. She motions to the big clothes trunk that your papa put up here. She makes it clear you must get in it.

You do so, settling with uncertainty into the small place. Finally, in these frantic few moments left before your mother must go back down the ladder, she whispers to you: “You do anything



PHOTOGRAPH COURTESY OF THE STATE NEWSPAPER

Jadzia and Ben Stern survived the concentration camps of Nazi Germany. Both have numbers tattooed on their arms

Wiesel speak at Columbia College. On Sept. 28, Mrs. Stern will participate in a panel discussion concerning Wiesel’s work at 7:30 p.m. at the college.

But she has not always been willing to discuss her Holocaust experiences publicly.

“The pain was too great,” she said.

On Sunday afternoon, though,

she recalled the hiding place and the loss of her mother, father and four younger siblings. They were sent on “the cow trains” to die at Auschwitz — sent that same dark day she was stowed away in the clothes trunk. She talked about her mother’s courage to conceal her from the Nazis.

But she is gone, and you have stayed

the night. Alone, cramped inside the box. You are shaking. Outside the Nazis are burning houses. You must do something. You must try to survive. So you must make a plan.

You open the box. You climb down the ladder. You look for something — anything — to wear besides these pajamas. You find your school outfit. It is a sailor suit with a pleated navy skirt and a sailor collar. You find your high-topped

leather shoes and navy blue knee socks, too. You get dressed. You can't brush your teeth because there isn't a toothbrush in the house. You can't find a comb either, so you tie your long brown curly hair back with the blue ribbon from your sailor outfit. Then you find your Polish language book that you used in school before you were no longer allowed to attend.

Your plan is simple.

You will walk out of the farmhouse. You will tell the first Nazi you meet that you are not Jewish, but that you came into this area to visit a Jewish friend since you have missed her at school.

■

"That's the best lie I could find," Mrs. Stern said.

She walked a quarter of a block before a young Nazi stopped her.

"He didn't know exactly what to do with me because he could have shot me. There were so many bodies already on every street and every corner. But God must have looked down. (The Nazi) said, 'Follow me.'"

Mrs. Stern was taken to a brick home where, she said, a group of Nazis were "resting from the horror.

"As I was waiting outside for this young Nazi to come out and tell me what he is going to do with me, I saw a Jewish old man sweeping the floor, and with great anxiety I turned to him and I said to him -- crazy little girl, I was guilty that I had lied — and I said to him, 'I lied, Sir. What should I do now?'

"He looked down to me and said, 'Little girl, run for your life. When he come out, he going to shoot you. Run and go to the lines (where Jews were waiting to get on trains).'

"So I ran for my life. I ran so fast."

■

You reach the long lines safely but you are still so scared the soldier will find you. You bury yourself among the people around you. There is a young mother up ahead. She has an infant in her arms.

You have never seen anything like this before. She is trying to cut her wrists and those of her child's.

She does not want to go on the trains.



Jadzia and Ben Stern in 1946.

PHOTOGRAPH COURTESY OF THE STERN FAMILY

A Nazi is nearby. He laughs. He shoots the baby. Then he waits — at least a half an hour — before shooting the mother, too.

You board the train, shocked. That is the first killing you have ever seen.

Inside the boxcar you must stand. There is no room to sit. All you can think about as the train rumbles on its way to Auschwitz is the killing. The baby first. The mother second.

■

"That," said Mrs. Stern, leaning against the back of the sofa, "is just the entrance to my six years of suf-

fering. I was on the death row three times. The stories would take forever and I wouldn't want to go into it."

Mrs. Stern's husband closed his hand around hers.

He was a prisoner in six Nazi concentration camps — Auschwitz, Oranienburg, Sachsenhausen, Kausering, Dachau and Allach. Also, a work camp — Kielce.

Stern knows the tattooed number on his left arm without looking at it. B-3348. He was 15 when the Germans invaded Poland on Sept. 1, 1939.

"In essence," he said, "the horrible life, the terrible life, began right

after Germany occupied Poland."

Stern's family lived in the city of Lodz, second only in size to Warsaw. He was one of four children. His parents were in their early 40s.

Stern recalled that initially the Jews were forced to wear arm bands with the Star of David on them as identification. He remembered being forced to pick up cigarette butts left by the Nazi soldiers around their barracks.

"I had to go ahead and be on my stomach and my face, picking up with my mouth," Stern said.

"Yes, we feared them. But nobody would have imagined such a tragedy. . . My father, my mother or nobody knew what would be the ultimate outcome of it."

In the wee hours of a late summer morn-

ing in 1942, thousands of Lodz Jews, living in ghettos separated from the rest of the city by barbed wire, were herded by the Nazis to a place "more than a football stadium," Stern said.

They were told to stand 10 in a row.

This is where Stern's sister's 1-year-old child was snatched from her arms by Nazis.

"They took that baby," Stern said, "just the two little legs, and tore the baby apart."

This is also where Stern was separated from his family.

"This was the selection, so to speak . . . I was next to my mother and father, and we were all marching and all of a sudden they said, 'You, come out.' I was young, you see, and they grabbed me. I didn't want to go. I really didn't want to go. I wanted to

go with my parents."

But Stern's family was bound for Treblinka, an extermination camp. Only one sister would survive. She now lives in Denmark.

Stern and "maybe a hundred guys" stayed behind and were forced to clean up the ghettos. Eventually, they boarded a "cattle car" bound for Auschwitz.

"It was extremely hot. We were standing up like sardines. The trip was two days and two nights. . . While in this car and traveling through the countryside and when we saw the farmhouses, you know, you were thinking to yourself: 'You're going to die? Or you're going to a labor camp? Or where you going?' The fear was so terrible that you have to excuse — everybody just about lost bowels. So the smell and ev-

erything else — was just — you felt like you didn't want to live. Actually you weren't living. You were dead."

Stern remembered vividly the scene when the boxcars opened at Auschwitz.

"The SS guy. Always with that whip, with that German shepherd dog. Standing up on a stool with one leg propped up and with the motion of the fingers. This was the famous finger. To the right, to the left, which later on you found out the one who went to the left went to the gas chambers immediately, and the one who went to the right was to live."

Stern went to the right.

At Auschwitz he slept in barracks — "wood cubicles like you store lumber." He wore wooden shoes and

"(The Nazi) didn't know exactly what to do with me because he could have shot me. There were so many bodies already on every street and every corner. But God must have looked down. (The Nazi) said, 'Follow me.'"

In search of remembrance

By **JOSEPH J LIPTON**
Edited by **NANCY LIPTON**

It has been 83 years since the three of us were in Kielce, Poland, so long, long ago. I am 90 years old and old enough to put dreams asleep and resurrect the uncertainty and capriciousness of memory. After all, what do old people have to talk about? What do they have to write about—the past? The past, and what is it?—a mixture of happiness and sadness, of expectations and disappointments, of life and death.

So, I will tell you the story of a young 7 year old Jewish lad. I take you back to the year 1930, to the small coastal town of Beaufort, SC, where he lived with his parents, Sam and Helen Lipton and his 3 year old brother, Morey. His father was born in Baisogola, Lithuania and his mother in Kielce, Poland. He had grandparents, but not the pleasure of their proximity of company and enjoyment of their companionship. That was a luxury enjoyed by few Jewish children of his community. His grandparents lived far away in a mysterious place that his parents referred to as the “Old Country.” What he remembers are the dozens and dozens of letters written in Yiddish that traveled over the wide Atlantic between his mother and his grandparents and her siblings, nephews and nieces. At her knee he would sit as she unfolded the envelope, and in a flood of tears she read the precious words that evoked memories of her distant family.

Planning the Trip

His mother had been in America for 11 years when she decided to return to Poland to see her parents, Manachem Mendel and Rivka Machale Sterenzys and other members of the family. She borrowed the necessary

money from a friend, gathered her 2 boys, packed the steamer trunk, bade farewell to her husband and set out for New York City where they would board the American liner, the SS George Washington. Passport and other documents were in order as they set sail for Hamburg, Germany, in May 1930.

The Ship

Thus began the great adventure. The immensity of the ship was beyond his imagination. Its huge smoke stacks blended with the skyline, passengers hurried up the gang plank, and hands, hats and handkerchiefs aloft, waved goodbye. How his mother managed all the necessities with two young irascible boys is a puzzle that has yet to be solved. In spite of the odds, she did manage. It was a unique experience for that 7 year old. As he looks back over the span of years, he realizes that what the eyes of a child sees are not the same when old age has you in its clutches.

Without the burden of care and responsibility, he was free to roam the great ship. Amusements included deck tennis and shuffleboard. The older passengers occupied themselves with the latter. Apparently it was an activity that accommodated their arthritis. When he strolled into view, they always invited him to participate. His age and size, they thought, was not a threat. His mother's time was consumed with keeping track of his whereabouts, seeing that the boys were in decent repair and separating them when the 7 year old got to teasing his younger brother.

Meeting the Family

Upon arrival in Hamburg, they boarded a train for Kielce where they fell into the arms of a flood of



PHOTOGRAPH COURTESY OF JOSEPH LIPTON

Joseph Lipton, at right, with mother Helen and younger brother Morey.

relatives. There was much kissing and hugging and a profuse amount of tearing—tears of happiness and joy. His mother proudly displayed her progeny to her parents and the rest of the family.

As a result of the incessant flow of correspondence between the 2 continents that his mother shared with him, he had learned the names of his Polish relatives. Now he could attach name to reality. When the relatives descended upon them, all speaking Yiddish at the same time, he imagined that he was again in

Beaufort at the synagogue hearing the old immigrants discussing business in the mother-tongue during High Holiday service with intermittent “shushes” from the Rabbi. The young lad was quite adept in that tongue.

They stayed with his mother's brother, Chaim Sterenzys, his wife Hugie and their children, Zosia, Yoel, Fella and Ben. When he first gazed upon them, he thought they were the handsomest family he had ever seen. The residence was modest, located in a tenement building and the plumb-

ing, compared to American standard, seemed primitive.

It was a different world. Although Hitler was next door, there was, in a child's eye no noticeable sign that Jews were in the grip of anxiety. Life pursued its regular pattern. The daily routine was disrupted by the appearance of the American cousins. They would be trotted from Uncle Chiam's home to Aunt Sura's home to Aunt Chiyas home. Aunt Sura prepared them lunch. As he was about to partake, his Grandmother Rivka came dashing in with the entrée. Pushing her daughter's serving aside, she put her boiled potatoes with sour cream and hardboiled eggs in its place. It was special attention to which he was unaccustomed

Yoel, his cousin, asked if he would like to go to the football game. He was delighted and then disappointed. Football, unbeknownst to him, is the European name for soccer—a game of which he knew nothing. Ben, his contemporary, and he indulged in 7 year old talk—school, games, and likes/dislikes. Little did either of them realize that in a mere nine years, Ben and his family would be victims of a grotesque German ideology, conceived and implemented by Adolph Hitler. But for now, an uncertain and tenuous normalcy prevailed. One may describe the interlude as a “Fiddler on the Roof” kind of period, a relative calmness before the tempest.

Polish Life

Going to market with cousins was a momentous event—it meant ice cream. He was not happy with that treat. It did not have the same consistency as the American version. It was more like custard. But what did capture his palate was a delightful, delicate, tasty pastry called perogen or pierge. That treat of yagdes (huckleberries) enfolded in pastry still resides in the fading taste buds of his mouth.

It seems they were forever going from one relatives' house to another. They wanted to see what American boys looked like. All that



PHOTOGRAPH COURTESY OF THE STERN FAMILY

The family of Joe and Morey Lipton, who perished in the Holocaust. Only Ben Stern and his sister Zosia Stern Nowak (circled) survived. BACK ROW Israel Moishe Albirt, Felge Albirt, Hadassah Sterenzys (Stern), Chaim Hillel Sterenzys (Helen Lipton's brother), Sallah Silberstein Herschel Silberstein, David Albirt; FRONT ROW Biluma Albirt, Sura Sterenzys Albirt (Helen Lipton's sister), Fella Sterenzys (Stern), Zosia Sterenzys (Stern Nowak), Rivka Machale Templehoff Sterenzys, Manachem Mendel Sterenzys, Benjamin Sterenzys (Stern) on his lap. Chiaya Sterenzys Silberstein (Helen Lipton's sister), Shlomo Silberstein; ON FLOOR, FRONT Leon Albirt, Joel Sterezys (Stern)

attention could spoil a less vulnerable child, but he stood his ground and was determined not to be more spoiled than necessary.

His mother was set upon the notion that her sons should have tailor-made clothing. Of course it was off

to the tailor who naturally was Jewish. God forbid a non-Jew would be in such an ignominious trade. The name of the tailor has long been forgotten by the 7 year old, however, to this day, 83 years later, he can hear him singing a haunting Yiddish

song. Oddly or magically he still remembers the words and melody. The lyrics describe a mischievous young Hebrew school lad named Motel, who was always annoying the Rabbi. The opening line is imbedded in his mind and on occasion

he releases it from its entombment and sings it to himself. In that moment of nostalgia, 83 years past, he sees the place, the time and the images. The lyrics translate, "Oh tell me Motel, what will become of you; you are worse than before...."

Indeed he hears it still when overcome with sadness of remembrance. Those haunting words from the mouth of a humble tailor bent over his machine, the cloth flying under

LIPTON CONTINUED ON PAGE 23

A lesson in optimism

A personal Polish experience

By RACHEL GOLSON

Judaism is a lesson in optimism. So much of our history is filled with accounts of persecution and slaughter, and yet at the end of recounting these stories we still focus on celebrating life and looking forward to a better future. Think of the joyous declaration, “Next year in Jerusalem!” that comes at the end of the Passover Seder, or the beautiful words of the Prayer for Peace that we say during Saturday morning services. Essentially, being Jewish has taught me to find the silver lining in everything, and my trip to Poland was no exception.

I was nervous about seeing the camps, although I was pretty sure that I knew what to expect after studying the Holocaust since childhood. In my mind, the word “Poland” was synonymous with “bleak” and “tragedy” and “ugly.” I was prepared to be greeted by a pallet of grey, black, and brown to match the distressing images that I had seen in numerous books, and I suspected that my mood would align similarly.

In fact, the camps were definitely chilling and disturbing. Touring Birkenau was especially moving because you see the entire camp from a watchtower; there is no forest to hide the bunkers or the train tracks. I looked out across the camp and felt the weight of the nightmare that so many people had endured. I stared and wondered, “Would I have survived here? Would I have mentally survived seeing my parents or my brother or sister die here? And how does a Holocaust survivor actually survive the memories of these places?” My mind churned out questions like this endlessly, and the repetitious thoughts quickly became exhausting.

At Treblinka I stared blankly at the tombstone-shaped monuments. I was overwhelmed by the emotion of it all. My mind had stopped sorting the questions that had no answers, and I wondered how I had made it so far without crying. I wondered if I even wanted to spend another day bearing witness to the camps. “Ah,” I thought, “this must be what it felt like to have been a prisoner here, and what it feels like to be a survivor.”

A survivor. I thought of the survivors that I had heard speak about their experiences, unwitting survivors who had become accidental teachers. They were some of my most significant teachers, though. I, too, am a teacher. I thought about my own classroom and my precious students, and wondered how I would be able to recount my visit here to a group of first, second, and third graders without making them terribly upset. What lesson would I want them to learn from this?

At that moment, I finally found my silver lining, and the sadness associated with touring the camps became easier to shoulder. I acknowledged the verdant landscape surrounding the monuments, and looked up at the brilliantly blue sky above. I thought of the hours of driving across Poland’s lush countryside, and how happy it made me to look out the window and be reminded of a lovely South Carolina summer. I recognized that within this framework of death and destruction, there were still elements of beauty. At first, one might think it is strange to encounter loveliness in a place where absolutely terrifying crimes were committed. People would probably think that it would make more sense to be surrounded by scorched and barren earth or



PHOTOGRAPH COURTESY OF CHASE, INC.

This is the farewell dinner for the 2014 Polish trip.

gloomy grey clouds. As for me, however, I am thankful for this juxtaposition of darkness and light.

You see, just as we—the Jewish people—are not just the sum of our history of suffering, Poland is not just an inanimate backdrop for studying the Holocaust.

Don’t get me wrong; it is absolutely important to visit Poland with the intent of seeing and experiencing Holocaust history in person. Nothing is more powerful than being able to connect something that you have read in a book with an actual visual and tactile experience. But, I think that had I visited Poland and only focused on the facts of the Holocaust, I would have missed out on a complete understanding of why it is so important to be there. After all, despite its tumultuous history, Poland is a beautiful place brimming with history, arts, music, food, and people—truly vibrant people

with an equally vibrant culture. A trip to Poland means a whirlwind of emotions and an onslaught of both distressing and uplifting encounters with the tragedy of the past, the beauty of the present, and the hope of a continually improved future.

In other words, Poland embodies

the most significant lesson that we can learn about the Holocaust: The Holocaust is not just about death and destruction; it is also about life.

May we never forget our past, but may we also create a brighter future, for ourselves, for our children, and for generations to come.

Study-Tour to Central and Eastern Europe

Sponsored by the S.C. Council on the Holocaust

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South Carolina Council on the Holocaust

By EILEEN CHEPENICK

The South Carolina Council on the Holocaust was created by the South Carolina Legislature in 1989. Its purpose “is to develop an educational program to prevent future atrocities similar to the systematic program of genocide of six million Jews and others by the Nazis. The program must honor the survivors of the Holocaust and their descendants and the South Carolinians and their descendants who participated in the liberation of concentration camps. The Council also shall develop and establish an appropriate program for an annual observance of the Holocaust.”

The Council consists of 12 members: four appointed by the Governor, four appointed by the President of the Senate, and four appointed by the Speaker of the House. While the mainstay of Council funding is appropriated by the legislature, the Council also accepts gifts and contributions from individuals, foundations, corporations and other organizations and institutions for the purpose of furthering its educational objectives.

Over the years, the Council’s educational programs have directly reached more than 150,000 students as well as countless others through a variety of community programs.

Opportunities for Teachers

Every summer since 1990 the Council has offered the Summer Institute for Teachers, held at Columbia College and facilitated by Dr. Mary Johnson from Facing History and Ourselves, an international Holocaust and Genocide education and prevention organization. These workshops, which offer three graduate credits, are limited to 30 participants and have a waiting list most summers. Over the years, well more



PHOTOGRAPH COURTESY OF RACHEL GOLSON

The S.C. Council on the Holocaust sponsors travel/study trips to Poland. The next trip is in 2015.

than 500 teachers have participated in these Institutes, gaining the knowledge and skills to effectively teach their students about the Holocaust. The number of students who have benefited from instruction by these teachers, compounded each year, is in the hundreds of thousands. This is one way the Council accomplishes its mission to educate people to prevent future genocides.

In addition to the Institute, bi-annual conferences are organized by the Council’s Teacher Advisory Committee. These day-long workshops, held in Columbia, feature speakers and presentations from national Holocaust education organizations such as Centropa and the Anti-Defamation League. Holocaust survivors and liberators share their personal experiences and provide copies of books they’ve written. Teachers are provided with resources for their classes. Some 75 to 100 teachers attend these conferences and leave well prepared to help their students learn the lessons of the Holocaust.

Educational Support

The Council’s mini-grant program provides funds for teachers to purchase Holocaust

education material for their classrooms. These requests come from all parts of the state. Hundreds of teachers have been able to purchase books, films, and other materials, take field trips, invite Holocaust survivors and liberators to speak to their students, or provide educational programs for their schools.

Through this program funds are also provided to organizations, colleges and universities and other institutions to present community-wide Holocaust educational and memorial programs. One of the most recent projects is the Anne Frank Traveling Exhibit. The goal is for 2,000 people to see the exhibit as it travels to several middle schools around the state. As part of the program, students will be trained as peer guides.

This special Holocaust supplement is another example of the Council’s contribution to Holocaust education. The Post and Courier in Charleston has published a Holocaust supplement annually for 14 years. The State is proud to publish its inaugural issue in 2014.

Interested mini--grant applicants can download an application from the Council’s website: www.scholocaustcouncil.org.

Digitization of Survivor/Liberator Tapes

In 1989, the Council, in conjunction with SCETV and the SC Department of Education, embarked on a project to interview survivors and liberators living in South Carolina. Some 56 hours of testimony was recorded as a result. The tapes were used in the making of an SCETV documentary, “South Carolina Voices.” Currently, the Council is working with SCETV to have these tapes digitized so they will be easily accessible from the Council’s website and available for classroom and other educational use.

Study Trips to Poland

The Council can subsidize teachers who want to participate in travel/study experiences in Poland to visit Holocaust sites and learn from trained scholars. Interested teachers should check the Council’s website for information about the next trip, planned for the summer of 2015.

“Holocaust Remembered”

A museum quality exhibit which can be viewed each spring at the Columbia Jewish Community Center.

This year the exhibit will travel to several venues to allow more public exposure, starting at the Columbia Jewish Community Center from March 31-April 9, Columbia Convention Center from April 10-21, Beth Shalom Synagogue April 22-27 and The State House Atrium April 28-May 2

STERN FROM PAGE 17

a striped uniform. He was awakened at 5 a.m. Breakfast was coffee made of chicory. Lunch, “a little soup.” Work consisted of moving huge, steel beams back and forth across a yard. “It was plain torture,” Stern said, “nothing else. I mean there was no productivity.”

In mid-1943, Stern was trans-

ferred from Auschwitz to numerous other concentration camps.

One camp had four crematoriums “you saw to the north, south, east and west . . . four burning furnaces . . . the chimneys . . . and when I say flesh and bones, that’s all you smelled.”

Stern also recalled people being burned alive.

“They took them alive. Kids, ev-

erybody, and they dumped them like a dump truck into a massive grave and that was burned. Not gassed . . . they were burned alive.”

On April 30, 1945, Stern was liberated by American soldiers from Allach. An American soldier gave him two pairs of clean underwear. Stern weighed 89 pounds.

Mrs. Stern was liberated by the Rus-

sians from Leipzig shortly thereafter.

The couple sat quietly on the living room sofa. Their children were arriving home for the holiday.

Stern said his survival of the Holocaust is “pure luck, God’s will and I guess for me to tell you the message right now. To tell you the story, that’s the reason we survived.”

The message.

Stern leaned forward on the sofa one last time.

“You cannot go ahead and hate people for nothing. I mean hate was proven to promote prejudice and bigotry. The message is that we got to get away from hate and from being a bigot. We cannot exist. There’s no way.”

Ben Stern died December 6, 1999; Jadzia Stern died June 28, 2001.



SMITH FROM PAGE 3

ration and certification of future classroom teachers. The Holocaust is an obvious subject for history and social studies inquiry. Its geography stretches over Western and Eastern Europe and continents beyond are involved in war, international relations, and refugees. The Nazi policy of genocide of the Jew explores the limits of prejudice, psychology, and the public policies of the fascist dictatorships and their allies. And what about American history? As European Jews attempt to escape with their lives what are the implications for the quota system of American immigration policy? Many Jewish refugees denied haven in the United States became part of the total of 6,000,000 victims, two thirds of all European Jews.

The Teaching

What could be a better study of American culture than an examination of its citizenship and public policy in the 1930s and 1940s? It is my great hope that our young citizens will be prepared to address our contemporary immigration problem with understanding and good will.

Beyond history and the social studies, the Holocaust has inspired the imaginations of many in fiction, poetry, music, painting, and sculpture. The pursuit of those experiences not only trains the mind; it enriches the soul. In 1935, the 14th Dalai Lama asserted “the true essence of humankind is kindness.” The absence of this value condemns any society. Former First Lady Barbara Bush has stated, “Never lose sight of the fact that the most important yardstick of your success will be how you treat other people—your family, friends, and coworkers, and even strangers you meet along the way.”

The Testimonies

One of the first projects undertaken by the new Council on the Holocaust created by the General Assembly in 1989 was to interview and videotape the testimonies of South Carolina Survivors and South Carolina soldiers who liberated the concentration camps in 1945. On three weekends, volunteer interviewers were trained at Columbia College by a representative from the Holocaust Museum in Washington, by Dr. Mary Johnson of Facing History and Ourselves, and by me. These recordings were made in 1990-1991 at SCETV studios largely directed by Margaret Walden, then employed at the S.C. Department of Education, and Dr. Rose Shames of the Council. South Carolina Voices, a 210-page teachers’ guide for the study of the Holocaust, relied heavily on those testimonies. The Council has given copies to teachers in paperback form, and the book currently can be downloaded from the Council’s website, www.scholocaustcouncil.org. The exciting news this spring is that SCETV will digitize these Survivor/Liberator tapes

which will then be edited and available on S.C. websites for school and public use. Scheduled websites are SCETV, Holocaust Council, and the Jewish Heritage Project at the Library of the College of Charleston.

The Graduate Workshop

In 1995 the Council on the Holocaust, Columbia College, and Facing History and Ourselves launched a special graduate workshop for South Carolina teachers on the teaching of the Holocaust. This three-hour credit course was not typical. The twenty-five teachers met in workshop style morning, afternoon, and early evening. Most enrollees lived on campus. The three professors instructing the course ate all of their meals with the teachers. This friendly but intensive week of residency was followed by written work directly related to each teacher’s classroom responsibilities.

We all value eyewitness accounts to important events. Thus each year since 1995, the college has invited South Carolina survivors and liberators to the workshop for dialogue with the teachers. An invitation? How would you like to get that letter? Come tell twenty-five strangers about the worst experiences of your life.

And those survivors and liberators came to the campus not with bitterness, revenge, or hatred but with messages of tolerance, good will, and hope.

Never again, what you do matters

Father time has robbed us of the voices of most of the eyewitnesses to the Holocaust, but the second generation has a valuable perspective on the story. The documents, public and private, and the testimony of perpetrators, victims, and bystanders are piled high and wide, ready for examination. In 1988 at Columbia College after a lecture by Elie Wiesel, a student from the back of the auditorium, rose during the question and answer period and asked, “What can I do? I wasn’t even born during the Holocaust.” Wiesel replied, “You have heard the story. It is now yours to tell!” Twenty-five years later Wiesel strengthened that belief when he observed, “We say to young people, ‘You are our hope. Whatever we do now is not only for the sake of the past, but surely also for the sake of the future, and you are our future. . . You are now the flag bearers. It is your memory that inherits ours. Our memory will live in yours.’ ”

Last year the U.S. Holocaust Memorial Museum in Washington celebrated its 20th anniversary. It adopted the theme, “Never again. What you do matters.” The Nazi policy to eliminate the Jew ended in failure sixty-nine years ago, but unfortunately prejudice, hatred, and genocide still survive.

ONLINE RESOURCES

Columbia Holocaust Education Commission

www.columbiaholocausteducation.org

Jewish Historical Society of South Carolina

www.jhssc.org

South Carolina Council of the Holocaust

www.scholocaustcouncil.org

Holocaust Archives, Special Collections, College of Charleston Library

www.holocaustarchives.cofc.edu/1
rosengartend@cofc.edu

United States Holocaust Memorial Museum

www.ushmm.org

To view a 38 minute video: <http://act.ushmm.org/path-to-nazi-genocide>

Yad Vashem: The Holocaust Martyrs and Heroes Remembrance Authority

www.yad-vashem.org.il

Facing History and Ourselves

www.facinghistory.org

Centropa

www.centropa.org

Echoes and Reflections:

Multimedia Holocaust Education Kit; Anti-Defamation League

www.echoesandreflections.org

Teaching Tolerance and “One Survivor Remembers;”

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

A Teacher’s Guide to the Holocaust: Liberators; University of South Florida, <http://fcit.usf.edu/holocaust/people/loberato.htm>

94 Maidens-The Mandate Video by Rhonda Fink-Whitman, 14 minute video, <http://www.youtube.com/watch?v=4vbmm6yJMW>

Holocaust education demands that we adopt an agenda that promotes reason over ignorance, tolerance over prejudice, and kindness over hate. The Nazis taught us how NOT to treat our fellow man. Isn’t that a lesson worth learning?

The subject matter of the Holocaust requires an Alice Malavasic and a Jadzia Stern. Are you that Alice or Jadzia?

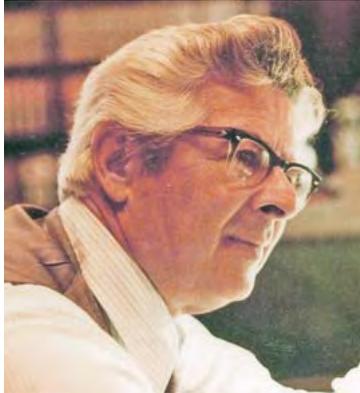
LIPTON FROM PAGE 19

the needle and his foot on the peddle rapidly in motion, will soon be silenced.

His mother paid the tailor for the garments for her two children--coat with a fur collar in the European fashion for the 7 year old and a little suit for the 3 year old. When they returned to America, the 7 year old refused to wear the coat because it did not conform to the fashion of the day, his mother understood and the coat took an early retirement.

What does a 7 year old know of the threats and anxieties that his relatives felt? It was 1930 and if there was apprehension he did not see it, feel it, or understand it. He was aware that his relatives lived, for the most part, from hand to mouth. His mother and her brother Gabriel Stern who lived in Columbia had always enclosed money in their replies. To this day, he hears the echo of his Grandfather's admonishment, "Die velt is a bikele un der iker iz nisht moira tsu haben". (The world is a narrow bridge and the main thing is not to be afraid.)

A glance at the visa revealed that it was time to prepare to depart Kielce. Three months had simply evaporated. He remembers as though yesterday, the hugs, the kisses and the tears that went round and round, and then again and again. All knew that this was the last time they



PHOTOGRAPH COURTESY OF JOE LIPTON
Joe Lipton

would see their daughter, their sister, their aunt and her 2 boys. He has since come to realize that the last time is not only a long, long time but forever. Seemingly as an afterthought, Uncle Chaim, mother's brother, motioned her aside. Holding her 7 year old by the hand and carrying her 3 year old, he heard his Uncle in a low, guarded voice caution his sister. "Henchile", he said, "when you cross the border into Germany, be very careful, es tutsach dorten" (things are stirring there). As that young boy looks back and relives that moment, questions arise that would not occur to a 7 year old. In the short span of 9 years, September 1, 1939, the conflagration would commence.

They left by train for Hamburg, Germany, where Helen Lipton and

her two boys would board the liner, SS George Washington again. In Hamburg, his mother faced another hurdle. The 7 year old had symptoms of scarlet fever. But she was determined that they would be aboard that ship. She was intrepid. His mother gave him an apple and then laid down specific orders for him to keep biting on that apple. "Do not remove it", she commanded. In that way, she discouraged suspicion and they passed by the ship's officials and boarded the liner for home. The good care of his mother, the sea air, and the control of his temperature got her son through the 10 days of the voyage.

The Goodbyes

On September 10, 1930, Helen Lipton and her two sons arrived in New York City. Eight years later, November 9, 1938, the assault on the Jewish population of Germany commenced with Kristallnacht. And on September 1, 1939, Germany invaded Poland and the systematic annihilation of European Jewry began. Shortly after the occupation of Poland, the Germans took over the operation of government services. Helen Lipton received mail bearing the Nazi seal of censorship and stamped "Geoffnet" (opened). The enclosed notes were brief, restricted and absent of detail. When the last letter arrived about September 1940, a cloud de-

scended upon the Lipton household. His parents knew that the killing machine was in Poland and all their relatives were at risk.

It was not until after the war that the remnant that survived would surface. His cousin Ben Stern, his wife Jadzia, and their daughter, 18 month old Lilly, managed to outlive the ordeal. With the intervention and assistance of his Uncle Gabriel Stern and his Aunt Helen Lipton, the Ben Stern family came to America. Once again the two, once 7 year old cousins, would embrace. It was one of those indescribable, unforgettable moments that lives in the mind, the heart and in his memory.

Postscript

The 7 year old is now a nonagenarian, the 3 year old an octogenarian, and their mother made her final curtain call years ago. The story is an interlude in the life of a 7 year old as told by the foggy 90 year old superannuated supernumerary. Oh yes, I've had many years to reflect upon the life of my cousin Ben, now deceased. What he teaches is that the most unpredictable thing about life is life itself. The twists and turns, the plans and the dreams so carefully nurtured then derailed, serenity, stability and security turned into chaos. What does one do when reason and logic are abandoned? What does one do when to kill at random is the new

morality? What does one do when the verdict is, "you die?!" My cousin and millions of others were cast in just such a cauldron. It is not the horror of the Holocaust itself that baffles me, and certainly it does, but it's the repetition of the horror. That is the mystifying conundrum.

The Holocaust was simply the climax of centuries of scapegoating and pogroms. Can it be said that the Holocaust was merely an aberration, an instance, when man acted like beasts of the jungle? NO!! The beast kills for food and from instinct. Man who boasts that he is made in God's image, kills from lust, from fanaticism, from hate and the greatest of these is HATE.

The irony—man through the ages has surrounded himself with many civilizing tools. In 2100 BC Hammurabi, whose zeal for order and justice wrote the Code of Laws that bears his name. Moses, the Ten Commandments, Jesus, the Sermon on the Mount, worship of a deity, turn the other cheek, love thy neighbor, do unto others, etc—and yet, AND YET!! despite these affirmations, these aberrations continue to surface. Certainly, in this mixture of protoplasm that we call Homo Sapiens, there is a minuscule of hope. Of all the blessings, it is hope that springs eternal in the human breast. Mankind cannot survive without hope.

Gratitude and appreciation goes to our donors. "Zachor" means "Remember" in Hebrew and only as we remember and continue the mantra "Never Again" can we hope to continue to teach the lessons of the Holocaust.

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SAVE THE DATE

Community Yom HaShoah Commemoration

5 p.m. April 27, 2014
Beth Shalom Synagogue
5827 North Trenholm Road

Speaker: Liberator Reverend Canon George Chassey

