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Holocaust Remembered

THE MEDICAL MADNESS OF NAZI GERMANY

Experimentation,
Ethics and Genetics



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Madness then, madness now

By Lilly Filler

It has become hard to remember a time when we did not have to worry about terrorism, when the world seemed so large, when the USA was a very safe place, and when the distances around the world were long.

Today, with a 24-hour news cycle and live streaming of wars, terrorist attacks, protests and demonstrations, everything seems so close and



Filler

so personal. Is this better than before? Are we more informed and involved than were previous generations, or has this numbed us to the “new normal of today?” I don’t have the answers, but I do know that despite all the photos and news coverage, genocide is still occurring, political and religious refugees are still a part of the dialogue, and hatred and fear are still a real part of our lives. Is this so different from the 1930s and 1940s?

This is the third edition of Holocaust Remembered, an educational supplement created by the Columbia Holocaust Education Commission and distributed by The State newspaper to households all over the Midlands. This supplement is dedicated



THE STATE FILE PHOTO

to exploring the medical madness of Nazi Germany: experimentation, genetics and ethics. As a physician, I have always been interested in how the Nazi doctor could perform horrific experiments on human subjects, with no regard for the patient. The Hippocratic Oath was to ensure that the physician was held to the highest standards and had the patient as his or her main concern – “first, do no harm.” But along with the German democratic constitution, medical oversight was abandoned as Hitler did whatever he wished.

Could that happen today? We do have safeguards against human experimentation.

As an example of what *is* good in medicine today, one needs only to look at Palmetto Health. The mantra of “extraordinary” care of the PH staff and employees is in sharp contrast to the despicable care of the Jewish prisoners and other inmates of the concentration camps throughout Europe. PH has also stepped forward to become our first corporate sponsor of the Holocaust Remembered supplement. Since I worked at Palmetto Health throughout my medical career, I am so pleased and thankful that Mr. Charles Beaman, CEO of PH agreed to be a part of this edition. Thank you, Mr. Beaman and Palmetto Health, for your interest, support

and wonderful medical care that you offer the Midlands.

The Columbia Holocaust Education Commission is a volunteer organization created with remaining funds from the Holocaust Memorial, dedicated on June 6, 2001, in downtown Memorial Park on Gadsden Street.

The Memorial lists the South Carolina Holocaust survivors and liberators. It educates the uninformed through an abbreviated timeline and a gripping pictorial etching depicting scenes from the Holocaust. The commission has continued the mission from the memorial by informing the public about the Holocaust through our website (www.columbiaholocausteducation.org), educational grants, the “Holocaust Remembered” exhibit, and this supplement. There is also a Speaker’s Bureau that will provide a knowledgeable speaker to come to an event dealing with the Holocaust. This can be scheduled through the Columbia Jewish Community Center; email Cheryl Nail at cheryln@jewishcolumbia.org, or call 803-787-2023, ext 211.

It may be more than 70 years since the end of World War II and the Holocaust, but we must continue to educate against hatred and fear. These emotions are easily stirred in an uninformed public, as we witnessed in German society in the 1930s. We do not want to repeat these mistakes. We must never forget the lessons of the Holocaust.

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On the cover

A drawing from “Pernkopf Anatomy,” an atlas of human anatomy created by Nazi doctor Eduard Pernkopf. The University of Vienna, where Pernkopf worked, has said it is likely some information for the illustrations came from victims of Nazi terror.

FILE PHOTO
WAVERLY VIA MCCLATCHY NEWSPAPERS



Committed to remembering

“Without memory, there is no culture. Without memory, there would be no civilization, no society, no future.”

ELIE WIESEL

Jewish author and Holocaust survivor

By **Charles D. Beaman Jr.**

Among the atrocities committed during World War II, German physicians conducted medical experiments on prisoners in Nazi concentration camps. Their goals: improving the survival and rescue of German troops, testing medical procedures and pharmaceuticals, and confirming the Nazi racial ideology.



Beaman

These cruel and often lethal experiments were done to people without their consent and were tantamount to torture. The victims, while primarily Jewish, also included children, Poles, Roma (also known as Gypsies), and

others who did not fit the Nazi racial ideal.

It seems unimaginable today, although it was just a few generations ago, that Western society allowed such inhumanity to go unchecked for so long. I gained a greater insight into the plight of the victims of the Nazis during my recent visit to the United States Holocaust Memorial Museum in Washington, D.C. I felt as if I entered a gallery of time, struck by the photos of victims' smiling faces before their imprisonment and by the condition of human bodies after devastating mistreatment.

We must remember these individuals, these people, in today's pursuit of ethical medical experimentation. As the Spanish-born philosopher George Santayana said, "Those who cannot remember the past are condemned to repeat it."

As a health care system, Palmetto Health is committed to improving the physical, emotional and spiritual health of all



PETROS GIANNAKOURIS AP

A young boy looks at portraits of victims at the Holocaust museum in the town of Kalavryta, western Greece.

individuals and communities we serve; to providing care with excellence and compassion; and to working with others who share our fundamental commitment to improving the human condition. It's our mission. For more than 100 years, we have been living this mission, beginning with Columbia Hospital (to become Palmetto Health Richland), which was founded to provide medical attention to the poor, and Palmetto Health Baptist, which was founded not only to treat patients' physical healing but also meet their spiritual needs.

Biomedical research is essential to our mission, and we often include our patients in our research. Our research goal is to improve the health and quality of life for all of the individuals we serve, and Palmetto Health's efforts to be at the forefront of

new pharmaceutical and medical device development ultimately result in providing our patients more treatment options.

We collaborate with a number of state and national research institutions, as well as with our local partner, the University of South Carolina School of Medicine.

The medical profession has learned a lot about preserving humanity in clinical research from this dark period in human history, and we have taken steps to ensure we maintain it. All research at Palmetto Health is overseen by our Institutional Review Board, and our Administrative Research Review ensures we use a standardized process for monitoring, assessing and addressing research compliance.

Our physicians and team members live by our Research Code of Ethics which includes Integrity, Compassion, Excellence, Dignity

and Teamwork. Guided by The Nuremberg Code, established in 1947, and The Belmont Report, signed into law in 1978, we protect the humanity of all people included in our research.

I believe we must continue to pursue ethical medical research as a statement of faith. As a Christian, I believe people of all faiths should work together in protecting humanity in clinical research. In the New Testament, the apostle Peter says, "Do not repay evil with evil or insult with insult. On the contrary, repay evil with blessing, because to this you were called so that you may inherit a blessing." (1 Peter 3:9, New International Version).

The evil acts of World War II can be repaid today by advancing our medical knowledge as the blessing for those in our society who will benefit in the future. And, together, we remember.



History repeats itself

By Federica Clementi

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.

The background of hatred, repeating itself

While we all recognize the connection between anti-Semitism 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



AP FILE PHOTOS

ABOVE: Piles of bodies await burial at the Bergen-Belsen concentration camp in Germany after it was liberated by British troops in April 1945. **LEFT:** A Holocaust survivor displays his concentration camp tattoo in 2011.

be ended and put behind us. When we talk of the Holocaust, we need to frame it within the 2,000 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 restrict their every movement. Jews, a parasitic people accord-

ing 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 amply 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, censored 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 burn 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 those areas were designated: ghettos. 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 ante-chamber 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 neither 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



AP FILE PHOTOS

Members of the Hitler Youth participate in a book burning in Salzburg, Austria, on April 30, 1938. Books deemed Jewish, Marxist or “un-German” were destroyed.

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 World War II made the Holocaust implementable, its framework alone does not suffice to answer the questions: How was it possible? And how is it that 71 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 2-year-old Ste-

fano 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 ELAL 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 anti-Semitic 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.





Confronting the Holocaust

By Lilly Filler

As I struggle to describe or define the Holocaust, I find that my words are often inadequate. During my research I came across the second edition of “The Days of Remembrance: A Department of Defense Guide for Annual Commemorative Observances,” and in it were written words so eloquent, that I am compelled to share them with you. These words and quotes are powerful and meaningful.

The Holocaust was an event contemporaneous in large part with World War II – but separate from it. In fact, the Final Solution often took precedence over the war effort – as trains, personnel and material needed at the front were not allowed to be diverted from death camp assignments. On a very basic level, therefore, the Holocaust must be confronted in terms of the specific evil of anti-Semitism – virulent hatred of the Jewish people and the Jewish faith. An immediate response to the Holocaust must be a commitment to combat prejudice wherever it might exist.

Gen. Dwight D. Eisenhower,

supreme commander of the Allied Forces in the European theater, in a letter to Chief of Staff George Marshall following visit to the Ohrdruf slave labor camp, April 15, 1945, stated:

“The things I saw beggar description. ... The visual evidence and the verbal testimony of starvation, cruelty, and bestiality were so overpowering as to leave me a bit sick. ... I made the visit deliberately, in order to be in a position to give firsthand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to ‘propaganda.’”

The Holocaust was the most extensive and systematic state-engineered genocide in human history, an event of unprecedented evil. During World War II the US, like its Allies, was slow to grasp the magnitude of the Holocaust. In the last

months of the war, however, knowledge of the facts dramatically increased as advancing units of the Allied armies came upon a network of Nazi concentration camps, annihilation centers, slave labor camps and massacre sites. The Nazis and their collaborators murdered approximately 6 million Jews, including more than 1 million Jewish children, and millions of others – Poles, Slavs, Jehovah’s Witnesses, Gypsies, the physical and mentally handicapped, homosexuals. Gen. Eisenhower quickly realized the significance of what he saw.

America’s leaders have reiterated Gen. Eisenhower’s pledge to remember the Holocaust and to assure that future generations will have the opportunity to learn its lessons. President Jimmy Carter stated in 1979 why there remains a compelling moral need for all Americans to memorialize the event.

“The Holocaust ... is of fundamental significance to Americans for three reasons. First, it was American troops who liberated many of the death camps and who helped to expose the horrible truth of what had been done there. Also, the U.S. became a homeland to many of those who were able to survive. Secondly, however, we must share the responsibility for not being willing to acknowledge 40 years ago that this



AP FILE PHOTOS

ABOVE: U.S. troops stand amid corpses after the 1945 liberation of Dachau, where more than 30,000 died. BOTTOM LEFT: Holocaust survivor Rivka Fringeru, left, holds hand with Cynthia Wroclawski, director of Yad Vashem’s names collection project, as Fringeru lists her family members killed in the Holocaust: parents Moshe and Hava and brothers Michael and Yisrael.



horrible event was occurring. Finally, because we are humane people, concerned with the human rights of all peoples, we feel compelled to study the systematic destruction of the Jews so that we may seek to learn how to prevent such enormities

from occurring in the future.”

To learn from history, we must record its events as accurately and as specifically as possible. We must use words with precision. With the passage of time, the word “holocaust” has been used in many contexts, and has been given many meanings. For the purposes of recalling the Holocaust – the horror we remember and confront during the Days

of Remembrance – we must remember what this event was, within the context of history. To do that, it is equally important to identify what it was not. The term Holocaust is *not* a term for: all the evils of the world, any tragedy of great magnitude, or widespread death and destruction, all war or all world wars, all the terrors of World War II – or all the many civilian deaths associated with that war, in cities throughout Europe.



Nazi doctors escape justice

“Nazi biographies of 30 “typical” perpetrators of the Holocaust. In it readers follow developments after World War II that made it possible for most of the perpetrators to evade trial and punishment altogether or to suffer delayed and slight justice.



McKale

By first describing the careers of the perpetrators – some famous, like Hermann Göring, or lesser known, like Franz Stangl and Werner Best – and then recounting their fate in the postwar years, author Donald McKale provides the reader an opportunity to follow their lives and the real or nonexistent pursuit of justice. McKale also shows how the perpetrators originated in their own defense many of the arguments that would become a part of the claims of those who deny or minimize the Holocaust.

Of special note are the book’s accounts of the lives of two Nazi physicians, Josef Mengele and Karl Clauberg, who carried out deadly medical experiments on Jews and other victims. Mengele, the infamous “Angel of Death” and chief SS physician at the Auschwitz-Birkenau death camp, presided there over the murder of hundreds of thousands of inmates. His criminal medical interests centered on

Gypsy and Jewish children, especially identical twins.

In his so-called research, he sought to increase the number of births of twins to double the rate of “Aryan” children for Hitler. Also, he injected the eyes of children with dyes to see whether he could turn them “Aryan” blue. Instead, he blinded many “patients.”

Then he sent the children routinely to the gas chambers and had the corpses dissected. Often, he tortured the children with barbaric experiments or killed them with phenol or other injections and fatal operations.

At the war’s end in 1945, Mengele was imprisoned by the Americans and then released, escaped from Germany with help of the Red Cross and church, and lived in South America until his death in 1979. To the last, he remained unrepentant. Two years earlier, he told his son, Rolf, “(he) did not ‘invent’ Auschwitz and that he was not personally responsible for the incidents there.”

From 1942 to 1944, Clauberg, a fellow physician of Mengele at Auschwitz, experimented in involuntarily sterilizing Jewish, Gypsy and other female prisoners at the camp. Seeking to find a method for mass sterilization, Clauberg developed a crude syringe with which to inject into the women’s uterus often-deadly chemicals, without using anesthesia. These bestial experiments resulted in untold suffering and death for his several thousand victims.

Clauberg, a noted prewar gynecologist and obstetrician, professor, and Nazi zealot, was given authority for



AP FILE PHOTO

Josef Mengele



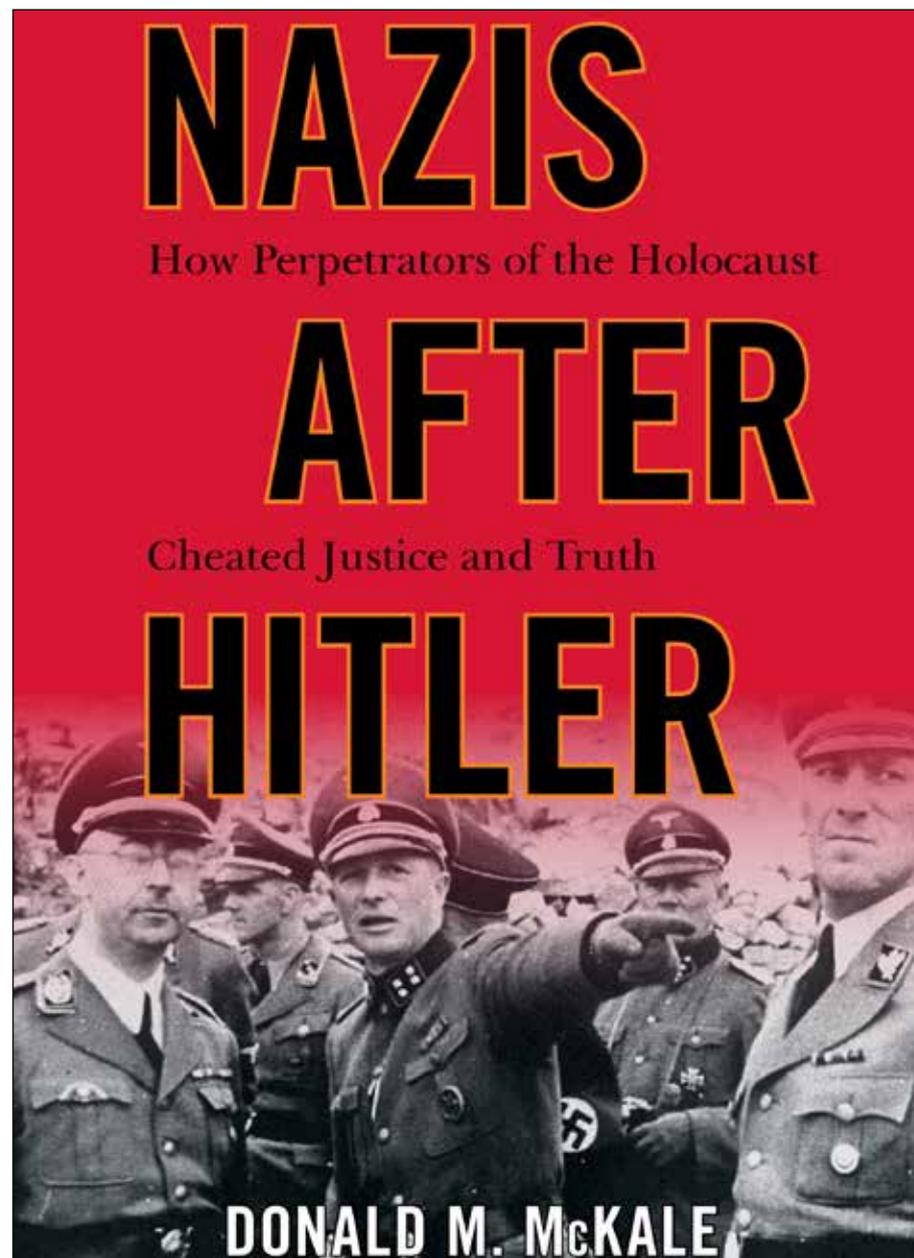
AP FILE PHOTO

Karl Clauberg

such criminality personally by Heinrich Himmler, the SS and police chief. Later, Clauberg continued his sterilization experiments at Ravensbrück women’s camp.

The ambitious Clauberg envisioned making himself a Nazi hero. He intended to contribute to plans of Hitler and Himmler to complete in the course of the war the racial or demographic reordering of much of the landmass of Eurasia, during which tens of millions of Jews and Slavs would be slaughtered, sterilized, or deliberately starved to death.

When the war ended, the Russians captured Clauberg. Although placed on trial,



COURTESY OF DONALD MCKALE

convicted, and imprisoned in 1948 for killing “Soviet citizens” – not Jews, his principal victims – he was released in 1955 to West Germany.

Back home, neither judicial authorities nor medical groups made moves to punish Clauberg. Wholly unre-

pentant, he even boasted of his “scientific experiments.” Eventually, pressed by groups of Jewish survivors and others to do so, West German authorities arrested Clauberg, and the German Chamber of Medicine revoked his license. But shortly before his trial be-

gan in 1957, Clauberg died.

Like so many of his former Nazi colleagues, he cheated to the end both justice and truth.

—
Donald M. McKale, “Nazis After Hitler: How Perpetrators of the Holocaust Cheated Justice and Truth.” Paperback ed. Lanham, MD: Rowman & Littlefield, 2014.



Guiding principles of medical ethics today

THE NUREMBERG CODE

1 The voluntary consent of the human subject is absolutely essential.

This means that the person involved should have legal capacity to give consent; should be so situated as to be able to exercise free power of choice, without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion; and should have sufficient knowledge and comprehension of the elements of the subject matter involved, as to enable him to make an understanding and enlightened decision. This latter element requires that, before the acceptance of an affirmative decision by the experimental subject, there should be made known to him the nature, duration, and purpose of the experiment; the method and means by which it is to be conducted; all inconveniences and hazards reasonably to be expected; and the effects upon his health or person, which may possibly come from his participation in the experiment.

The duty and responsibility for ascertaining the quality of the consent rests upon each individual who initiates, directs or engages in the experiment. It is a personal duty and responsibility which may not be delegated to another with impunity.

2 The experiment should be such as to yield fruitful results for the good of society, unprocurable by other methods or means of study, and not random and unnecessary in nature.

3 The experiment should be so designed and based on the results of animal experimentation and a knowledge of the natural history of the disease or other problem under study, that the anticipated results will justify the performance of the experiment.

4 The experiment should be so conducted as to avoid all unnecessary physical and mental suffering and injury.

5 No experiment should be conducted, where there is an a priori reason to believe that death or disabling injury will occur; except, perhaps, in those experiments where the experimental physicians also serve as subjects.

6 The degree of risk to be taken should never exceed that determined by the humanitarian importance of the problem to be solved by the experiment.

7 Proper preparations should be made and adequate facilities provided to protect the experimental subject against even remote possibilities of injury, disability, or death.

8 The experiment should be conducted only by scientifically qualified persons. The highest degree of skill and care should be required through all stages of the experiment of those who conduct or engage in the experiment.

9 During the course of the experiment, the human subject should be at liberty to bring the experiment to an end, if he has reached the physical or mental state, where continuation of the experiment seemed to him to be impossible.

10 During the course of the experiment, the scientist in charge must be prepared to terminate the experiment at any stage, if he has probable cause to believe, in the exercise of the good faith, superior skill and careful judgment required of him, that a continuation of the experiment is likely to result in injury, disability, or death to the experimental subject.

—
 "Trials of War Criminals before the Nuremberg Military Tribunals under Control Council Law No. 10", Vol. 2, pp. 181-182. Washington, D.C.: U.S. Government Printing Office, 1949.



AP FILE PHOTOS

U.S. military authorities prepare to hang Dr. Klaus Karl Schilling on May 28, 1946, in Landsberg, Germany. In a Dachau war crimes trial, Schilling was convicted of using 1,200 concentration camp prisoners for malaria experimentation. Thirty died directly from the inoculations, and 300 to 400 died later from complications of the disease.



Herman Shaw, 94, climbs aboard a tour bus in 1997 in Tuskegee, Ala., to travel to Washington. President Bill Clinton apologized to Shaw and other survivors for the 40-year Tuskegee Syphilis Study, in which poor black men were recruited by the government, infected with syphilis and denied treatment.

THE BELMONT REPORT

The National Commission for the Protection of Human Subjects of Biomedical and Behavioral Research formed in part due to problems with the 40-year Tuskegee Syphilis Study, which began in 1932. After four years, its findings were published Sept. 30, 1979, as the Belmont Report, named for the Smithsonian Institution conference center where the commission met.

The report is a statement of basic ethical principles and guidelines that should assist in resolving the ethical problems that surround the conduct of research with human subjects.

Three principles, or general prescriptive judgments, that are relevant to research involving human subjects are identified: Respect for Persons, Beneficence, and Justice. These three are comprehensive, however, and are stated at a level of generalization that should assist scientists, subjects, reviewers, and interested citizens to understand the ethical issue inherent in research involving human subjects. The boundaries between Practice and Research are also recognized.

RESPECT FOR PERSONS:

Individuals should be treated as autonomous and individuals with diminished autonomy should be entitled to additional protections. The informed consent should consist of information, comprehension and voluntariness.

BENEFICENCE: The principle of beneficence is behind efforts by researchers to minimize risks to participants and maximize benefits to participants and society.

JUSTICE: This addresses the distribution of burdens and benefits of research.



The murder of medical ethics

By Robin Rosenthal

In approximately the 4th century B.C., Hippocrates proposed the ancient Greek oath for medical doctors.

One of the oath's sections has been translated as "I will willingly refrain from doing any injury or wrong," which we today have shortened to "First, do no harm."

During the reign of Nazi Germany, a number of physicians were reported to have skipped taking that oath, declaring, instead, their higher allegiance to the Third Reich and their claims as the Master Race, with the need for purification or racial hygiene.

The medical ethics during this time supported "the greatest good for the greatest number" of this Master Race, rather than in support of doing no harm.

During the 19th century, Charles Darwin's theory of evolution led Herbert Spencer to explain Darwin's natural selection as "survival of the fittest," and that phrase was later adopted by Darwin himself.

The biological theories and evidence of the 19th century were expanded with the views of capitalists leading the Industrial Revolution to suggest what became known as "social Darwinism," as a justification for the power of the wealthy over those less economically fortunate.

After Germany lost World War I, the Nazis embraced the theory of "survival of the fittest" – including justification for mass murder in concentration camps, as well as medical experimentation on prisoners – with the goal of re-establishing the Third Reich to what its members considered their rightful position of power in the world.

These acts were carried out at the expense of Jews, Slavic peoples, Roma (also known as Gypsies),



PHOTOS COURTESY OF U.S. HOLOCAUST MEMORIAL MUSEUM

The defendants and their counsel are shown during a session of the Doctors' Trial.

Roman Catholics, Soviets, those of differing sexual orientation, those with mental and/or physical disabilities, people of color, Jehovah's Witnesses, political dissidents, and anyone who spoke out against the Reich.

In 1935, Josef Mengele earned a doctorate in physical anthropology, and in 1937, he became a researcher at the Institute for Hereditary Biology and Racial Hygiene, joining research on twins, and a year later, received his medical degree.

In 1943, after service as a medical officer in the SS, Mengele joined an institute for Anthropology, Human Genetics, and Eugenics and was transferred to Auschwitz



Dr. Leo Alexander, a witness for the prosecution, explains the nature of experiments performed on prisoners during testimony at the Doctors' Trial, pointing to scars on former prisoner Maria Broel Plater of Poland.

in May of the same year.

Under Mengele, some 30 physicians performed "selections" of prisoners, determining who was fit for work or who would be sent immediately to the gas chambers.

Mengele's stoic selections garnered him the name "Angel of Death."

Following his earlier training on research in twins, thought to be the perfect "test subjects" to determine whether heredity or environment determined differences, Mengele was particularly interested in medical experiments on twins at the camps, although he also experimented on Jews and Roma, putting subjects through agonizing procedures.

Experiments included direct chemical injections into their eyes, as well as the development of gangrenous wounds.

These procedures often killed the patients, or they were killed so that autopsies could be performed to study the effects of these "treatments."

Mengele was not the only physician carrying out such experiments – which certainly did the participants harm.

Following the international tribunal in 1945-46 in Nuremberg, Germany, subsequent trials included the highly publicized Doctors' Trial, where Nazi medical personnel were prosecuted.

Dr. Leo Alexander, who testified for the prosecution at the Doctors' Trial, helped write the Nuremberg Code (1947), which became the basis for an international understanding of appropriate behavior toward those involved in medical experiments.

Informed consent and being able to stop at any time, with the decision up to the person on whom the experiment is being performed, are parts of the Code.



Medical genetics in Nazi Germany

By Janice G. Edwards

Just over 100 years ago, Germany was a world leader, exceptionally advanced in basic and clinical sciences.

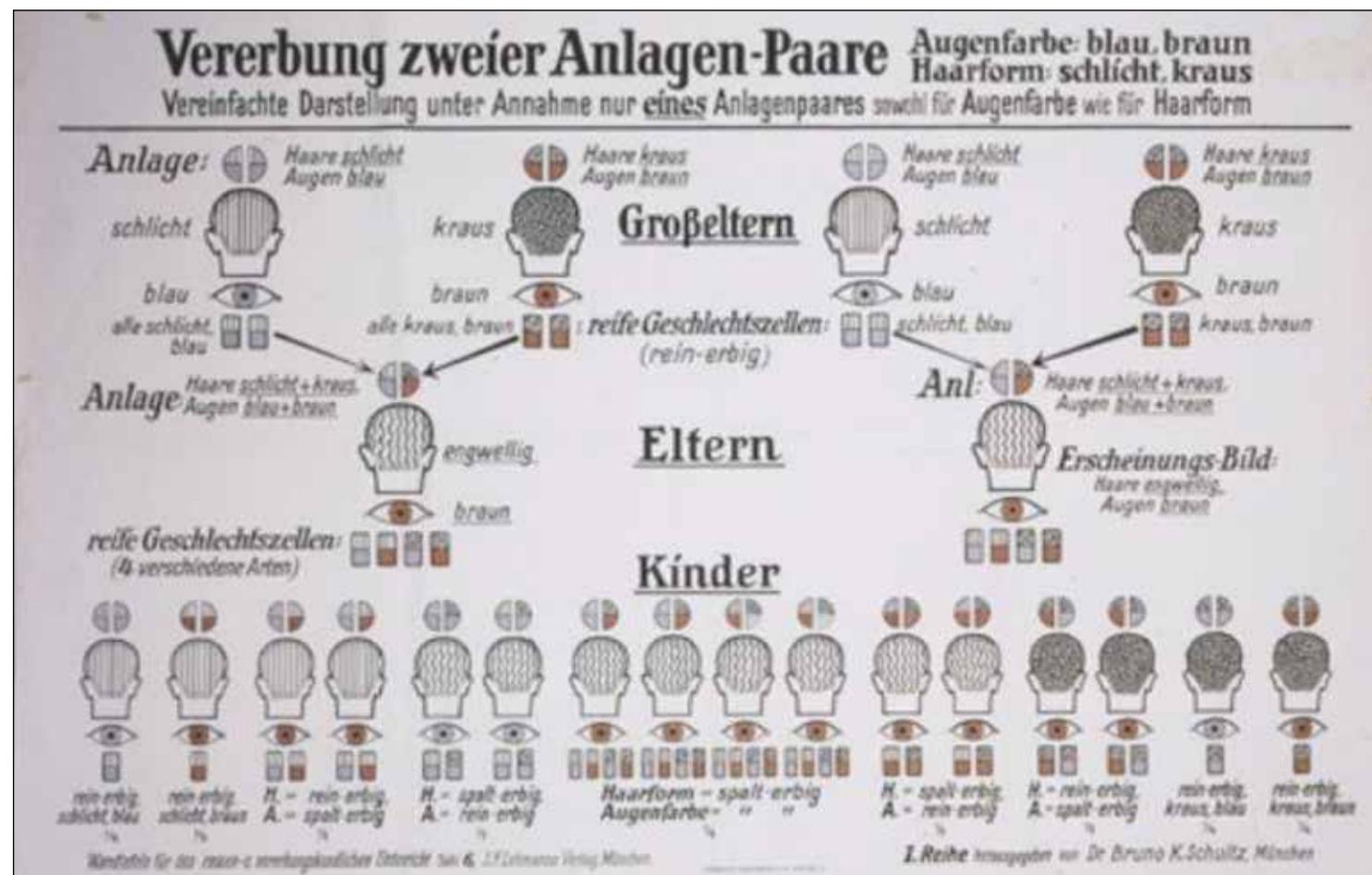
Great contributions in epidemiology, preventative medicine, public health policy, and occupational health law are attributed to the era. However, by the end of World War I, the country was decimated by destruction and the loss of more than 2 million citizens.

The quest to rebuild the nation led to policies to increase desired characteristics among the German population while preventing those with inherited disease and disability from procreating. This concept is known as “eugenics,” which translates to “good birth”, a term coined by Sir Francis Dalton and embedded in Charles Darwin’s theory of natural selection. Positive eugenics promotes procreation of desirable traits, while negative eugenics prevents undesirable traits from being passed on to future generations.

Hitler’s effort towards “racial hygiene” began with sterilizing those believed to have genetic conditions and ended with nearly annihilating the Jewish population. Hitler himself studied genetics, incorporating in “Mein Kampf” his vision for genetic purity: “Whoever is not bodily and spiritually healthy and worthy, shall not have the right to pass on his sufferings in the body of his children.”

Physicians were assimilated into Hitler’s vision, required to train in genetic pathology and to report potential candidates for sterilization. Most notorious was Joseph Mengele, who did his doctorate on the genetics of cleft palate.

The Law for the Prevention of Hereditarily Diseased Descendants was enacted in 1933 and led to the sterilization of more than 400,000 Germans with undesirable traits such as “congenital feeble-mind-



PHOTOS COURTESY OF JANICE G. EDWARDS

Exhaustive studies of inherited traits were documented in the Nazi quest for the “Master Race.”

edness” and schizophrenia. People with manic depression, epilepsy, Huntington’s disease, congenital malformations, blindness, hearing loss, and alcoholism were sterilized. The law extended to the involuntary abortion of pregnancies in mothers thought to have hereditary illness.

Positive eugenics were promoted through 200 genetic health courts with committees of experts who endorsed the Law for the Protection of the Genetic Health of the German People, requiring premarital medical examinations. Additionally, the Law for the Protection of German Blood and German Honor forbade marriage or sexual relations between Jews and



Nazi Germany recognized “fit” mothers with the Honor Cross for German Motherhood: a bronze medal for having at least four children, silver for at least six, or gold for at least eight.



non-Jews, as the Nazi regime sought to prevent “Jewish poison” within German bloodlines.

The government also set aside houses in new subdivisions for eugenically qualified families and awarded procreation by issuing the Honor Cross of German Motherhood to healthy women who had at least four children.

Furthermore, the Nuremberg Marital Health Laws of 1935 were enacted as public health measures to prevent “racial pollution.” Advertisements, documentary films, and high school textbooks were used to shape public perceptions, as well as posters supporting genetically positive marriages.

Escalating the disregard for human life, Hitler implemented euthanasia of children with birth defects or intellectual disabilities and adults with incurable illness between 1930 and 1945. Those deaths were considered “mercy killing” for those with “lives not worth living.” More than 5,000 children and 200,000 adults were granted mercy deaths at some of Germany’s most prestigious

health institutions.

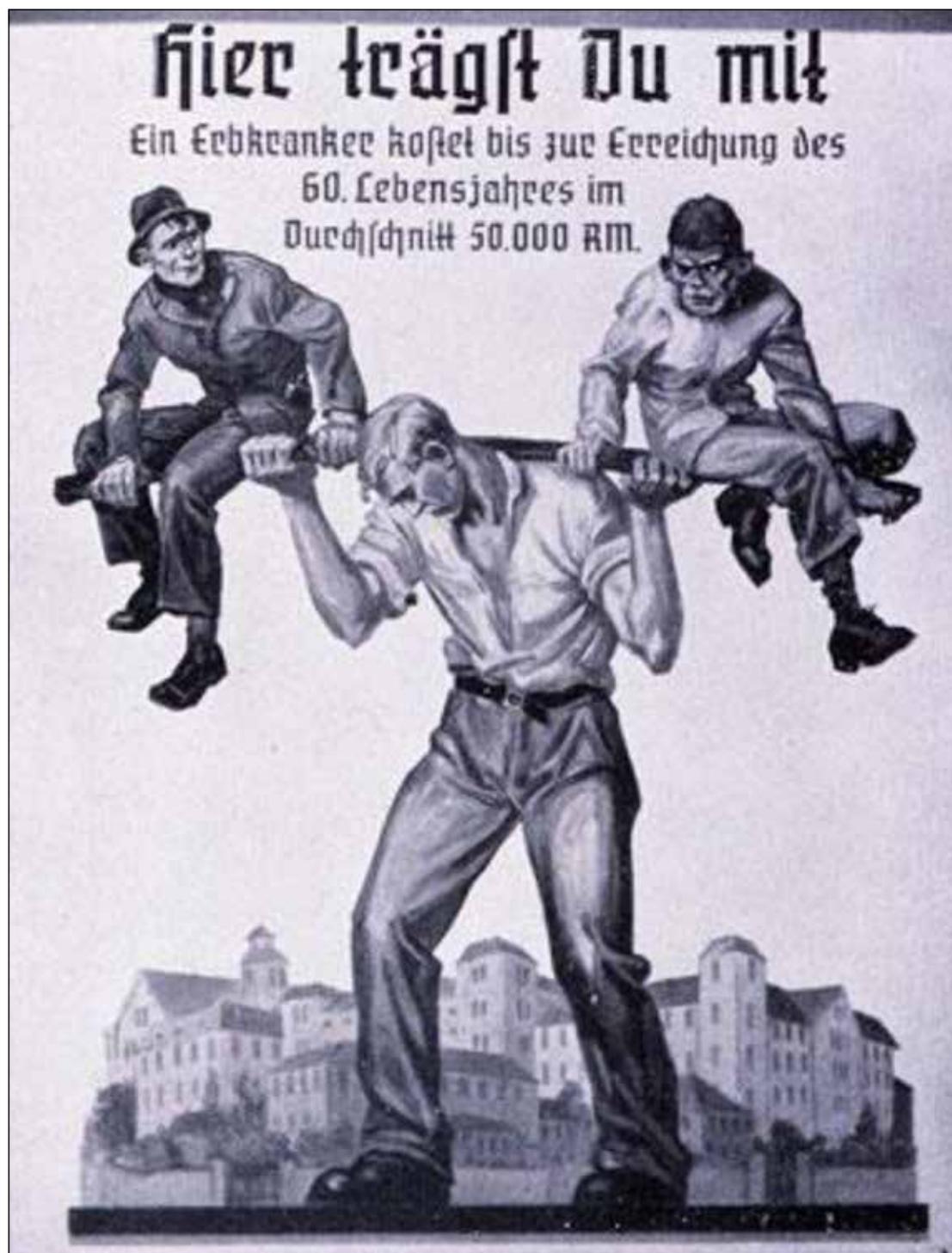
As Nazi anti-Semitism intensified, two major areas of research included refining the master race and determining the cause of birth defects. As Jews were selected for extermination, twins and those with congenital defects such as dwarfism were designated for experimentation. Research on prisoners and exploitation of dead bodies also advanced the regime’s agenda.

This inhumanity ceased with the end of World War II, and the Holocaust exposed the ethical violations in eugenic policies. As a result, procedures on informed consent and protections in human subjects research have been greatly strengthened.

Today’s science pursues an openness and transparency absent in Nazism. The Holocaust will always remain a touchstone, however, reminding us of the extent to which man is capable of evil. Education about this grim reality as well as remembering those who suffered are shields we can use to protect us from repeated misdirection.

“Whoever is not bodily and spiritually healthy and worthy, shall not have the right to pass on his sufferings in the body of his children.”

ADOLF HITLER
in *Mein Kampf*



COURTESY OF JANICE G. EDWARDS

A 16-year-old mother holds up her infant son in 1945 near Ludenscheid, Germany. The child is a result of the SS “baby program,” or Lebensborn. “To be accepted into the Lebensborn,” the New York Times reported in 2006, “pregnant women had to have the right racial characteristics – blonde hair and blue eyes, prove that they had no genetic disorders, and be able to prove the identity of the father, who had to meet similar criteria. They had to swear fealty to Nazism, and were indoctrinated with Hitler’s ideology while they were in residence (in a Lebensborn clinic). Many of the fathers were SS officers with their own families.”



AP FILE PHOTO

“You also bear the burden!” warns the caption of an illustration in a high school biology textbook. Such propaganda cautioned students of the lifetime costs of a person with genetic illness could incur.

Medical experimentation under Nazi rule

By Harold Friedman

Physician oaths

Hippocrates (460-370 B.C.), the father of Western medicine, formulated an oath to be sworn by all physicians completing their medical training.

It requires physicians to uphold specific ethical standards regarding the sick: "I will take care that they suffer no hurt or damage ... Nor shall any man's entreaty prevail upon me to administer poison to anyone, neither will I counsel any man to do so ... I will comport myself and use my knowledge in a Godly manner."

In Auschwitz, the distinguished survivor Dr. Ella Lingens-Reiner, a physician, pointing to the chimneys in the distance, asked Nazi doctor Fritz Klein, "How can you reconcile that with your (Hippocratic) oath as a doctor?"

His answer was, "Of course I am a doctor and I want to preserve life. And out of respect for human life, I would remove a gangrenous appendix from a diseased body. The Jew is the gangrenous appendix in the body of mankind."

Human experimentation

In Nazi Germany, Reichsführer and Minister of the Interior Heinrich Himmler encouraged his physician researchers to use prisoners for human experimentation.

The Germans were looking for any research result that would give them an edge on the battlefield. Poison gas had been used against soldiers in World War I, so camp SS doctors poisoned prisoners with mustard gas to determine whether certain treatments would be of benefit.

Professor Otto Bickenback supervised deadly experiments with phosgene gas. More than 100 prisoners were forced into gas chambers and exposed to the phosgene. Some died immediately, while others lingered, coughing up blood and pieces of lung tissue for days.

In total, doctors abused more than 20,000 prisoners from over a dozen concentration camps throughout the war – and thousands died. As experiments on prisoners by incompetent physicians became more commonplace, researchers on the outside saw their colleagues gain rewards and prestige.

Thus, more "willing" physicians/researchers were recruited as they became desensitized

to the pain and suffering of the "test subjects." Since the results of the research were supposed to benefit German soldiers, any physician who objected to this torture was treated as a traitor.

Experiments with pressure, freezing and infection

One of Himmler's favorite physicians was Air Force doctor Sigmund Rascher. He monitored prisoners' brain and heart activity in a pressure cabin as air was pumped out to see how long they would survive. Ejection and death from high altitude (13 miles) with pressure loss was also performed.

After Rascher's pressure experiments provided little fruit, he moved on to studies of freezing prisoners. These unfortunate people were forced to climb into ice water baths, some wearing pilot's outfits, others naked. The experiments were carried out to see how long downed fighter pilots would last in the cold Atlantic.

After the battle of Stalingrad, Rascher placed prisoners outdoors in the open during freezing nights while giving them sedatives to quiet their screaming.

Other physicians at Dachau infected prisoners with bacteria to test drug treatments for infected wounds and blood poisoning. More than 1,000 prisoners were infected with malaria in a failed attempt to find a cure. When new victims for these experiments were needed, camp doctors readily supplied names.

After Reinhard Heydrich died from gas gangrene following an assassination attempt, Himmler ordered experiments to test the use of sulfonamides for this condition. Deep wounds were created in prisoners' thighs, followed by the placement of bacteria, wood shavings, earth and glass fragments. The sulfonamides didn't work, and many prisoners suffered terribly.

In Buchenwald, two incompetent physicians tried to find a cure for typhus, which German soldiers in occupied Eastern Europe frequently contracted. Twenty-four trials with no scientific merit were attempted on more than 1,500 subjects. Most prisoners developed high fever, tremors and swelling; 200 died.

Racial purity and Mengele's twins

Every type of quack idea was given merit and approved by Himmler himself. Most of these experiments had the stated purpose of



U.S. HOLOCAUST MEMORIAL MUSEUM

This composite image shows a Dachau concentration camp prisoner in a compression chamber during an experiment to determine altitudes at which aircraft crews could survive without oxygen. In the bottom right frame, he loses consciousness. The prisoner later died.



LEFT: Professor Ernst Holzlohner, left, and Dr. Sigmund Rascher submerge a political prisoner in ice water during an experiment at Dachau concentration camp.

BELOW: These four Roma children were subjects of Joseph Mengele's research at Auschwitz between 1943 and 1945.

YAD VASHEM PHOTO ARCHIVE

improving the abilities of German soldiers.

However, another important concept that required testing was the concept of Nazi racial purity. Joseph Mengele was a battalion medical officer in the Eastern Front.

In 1943, he arrived at Auschwitz concentration camp and became the senior SS physician for Birkenau. He supervised prisoner executions and gassings. He was also a conspicuous presence during selections of Jews for the gas chamber. He used his spare time for the torture of prisoners in the name of racial science.

At Auschwitz, he was free to test any hypothesis. Any prisoner with unusual physical features became his property. These unfortunates were subjected to injections, toxic eye drops, bone marrow extractions, and blood drawings.

Others were murdered and their bodies dissected, with their bones and eyeballs sent to the Kaiser Wilhelm Institute.

Mengele's real specialty was the torture of twins. He hoped to build his medical and scientific reputation with the more than 1,000



COURTESY OF HAROLD FRIEDMAN

pairs of twins he found at Auschwitz. He measured them in every way possible, and then came the experiments.

He tried to change their eye color by injecting liquid into their eyes. He infected them to test their responses, and he did surgical experiments without anesthesia to determine their tolerance to pain. Once, he sewed two twins together to simulate conjoined twins. They screamed until they died. He also administered lethal injections.

However, Mengele was not the only one – just the most infamous. Medical murders of prisoners occurred regularly by physicians both within and outside of the SS.

Also in the name of racial purity, Professors Carl Clauberg and Horst Schumann did mass sterilization experiments. Clauberg injected a chemical into the cervix to close off the fallopian tubes. Prisoners experienced excruciating pain, and many died. Schumann used indiscriminate radiation for which he had no training.

As pointed out by Nicholas Wachsmann¹, these were not mad scientists laboring secretly. Rather, these torturers were respected members of the medical community. Human organs harvested by Mengele were analyzed

at the Verschuer's Institute part of the Kaiser Wilhelm Society, the elite organization for scientific research in Germany.

The experiments were not kept secret from the greater German medical community. Results were discussed at medical meetings and published in medical journals. The source of the data was not a secret.

Physicians throughout Germany participated. German doctors were among the greatest supporters of National Socialism, which promised them a better professional future. Half of all male physicians joined the Nazi Party.

Nazi politics increased the professional standing of those who joined. The rationale was that since the prisoners were going to die anyway, why not use them for experimentation?

Prisoner selections

Physicians actively took part in the selection process for mass exterminations in the gas chambers. The first selections were performed in 1941 by three psychiatrists (Fredrick Menecke, Theodore Stein Meyer, and Otto Hebold) committed to radical racial hygiene. These selections were done at Sachsenhausen concentration camp. The psychiatrists judged most of the prisoners as "life unworthy of life." The selected were sedated, transported and murdered.

This was the beginning of selections and mass exterminations under medical auspices. At first, it was just the sick who were executed, progressing to all those arrivals at concentration camps that were not deemed fit for slave labor. Physicians made their selections based on a very brief interview and examination.

The ability of human beings to lose humanity and descend into an abyss of cruelty to others is well documented throughout history – to include modern-day atrocities in Africa, the Middle East, and elsewhere. Although physicians are held to a higher expectation and most often achieve it, giving of their time, effort and energy without remuneration (e.g. Doctors Without Borders), the fact exists that under certain circumstances, as existed in Nazi Germany during World War II, well educated people, regardless of avocation can devolve into pitiless, inhuman butchers. The world has an obligation to remember what happened in Nazi Germany and never let this behavior surface again anywhere.



Surviving the Warsaw ghetto uprising

DAVID MILLER'S STORY

By Henry Miller

My father, David Miller, was born in Warsaw, Poland on Sept., 19, 1921. He was the only son among a family of six. There were three sisters, along with his mother and father.



H. Miller

His father, a wagoner, had a small delivery business. David would ultimately emerge from the Holocaust as the sole

survivor of his immediate family.

The details of my Dad's life growing up and the war years' information would come from three primary sources that would be retrieved over the many years of Dad's life.

For David, recalling and retelling his story was always excruciatingly difficult, although he would not readily admit to this. His protective machismo prevented him from moving in a direction that might take him too close to a potentially emotional remembrance. He simply could not "go there," and my mom, sister and I knew it instinctively. Information about Dad's life came by way of small, guarded conversations where he would, on occasion, divulge a morsel of information to us.

Other sources of Dad's history came from several interviews with The State newspaper, which were generally more a human interest story regarding my parents surviving the war and immigrating to Columbia.

My last source would come from a few talks that Dad gave during the 1970s and '80s at local high schools and service organizations. Oddly, it was somehow easier for him to broach the subject matter with an audience of



PHOTOS COURTESY OF HENRY MILLER

strangers than with his family.

As difficult as it was, Dad felt strongly the importance of telling the story – an obligation to his parents and the 6 million who perished. He encouraged his children to continue relaying the story after his passing to help prevent a recurrence of the Holocaust. So my sister, Rita, and I do still carry the torch whenever asked.

The following is a brief timeline of Dad's six-year nightmare.

SEPTEMBER 1939: David's 18th birthday. German troops invade Poland and occupy Dad's hometown of Warsaw.

NOVEMBER 1939: The Warsaw ghetto

is established and sealed by Nazi troops. David and the rest of his family become part of what would become a community of half a million imprisoned Jews.

JULY-SEPTEMBER 1942: David's family is deported by rail cars from the ghetto and murdered at Treblinka death camp.

APRIL 1943: David is among roughly 5,000 resistance fighters who participate in the Warsaw Ghetto Uprising.

MAY 1943: David escapes the ghetto via the underground sewers which he knew well since he had traveled the sewers smuggling in supplies.

DECEMBER 1943: David is captured and put to work as a slave laborer. He is



Germany, where he regains his weight and strength. He receives confirmation that he is the lone survivor of his family. He joins his friend Felix selling goods in a small business enterprise. They soon meet two sisters, Cela and Bluma Tishgarten, from Pinczow, Poland, who survived the camps together.

JULY 8, 1946: The two couples marry in a double wedding in Landsburg, Germany.

MAY 11, 1949: David and Cela arrive in America via Ellis Island on the passenger ship USAT Willard A. Holbrook.

Mom and Dad made Columbia, S.C., home in May 1949 because of the sponsorship provided by Beth Shalom Synagogue of Columbia and the assistance of the Hebrew Immigrant Aid Society. They were always appreciative of this generosity.

They never took for granted the precious freedom in America they enjoyed. They loved working hard as merchants in downtown Columbia. Mom and Dad were very proud of their two children and four grandchildren.

After long, rewarding lives, Mom passed away on March 3, 2000 at the age of 77, and Dad left us on November 28, 2011 at the age of 90. They will forever be remembered and loved.

sent to a series of work and concentration camps, among them Auschwitz-Bierkenau. This is where he would meet Felix Goldberg and begin a life-long friendship of 57 years. Felix and David would endure deadly work conditions in coal mines, along with grueling death marches through the snow during the final weeks of the war.

APRIL 1945: David escapes from an out-camp of Buchenwald by pushing aside a guard and fleeing into the woods. He makes his way toward the American liberation soldiers.

MAY 1945: David is taken to a displaced persons camp in Landsberg,



‘If you want to run away...’

LEON BRETT'S STORY

By Allan Brett

My father, Leon Brett, was born in Skudvil, Lithuania in 1922, the last of five children. Skudvil's population was only about 1,000; nearly everyone was Jewish.



A. Brett

Leon's father was a rabbi and a small-scale shopkeeper. Because Leon's mother died when he was a baby, he was raised by an older sister. Even in the early 20th century, Jewish life in Skudvil resembled the typical Eastern European "shtetl" from earlier times.

When the war started in 1939, it did not yet involve Lithuania. In 1940, the Soviet Union occupied Lithuania, and Jews felt relatively safe. However, in June 1941, Germany invaded Lithuania, and the war started for 18-year-old Leon and his family.

On the day of the invasion, Leon's father instructed him to leave town, believing that a teenage boy would be better off on his own. In a tearful departure, Leon said good-bye to his family and headed east on his bicycle; he would never see them again.

He made it to a larger city called Shavel, where relatives lived. However, a few days later, the Germans arrived; Jewish men – including my father – were "rounded up" and imprisoned.

Leon was taken to a jail where 70 men occupied a one-room cell; somehow, he was among the minority that survived that summer of unimaginable filth and misery. At the end of the summer, he was released from jail and forced into the Shavel ghetto.

In 1942, as Leon was sent back and



ABOVE LEFT: Leon Brett, center, was the youngest of five children. After his mother died, he was raised by his sister, far left. His father, second right, encouraged him to leave his hometown of Skudvil, Lithuania, the day Germany invaded. He never saw his father or sister again. His three older brothers (two are pictured) had left Lithuania before the war. **ABOVE RIGHT:** Leon married Sarah Luel, a Polish Jew who had survived Auschwitz, in 1948.



PHOTOS COURTESY OF ALLAN BRETT

forth between the ghetto and labor camps, the idea of escaping became a topic of discussion among several young men. In order to escape, they would need to identify "friendly Lithuanians" who would provide guns, supplies, and names of safe contacts.

At a camp in Daugel – where prisoners labored in a brick factory – Leon worked for a Lithuanian named Jurgis whom he gradually befriended. One day, Jurgis said "If you want to run away, I will help you."

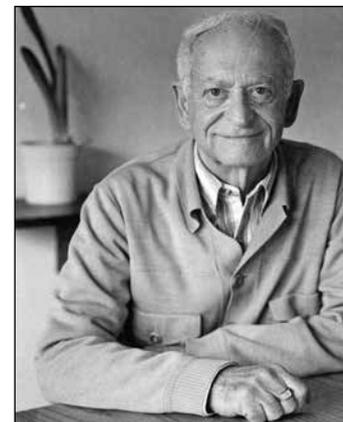
Leon recalled that moment as being like a bolt out of the blue.

With Jurgis' help, Leon escaped by crawling under a barbed-wire fence and initially hiding in the woods. By prior arrangement, another sympathetic

Lithuanian delivered him to a group of Jewish partisans who were well-armed, mostly hiding in woods and on farms during the day, and walking at night.

Finally, in 1944, the Soviet army advanced into Lithuania, pushed back the Germans, and reoccupied the country. Leon's partisan group crossed the battlefield from the German to the Soviet side, and the war was over for him.

Leon eventually learned what happened in Skudvil, his hometown. With the German occupation, local Lithuanians began terrorizing Jews. Nearly all Jews of Skudvil were killed promptly; many were marched into the surrounding woods and shot after digging their own graves.



Leon Brett around age 70.

Leon has estimated that about 10 of the 1,000 Jewish residents of Skudvil survived. Among those

killed were his father, sister, and sister's husband and children. Leon's three older brothers left Lithuania before the war and eventually settled in South Africa.

Leon came to the U.S. after the war, first living with extended family in Pittsburgh. In 1948, he married Sarah Luel, a Polish Jew who survived Auschwitz. Eventually, they moved to Johnstown, Pa., where they raised three children and where Leon flourished as a watch repairman and a pillar of a small but vibrant Jewish community.

My father died in 2014 at age 91; his memory lives in my heart, and in the hearts of my sisters and six grandchildren. My mother, now 92 years of age, remains well.



Escaping the Nazis

IRVING WANDERSMAN'S STORY

By Abe Wandersman

My dad was relatively quiet until there was a time to tell his stories. I am grateful for the stories because the stories are all we have of my family's history.

My father told us about growing up in the small town of Wolbrom, Poland, with his religious father, Hersh; mother, Yocheta; brothers Motel, Zalman, and Rafael; and sister, Rivka.



A. Wandersman

He talked about his upbringing, climbing trees in the orchards his father rented and worked, learning to be an apprentice

to make sweaters. Of a life without cars; transportation was horse and wagon, bicycling or walking.

Then the remarkable Holocaust stories come. Irving Wandersman was a Holocaust survivor – and wow, what a survivor he was!

He told us about the time he was in a prison camp with his father and brother and the treatment was so bad he said he had to escape. The Nazis had made him eat feces.

He begged his father and brother to go with him, but they wouldn't. He escaped with a friend. That was the last time that he saw his father.

Another time, a Pole was going to turn him in to the Nazis for a bag of flour. He knocked the Pole unconscious and ran away.

Or the time he was escaping from the Nazis and was nicked by a bullet. He stopped the bleeding with snow and kept running. To highlight the story, he would show us the scar.

Who knows how many lives he had



PHOTOS COURTESY OF ABE WANDERSMAN

Irving Wandersman met and married his wife, Hadassa, in a displaced persons camp after escaping from the Nazis three times.

in order to survive the Holocaust?

After the war, in the displaced persons camp, he survived by trading in the black market with his brother.

He met our mom, Hadassa, in a displaced persons camp. His love for his wife Hadassa was enormous and never waned. I was born in the displaced persons camp in 1949.

The first temporary place we lived in the U.S. was a hotel near Times Square. My dad didn't know English yet. He told us how to get food in the store: He pointed to the food he

wanted and said "hom hom."

Then he started to work for Uncle Max, schlepping large skids of shoe supplies. He worked up into a position as foreman.

Then came the opportunity to go into partnership with Max's son Bob. It was a terrific partnership, with Bob traveling to Latin America and my dad working in the U.S. Bob's untimely early death was a major blow, and my family was bereft. My father had to carry on the business without knowing the language his customers



Irving Wandersman (back row, third from right), who lost most of his family in the Holocaust, delighted in his children and grandchildren.

spoke. With my mother's help, he struggled to pick up the pieces. It wasn't easy, but they managed.

My father had a life with many tragedies as well as joys. The tragedies include the loss of his parents, siblings, grandparents and cousins to the Holocaust (one brother Mottel survived and lived in Israel) and the loss of a daughter, Tzpi, who died on the New Year's Day before she turned 4.

His blessings were many also. He reveled in the accomplishments and ceremonies of his children and grandchildren and was always interested in their next steps for accomplishing the big and small things of life.

He went to each of his children and grandchildren's college graduation – probably never thinking when he was a child in Poland that his children and grandchildren would go to a university.

His senior years were spent treadmill-ing and bicycling daily until the year he died, enjoying his time with children and grandchildren who made him so proud.

My son Seth summarized what he means to us perfectly:

"More than any other person I've known, my grandfather has been a fighter – a person able to overcome the most difficult and even the most inhumane of circumstances.

"Yes, this can be seen with his experiences in the Holocaust where he escaped a stunning three times from different camps, when he was able to continue hiding even after being shot.

"This same strength that he had was needed in a very different field when he came to America. He had to find a way to survive and support a family here even though he arrived with almost nothing – not even knowing how to speak English. By working incredibly hard, by learning the business, by traveling to many countries, he was able to prosper.

"These efforts, this fighting, were done to protect the most important thing for my grandfather – family. Everyone who knows my grandfather knows how important family was to him – how much he liked to have family around him and how often he thought about them."



Father, patriot, liberator

THE HONORABLE AARON COHN

By Jane Cohn Kulbersh

If I close my eyes, I can almost hear my Dad say, "This is the greatest country on earth."

Judge Aaron Cohn was born March 3, 1916, in Columbus, Ga., a first-generation American. He was a husband, father, grandfather, lawyer, chief registrar during the Civil Rights era, and a Family Court judge for 52 years. He was a retired colonel in the United States Army, a true patriot and a liberator of Ebensee, a concentration camp in Austria.

My dad's military training began at University of Georgia in the ROTC program as a knowledgeable captain. In June 1940, he wrote a letter to the Department of Army requesting to be placed on active duty although he was offered a position in the JAG Corp. He knew about Hitler and the plight of the European Jews, and he wanted to fight for his country.



Kulbersh

In 1941, Capt. Cohn received his orders after the bombing of Pearl Harbor and was promoted to lieutenant. He boarded the HMS Aquitania and on Aug. 8, 1944, landed on Utah Beach with the third squadron assigned to Lt. Gen. George Patton.

After extensive fighting in Europe, my dad arrived in early May 1945 at the gates of Ebensee, a satellite concentration camp of Mauthausen in Austria.

The German guards ordered the inmates to walk into tunnels for extermination. The prisoners knew from underground intelligence that the Germans intended to exterminate the prisoners and any remaining signs of the camp. The people in



COURTESY OF JANE COHN KULBERSH

A survivor of Ebensee concentration camp who wanted to do something special for his liberators painted this picture of Capt. Aaron Cohn.

many languages said, "NO!"

Picture my dad as he walked into this camp. He was a blonde, freckle-faced guy wearing breeches with knee-length boots, carrying a .45 automatic pistol. Dad told the story in his biography ("Memoirs of a First Generation American" by Lynn Willoughby):

"The stench of the place was the first thing to assault me. I beheld a huge pile of naked cadavers and at least 500 corpses rotting in the courtyard, eyes and mouth open to

the heaven in silent screams while magnets and flies crawled over them. About 100 survivors surrounded and stared at me and I tried not to stare. Some were dressed in shabby gray striped uniforms and some were naked. They looked like bones covered in yellow skin. Their average weight was 70 pounds."

The survivors at first thought he was an SS officer because of his appearance. As they shrunk back in fear he said, "Ich bin ein Amerikanischer



U.S. HOLOCAUST MEMORIAL MUSEUM VIA AP

This 1945 photo shows survivors of the Ebensee concentration camp, which was liberated May 6, 1945, by a unit of the U.S. Army's 3rd Cavalry Reconnaissance Squadron. Aaron Cohn was one of the soldiers.



THE COLUMBUS (GA.) LEDGER-ENQUIRER

Judge Aaron Cohn retired from the bench at age 95.

Jude!" ("I am an American Jew!")

With tears of relief, the crowd kissed and hugged him. He was a member of their own faith! My dad recalls this as the most joyous moment of his life. He had come to Europe to liberate Jews and to fight for his beloved country.

My dad was forever changed by what he had seen. He had made great sacrifices and now he was home. He was dedicated in making his mark on his community. He found his passion in juvenile justice and became a Family Court judge in 1964 and remained on the bench until retirement at age 95, touching the lives of countless children and families. He passed away July 4, 2013.

My dad was the consummate citizen, loyal to his country, his community, his religion, and above all, his family. I loved and admired him. His judgment, fairness, integrity and patriotism were above reproach.

His experience of the Holocaust forever changed him and he, in turn, changed the world to be a better place.

My dad often spoke in public whether receiving an award, talking about juvenile justice or the Holocaust. He always ended his talk with the same words that I will end this article: "God bless you, and God bless America."



Don't 'remember just the bad'

A LIFE-CHANGING CHANCE MEETING WITH EVA MOZES KOR

By Erica Smith

As a high school English and language arts teacher, I have dedicated a great deal of my career to integrating Holocaust literature into classrooms. Unfortunately, being a public educator does not financially afford me the ability to take many international trips; hence, visiting Eastern Europe seemed impossible for me. However, I discovered the teachers' European Holocaust tour, sponsored by the S.C. Council of the Holocaust. With assistance, I was able to write, submit and acquire several grants to cover all trip expenses. My sincere thanks lie with the S.C. Council of the Holocaust, The Bill and Melinda Gates Foundation, the Novick family, and the Sam and Regina Greene Family Fund of Charleston for making this international trip possible.

The trip can only be described as awe-inspiring. As one of only a few non-Jewish participants, I learned about more than just the places we visited; I learned about a hearty culture, a steadfast religion and a wonderful group of people. Our Polish tour guide was impressive in her knowledge of the Holocaust, as well as Polish history and local geography. We were also blessed to be joined by historian Dr. Mary Johnson of Facing Ourselves and Others and Dr. Robin Rosenthal of Columbia College. Their mastery of the content, as well as their thought-provoking questions, gave all the participants an in-depth view of the Holocaust.

My tour experience was profound, as I could never prepare to walk down such sorrowful paths. I walked along the seemingly never-ending road to Treblinka, through the hauntingly beautiful forests of Tykocin to the killing pits. I walked beneath "Arbeit macht frei" ("work



COURTESY OF ERICA SMITH

Erica Smith and Eva Mozes Kor

sets you free") into Birkenau and through the crematorium at Majdanek. I walked the paths so many had walked before me. The difference was that I walked out. Those paths were cold and lonely, with so many souls left behind. There was no happiness there, but there was life even after death. Within these places of utter destruction, the bits of beauty proved to me that even after such horror, there is hope and new life.

On the morning of our travels to Auschwitz, I joined another group member to eat breakfast, feeling sure this was to be a very draining day. As I sat, I looked at the faces around me in a sleepy haze. My eyes rested upon an older woman sitting

alone. My haze broke when I realized I knew her face. She was beautiful, but her face showed signs of a life pained with hardships. I said to the person next to me, "Either I am about to really embarrass myself, or this is about to be one of the most precious moments of my life."

I went to her table, knelt next to her and lifted her hand. I knew then that I was not mistaken; it was Eva Mozes Kor. Eva and her sister, Miriam, survived the horrific twin experimentation by Dr. Mengele. She was there to make her yearly pilgrimage to Auschwitz and to attend the trial of the Nazi accountant Oskar Groening. She asked me how I knew her, and I responded, "How could I not?"



MCCLATCHY FILE PHOTO

Eva Mozes Kor, who survived Dr. Josef Mengele's genetic experiments at Auschwitz, points to herself in a photo displayed at the camp in 2007.

Eastern European Travel/Study Tour of the Holocaust

The S.C. Council on the Holocaust will sponsor a Travel/Study Tour on the Holocaust to Poland in June 2017.

The first 10 South Carolina-certified teachers to apply will be eligible for \$1,000 subsidies and for three graduate credit hours from Columbia College. The tour is open to the public, but teachers have first priority.

For information on the tour, contact Leah F. Chase of Chase Inc. at 843-556-0525 or leahlfc@gmail.com.

She invited to me sit down, and I told her all about my studies, this trip, and about my students' reactions to reading her book each year. She smiled softly and said, "That is all so wonderful, but what are you teaching the students?" She wondered if I was teaching them only about the bad things.

I admit I was confused by her question. She said, "We must not always remember just the bad. Teach them about the good things, too. Talk with them about forgiveness and those who helped people." I suddenly realized she was right; I had not been teaching the good, only the bad and ugly!

Our meeting was short. My tour

bus was waiting outside for the 9 a.m. tour of Auschwitz. Eva took a picture with me and gave me a hug. Some people fantasize about meeting George Clooney or Peyton Manning, but I cried as I embraced someone whom I so revered.

At home, I immediately began speaking to teachers and students about my trip. I told them all about meeting Eva and about what she had adamantly told me to tell them. I will continue to pass on her words to teachers and students alike, but I will always keep that brief moment with Eva close to me.

Whether she knew it or not, those few softly spoken words changed my life forever.



The relevance of Holocaust education

By Hope Patterson

The Holocaust, the most well known genocide in history, plays a crucial role in the education of South Carolina students. The importance of this time in history goes beyond the facts and figures. The moral issues surrounding this event call up decisive questions in a classroom setting that are as relevant today as they were nearly 80 years ago. These questions relate to the social issues of peer pressure, justice, fairness, conformity, and loyalty that adolescents face today. These potential life lessons ask students to consider their impact on the world and reevaluate their role as a citizen in a democracy. While history may not repeat itself exactly, the elements of events can present themselves again and again, leaving the future generations to learn from the past what they can do as citizens to ensure a better future. The continued education of the Holocaust retains its relevance and importance through the moral issues, social questions, personal responsibilities, and life lessons learned from this terrible and influential time in history.

When learning about the Holocaust, there is an underlying question that students cannot help but face-- who let such a thing happen? Though millions were arrested and tortured in the streets of Germany, millions more kept quiet either because they endorsed Nazism, or wanted to save their own necks. Very few people were brave enough to stand up for their neighbors in the face of oppression. Though it was long ago, students can use this to study their own moral compasses. In modern times and on a lesser scale, this oppression might translate into a scenario in which a classmate is obviously being bullied in the hall



COURTESY OF HOPE PATTERSON

Hope Patterson, who graduated from Laurens District 55 High School in 2015, won the Holocaust Scholarship from the S.C. Council on the Holocaust with this essay submission.

and the fellow students turn a blind eye to save their own image or avoid conflict while the victim continues to suffer alone. It is important for students to evaluate themselves by asking themselves, "What would I have done if I lived then?" and "What kind of standard do I hold myself to now?"

The Holocaust is not only an excellent example for moral examination, it is also a critical tool in examining social issues such as justice, conformity, loyalty, peer pressure, and fairness. Students must learn that this event did not happen by accident and that governments, businesses, and individuals let conformity and loyalty validate discrimination, hatred, and even mass murder. Though peer pressure and being nonconformist today will not usually result in someone's death, students can learn through the Holocaust what happens if

prejudice and intolerance goes too far. Today, as individuals who might one day be in organizations and government positions, South Carolina students are able to use what they learned from such events as the Holocaust to stand up when they notice the warning signs in society.

In addition, the Holocaust also highlights the role of a citizen in a democracy. In order to function properly, each person must speak up and participate. Students can learn through the Holocaust that a

democracy cannot sustain itself, but that it is up to the citizens to protect it. It is not easy to sustain freedom, but students can learn from the Holocaust the consequences of sacrificing that freedom for safety. The atrocities of this terrible event emphasize the privilege and great responsibility that comes with the right to free speech.

The Holocaust is an essential part of South Carolina students' educations in that it is a watershed event in history that encompasses many life lessons that are still



COURTESY OF DAHLIA REHG

Dahlia Rehg of the S.C. Council on the Holocaust presents Hope with her \$1,000 scholarship.

relevant in our world today. To use a more personal experience, I visited the National Holocaust Museum in Washington, D.C., in the seventh grade, and watched, horrified, as some of my classmates walked quickly through the exhibits, giggling with each other over something they clearly thought was funny, while a gray-haired lady slowly walked among the exhibits, tears streaming down her face. Granted, my classmates were young, but at some point, had they not been taught to be respectful? The drastic difference in the reactions of the older lady and my classmates emphasizes the need for students to learn from the past in order to not take it for granted. That is the kind of unforgettable impression that prevents such things from being taken lightly or happening again. Students must learn about the price of silence and taking their say in society for granted. They must be taught and learn from history to better appreciate the present. It is up to those already in power to ensure that history, while not always fondly remembered, is not forgotten, but learned from, to benefit the future generations. One might ask the question - Which costs more? The cost of teaching history? Or the price of its repetition?

South Carolina Council of the Holocaust

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LESSON PLAN

SUBMITTED BY MARLENE ROTH

A companion activity for "Four Perfect Pebbles" by Lila Perl



MARY ALICE DITULLIO, WOODROW WILSON MIDDLE SCHOOL edHelper.com

CROSSWORD CLUES

ACROSS:

- 2 a place during the Holocaust where people were intentionally destroyed, first by gassing, and then their bodies were cremated, burnt to ash (2 words)
- 4 Germany, Italy and Japan; the countries fighting against the Allies during World War II
- 5 the coming to a country to live where one is not a native
- 7 a built-in bed
- 8 a building in which people are lodged
- 12 organized massacre (killing), especially of Jews
- 13 a place used to reduce a body to ashes by burning
- 14 an unfavorable opinion or feeling formed beforehand or without knowledge, thought or reason
- 15 Night of Broken Glass, a pogrom against Jews throughout Germany and parts of Austria on November 9-10, 1938
- 16 to defame or disparage a person or a group
- 18 abnormal loss of fluid from the body, usually caused by sickness
- 19 the official secret police of Nazi Germany
- 20 small, flat wingless insects with sucking mouth parts that are parasitic on humans and other mammals and cause spread of disease, especially typhus
- 21 a fair and permissive attitude toward those whose race, religion or national origin differ from one's own; freedom from bigotry
- 22 knowledge or insight of the future
- 24 prejudice against or hatred of Jews

DOWN:

- 1 countries which were fighting against Germany, Italy and Japan during World War II
- 3 willing member of the National Socialist German Workers Party, which controlled Germany from 1933-1945 under their leader, Adolf Hitler, and advocated anti-Semitism and Aryan supremacy
- 6 an irrational belief in or notion of significance, of a particular thing, circumstance, or occurrence
- 9 what the Nazis saw as the "master race"
- 10 the number or percentage of a group allowed to enter the United States legally at certain times in our history. (In the 1940s, the quota for Jews allowed to enter the U.S. was very low.) (2 words)
- 11 leaving one country to settle in another
- 17 to expel from a country; also, during the Holocaust, to send people to a concentration or extermination camp
- 23 contraction of Schutzstaffel, the police force whose members ranged from agents of the Gestapo to soldiers of the Waffen SS to the guards at concentration and extermination camps

WORD BANK

(Omit spaces and hyphens in puzzle.)

ALLIES
ANTI-SEMITISM
ARYAN RACE
AXIS
BARRACKS

BUNK
CONCENTRATION CAMP
CREMATORIUM
DEHYDRATION
DENIGRATE

DEPORT
EMIGRATION
EXTERMINATION CAMP
FORESIGHT
FORTITUDE
GESTAPO
HOLOCAUST

IMMIGRATION
KRISTALLNACHT
LICE
NAZI
POGROM
PREJUDICE
QUOTA NUMBER

RIGHTEOUS GENTILE
SS
SUPERSTITION
TOLERANCE
TYPHUS
YOM HASHOAH



GLOSSARY

Allies Countries that were fighting against Germany, Italy and Japan during World War II.

anti-Semitism Prejudice against or hatred of Jews – known as anti-Semitism – has plagued the world for more than 2,000 years.

Aryan race The Nazi use of the term “Aryan race” referred to what the Nazis saw as the “master race,” going to extreme and violent lengths to “maintain the purity” of this “race” through compulsory sterilization of the mentally ill and mentally deficient, execution of the institutionalized mentally ill, and systematic targeting of Jews and the Roma people.

Axis Germany, Italy and Japan, the countries fighting against the Allies during World War II, were known as the Axis.

barracks Any building in which people are lodged; often used for soldiers; those at Bergen-Belsen for concentration camp inmates had no heating and were filled to overflowing.

bunk A built-in bed.

concentration camp A guarded compound for the confinement of political prisoners, minorities, etc. – especially any of the camps established by the Nazis for the internment and persecution of prisoners.

crematorium A place used to reduce a body to ashes by burning.

dehydration Abnormal loss of fluid from the body – usually caused by sickness.

denigrate To defame or disparage a person or group.

deport To expel from a country. During the Holocaust, this term also meant to send people to a concentration or extermination camp.

emigration Leaving one’s own country to settle in another country.

extermination camp A place during the Holocaust where people

were intentionally destroyed, first by gassing, and then their bodies were cremated, burnt to ash.

foresight Knowledge or insight into the future.

fortitude Mental and emotional strength in facing adversity or danger.

Gestapo (Geheime Staatspolizei) The official secret police force of Nazi Germany.

Holocaust A great or complete devastation or destruction of a people, especially by fire; the systematic mass slaughter of European Jews (and other minority groups) in Nazi extermination camps during World War II.

immigration The coming to a country to live where one is not a native.

Kristallnacht (Also called Reichskristallnacht, Pogromnacht, Crystal Night, and Night of Broken Glass) A pogrom against Jews throughout Germany and parts of Austria on November 9-10, 1938. Jews were beaten to death; 30,000 Jewish men were taken to concentration camps; 1,668 synagogues were ransacked, with 267 set on fire. Shop windows at that time were made of expensive, high-quality Kristallglas (crystal glass). The term Kristallnacht alluded to the enormous number of shop windows, mostly owned by Jewish shopkeepers, broken that night. The events of that evening were not an outbreak of the “spontaneous wrath of the German people,” as Nazi propaganda portrayed it, but a state-organized act of terror, executed mainly by party activists in casual garb.

lice Small, flat, wingless insects with sucking mouth parts that are parasitic on humans and other mammals and cause the spread of disease, most notably typhus.

Nazi A willing member of the National Socialist German Worker’s Party, which controlled Germany from 1933 to 1945 under their

leader, Adolf Hitler, and advocated totalitarian government, territorial expansion, anti-Semitism and Aryan supremacy.

pogrom An organized massacre (killing), especially of Jews.

prejudice An unfavorable opinion or feeling formed beforehand and without knowledge, thought or reason.

quota number The number or percentage of a group allowed to enter the United States legally at certain times in our history. In the 1940s, the quota for the number of Jews allowed to enter the U.S. was set very low.

righteous Gentile The term applied to a non-Jewish person who, at the risk of his or her life and the lives of his or her family, saved Jews during the Holocaust. Oskar Schindler, the main character in the novel and film “Schindler’s List,” is an example of a righteous Gentile.

SS The contraction of Schutzstaffel, the police force whose members ranged from agents of the Gestapo to soldiers of the Waffen SS to the guards at concentration and extermination camps.

superstition An irrational belief in or a notion of significance of a particular thing, circumstance or occurrence.

tolerance A fair and permissive attitude toward those whose race, religion or national origin differ from one’s own; freedom from bigotry.

typhus An acute infectious disease, transmitted by lice, often resulting in death. One spikes a very high fever for several days, and then the person’s body temperature drops to far below normal. Many in concentration camp Bergen-Belsen died from typhus.

Yom Ha’Shoah The Day of Remembrance observed world over to commemorate the deaths of the 6 million Jews slaughtered during the Holocaust, including 1.5 million children.

TEACHER ADVISORY COMMITTEE

By Marlene Roth

The South Carolina Council on the Holocaust Teacher Advisory Committee consists of teachers, professors, educators, and retirees who are committed to the idea that the Holocaust must be taught and that teachers must be trained to teach it.

The committee was formed more than 10 years ago by a group of teachers, led by Emily Taylor of Swansea High School. After a series of meetings, a yearly workshop, to be held in the center of the state, Columbia, was deemed the best way to reach teachers all over the state.

The theme of the workshop is different each year; however, we try each year to have a survivor or child of survivors as a keynote speaker. We have had Eva Mozes Kor, who spoke on forgiving the Nazis; Morris Glass, who spoke of life in the ghettos and camps; and Joey Korn, who spoke of his father’s life during and after the war.

In addition to the keynote, we offer presentations that give teachers specific lesson plans and concrete suggestions on how to teach the Holocaust. Teachers who attend are given website information, copies of plans and visuals, and specific sources to help them plan their own lessons. They are also given time to network with educators from first grade teachers to college-level instructors from all over the state.

The workshop is held every October at Columbia College, and schools are sent the information every summer and fall. We have between 60 and 125 participants each year, and some participants have attended all 10 workshops.

This year was our 10th anniversary, and our keynote speaker was Marion Blumenthal Lazan, a Holocaust survivor and author of “Four Perfect Pebbles.” She stayed in South Carolina for a week, speaking at schools in Greenville and Columbia, and at Beth Shalom Synagogue, an evening that was open to the public. At BSS, she received a commendation from the governor, presented by Reps. Beth Bernstein and Joe Wilson.

We had survivors Sandra Brett and Roland Levi present at the workshop, as well as Henry Goldberg and Helen Bissell, who are children of survivors.

During the third session of the day, Frank Baker, James Bryan, and Dr. Federica K. Clementi spoke on different aspects of the Holocaust. The teachers returned to their schools with concrete lesson plans and new information on how to teach this difficult subject.

The committee is always looking for new people, new ideas, and new programs. If you would like to join or would like more information on the workshop, please contact Emily Taylor at etaylor@lexington4.net.



HOLOCAUST EDUCATION RESOURCES

“Today’s resources are how we remember the past.”

LYSSA HARVEY



COLUMBIA HOLOCAUST EDUCATION COMMISSION

www.columbiaholocausteducation.org

The CHEC promotes awareness of the Holocaust and fosters education in grades K-12 throughout South Carolina. The Commission, an outgrowth of the successful campaign to erect the Columbia Holocaust Memorial, develops the “Holocaust Remembered” educational supplement and sponsors the “Holocaust Remembered” exhibit, including teacher education guides. It also provides grants to educators and institutions to provide innovative, quality Holocaust education and has a knowledgeable Speakers Bureau.

COLUMBIA JEWISH FEDERATION

www.jewishcolumbia.org

The Columbia Jewish Federation supports the well-being of the Jewish community locally, internationally, and in Israel through fundraising, grant-making and programming. This umbrella organization houses the Columbia Holocaust Education Commission within its structure.

HOLOCAUST ARCHIVES, Jewish Heritage Collection, Addlestone Library, College of Charleston

jhc.cofc.edu

Sponsored by the College of Charleston and housed in the Special Collections Department at the Marlene and Nathan Addlestone Library, the Jewish Heritage Collection has been collecting archival material related to the Holocaust for 15 years. JHC’s Holocaust Archives include hundreds of documents, photographs, and artifacts belonging to survivors of the Shoah, liberators, and other eyewitnesses living in South Carolina. Contact Dale Rosengarten, curator, at 843-953-8028 or rosengartend@cofc.edu.

There are several ways to search for primary materials on the Holocaust in Addlestone Library’s Special Collections:



COURTESY OF LYSSA HARVEY

■ **Holocaust Archives:** These are collections from the Holocaust Archives that are cataloged and available for on-site research.

■ **Lowcountry Digital Library:** This is a sampling of materials on the Holocaust. Enter the search term “Holocaust,” then choose from the menu of “facets” on the left, such as Collection, Media Type, Subject (Topic), Subject (Geographic).

■ **Holocaust Memorial Quilt:** A look at materials from the Archives, coupled with narratives of Charleston-area Holocaust survivors.

■ **Jewish Heritage Collection:** JHC’s oral history archives include recorded interviews with survivors and liberators. You can search by name or read selected passages under the topical heading “Of Blessed Memory.”

In addition, JHC contains an extensive archives of material on Southern Jewish life, including records of families, businesses, synagogues, and Jewish organizations in South Carolina and across the South, as well as a world-class Judaica collection.

HOLOCAUST RESEARCH SECTION at Charleston County Library, featuring Zucker Holocaust Collection, Shoah Foundation Survivor Videotapes

The Jerry and Anita Zucker Holocaust Memorial Collection at the Charleston County Library is home to some 400 books for citizens, students, and educators to do further research about the Holocaust. Also included are 55 video documentaries and 28 videotaped sur-

The Columbia Holocaust Education Commission sponsors the Holocaust Remembered exhibit, shown here on display at the S.C. State House.

prevent future atrocities similar to the Nazis’ systematic program of genocide of 6 million Jews and others.

■ **Video and curriculum guide available for teachers:** Public and private middle and high schools in the tri-county area have a copy of “Seared Souls: Voices from the Past,” a video produced by the South Carolina Council on the Holocaust and SC-ETV, and “South Carolina Voices, a Teaching and Curriculum Guide.” These 56 hours of video have been digitized, are being archived and will be available on the SCCH website.

■ **Holocaust Education Institute for Teachers and Eastern European Experience:** The SCCH sponsors an intensive summer institute for South Carolina teachers every summer and a travel/study experience every odd year. Both programs offer three graduate credits for qualified teachers. The course “Civic Awareness and Choosing to Participate: Lessons from the Holocaust that are Relevant Today” is offered July 10-15, 2016, at Columbia College. Room and Board are subsidized by SCCH. For information, contact Barbara Parker at 803-786-3763, or visit the Council’s website to download an application.

The travel/study program to Eastern Europe will be in June 2017 for South Carolina teachers. For information, contact Leah Chase at 843-556-0525 or leahlfc@gmail.com. See page 18.

■ **Mini-Grant Program for Holocaust Education:** Funding is available for Holocaust education projects. Teachers are encouraged to apply. Subsidies may also be granted for teachers to participate in the above-mentioned educational opportunities. Project goals must coincide with the objectives of the SCCH. For requirements or to download an application, visit the Council’s website.

■ **Teachers’ Advisory Committee:** The TAC consists of teachers, professors, educators and retirees committed to the idea that the Holocaust must be taught and that teachers must be trained to teach it. Daylong educational workshops are held each fall. The TAC also offers a \$1,000 college scholarship to a high school senior who writes a winning essay pertaining to the topic of the Holocaust. For information, contact Emily Taylor at etaylor@lexington4.net, or visit the Council’s website. See page 19.

vivor testimonies from the Visual History of the Shoah Foundation, available for checkout for individual or classroom use. The Charleston County Main Library is located at 68 Calhoun St. For information, call 843-805-6930.

THE SELDEN K. SMITH FOUNDATION FOR HOLOCAUST EDUCATION

www.holocausteducationfoundation.org

Named in honor of the longtime chair of the South Carolina Council on the Holocaust and a retired history professor from Columbia College, the foundation provides funds to schools, colleges, churches, synagogues, civic groups and student field trips. It supports teacher training and workshops, classroom supplies, Holocaust speakers, exhibitions, and related educational programs. The foundation works closely with the SCCH.

The Foundation is participating in Giving Day on May 3, 2016, in the Midlands and Lowcountry.

Donations can be made via the website or mailed to The Selden K. Smith Foundation for Holocaust Education, c/o Minda Miller, Chair, P.O. Box 25740, Columbia, SC 29224.

S.C. COUNCIL ON THE HOLOCAUST

www.scholocaustcouncil.org

This is a 12-member council appointed by the South Carolina governor, lieutenant governor and speaker of the House. The purpose of the council, working in conjunction with the state Department of Education, is to develop awareness and educational programs to



HISTORIC COLUMBIA JEWISH HERITAGE INITIATIVE – TRAVELING TRUNK PROGRAM

www.historiccolumbia.org/CJHI

Historic Columbia is working with the Jewish community to collect memories, stories, and artifacts of Jews in Columbia. Within this effort, the Holocaust will be a part of its World War II traveling trunk program, which visits fifth-grade classrooms studying U.S. history. Students are provided with primary sources and activities and will focus on the experience of South Carolinians on the home front, as well as Holocaust concentration camp survivors and liberators living in South Carolina. For information about scheduling a traveling trunk visit, contact Celia Galens at 803-252-1770, ext. 26, or cgalens@historiccolumbia.org.

ONLINE RESOURCES

- **Columbia Holocaust Education Commission:** www.columbiaholocausteducation.org
- **United States Holocaust Memorial Museum:** www.ushmm.org
- **Yad Vashem: The Holocaust Martyrs and Heroes Remembrance Authority:** www.yad-vashem.org.il
- **Facing History and Ourselves:** www.facinghistory.org
- **Centropa:** 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, Florida Center for Instructional Technology, University of South Florida:** <http://fcit.usf.edu/holocaust/people/liberato.htm>
- **William Breman Jewish Heritage Museum:** www.thebreman.org
- **Anne Frank Museum:** www.annefrank.nl
- **Alexandra Zapruder:** <http://alexandrazapruder.com>
- **Auschwitz-Birkenau Memorial and Museum:** <http://en.auschwitz.org/pl/m/>
- **A Teacher’s Guide to the Holocaust, Florida Center for Instructional Technology, University of South Florida:** <http://fcit.coedu.usf.edu/holocaust>
- **Fortunoff Video Archive for Holocaust Testimonies:** www.library.yale.edu/testimonies
- **Jewish Partisan Educational Foundation:** www.jewishpartisans.org

Our sincere thanks and gratitude

Donors and contributing authors: Thank you to all the previous donors, and a special thank you to our first corporate sponsor, Palmetto Health. Without your financial help, this supplement could not be developed. And a special thank you to all the contributing writers who spent hours researching and writing this historical narrative on the Holocaust.

Survivors, liberators, eyewitnesses: Thank you for telling us your stories. We have the deepest respect and gratitude to all of you who trusted us with your story and allowed us to tell the world. Only by hearing your testimonies and narratives can we continue to tell the truth about the Holocaust. And to the families of the survivors, liberators and eyewitnesses, you have honored your loved ones by keeping their memories alive.

The State newspaper: We are so grateful for your willingness to partner with us in this endeavor. You have the vehicle to reach the public, and we can provide you with the stories, both personal and historical. Thank you to Sara Johnson Borton, president and publisher of The State; Mark Lett, vice president and executive editor; Bernie Heller, vice president of advertising; Kathy Allen, director of marketing; and Rebekah Lewis Hall, special projects coordinator, who has spent countless hours developing these beautiful pages.



FILE PHOTO AP

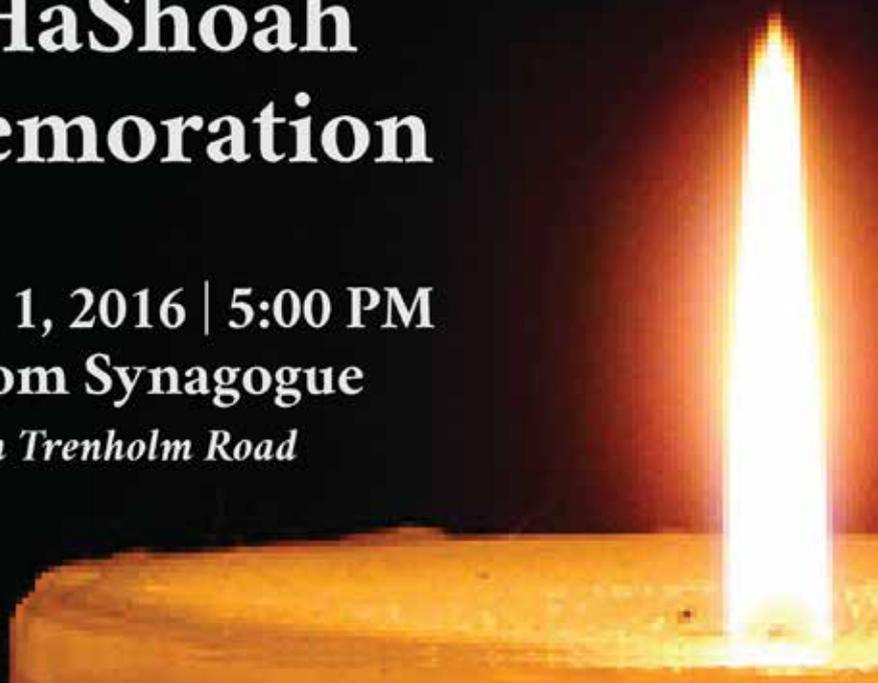
A woman lays flowers on rail tracks leading to Auschwitz-Birkenau during a commemoration of the camp’s liberation.

Send us your story

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

Community Yom HaShoah Commemoration

Sunday, May 1, 2016 | 5:00 PM
Beth Shalom Synagogue
5827 North Trenholm Road





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