He chooses names of animals.
He calls himself Katz, Hirsch or Strauss.
Others there are, who dub themselves
Fischbein, Herz, and Mond and Stern,
And Dreifuss, Block and Fels and Stein
And Schloss and Grossmann and Klein, too.
More modest still are those Jews
Who call themselves by the name of Blum.
The Rabbi, he is very wise:
He calls himself Markus Ehrenpreis!
And a Baron named Rothschild
Even calls his daughter Kriemhild.

Once a Jew, always a Jew

Ikey Itzig had a brainwave:
"I know what, I'll be baptized."
These stupid folk will surely say:
"Look, there goes a Christian man."
Itzig Iphraim one fine day
Called on the local village priest,
Asked to be sprinkled from the font.
The priest was all agog to please him.
"Hear my words, Jew Iphraim," he said,
"Thee I baptize: Gotthilf Joachim
Fridericus Christian Itzig.
Now hear what I say:
Once a Jew, now a Christian you are,
And obedience is required of you.
Promise never to forget
To eat no meat on Friday,
For that would be a sin
Hardly to be pardoned!"
When next Friday he came to see
Our Ikey, Itzig in great glee
Was making short work of a goose.
"Itzig, my man, what does that mean?"
Cries reverend father in furious spleen.
"You ought to know that on your plate
There should be no meat this date!
Strict penance you must pay for this!"
The sinner said: "ei waich ei waich!
Why make such trouble all at once?
What you upon my plate do see,
It is no goose: It's just a fish!
I bought myself a goosie-gander,
Bethought myself to christen it!"
On this fried morsel I pronounced:
"You were a goose, now you are a fish!"
Now children, on the other page
The Jew you'll see. Can you believe
Since baptism he's really changed?
Five pails of water o'er his head
Makes no changes in his heart.
One thing always keep in view,
Once a Jew, always a Jew!!

The Cattle Jew

Most revolting in a Jew
Is his peculiar greed for gold.
Always with him is first in mind
By hook or crook a deal to find.
There was once a Jew called Kohn
With 100,000 talers all his own
From cutting offers to the bone.
Greed of gold had sullied his soul.
Came a farmer in greatest need,
Cows and pigs he offered the Jew
For 120 Gulden new
To free himself from binding debt.
The Jew, however, was not ashamed
To pay him half the price he named.
Away went cattle with grinning Jew,
The farmer was heartbroken, too.
Misfortune dogs him more and more;
In Jewish hands there's death in store.
So listen, you people, wherever you are:
"Don't trust a fox on the greensward
And never a Jew on his plighted word!"

The Sabbath

Jew Ikey comes on Friday home.
A perfect gentleman he seems;
A week of swindling stupid "goys"
And telling lies bring Sabbath joys.
He rattles with his money bag,
Cries: "Becky, woman, look at that!"
Then he takes his roll of prayer
And then he mumbles to and fro
Yiddish praises to Jehovah.
(Oh boy! What fun!)
Along he goes to water tap
For Sabbath joys demand a wash.
But there he does not scrape too hard; 
The rest can stay for years and years. 
Now see him when the Sabbath comes, 
Resplendent in a tall top-hat! 
Velvet and silk adorn her form, 
For that is quite her special taste! 
On Sabbath he won’t move a finger; 
The stupid "goy" does all the work! 
And even to put out the light 
He calls the "goy" to do the job. 
Did you know that, my Christian friends?

Folks, look at this rare twister, too. 
It is old Aaron Kahn, the Jew. 
Owner of a store is he. 
And all his precious merchandise 
Is sold by means of rotten lies. 
Just rubbish worked off on dumb goys. 
Aaron Kahn has a purse quite full. 
He’s emptied that of many a fool. 
These suckers come most willingly 
To spend their money at his store. 
But when a hungry man appears 
And begs for bread with melting tears, 
Look at the picture over there 
And see a Jewish soul laid bare. 
So listen folks, wherever you are: 
"Don’t trust a fox on the greensward, 
And never a Jew on his plighted word!"

Here Isaac Blumenfeld we see; 
As butcher he makes good money. 
But take a closer look, look closely, 
A rogue this Yid is mostly. 
Isaac sells you meat ‘Tis said, 
But he gives you filth instead. 
See that piece upon the floor, 
Another the cat has in its paw. 
The Jewish butcher never fails; 
Dirty meat weighs more in the scales. 
And — please just keep this in your mind 
He does not eat it, nor his kind. 
Only Jews, to their dire shame, 
Could play you such a dirty game! 
So listen, you folk, wherever you are: 
"Don’t trust a fox on the greensward, 
And never a Jew on his plighted word!"
The Jewish Lawyer

Just as children have their fights,  
Grown-ups have their quarrels, too.  
Parents judge in children’s squabbles,  
Judges settle grown-ups’ disputes.  
A good lawyer must before the judge  
Lay bare all the details of the case  
When the trial once begins.  
The lawyer gets his money.  
So it is in the whole wide world...  
Our farmer Michael goes to town.  
He’s got a date with the sharp attorney.  
See him in the sketch I’ve drawn,  
With handsome wife in fine attire.  
Next them the lawyer may be seen,  
He’s looking very poor and mean.  
Just now his trade is very slack,  
From farmer Michael he expects a whack!  
To the farmer he makes a plea:  
“Dear rich Michael be kind to me.  
Couldn’t you bring me butter, wine,  
Flour and eggs? That would be fine!  
Just give me time with this tricky suit;  
We’ll win the case and money to boot!”  
Here’s good prospect, I surmise,  
But all he said was a pack of lies.  
The peasant folk from Dummelsbrumm  
Believe it all: they are so dumb!  
They bring him every kind of food.  
And, Boy! that lawyer’s feeling good.  
The end is sad to this long tale:  
The farmer had to go to court,  
So long the Jewish lawyer fought,  
Primed with the farmers butter and eggs.  
Now round and plump and plump and round,  
Jew lawyer weighs 240 pound.  
Only when there was nothing left  
Did, strangely enough, the trial end.  
The farmer, true, had won the case;  
Now he wonders with long face  
Who his goods and money took.  
They were stolen all by the Jewish crook.

Servant-girl

Rosy leaves the countryside.
Up to town, there to bide:
She wants to earn a living there.
And so she buys a newspaper;
Looking its advertising through.
She finds a post with Katz, the Jew.
Three bouncing daughters has this Yid;
His wife, Oh My! is sure no kid.
All four are idle lazybones,
Doing nothing all day long.
“So Rosy cleans and sweeps and cooks,
For such is shame and not a blessing,”
Says Jewish master, "in our station."
German girls from the country,
He takes and treats them properly
As understood in Jewish fancy.
Look at Rosy from the country!
Working hard like any slavey.
Yet they drive her harder still:
She lives a live, a dog would kill.
Her plight is worse than many a beast;
The Jew should pay her well, at least.
“To the Christian you may give
Carrion meat, that he may live.
But you yourself must ne’er forget,
That by a Jew it’s never ate.
For Holy is the Jew.
The Talmud says it, too.”

What a creature is the Jew.
Not even his own women he likes.
To share himself a German wife
He thinks just cute. You bet your life!
Look at Jew and girl right here:
‘Tis sure he can’t be thought her peer!
Compare him with this German Frau.
He cuts a pitiable figure now!
I would the Jew had sense to own
He’d best leave German girls alone.
Try his own “kalle” instead.

The father says to his daughter dear:
“You cause me great distress, I fear!
The blood of all of us is pure,
But for the sake of selfish gain
In fine dresses and money, too,
You’re always with Sol Rosenfeld, the Jew,
Thinking maybe to become his wife!
This means no good.
I won't have it, d'ye hear?
A dachshund is never put between the shafts
Of a wagon where a cow belongs!
That's just impossible, I say.
So mark my words for once and all:
'Don't trust a fox on the greensward
And never a Jew on his plighted word!'"

The Jewish Doctor

A Jew once lay at point of death
So sent at once for Dr. Wehdir (or “woe to thee”)
To save his life at once,
For death was his great dread.
So when the Jewish doctor comes,
He cries: "Death lies in wait for me!
Please, oh please, drive him away;
Prescribed the proper medicine!"
Since none but he this secret knows,
Doctor Wehdir, full of spunk,
Runs to a German hospital
And tries it out on patients there.
When three have died of its effects,
The health of many more been ruined,
No Jew risks taking it!—
For fear 'twould mean his death —
Doctor Wehdir won't despair
Till the bane's on others tried.
When the stuff all tests has passed
Safely, to the Jew it's given at last.
Thus Dr. Wehdir makes sure as well
That one more Jew is saved from Hell.
If on “goys” twas tried at first
For Christians that is none the worse.
This is the moral of this story true:
Never trust Jewish Doctors, You!
"The Christian (Akum) is really like a dog,
So it's our job to do him in.
Love only Jews."
Even so is it written in the Book of Laws.

Other tricks performs the Jew,
Inspired by his Satanic blood.
Urged on by just this meanness.
He's fooled the lot of us Germans,
But he shan't do that any more.
A valiant man stood up for us,
Hailing from Germany's heart, Franconia.
To him we owe our deepest thanks
That German stock remains so sound.
The Jews in turn he's taught a lesson,
The value of a healthy folk.
He's let them feel the German spirit
Twixt Jew and us he's shown the difference.
That is Streicher!!

He's had the great "Stuermer" printed;
That's why all Jews detest our Streicher.
My, don't they make an uproar!
To Streicher it is all the same.
He's fought his way for many a year.
All round the world he is renowned.
The newspaper in America,
It writes of him from time to time.
The Jewish hate and Jewish pest
Is shouted abroad both East and West,
Throughout the whole wide world.
It's no wonder the Jews start trembling!

"We do not buy from Jewish shops!"
Says the mother to the child.
"'Tis only German goods we buy;
Remember that, my darling."
German firms should only buy
What's been made by German hands,
By German industry and strength.
That's why we only go
To those stores with German goods,
Here also we save more,
For their wares are cheap and good.
From Jews you get bad value!
Hence take note of mother's words,
Be sure you never buy from Jews.

It's going to be fine in the schools at last,
For all the Jews must leave.
For big and small it's all alike.
Anger and hats do not avail
Nor utmost Jewish whine or wail.
Away with all the Jewish breed.
'Tis the German teacher we desire.
Now he leads the way to cleverness,
Wanders and plays with us, but yet
Keeps us children in good order.
He makes jokes with us and laughs
So going to school is quite a joy.

In our far-flung Fatherland
Many a bit of earth is famous
For its beauty and its strength
The wealth of health bestows.
That’s why it’s so frequented
By people from far and near.
As on this picture may be seen
A notice-board is erected here,
Telling for all the world to know
Here Jews are hardly popular.
The German is the owner here,
So, friend Yid, best disappear!

The Führer’s Youth

The boys who are true Germans
To Hitler’s Youth belong.
They want to live for their Führer,
Their eyes are fixed on the future.
Bigger and stronger they have become.
The German Heritage is theirs.
The great and sacred Fatherland
Stands today as it ever stood.
From this picture may be seen,
Hitler Youth in splendid mien,
From smallest to the biggest boy.
All are husky, tough, and strong.
They love their German Führer
And God in Heaven they fear.
But the Jews they must despise!
They’re not like these boys,
So Jews must just give way!
In far-off South is the country
Which cradled Jewish ancestry.
Let them go back there with wife and child
As quickly as they came! —
What a disgusting picture
Is shown by these Jews, so dirty and wild:
Abraham, Solomon,
Blumenfeld, Berinson,
Rebecca with little Jonathan,
Then Simon and also Aaron Kahn.
How they roll their eyes
As they march along ..................

The Jews are our misfortune.”)
Gideon was known affectionately as "Gi" by his family and friends. His parents were descended from the Huguenots, French Protestants who came to the Netherlands in the 16th and 17th centuries. Gi had two brothers and two sisters, and his father worked in the insurance business.

1933-39: Gi had a large circle of friends, both Christians and Jews, and after school they all liked to get together. He and his friends enjoyed taking bike trips, having parties and playing records. In the mid-1930s his parents joined the Dutch Nazi party because it appeared to them, at first, to offer a good, orderly political system. They quickly abandoned the party, however, when they saw how brutally its members behaved.

1940-42: Gi completed a training course to be an actuary, and was working at an insurance company. Then on May 10, 1940, the Germans invaded the Netherlands, and by the 18th German troops had occupied Amsterdam. Gi and his brother began to work for the Dutch resistance. His parents helped to hide Jews. On Sunday, August 2, 1942, Gi and his brother were arrested and imprisoned.

Gi was executed by the Nazis on October 1, 1942, along with his brother and 18 other resistance fighters. He was 20 years old.
Franco was born to a Jewish family living in the northern Italian city of Bologna. Even though a fascist leader, Benito Mussolini, came to power in 1922, Bologna’s Jews continued to live in safety. Like many Italian Jews, Franco’s family was well integrated in Italian society. Franco attended public elementary school.

1933-39: When Franco was 7, Mussolini enforced “racial” laws against the Jews: Franco was expelled from school, and went instead to a Jewish school hastily organized in makeshift quarters in one of Bologna’s synagogues. Franco could not understand why he had to leave his friends just because he was Jewish. His father died in 1939, and he moved with his mother and older brother, Lelio, to Turin, where he began religious school.

1940-44: Mussolini was overthrown in July 1943. Two months later, German forces occupied Italy, and gained control of the north, the part where Franco’s family and most of Italy’s Jews lived. The Italians had been protecting the Jews, but now Germany controlled Italy. The Cesana family went into hiding in the mountains. To evade the Germans, they moved from hut to hut. Lelio joined the Justice and Liberty partisan group. Though only 12, Franco joined as well, proud that so many Jews were fighting in the Italian resistance.

Franco was shot by Germans while on a scouting mission in the mountains. His body was returned to his mother on his 13th birthday. He was Italy’s youngest partisan.
Thomas was born to a Jewish family who moved to Paris when he was 6. His father's outspoken criticism of the fascist government and his affiliation with the Hungarian Communist Party led to the family's expulsion from Hungary in 1930. With the help of his father, a professor of modern languages, Thomas quickly learned French and excelled in school. He had a special interest in poetry and music.

1933-39: Thomas's father often argued against fascism, and he was greatly disturbed when Hitler became the chancellor of Germany in 1933. His father's uneasiness permeated the Eleks' family life. Thomas concentrated on his studies and was admitted to the Louis-le-Grand secondary school, one of the most prestigious in Paris. He was upset to learn that Hungary, his mother country, had instituted anti-Jewish laws.

1940-44: In 1940, after the Germans occupied France, Thomas's mother enlisted in a women's resistance group. Following her example, Thomas joined a progressive students' organization in 1941 and later, with his brother, Bela, joined the armed resistance group, Franc-Tireurs et Partisans. Thomas participated in sabotage actions against the Germans. His group launched numerous grenade attacks, and set fire to a German library on the Left Bank. On July 28, 1943, his unit blew up a convoy of German officers and soldiers, killing 600.

Arrested on November 21, 1943, Thomas was tortured and condemned to death. On February 21, 1944, at the age of 20, he was executed by a Nazi firing squad.
Marcus, known to his family as Moniek, was one of three children born to a Jewish family in the Polish town of Ulanow. His father worked as a tailor. Ulanow's Jewish community had many of its own organizations and maintained a large library. From the age of 3, Moniek attended a religious school. He started public school when he was 7.

1933-39: In 1935 Moniek's father left for America to find a job so that his family could later join him. He sent money to them while they waited for their emigration papers. Moniek's mother worked as a seamstress to help support the family. At age 14, Moniek graduated from secondary school. In September of the same year, the family was about to complete the paperwork for emigration when Germany invaded Poland.

1940-43: After Ulanow was occupied, Moniek was forced to work as a laborer for the German army. In 1942 the Nazis ordered a roundup of all Ulanow's Jews. Fearing deportation, Moniek went into hiding with a friend. For over a year they managed to elude the Germans by hiding in the forests and fields near Ulanow. But during a German search for partisans, Moniek and his friend were trapped in a rye field. Sweeping the field inch by inch with their dogs, the Germans finally captured the pair.

After being seized outside Ulanow in 1943, Moniek and his friend were never heard from again.
The youngest of seven children, Moishe was raised in a Yiddish-speaking, religious Jewish home in Sokolow Podlaski, a manufacturing town in central Poland with a large Jewish population of some 5,000. Moishe's parents ran a grain business. Moishe attended a Jewish school and began public school in Sokolow Podlaski in 1933.

1933-39: Summer vacation had just finished and 13-year-old Moishe was about to begin another year at elementary school when the Germans invaded Poland on September 1, 1939. German aircraft bombed Sokolow Podlaski's market and other civilian targets before German troops entered the town on September 20. Three days later, they set fire to the main synagogue. Later, the Germans confiscated the family's grain business.

1940-42: Over the next two years, the Germans imposed restrictions on the Jews, eventually ordering them to wear an identifying Jewish star on their clothing. On September 28, 1941, the Germans set up a ghetto and concentrated all of the town's Jews there. About a year later, on the most solemn holiday of the Jewish religion, the Day of Atonement, the Germans began to round up the people in the ghetto. Those who resisted or tried to hide were shot. Moishe, his mother and sister were herded onto the boxcar of a train.

On September 22, 1942, Moishe and his family were deported to the Treblinka extermination camp. He was gassed there shortly after arriving. He was 16 years old.
Moshe was brought up in a religious Jewish family in The Hague, the center of the government of the Netherlands. His father was a businessman, and his mother raised their seven children. Introspective by nature, Moshe was an avid student.

1933-39: Moshe was starting eighth grade when the war [World War II] began in September 1939. At home, his family discussed the terrible things happening to Jews in Germany. Moshe believed, more than ever, that the Jewish people needed their own homeland [the Yishuv]. He continued attending public school, and also was tutored at home in Jewish studies. He loved learning languages and was studying eight of them, including Hebrew.

1940-44: Germany invaded the Netherlands, reaching The Hague on May 10, 1940. When the Nazis began rounding up Jews in the summer of 1942, Moshe and his family escaped to Belgium, where no one knew them and where they hoped they could pass as Christians. His father secured false papers, an “Aryan” permit to live in Brussels. But on April 7, 1944, while the Finklers were celebrating the Jewish holiday of Passover, Gestapo agents stormed their apartment. They had been betrayed.

Moshe and his family were deported to Auschwitz, where Moshe died at age 18.
Jakob Frenkel
Date of Birth: December 3, 1929
Place of Birth: Gabin, Poland

Jakob was one of seven boys in a religious Jewish family. They lived in a town 50 miles west of Warsaw called Gabin, where Jakob’s father worked as a cap maker. Gabin had one of Poland’s oldest synagogues, built of wood in 1710. Like most of Gabin’s Jews, Jakob’s family lived close to the synagogue. The family of nine occupied a one-room apartment on the top floor of a three-story building.

1933-39: On September 1, 1939, just a few months before I turned 10, the Germans started a war with Poland. After they reached our town, they doused the synagogue and surrounding homes with gasoline and set them on fire. All the Jewish men were rounded up in the marketplace and held there while our synagogue and homes burned to the ground. Our house had also been doused with gasoline, but the fire didn’t reach it.

1940-45: At age 12, I was put in a group of men to be sent to labor camps. More than a year later, we were shipped to Auschwitz. The day after we arrived, my brother Chaim and I were lined up with kids and old people. I asked a prisoner what was going to happen to us. He pointed to the chimneys. “Tomorrow the smoke will be from you.” He said if we could get a number tattooed on our arms, we’d be put to work instead of being killed. We sneaked to the latrine, then escaped through a back door and lined up with the men getting tattoos.

After 17 months in Auschwitz, Jakob was force-marched to camps in Germany. Liberated in April 1945 near Austria, he emigrated to the United States at the age of 16.
Joseph and his family lived in Preveza, a town with a Jewish population of 300 that was located on the Ionian seashore. Joseph's father had a small textile shop. The Ganis were of Romaniot descent, Jews whose ancestors had lived in Greece and the Balkans for more than a thousand years.

1933-39: Joseph attended Greek public school in Preveza. He also received a religious education; the local rabbi would come to the public school for several hours a week to give religious instruction to the Jewish students. Joseph loved sports, especially soccer and baseball.

1940-44: Germany invaded Greece in 1941 and took over the region where Preveza was located in the fall of 1943. The Jews of Preveza were deported to Auschwitz in Poland in March 1944. There, Joseph was assigned to work in Birkenau as part of the Sonderkommando, a work unit that carted corpses to the crematoria. On October 7, 1944, Sonderkommando workers in crematorium IV revolted, disarming SS guards and blowing up the crematorium. Soon, other Sonderkommando workers, including Joseph, joined in the uprising.

Joseph was killed in Birkenau in October 1944. He was 18 years old.
Dorotka was the youngest of three children in a Jewish family. Her father was the director of the Jewish Telegraphic Agency in Warsaw and worked for a popular newspaper. An avid Zionist, he had traveled to Palestine.

1933-39: My father established a soup kitchen in Warsaw for Jewish refugees who had fled from Germany. In September 1939 I was supposed to begin first grade when war broke out. My father escaped to Vilna with other Jewish leaders. People were suffering, but I didn’t understand why. I was content with my playmates and my dolls.

1940-44: After my father brought us to Vilna, the Germans killed him and deported me, my mother and sister to the Stutthof camp. My mother died slowly of hunger. When my sister and I were sent to be gassed, a German saved me, saying, “Look at this rotten Jewish child; she has such beautiful eyes.” My sister waved so I wouldn’t follow her. When the Soviets neared Stutthof, two Germans with machine guns shot everyone in my barracks. Lying sick on my tummy and weighing just 40 pounds, I felt the sting of two bullets in my back.

Dorotka was found unconscious in her bunk two hours later when the camp was liberated by Soviet troops on May 9, 1945. She emigrated to Israel in 1952.
Matvey was the youngest of three children born to a Jewish family. The Gredingers lived in the town of Vertujeni, which was located in Bessarabia, a region of Romania. His father was a kosher butcher, preparing meat, especially chicken, for sale in his kosher shop. Matvey attended a Jewish school where he studied Jewish history and Hebrew.

1933-39: We heard stories from other towns about antisemitic groups, especially the League of National Christian Defense, harassing and sometimes attacking Romanian Jews. But only small groups tormented us in our town. After I completed the seventh grade, I went to the Romanian capital of Bucharest in 1934 and secured a job working in a textile factory. While I was away, my family moved to the town of Vysoka.

1940-44: While I was visiting my family in 1940, the Soviets occupied Bessarabia. Within a year the Germans occupied the area. At once, Romanian soldiers began shooting Jews. We barricaded our house but the soldiers broke in. I was dragged out and a soldier fired at me; the bullet passed through my neck. I collapsed, unconscious but alive, lying in a pool of blood. Later, the soldiers used a match to check my breathing. I feigned death. They heaped rocks on me and left. After dark, I rose and ran through the woods.

Matvey fled to a nearby town, but the Germans came the next day. He was then deported to a forced-labor camp in Ukraine. In 1944 he was liberated by the Red Army.
Ita was the second-youngest of nine children born to religious Jewish parents in Starachowice, a town in east-central Poland. Their small one-story house served as both the family’s residence and their tailor shop. The tailoring was often done in exchange for goods such as firewood or a sack of potatoes. Ita often helped her mother with chores around the house.

1933-39: Ita’s father died at home on a Saturday in June 1939, shortly after returning from synagogue. He had lain down to rest, when suddenly blood ran from his mouth. Her brother, Chuna, ran for the doctor, but when he returned, their father had already died. They buried him in the Jewish cemetery outside town. Ita’s mother and older siblings kept the tailor shop running. That September, German forces occupied Starachowice.

1940-45: In October 1942, SS guards forced the town’s Jews into the marketplace. Ita, who already was a forced laborer at a nearby factory, was lined up with the “able-bodied,” along with Chuna. They were marched to a nearby forced-labor camp, where Ita was put to work serving food to the Polish workers. When a typhus epidemic struck the camp, Ita contracted the disease. Unable to work, she was sent to the barracks for sick prisoners. Chuna visited her daily, often bringing her rags to pad her painful bedsores.

With no medicine or doctors for the sick prisoners, Ita died of her illness after three months. She was buried in a nearby stone quarry. Ita was 17 years old.
Zagreb, Yugoslavia

Ivo was an only child born to a Jewish family in the city of Zagreb. His father worked in an insurance company. Though blatant antisemitism was considered uncommon in Yugoslavia, Jews were barred from government and university positions unless they converted to Christianity.

1933-39: In Zagreb I studied at a public secondary school. The curriculum was fixed and included three languages as well as religion. My school was highly selective but I enjoyed studying and did well. Though I didn't personally encounter overt prejudice in Zagreb, some Croatian fascist groups were fiercely antisemitic and supported the policies of the Nazis. I was 16 when the war began.

1940-44: In 1941 Yugoslavia was invaded by the Axis powers and split into occupation zones. Fearing the Croatian fascists, my family wanted to escape to the Italian zone. Using the only two Italian words I knew, "Jew" and "fear," I approached some Italian army officers. They understood and sneaked us into the Italian zone. We weren't the only refugees; the Italians were shielding many Jews. My family was even invited to one of their army concerts. How ironic that Jews were being protected by a German ally.

Italy, defeated in 1943, pulled out of Yugoslavia, and Ivo crossed the Adriatic to southern Italy, recently liberated by the Allies. In 1948 Ivo emigrated to the United States.
Hanne was born to a Jewish family in the German city of Karlsruhe. Her father, Max, was a photographer. When he died in 1925, Hanne's mother, Ella, continued to maintain his studio. In 1930 Hanne began public school.

1933-39: In April 1933 our studio, like the other Jewish businesses in Karlsruhe, was plastered with signs [the Anti-Jewish boycott]: “Don't buy from Jews.” At school, a classmate made me so furious with her taunts that I ripped her sweater. After the November 1938 pogroms [Kristallnacht, Night of Broken Glass] the studio was busy making photos for the new ID cards marked “J” that Jews had to carry. The studio remained open until December 31 when all Jewish businesses had to be closed.

1940-44: In 1940 we were deported to Gurs, a Vichy detention camp on the French-Spanish border. I learned from a social worker there that a pastor in Le Chambon village wanted to bring children out of the camp. This social worker, from the Children's Aid Society, got me out. Being free was heavenly. But by 1942 the German roundups reached even to Le Chambon and I was sent to hide at two different farms. The farmers were glad to help. One said, “Even if we have less, we want to help more people.” In early 1943 I escaped to Switzerland.

After the war, Hanne lived in various cities in Switzerland. In 1945 she married Max Liebmann and three years later she emigrated with her husband and daughter to the United States.

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Izabella was one of eight children raised in a religious Jewish family in the small town of Kisvarda in northeastern Hungary. Every Friday Izabella and her brother and four younger sisters went to the library to borrow the maximum number of books for their mother. Izabella attended public schools and longed to move to a big city.

1933-39: Antisemitism was prevalent. I can't count the number of times I was called "smelly Jew." We cringed at "Heil Hitler" speeches from Germany on the radio because we knew our neighbors would happily join up with the Nazis, and these were people with whom we'd shared our town for generations. My father went to the United States and desperately tried to obtain immigration papers for us.

1940-44: By the time Papa got our visas, Hungary was at war with America. Later, Hitler invaded Hungary. In April 1944 Jews were moved to Kisvarda's ghetto. On May 28 we were ordered to be ready to travel at 4 a.m. Smiling townspeople lined the street to watch us squeeze into cattle cars. At Auschwitz my mother and youngest sister were gassed. My sisters and I were put in camp "C." As the Soviets advanced, we were moved towards Germany to a labor camp. Force-marched west from there in a blizzard, we made a run for it.

Izabella and two of her sisters hid for two days and were liberated by the Soviets on January 25, 1945. They emigrated to the United States and joined their father.
One of 11 children, Magdalena was raised as a Jehovah's Witness. When she was 7, her family moved to the small town of Bad Lippspringe. Her father was a retired postal official and her mother was a teacher. Their home was known as "The Golden Age" because it was the headquarters of the local Jehovah's Witness congregation. By age 8 Magdalena could recite many Bible verses by heart.

1933-39: Our loyalty was to Jehovah, so the Nazis marked us as enemies. At 12 I joined my parents and sister in missionary work. Catholic priests denounced us. Papa was arrested for hosting Bible study meetings in our home; even Mama was arrested. The Gestapo searched our house many times, but my sisters and I managed to hide the religious literature. In 1939 the police took my three youngest siblings to be "reeducated" in Nazi foster homes.

1940-44: I was arrested in April 1941 and detained in nearby juvenile prisons until I was 18. I was told that I could go home if I signed a statement repudiating my faith. But I refused and was deported to the Ravensbrueck concentration camp. After a harrowing trip with common criminals and prostitutes, I was assigned to do gardening work and look after the children of the SS women. Within a year, my mother and sister Hildegard were also in Ravensbrueck; with God's help, we Jehovah's Witnesses stuck together.

During a forced march from Ravensbrueck in April 1945, Magdalena, her sister and mother were liberated. When the war ended, they returned to Bad Lippspringe.
The elder of two daughters born to a Jewish father and a Catholic mother, Helene was raised as a Catholic in Vienna. Her father died in action during World War I when Helene was just 5 years old, and her mother remarried when Helene was 15. Known affectionately as Helly, Helene loved to swim and go to the opera. After finishing her secondary education she entered law school.

1933-39: At 19 Helene first showed signs of mental illness. Her condition worsened during 1934, and by 1935 she had to give up her law studies and her job as a legal secretary. After losing her trusted fox terrier, Lydi, she suffered a major breakdown. She was diagnosed as schizophrenic, and was placed in Vienna’s Steinhof Psychiatric Hospital. Two years later, in March 1938, the Germans annexed Austria [Anschluss] to Germany.

1940: Helene was confined in Steinhof and was not allowed home even though her condition had improved. Her parents were led to believe that she would soon be released. Instead, Helene’s mother was informed in August that Helene had been transferred to a hospital in Niedernhart, just across the border in Bavaria. In fact, Helene was transferred to a converted prison in Brandenburg, Germany, where she was undressed, subjected to a physical examination, and then led into a shower room.

Helene was one of 9,772 persons gassed that year in the Brandenburg “Euthanasia” center. She was officially listed as dying in her room of “acute schizophrenic excitement.”
Barbara was the older of two daughters born to Jewish parents in Germany's capital, Berlin. Barbara's father was a successful lawyer. As soon as Barbara was old enough to walk, he would take her around Berlin to see the sights and tour the city's art museums. Barbara liked to go horseback riding and dreamed of becoming a dancer.

1933-39: After the Nazis came to power in January 1933, it was illegal for my father to have non-Jewish clients. His law practice quickly folded. Later that year when I was 7, our family moved to the Netherlands where my mother had relatives. I continued my schooling in Amsterdam and quickly learned Dutch. Although we no longer lived in a big house with servants, I enjoyed Amsterdam—it had a much less formal atmosphere than Berlin.

1940-44: The Germans invaded the Netherlands in May 1940. Two years later, when they began to deport many Jews, my boyfriend, Manfred, told me that these deportations to "labor camps" really meant death. He got false IDs for me and my family, and told me, "If you get called up, don't go." I asked, "What will happen to my parents if I don't go?" "Nothing that wouldn't happen otherwise," he answered. "What do you mean?" I asked, and he responded, "Everyone who goes will be killed. They are all going to die."

Barbara remained in hiding until May 1945, when Amsterdam was liberated by Canadian troops. She emigrated to the United States in November 1947.
Susanne was the younger of two daughters born to Jewish parents in the German capital of Berlin. Her father was a successful lawyer. Known affectionately as Sanne, Susanne liked to play with her sister on the veranda of her home and enjoyed visiting the Berlin Zoo and park with her family.

1933-39: After the Nazis came to power in January 1933, it became illegal for Jewish lawyers to have non-Jewish clients. When Susanne was 4, her father's law practice closed down and the Ledermans moved to the Netherlands. Susanne began attending school in Amsterdam when she was 6. She was a good student, and she quickly made friends in the neighborhood. Some of her friends were also Jewish refugees from Germany.

1940-44: On May 14, 1940, Susanne heard the roar of German planes bombing Rotterdam 35 miles away. Amsterdam was soon occupied by the Germans. When Susanne was 13, the Germans forced the Jews out of public schools and Susanne enrolled in a Jewish school. By June 1942 the Germans were deporting Jews, ostensibly to work camps in the "East." Susanne's father, who worked as a translator for the Jewish council, believed that the family would not be harmed as long as they obeyed the law and followed German instructions.

On June 20, 1943, Susanne and her parents were deported to the Westerbork camp in Holland. In 1944 they were sent [from Westerbork] to Auschwitz, where Susanne perished. She was 15 years old.

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Channah Mazansky-Zaidel

Date of Birth: ca. 1908
Place of Birth: Panevezys, Lithuania

Channah was one of six children born to a Jewish family. In 1914, a year after her father died, the family fled during World War I to Russia. After the war they returned to Lithuania and settled in the village of Pampenai in a house owned by Channah's grandparents. When Channah's three oldest siblings moved to South Africa in the 1920s, Channah helped support the family by sewing.

1933-39: Channah was working as a seamstress in Pampenai when, in the mid 1930s, she met and married Channoch Zaidel. The couple, who continued to live in Pampenai, had one child. In September 1939, Germany invaded Poland. At the time, Lithuania was still a free nation.

1940-41: Within days of the German invasion of the Soviet Union on June 22, 1941, German troops had overrun the area around Pampenai. In late summer 1941, German troops approached the village, in an action that was part of a Nazi plan to eliminate Lithuania’s Jews. Before the troops arrived, however, groups of armed Lithuanian collaborators herded Pampenai’s Jews to a nearby forest and then forced them to dig trenches and strip naked. The Jews were then ordered to climb into the trenches and were machine-gunned.

Channah, Channoch, and their child were killed, along with Channa’s mother, Sara Rachel, her twin brother, Moishe, and her younger brother, Chaim. Channah was 33.
Henry's Jewish parents lived in a Polish town in which their families had lived for 150 years. The Jewish community enjoyed good relations with their Polish neighbors; the local Polish population refused to cooperate when the government encouraged a boycott of Jewish businesses during a wave of antisemitism that swept Poland in the mid-1930s.

1933-39: In the years before I was born, my father owned an iron and coal factory. The Germans occupied Wierzbnik on September 5, 1939. While some Jews fled, most, including my parents, remained.

1940-44: The Nazis established a ghetto in May 1940. I was born there eight months later. In 1942 my father, learning the ghetto was to be emptied, arranged for me to be hidden in a Catholic convent in Cracow. Perhaps because the convent was bombed, I was put out on the street—I was 3. A woman picked me up and took me to an attic above a candy store. It was dark and I was alone. The only person I ever saw was this woman who fed me and taught me to make the sign of the cross. I didn’t know my own name or why I was in an attic.

Henry was discovered by a Jewish social worker and taken to Israel. He was reunited with his father eight years later, and settled in Ecuador. In 1980 he moved to the United States.
Joseph Muscha Mueller

Date of Birth: 1932
Place of Birth: Bitterfeld, Germany

Joseph was born in Bitterfeld, Germany, to Gypsy parents. For reasons unknown, he was raised in an orphanage for the first one-and-a-half years of his life. At the time of Joseph’s birth, some 26,000 Gypsies—members of either the Sinti or Roma tribes—lived in Germany. Though most were German citizens, they were often discriminated against by other Germans and subjected to harassment.

1933-39: At age one-and-a-half, Joseph was taken into foster care by a family living in Halle, a city some 20 miles from Bitterfeld. That same year, the Nazi party came to power. When Joseph was in school, he was often made the scapegoat for pranks in the classroom and beaten for “misbehaving.” He was also taunted with insults like “bastard” and “mulatto” by classmates who were members of the Hitler youth movement.

1940-44: When Joseph was 12 he was taken from his classroom by two strangers who said he had “appendicitis” and needed immediate surgery. He protested, but was beaten and forcefully taken into surgery where he was sterilized, a procedure legalized by a Nazi law allowing the forced sterilization of “asocials,” a category that included Gypsies. After his recovery, Joseph was to be deported to the Bergen-Belsen concentration camp, but his foster father managed to have him smuggled from the hospital and hidden.

Joseph survived the remainder of the war by hiding for five months in a garden shed.
The second of two children, Andras was born to Jewish parents living in a suburb of Budapest. His father was a pharmacist. The Muhlrads lived in a large house with Andras’ grandfather and aunts. As a toddler, Andras often played with his older sister, Eva, and their cousins in the big yard behind their home.

1933-39: Andras was 4 when his family moved to their own apartment. It was 1936 when he began primary school and Hitler had already been in power in Nazi Germany for three years. At night his father would turn on the radio to listen to news of the Third Reich. All this still seemed far away from Hungary. The young boy concentrated on earning good grades. He knew only a few top Jewish students were admitted to the public high school every year.

1940-44: Four months before Andras turned 14, the Germans invaded Hungary. Soon after, the Muhlrads had to leave their apartment and move in with the family of Andras’ friend Yannos, whose building had been marked with a Star of David. At first, living together was tolerable, but conditions became increasingly more crowded until there were 25 in the apartment. The residents were allowed to leave the building for errands a few hours a day. Then one day a gendarme took up guard in front of the entrance. The residents spent three days trapped inside fearing what would happen next.

Andras and his family were among the 435,000 Hungarian Jews deported to Auschwitz in the early summer of 1944. Andras was later moved to a camp in Bavaria, where he perished.

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Preben was born to a Protestant family in the small Danish fishing village of Snekkersten. He was raised by his grandmother, who was also responsible for raising five other grandchildren. Every day Preben commuted to school in the Danish capital of Copenhagen, about 25 miles south of Snekkersten.

1933-39: There were very few Jews in my elementary school, but I didn't think of them as Jews; they were just my classmates and pals. In Denmark we didn't distinguish between Jews and non-Jews, we were all just Danes. By fifth grade, my classmates and I heard rumors of a German military build-up. But later, in 1939, my parents said that Hitler had promised not to invade Denmark, which made us feel relatively safe.

1940-42: Occupation. In April 1940 I arrived in Copenhagen, where I saw planes overhead and German officers in the street. I joined the resistance as a courier, but I became more involved in October 1943 when the Gestapo began hunting down Danish Jews. We began to help Jewish refugees. We hid them in houses near the shore and brought them to waiting boats at an appointed time. Under cover of darkness, we took up to 12 Jews at a time across the straits to Sweden. The four-mile trip took about 50 minutes.

Preben helped transport 1,400 refugees to Sweden. He fled to Sweden as well in November 1943 when the Germans seized the Danish government. Preben returned home in May 1945.
Maria's parents lived in Szentes, a town in southeastern Hungary, located 30 miles from the city of Szeged. Her mother, Barbara, was born in the neighboring town of Hodmezovasarhely, but moved to Szentes when she married. Maria's father was a dentist.

1933-39: Maria was born in 1932. In 1937 her mother took in a young Austrian woman who lived with the family and helped Maria learn German.

1940-44: In March 1944 German troops occupied Hungary. Members of the Hungarian fascist party, Arrow Cross, confiscated Maria's grandparents' store. She and her parents, grandparents, uncle and aunt and their families were among thousands of Jews from towns around Szeged who were deported to a makeshift ghetto in Szeged's Rokus sports field and brickyards. The Nemeths were deported from Szeged to Austria, via the Strasshof concentration camp, to a labor camp in the small farming village of Goestling an der Ybbs.

Maria and her family were among 80 Jews in the camp who were machine-gunned to death by retreating SS soldiers just days before U.S. forces reached the area. Maria was 13.
Born Martin Hoyer, Robert took Robert T. Odeman as his stage name when he began a professional career as an actor and musician. A classical pianist, Robert gave concerts throughout Europe, but a hand injury tragically ended his concert career.

1933-39: In 1935 Robert opened a cabaret in Hamburg. One year later the Nazis shut it down, charging that it was politically subversive. Robert then moved to Berlin where he developed a close relationship with a male friend who was pressured to denounce Robert to the Gestapo. In November 1937 Robert was arrested under paragraph 175 of the Nazi-revised criminal code, which outlawed homosexuality. He was sentenced to 27 months in prison.

1940-44: Robert was released from prison in 1940 but remained under police surveillance. They monitored his correspondence with a half-Jewish friend in Munich and with friends abroad. In 1942 Robert was arrested again under paragraph 175 and deported to the Sachsenhausen concentration camp. There he was assigned an office job. On a forced march from the camp towards the Baltic in April 1945, 40-year-old Robert escaped with two other “175ers.”

After the war, Robert returned to Berlin, where he worked as a writer and composer. He died in 1985.
Shulamit, known as Musia, was the youngest of two daughters born to a Jewish family in the town of Horochow, 50 miles northeast of Lvov. Her father was a philosophy professor who taught at the university in Lvov, and both of her parents were civic leaders in Horochow. Shulamit began her education with private tutors at the age of 4.

1933-39: In September 1939 Germany invaded Poland, and three weeks later the Soviet Union occupied eastern Poland, where our town was located. Hordes of refugees fleeing the Germans streamed through our town. Soviet rule didn’t change our lives very much. We remained in our home and Father continued to teach in Lvov. The most important change for me was at school; we were now taught in Russian.

1940-45: In 1941 the Germans invaded the USSR and set up a ghetto in Horochow. In 1942, with rumors that the ghetto was about to be destroyed, Mother and I fled. We had just hidden in the underbrush at the river’s edge when we heard shots. We hid, submerged in the water, all night as machine guns blazed in the ghetto. By morning others were hiding in the brush and I heard a Ukrainian guard scream, “I see you there Jews; come out!” Most obeyed, but we hid in the water for several more days as the gunfire continued. Sometimes we would doze; once I woke to find Mother had vanished.

Shulamit never saw her mother again and never found out what happened to her. Shulamit spent the rest of the war living in the forests near Horochow. She is the only survivor of her family.
Stefania was born to a Catholic family in a village near Przemysl. They lived on a large farm and cultivated several different crops. While her father worked with the farmhands in the fields, Stefania’s mother, a trained midwife, managed the house and cared for her eight children.

1933-39: My father died in 1938 after an illness. With my mother’s approval, I joined my sister in Przemysl in 1939. At 14 I worked in a grocery store owned by the Diamants, a Jewish family. They treated me like family, and I moved in with them when the Germans invaded [Poland] on September 14, 1939. But two weeks later, the Soviets occupied the city [under the Nazi-Soviet Pact]. The grocery store stayed open; I shopped in the market for food to sell to our customers.

1940-44: The Germans again occupied the city in June 1941. Like all Jews in Przemysl, the Diamants were forced into a ghetto. My mother was sent to Germany for forced labor; I was 16 and left to care for my 6-year-old sister. I found us an apartment outside the ghetto and traded clothes for food. In 1942 news spread that the ghetto was being liquidated. I decided to help some Jews escape the final roundups by hiding them. I moved into a cottage for more space. Soon, 13 Jews were living in a secret space in my attic.

Przemysl was liberated on July 27, 1944. The Jews that 17-year-old Stefania helped to hide all survived the war. In 1961 she moved to the United States with Josef Diamant, whom she married.

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Ruth was a child of middle-class Jewish parents living in the Czechoslovakian capital of Prague, where her father worked as a bank clerk. As native Czechs, her parents considered themselves as much Czech as Jewish. In 1933 Ruth was in her second year at a public girls’ secondary school.

1933-39: The Germans occupied Prague in March 1939 and imposed many restrictions. Jews were no longer allowed to attend school, so my education stopped at age 13. Jews had to surrender many of their possessions such as radios, bicycles, musical instruments, and pets. We weren’t allowed to walk in certain streets, or to go to a park or a cinema, or use a bus or a street car. For me, normal life was at an end.

1940-44: I was deported to Auschwitz from the Theresienstadt ghetto in late 1944. Some weeks later I was selected for a labor transport. Wanting to be sure I’d get out of Auschwitz, I managed to stand near the front of the column of 1,000 women. Then a command of “Turn about!” dashed my hopes. I ended up at the back of the line with those to be gassed. Nobody slept that night as, expecting to be gassed, we waited in front of the crematorium. By a twist of fate, the next day I was put on another labor transport.

Ruth was deported to Lenzing, a subcamp of the Mauthausen concentration camp. Liberated by American troops, Ruth returned to Prague. She was the sole survivor of her family.
Dora was the second of three girls born to a Jewish family in Minsk, the capital of Belorussia. Before World War II, more than a third of the city was Jewish. Dora and her family lived on Novomesnitskaya Street in central Minsk. Dora’s father worked in a state-owned factory building furniture.

1933-39: As a young girl, Dora was athletic and excelled at swimming and dancing. When she was in the second grade, she was chosen to dance the lead part in a New Year’s performance. She was also a member of the Young Pioneers, a Soviet youth organization that held lectures on Soviet history, and also organized camping trips.

1940-43: The invading Germans reached Minsk in 1941 and Dora’s family was ordered into the Minsk ghetto. In 1943, when the ghetto was emptied, 19-year-old Dora escaped from a transport and joined the partisans but the Germans soon captured her band. When the guards ordered them to identify any Jews, everyone remained silent at first. But after a guard threatened to shoot them all if they didn’t speak, a woman pointed at Dora. The Germans bound Dora’s hands, tied a rock around her neck, threw her in a river and shot her.

Some young girls who were in the partisan band later related the story of Dora’s death to her sister, Berta, the only surviving member of Dora’s family.
Max's parents, Taube and Itzik, first met as children in 1925. Taube was the daughter of a tailor who hired apprentices in his shop, and Itzik was one such apprentice. The Jewish youngsters fell in love and dreamed of getting married even though Taube's family frowned upon the match.

1933-39: In 1938 Taube and Itzik married. The couple lived in an apartment on 49 Zeromskiego Street in Radom, where Itzik opened a women's tailor shop. Max was born in July 1939. He had curly hair and blue eyes like his father. Two months after he was born, Germany invaded Poland. The Germans occupied Radom and evicted all the Jews from Zeromskiego Street. The Rosenblats had to leave everything, even Max's baby carriage.

1940-42: Radom's Jewish Council assigned the Rosenblats to a shack, which was enclosed in a Jewish ghetto in April 1941. Max slept in a homemade bed of straw. He had no toys and little food. In August 1942, when Max was 3, the Germans began rounding up and deporting all the Jews in Radom's two ghettos who could not work for them. Max's father tried to hide his family in his shop, but they were caught in a roundup and Max and his mother were taken away. They were marched to the railroad and herded into a boxcar.

In August 1942 Max and his mother were deported to the Treblinka extermination camp, where they were gassed upon arrival. Max was 3 years old.
Shulim was the oldest of three children born to religious Jewish parents living in Kolbuszowa, a town in south central Poland. His father owned a wholesale general store in town, and was known in the region for his impressive strength. Shulim's mother tended to the house and cared for him, his brother, Shlomo, and his sister, Rozia.

1933-39: When Shulim was 9, the Germans invaded Poland. Polish soldiers on horses tried to fight against the German army, but they were no match against the tanks. After the short battle, there were many dead horses in the streets. Shulim's father and his uncle Naftali were forced to help bury the horses. The Germans ordered that Jewish children could not go to school anymore. Shulim stayed at home with his mother, brother and sister.

1940-42: In July 1941 the Germans forced all the Jews of Kolbuszowa to live in one small section of town. Two of Shulim's grandparents, an uncle and two aunts moved in with his family, making their apartment very crowded. Shulim's twelfth birthday was a milestone—he now had to wear an armband with a Star of David like the other men. He felt proud, and asked his uncle Naftali to take a picture of him wearing the armband. Shulim was assigned to work details with the other men. He cleared snow and repaired the roads.

Shulim was deported to the Rzeszow ghetto on June 25, 1942, and then to the Belzec camp in July. There, Shulim was gassed with his mother, brother and sister. He was 12 years old.
Ceija was the fifth of six children born to Roman Catholic Gypsy parents. The Stojka’s family wagon traveled with a caravan that spent winters in the Austrian capital of Vienna and summers in the Austrian countryside. The Stojkas belonged to a tribe of Gypsies called the Lowara Roma, who made their living as itinerant horse traders.

1933-39: I grew up used to freedom, travel and hard work. Once, my father made me a skirt out of some material from a broken sunshade. I was 5 years old and our wagon was parked for the winter in a Vienna campground, when Germany annexed Austria [the Anschluss] in March 1938. The Germans ordered us to stay put. My parents had to convert our wagon into a wooden house, and we had to learn how to cook with an oven instead of on an open fire.

1940-44: Gypsies were forced to register as members of another “race.” Our campground was fenced off and placed under police guard. I was 8 when the Germans took my father away; a few months later, my mother received his ashes in a box. Next, the Germans took my sister, Kathi. Finally, they deported all of us to a Nazi camp for Gypsies in Birkenau [Auschwitz]. We lived in the shadows of a smoking crematorium, and we called the path in front of our barracks the “highway to hell” because it led to the gas chambers.

Ceija was subsequently freed in the Bergen-Belsen camp in 1945. After the war, she documented and published Lowara Gypsy songs about the Holocaust.
Sophie was born to a prosperous Jewish family in a village near the Hungarian border known for its winemaking and carriage wheel industries. The village had many Jewish merchants. Her father owned a lumber yard. Sophie loved to dance in the large living room of their home as her older sister, Agnes, played the piano.

1933-39: My father believed in a Jewish homeland and sent money to Palestine to plant trees and establish settlements there. When I was 10, I was sent to a school in nearby Oradea because our village had only elementary schools. I missed my family, but studied hard, and swam and ice skated for fun. Though we heard about the roundups of Jews after the Germans invaded Poland in 1939, we felt safe in Romania.

1940-44: Hungary annexed our region in 1940; by mid-1941 they’d joined the German forces. We were forced into the Oradea ghetto in May 1944, and then deported to Auschwitz. In August my mother, sister and I were moved hundreds of miles north to Stutthof on the Baltic coast for forced labor. The prisoners were asked to entertain the German soldiers at Christmas; I danced to the music of the ballet Coppelia in a costume fashioned from gauze and paper. I earned extra food for this, and shared it with my sister Agnes.

Sophie and her sister escaped while on a forced march in February 1945. Her mother and father perished in the camps. In February 1949 Sophie emigrated to the United States.
Paula was raised in a religious Jewish family in Kielce, a city in the southeast of Poland. Her family lived in a modern two-story apartment complex. Paula's father owned the only trucking company in the district. Her older brother, Herman, attended religious school, while Paula attended public kindergarten in the morning and religious school in the afternoon.

1933-39: Paula's school uniform was a navy blazer with a white blouse and pleated skirt. At age 9, she did the “Krakowiak” dance at school. Boys flirted with her when her overprotective brother was not around. Germany invaded Poland on September 1, 1939. Paula's father did not wait for German troops to reach Kielce. He loaded one of his trucks, and the family fled east to the town of Tuchin, 30 miles from the Soviet border.

1940-44: Paula's mother, returning to Kielce for supplies, was stranded when the border dividing Poland closed. German forces occupied Tuchin on July 4, 1941. Hearing that Jews nearby had been massacred, the family built a bunker under the wooden floor of the textile factory where they worked. They knew that the pits the Germans and Ukrainians were digging were intended for them. At dawn on September 24, 1942, police moved into the ghetto. People set fires everywhere. In the chaos, Paula and her father ran to the bunker.

The bunker was discovered by the Germans, and Paula and her father were shot. She was 14 years old.
Joseph was the youngest of three children born to immigrant Jewish parents. His Polish-born father was a former officer in the Austro-Hungarian army who had met and married Joseph's Hungarian-born mother during World War I. Joseph was raised in a religious household and grew up speaking French.

1933-39: My mother says it's better here in Paris than in the poor village where she grew up. Unlike my mother, who speaks broken French, my older sisters and I have grown up speaking French fluently. I attend a special public school funded by the Rothschild family. My father says that the terrible things happening to Jews in Germany won't happen to us here.

1940-44: I've fled Paris and am staying with the sister of a friend who is letting me hide on her farm in Sees in western France. About a year ago, when I was 9, German troops occupied Paris. At first, I wasn't in danger. Unlike my foreign-born parents who were subject to being immediately deported, I was a French citizen. I fled Paris after the Germans deported my father in 1941. I have false papers; my new name is Georges Guerin. My sisters also have false identities and have gotten office jobs in nearby Alencon.

Joseph's sisters in Alencon were discovered and arrested. Joseph managed to remain concealed until the end of the war, and emigrated to the United States in 1949.
Pre-Reading Activity: Perusing A Novel

When we select a novel from a book store shelf, we usually examine it quickly. This type of casual look is called "perusing". Perusing a book helps us to decide if we are going to buy this book or look for another. The following activity will give you some practice at perusing a novel using *Number the Stars* by Lois Lowry.

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Cover to Cover

Front Cover

1. What does the cover show?

2. Does the cover interest you in taking a look inside the novel? Why or Why not?

Back Cover

1. Read the summary on the back of the novel. Does the summary create an interest in the book? Why or why not?

Pick a Page

Thumb through the book. Stop anywhere and read a few paragraphs or a whole page.

What did you read? ____________________________________________________________

Did it interest you? Why or why not?

Would you buy this book? Why or why not?

“Number the Stars” by Lois Lowry
Where in Europe are Denmark, Sweden and Germany?

In the novel “Number the Star” three countries, Denmark, Sweden and Germany, are mentioned repeatedly as the story unfolds. Colour the countries on the map below. Then colour the key to match the colours with the names.

Key:

☐ Denmark ☐ Sweden ☐ Germany

© Prepared By Jim Cornish, Gander, Newfoundland, Canada
Elementary Themes

Number the Stars
The History Behind the Story

Introduction

Lois Lowry, author of "Number the Stars" begins her novel in Denmark in the year 1943. World War II is now into its fourth year and the Nazi military has occupied Denmark for three of them. The Danish Jews are about to be arrested and the Danish Resistance is determined to smuggle their Jewish countrymen to the safety of Sweden. This passage covers the history behind these and other events Lowry mentions in her novel.
The Invasion of Denmark

Lois Lowry gives us only a glimpse of what happened the day the Nazi Armies invaded Denmark and why the Danes did not offer much resistance to the invading forces. Surrendering as they did wasn't easy and most Danes had no love of the soldiers that now controlled their country and threatened their freedom.

(1) At the beginning of World War II, the Scandinavian countries of Denmark, Sweden and Norway declared their neutrality. That means they would not take sides in the conflict. With memories of the devastation of World War I still fresh in the memories of many Danes, the governments thought that by being neutral their citizens would be spared the horrors of this new crisis.

(2) Adolf Hitler, now leader of the Nazi Party and ruler of Germany, had no regard for this declaration of neutrality. On April 9th, 1940, his Nazi armies invaded both Denmark and Norway. They did so, Hitler claimed, to protect Scandinavia from Britain and its allies. The real reasons however, were to safeguard a supply of Sweden's iron ore for Germany's war factories via the seaports of Norway and to give Germany use of Denmark's and Norway's ports and airfields. With control of these two countries, Nazi submarines and warships could reach the Atlantic safely via the North Sea and not have to risk using the narrower and heavily protected English Channel. The rich farmland of Denmark would also provide the food needed to keep an army well fed. Only Sweden, which had no shoreline on
the Atlantic, was free of Germany's occupying forces.

(3) The government of Denmark was not prepared for the Nazi invasion. It had neither the plans nor the resources necessary to defend itself against the much larger and more powerful German army and air force.

(4) Many of the attacks by the Germans were by surprise. The Danes who did manage to fight back were quickly overwhelmed. The only victory the government could claim was the destruction of its own naval ships several months later. This would keep the ships from being used by the Germans against Danish citizens or anyone else. With their small air force destroyed and under threats of a full scaled attack by Nazi warplanes if they fought back, the government of Denmark decided to surrender to the invaders. In return, Hitler allowed the Danish government to continue to rule and its police to be responsible for day-to-day law and order.

Life Under German Occupation

When the Lowry's novel begins, the German's have already occupied Denmark for three years. Up to that time, the Danes had tolerated the Germans. In 1943, that was about to change.

(5) At first, life under German occupation was not that different from pre-war times. Schools remained opened as did the theatres and parks. Food remained plentiful and the Danes were free to travel the countryside. Their King, Christian X, was allowed to
move freely too. He rode daily through the streets of Copenhagen to support his people and to ridicule the occupiers. The Danish Jews were largely left alone, unlike elsewhere in Europe where they were not allowed to keep their jobs, homes and personal belongings and where they were placed in ghettos and concentration camps. Even the German soldiers liked the relative peace of occupied Denmark.

(6) But, as the war continued, things slowly began to change. With the battles now turning in favour of the Allies, Danish citizens became less tolerant of the German presence in their country. Increased demands for food meant the staples of the Danish diet were being rationed. Curfews were imposed to keep Danish citizens inside at night.

(7) Relations between the Danes and the Nazis worsened greatly when it was learned that the Nazis' were going to arrest Jews and relocate them to other parts of Europe. Unlike other European countries, Denmark guaranteed its Jewish citizens the same rights as all other Danes. To protect their countrymen, who they considered equals, ordinary citizens took matters into their own hands.

The Resistance

In her novel Number the Stars, Lois Lowry tells us about the Danish Resistance through the character of Peter. While Peter did not really exist, he does represent the citizens of Denmark, particularly the young people, who banded together to fight the occupying Nazi forces.

(8) The Danish resistance or underground was at first quite small. Most of the fighters were teenagers who hated the Germans and what they were doing to Denmark. By 1942, the occupying forces had made life more and more difficult for
all Danes and so the number of fighters quickly grew. With the help of weapons drops by Allied air planes, these young men and women secretly organized and successfully carried out acts of sabotage against German vehicles, fuel depots and supply lines. The fighters would appear out of nowhere, make their attacks and before the Germans could figure out what was happening, disappear under the cover of darkness, hopefully undetected. Some acts were carried out in broad daylight as well.

(9) Resistance to the Germans took many forms. Underground newspapers, banned by the Germans, published accounts of the war. Information on German troop movements and fortifications were passed to the Allies. Even the British "V" for victory campaign was used by the Danes to irritate the occupiers. For the ordinary citizen, the "cold shoulder" towards the soldiers was an effective and safe way of showing disgust.

Image Caption: Lois Lowry's character of Peter is fictional. He was chosen by Lowry to represent the many young men who fought and those who died as members of the Danish Resistance. In her research for the novel, Lowry found a reference to a resistance fighter named Kim Malthe-Bruun, pictured here. She was struck by his youth and courage. The creation of her character Peter was influenced by this encounter.

The Arrests Begin

Lowry's novel begins in September when school has reopened for Danish children. The sudden turn of events with the disappearance of Mrs Hirsch and the departure of the Rosen parents marks the beginning of the Lowry's story.
(10) On October 1-2, 1943, the Nazis began arresting Danish Jews. Informed of the plan by a spy inside the German forces, the Danish government alerted the Jewish population. Within days nearly all of them were in hiding in churches and homes along the east shore of Denmark.

(11) Under the cover of darkness, the Jews were moved to fishing boats. With their human cargo hidden in secret compartments under the fish holds, the boats sailed for the fishing grounds. Hours later and after evading German patrols, the boats arrived safely in Sweden. In just three weeks, all but 481 of Denmark's 8000 Jews were smuggled to safety.

Escape From Gilleleje

Part of Lois Lowry's novel is set at Uncle Henrik's farm in the port town of Gilleleje near the northern most part of Denmark. It was one of about fourteen ports of departure for the Jews.
(12) About one-fifth of the Jews that escaped Denmark left from Gilleleje. Many Jews knew the small town well. They travelled there for summer holidays. But, in such a small town, keeping things secret was difficult. On October 5, 1943, a local Nazi spy learned of a smuggling plan and informed the Germans. The local church and its parish hall were surrounded. The 80 Jews hidden there were arrested. They became part of the 481 Jews that did not make it Sweden.

Image Caption: Lois Lowry's describes the smuggling of the Danish Jews from Gilleleje. This was one of many ports used for the smuggling as this map shows.

Fate of the Arrested Danish Jews

Lois Lowry does not indicate what happened to the Jews who escaped or were arrested. Efforts to protect them continued long after they left Denmark.

(13) The arrested Danish Jews, mainly the elderly and those whose attempts to escape had been discovered, were sent to a ghetto (a rundown and enclosed area of a city) in Terezin, Czechoslovakia. Even then the efforts of the Danish people to protect their Jewish countrymen did not end. Through the Red Cross, Danes were able to send food and clothing.

(14) In 1944 a group of Danish Red Cross workers were able to
visit and check out the living conditions at Terezin. The ghetto, like all the others across Europe, was overcrowded with sick and malnourished prisoners. To hide the truth about these camps and impress the world of its treatment of the Jews, the Germans ordered it cleaned and renovated. Streets were cleaned, buildings painted and schools opened. The Germans also hid some of prisoners from view, deported others to death camps and threatened the remainder with deportation too if they did not behave. The report of the Red Cross members, who were unaware of what the Germans had really done, was a good one. Because of their cooperation, the Germans decided not to deport the Danish Jews to the death camps as planned. The interest the Danes showed in their countrymen’s well being saved many lives. Of the 450 Jews arrested in Denmark and sent to Czechoslovakia, 400 survived. Those that did not survive died mainly of disease.

(15) Still, the Danes did not give up. On April 15, 1945, with the help of Norway and Sweden, the survivors in the Terezin ghetto were released into the care of the Swedish Red Cross. Eventually, the Jews were transported to Sweden where they stayed until the end of the war.

Fate of Captured Resistance Fighters

The fate of arrested resistance fighters is also covered in the Afterword of Lowry's novel. Peter represents the fate of too many Danish youth. The treatment of those arrested was similar in other countries of Nazi occupied Europe.
(16) The Nazi armies of Germany were brutal to all who opposed them. Resistance fighters arrested were often tortured for information that could lead the Germans to uncovering the resistance movement, their members and their plans. Some captured were shot immediately while others were executed in public squares; the general population forced to watch as punishment and as a lesson for any support given them. Many arrested youths simply disappeared, their whereabouts never ever to be discovered. Some fighters were shipped to concentration camps where the suffered the same fate as the Jews they were trying to rescue. Some resistance fighters whose identities had been discovered were able to flee Denmark, many of them by the same routes used to help the Jews to safety.

Image Caption: In this photo, resistance fighters are arrested by the Nazis. Their fate was often torture and death.

Denmark's Distinction

(17) Denmark has the distinction of being the only country of Europe to save most of its Jewish citizens from the occupying forces of Germany. Of the approximately 7000 Jews living in Denmark at the beginning of the war, all but about 481 were smuggled safely to Sweden.
This page was created on October 22, 2002.

You have made the

4 2 7 8 5 1 4 4

visit to my theme pages!

This page was written to explain the history behind the persecution of the Jews by the Nazis during the second world war. It is part of our study of the novel Number the Stars by Lois Lowry. For a complete list of the resources I have created for this novel, click on the link that below.

Number the Stars and A Study of the History Within the Novel
Literature Circles Role Sheet
Discussion Director

Name __________________________ Circle ______________________

Book __________________________ Assignment: Pages _____ to _____

Meeting Date ____________________

Discussion Director: Your job is to develop a list of questions that your group might want to discuss about this part of the book. Don't worry about the small details; your task is to help people talk over the big ideas in the reading and share their reactions. Usually the best discussion questions come from your own thoughts, feelings, and concerns as you read. You can list them below during or after your reading. You may also use some of the general questions below to develop topics for your group.

Possible discussion questions or topics for today

1. _____________________________________________
2. _____________________________________________
3. _____________________________________________
4. _____________________________________________
5. _____________________________________________

Sample questions

• What was going through your mind while you read this?
• How did you feel while reading this part of the book?
• What was discussed in this section of the book?
• Can someone summarize briefly?
• Did today's reading remind you of any real-life experiences?
• What questions did you have when you finished this section?
• Did anything in this section of the book surprise you?
• What are the one or two most important ideas?
• What are some things you think will be talked about next?

Topic to be carried over to tomorrow: __________________________

Assignment for tomorrow: Pages ____ to ____
As the Literary Luminary, it is your job to read aloud parts of the story to your group in order to help your group members remember some interesting, powerful, puzzling, or important sections of the text. You decide which passages or paragraphs are worth reading aloud, and justify your reasons for selecting them. Write the page numbers and paragraph numbers on this form along with the reason you chose each passage. You must choose a minimum of 3 passages.

Some reasons for choosing passages to share might include:

* Pivotal events * Informative * Descriptive * Surprising * Scary

* Thought-provoking * Funny * Controversial * Confusing * Personally meaningful

Location (page/paragraph)  Reason for Choosing
Literature Circles Role Sheet
Vocabulary Enricher*

Name __________________________ Circle __________________________

Book __________________________________________________________________________

Meeting Date __________________________ Assignment: Pages _____ to _____

**Vocabulary Enricher:** Your job is to be on the lookout for a few especially important words in today's reading. If you find words that are puzzling or unfamiliar, mark them while you are reading and then later jot down their definition, either from a dictionary or from some other source. You may also run across familiar words that stand out somehow in the reading - words that are repeated a lot, are used in an unusual way, or provide a key to the meaning of the text. Mark these special words, and be ready to point them out to the group. When your circle meets, help members find and discuss these words.

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<tr>
<th>Page No. &amp; Paragraph</th>
<th>Word</th>
<th>Definition</th>
<th>Plan</th>
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**Topic to be carried over to tomorrow:** ______________________________________

**Assignment for tomorrow:** Pages _____ to _____
Literature Circles Role Sheet

Connector

Name __________________________ Circle ____________________

Book ____________________________________________________

Meeting Date __________________________ Assignment: Pages ____ to ____

Connector: Your job is to find connections between the book your group is reading and the world outside. This means connecting the reading to your own life, happenings at school or in the community, similar events at other times and places, or other people or problems that this book brings to mind. You might also see connections between this book and other writings on the same topic or other writings by the same author. There are no right answers here. Whatever the reading connects you with is worth sharing!

Some connections I found between this reading and other people, places, events, authors:

1. __________________________________________________________________________

2. __________________________________________________________________________

3. __________________________________________________________________________

4. __________________________________________________________________________

Topic to be carried over to tomorrow: _________________________________

Assignment for tomorrow: Pages ____ to ____
Name __________________________ Circle _________________________

Book __________________________

Meeting Date __________________ Assignment: Pages _____ to _____

Illustrator: Your job is to draw some kind of picture related to the reading. It can be a sketch, cartoon, diagram, flow chart, or stick figure scene. You can draw a picture of something that is discussed specifically in your book, something that the reading reminded you of, or a picture that conveys any idea or feeling you got from the reading. Any kind of drawing or graphic is okay. You can even label things with words if that helps. Make your drawing on this paper.

Connections: What did today’s reading remind you of?

__________________________________________________________

__________________________________________________________

__________________________________________________________
Number the Stars: Historical Connections

In the first three chapters of Number the Stars, Lois Lowry gives us some idea of life in Denmark around the year 1943. These details are historically correct. This means that the events really happened, although the characters she uses to bring them to life are fictional.

In the space below, jot down what has and is occurring that are part of the history of Denmark during World War II. Page numbers are provided to help narrow your search.

page 2: ______________________________________________________

page 6: ______________________________________________________

page 7-8: ____________________________________________________

page 12: _____________________________________________________

page 15: _____________________________________________________

page 18: _____________________________________________________

page 20: _____________________________________________________

page 22: _____________________________________________________

page 23: _____________________________________________________

page 24: _____________________________________________________

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"Number the Stars" by Lois Lowry

Theme: Friendship

Everyone has someone they consider a friend. Sometimes the friendship is strong and lasts a lifetime. Sometimes, because of one problem or another, the friendship is brief and new friends are made.

Complete this activity on friendship and how it was important to the outcome of the novel.

Group Discussion:

1. What are the characteristics of a “best friend”?
   (Hint: What is your best friend like? What do you expect from a “best friend”? Why has your “best friendship” lasted with this person?)

2. How do friendships change over time?
   (Hint: Think about how your friendship from other people has changed over time? What caused these changes? What was the result of these changes?)
3. Give examples of how friendships are sometimes tested.  
(Hint: Think about events that happened that nearly or completed ended a friendship)

The Friendship Between Annemarie and Ellen

4. Describe Annemarie's and Ellen's friendship? (Give examples from the novel to support your answer.)

5. In what way was this friendship tested?
6. How did their friendship affect the outcome of the story?
(Consider this: If Annemarie's friendship with Ellen had not been strong, how differently might the story have ended?)

[Blank lines]

7. How did Annemarie show that her friendship with Ellen would last?

[Blank lines]
"Number the Stars" by Lois Lowry

Theme: Bravery

One of the themes of Number the Stars is bravery. Like the Danes in this story, people risk everything to help fellow human beings in a time of great trouble.

1. Write your own definition of the word "bravery".


2. Write a dictionary definition of bravery? Is your definition close to the dictionary one?


3. Use the table below to list people you know that are brave. In the second column, write what brave acts these people perform.

<table>
<thead>
<tr>
<th>A Brave Person</th>
<th>His/Her Acts of Bravery</th>
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4. In the novel, Uncle Henrich said the following to AnneMarie:

"That is all that bravery means: not thinking about the danger, about what you must do."
(chapter 16, page 123)

What did Uncle Henrich mean by this?

________________________________________________________________________
________________________________________________________________________
________________________________________________________________________

For each of the characters, indicate at least one thing they did to prove Uncle Henrich correct.

Mrs. Johansen: ____________________________________________________________________
________________________________________________________________________

Uncle Henrich: ____________________________________________________________________
________________________________________________________________________

Peter: __________________________________________________________________________
________________________________________________________________________

Mr. Johansen: _____________________________________________________________________
________________________________________________________________________

The Rosens: ______________________________________________________________________
________________________________________________________________________

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"Number the Stars" by Lois Lowry

Building Character

Character describes who we are as individuals and as a people. Character traits develop from a very early age. They develop based on our actions; what things we do, what things we say and how we treat other people. Annemarie, the main character in Number the Stars, risks her life and those of her family in an effort to safely smuggle her friend out of German occupied Denmark. Throughout the novel, Annemarie's actions provide clues to the kind of person she is. Six of AnneMarie's personal traits are listed on the web below. Indicate what she did that is an example of each of these traits. Use the empty ovals at the bottom to add two character traits and example or your choice. Chapter numbers have been included to help you narrow the search.

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Writing a Character Sketch

Read the copy of the handout from Collections® on writing a character sketch.

Now that you have examples of the kind of person Annemarie was, you can use the web to write a character sketch in paragraph form. Use the list of suggestions as a guide when writing the description.

☐ Begin with a paragraph that tells a little about AnneMarie; who she is, her age, where she lives, what she looks like and her likes and dislikes.

☐ Choose an order for the traits in the web.

☐ Using the web as a planning sheet, write a paragraph that includes the examples you have chosen for each characteristic.

Writing Guide:

☐ Write a first draft.
☐ Write complete sentences.
☐ Capitalize the beginning letter of each sentence as well as any proper nouns.
☐ End each sentence with a punctuation mark.
☐ Edit your writing.
☐ Proofread your writing for grammatical errors and spelling mistakes.
☐ Write a final draft.
☐ Proofread the final draft.
☐ Share your character sketch with a friend.

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"Number the Stars"  
by Lois Lowry  
The Danish Resistance

After the Nazis invaded and took control of a country, ordinary people took up the cause to make as much trouble for the German armies as possible. These people, operating in secret, were called the Resistance. Lois Lowry describes the work of the Danish Resistance and the role they played in making life difficult for the occupation forces of Germany and in smuggling Jews to safety. Using the information in the novel and the online resources, jot notes in the boxes that answers the questions.

Who were they?

What did they do?  
Danish Resistance

How did their work help?

How did they operate?

What happened if they were caught?

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Welcome to this new resource for those teaching and learning about the Holocaust

Begin by clicking on a tab at the top of the page - Choose explore to search or browse the art collection and read about the artists, learn for teaching materials, or interact to set up your own personal collection of art works.

For an introduction to the art of the Holocaust, read the introductory essay from the learn - study resources section.

We'd value your feedback. You can email us directly or make a public comment in the interact section (you'll need to join to do this).

Click here to find out more about this resource and the organisations that produced it -
Teacher's Guide to Learning about the Holocaust through Art

Introduction

The works of art in this collection offer a useful resource for Holocaust education, especially when combined with the accompanying biographical and historical material.

Because it is art-based, this resource has the potential to be used quite broadly across the curriculum - in Art and Art History, as well as more common subjects such as History, Social Studies, Language Arts or Citizenship.

Learning about the Holocaust through Art is not a complete course in itself, but a supplement to other teaching programs. There are plans to develop this resource further - to incorporate it into programs of study matched to particular national and subject curricula - but this is for a later stage. For now, the teacher will need to consider how best to make use of this resource within their own programs.

The explore section provides the core material - art reproductions and documentation. This current section (learn) provides some ideas for using the material. The interact section provides tools to help you and your students use the material - including a page where individuals can collect and annotate art works from the collection.

Learning about the Holocaust through Art assumes the student is familiar with using the Internet. It also assumes the student has some knowledge of the Holocaust, appropriate to their age and ability levels. Students will need to be familiar with some of these terms and concepts:

- Allies
- Anschluss
- Antisemitism
- Aryan
- Barbed-wire fences
- Barracks
- Burials
- Concentration camps
- Living conditions
- Medical experimentation
- Medicine
- National Socialism
- Nazis
- Nuremberg Laws
- Occupation
- Partisans
General Objectives

The activities in this resource share the following broad objectives:

1. **Students will learn more about the Holocaust** through the stories of the artists and the places in which they worked (ghettos, camps, hiding places).
2. **Students will learn about the artistic activity that occurred** in these places and its different functions.
3. **Students will approach the works as historical evidence**, looking at what they reveal about life in the ghettos and camps.
4. **Students will approach the works as artistic creations**, considering their meanings and messages.

Activities based on this resource

The Learning about the Holocaust through Art activities section includes three lesson plans for three levels - (1) elementary, 10-12yrs, (2) secondary 13-15, and (3) high school (16+). These activities are specifically based on this resource and encourage the student to observe, read closely and think critically about the material.

There are some further questions and activities listed in the next section (below). While these relate closely to the resource, they may also require further reading or experience - see the study resources section for relevant books and websites.

Level 1 activities

The purpose of these activities is to encourage the students to look closely at the art works, considering what they can reveal.
about (1) the individual human being, (2) their environment and (3) their way of life.

You may wish to allow the students to select one of these three topics and then form groups to choose and discuss relevant art works.

For the story-writing exercises, the student could print out the pictures they have chosen, or write their stories online, using the collection page in the interact section.

Level 2 activities

The purpose of these activities is to encourage the students to consider the experiences of people under Nazi occupation. As well as the art works, the students should look at the biographies, histories and the information in the study resources section of the website.

Sections (A) and (B) of each activity could be done individually or in groups.

Level 3 activities

These activities encourage the students to look closely at the art works and their context. As well as considering the subject matter of the works, students are asked to consider their composition and the manner and conditions of their creation. They are also asked to consider the role of the imagination.

Students will need to draw on all the material in the resource – the art works, biographies, histories and other study resources.

Activities that extend this resource

Here are essay questions and activities that seek to connect the resource with other knowledge or experience the student might have. They are for older or more able students and will probably require further reading - see the bibliography in the study resources section for relevant websites and books.

1. What was the official Nazi policy on art and how was this implemented during the period of the Holocaust? Give other examples of "establishment" versus "underground" art.

2. What was unique about the works of art created during the Holocaust when compared with works created up until that time?

3. Write about the various functions the art of the Holocaust performed. These might include testimony, documentation, commemoration, spiritual protest, artistic expression, a means of barter. Give examples from this collection.

4. How do the works of art in this collection relate to your previous knowledge of the Holocaust? Have they confirmed your understanding or changed the way you think about it? Give
examples.

5. Do you think works of art created during the Holocaust can or should be used as evidence to counter the claims of Holocaust deniers? You might consider the Lipstadt Irving trial of 2000, in which the work of David Olère was used to support the existence of gas chambers (see Holocaust Denial on Trial and David Olère drawings and paintings - both are external links)

6. "Works of art reveal aspects not expressed in historical documentation." Do you agree with this sentence? Why or why not?

7. Can you recall any other artistic expressions (visual or dramatic) of difficult historical events? How well did these works represent the events? How did they affect you and your attitude towards these events?

8. "Beauty versus ugliness." Is there any tension between the aesthetic values of art and the intensity of the tragedy portrayed?

9. "Objectivity versus subjectivity." Is there any tension between factual, documentary testimony and personal, artistic expression?

10. Make you own artistic response to the subject of the Holocaust.
Activity 1 - People in the Ghettos and Camps

(A) Choose 6 different art works with people in them

Describe these things in each of the works you have chosen:

- Clothing - What are people wearing?
- Environment - Where are the people in the picture? What are their surroundings?
- Activities - What are the people doing? Are they doing anything?
- Objects - Is there anything else in the picture? Which objects are close by and which are far away.

(B) Is there anything that links together the people in the pictures you have chosen? It might be their clothing, their environment, activities, the objects around them, or something else.

(C) Write a short story using all the pictures you have chosen.
Activity 2 - Landscape and Environment

(A) Many of the art works show landscapes. You can find these by typing "landscapes" in the simple search or choosing "landscapes" as the subject in the advanced search.

Look through these works, describing the following:

- The use of color
- People - How do the people interact with their environment?
- Objects in the picture - Are there buildings, plants or other objects in the picture? Where are they? What are they like?
- Foreground and Background - What differences can you see between the foreground and background in each picture?

(B) From among the works you have studied, choose 4 that have something in common. It could be the subject matter or the way the works are drawn or painted.

(C) Write a short story using all these pictures as illustrations.
Activity 3 - Way of Life in the Ghettos and Camps

(A) Many of the art works show what life was like in the ghettos and camps. Select 8 pictures showing everyday life in 2 or 3 different places. You can find pictures of people by typing "people" in the simple search. Another way is to choose some of these subjects in the advanced search: "food", "work", "leisure", "exercise", "personal hygiene", "religious practice".

Look closely at the works you have chosen. Describe the following:

- People - Are they young or old? Do they look well or sick?
- Place - Where are the people in the picture? What are their surroundings?
- Activities - What are the people doing? What does this tell us about everyday life in the camp or ghetto?
- Objects - What objects are people using in their activity?

(B) Compare the works you have chosen, stressing the similarities and the differences between them. Note any differences between the camps or ghettos you have chosen?

(C) Choose 4 pictures that are similar. Use these as the starting point for a short story.
What’s My Culture?

- Values
- Activities
- Beliefs
- Important Places
Bibliography


