



Conspiracy of Goodness:

How French Protestants Rescued Thousands of Jews During WWII



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at Queensborough Community College

Dan Leshem, Ph.D. Executive Director

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Curator's Statement

The little-known rescue in Le Chambon and its surrounding villages is one of the most awe-inspiring stories of World War II, not just for the courage these devout Christians displayed while protecting thousands of Jews, but for the humility with which it took place.

Together, in the face of Nazi oppression, these brave townspeople of south-central France provided refuge in their homes and on their farms to anyone who fled there—regardless of religious or ethnic background.

Following their own long history of persecution, the faithful Protestants of this mountainous region chose to protect the Jews, their fellow “*people of God*,” with inspiration and leadership from Pastors André Trocmé and Édouard Theis, who preached tolerance, pacifism, and spiritual resistance.

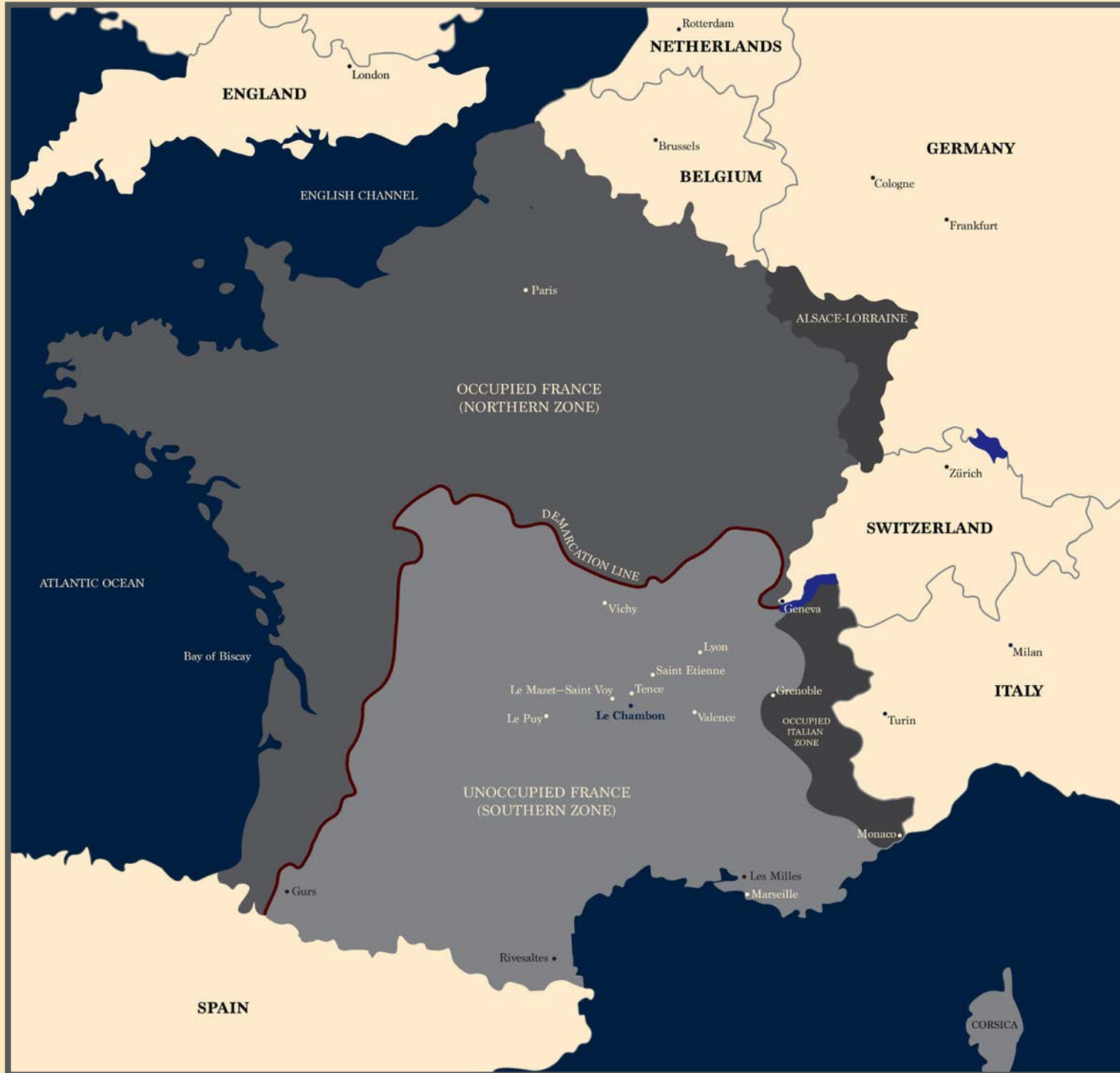
Despite the extreme danger of this effort, the resolute people of Le Chambon and the Plateau Vivrais-Lignon felt that it was the right thing to do, did it without hesitation, and said they would do it again.

The empathy, morality, and selflessness of this story is epitomized by the Bible verse that is permanently engraved above the doorway of the 400 year-old Protestant church in Le Chambon: “*Aimez-Vous Les Uns Les Autres*”— “*Love One Another*.”

Cary Lane, Ph.D.
Curator-in-Residence



France 1942



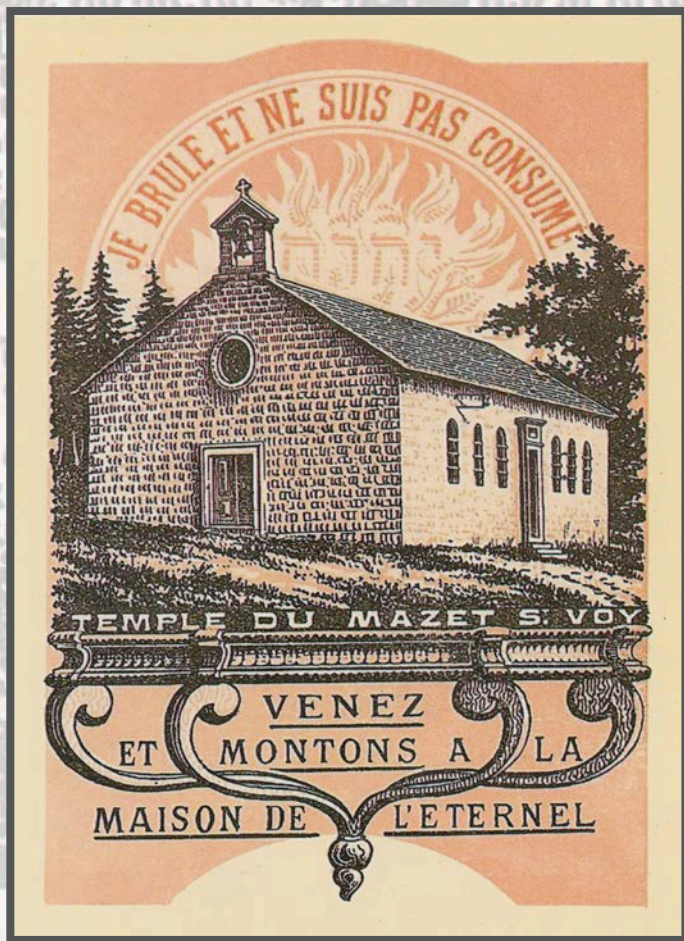
The Armistice between Nazi Germany and France of June 22, 1940, established an Occupied Zone controlled by the Nazis and an unoccupied southern zone controlled by the collaborationist government whose capital was in Vichy.

The Southern Zone was led by Marshal Henri-Philippe Pétain and Pierre Laval. Le Chambon-sur-Lignon and the camps out of which refugee children could be transferred were in this zone. The Nazis took over this zone on November 11, 1942, after Allied Forces attempted an invasion on the Mediterranean Coast.

Area of Detail



Le Chambon-sur-Lignon is a village of about 2,800 inhabitants on the Plateau Vivarais-Lignon, 75 miles south of Lyon, nestled in the western foothills of the French Alps. Its environs, often called the Plateau, had been a place of refuge for French Protestants escaping Catholic persecution since before King Henry IV signed the Edict of Nantes in 1598.



An advertisement for the Protestant church in Le Mazet

Photo Credit: Société Historique du Protestantisme Français

A Brief History of Le Chambon and Surrounding Villages

The rescue in Le Chambon and the surrounding area was made possible by the geography of the region and the history of its people.

Le Chambon-sur-Lignon is a village of about 2,800 inhabitants on the Plateau Vivarais-Lignon, 75 miles south of Lyon, nestled in the western foothills of the French Alps. Its environs, often called the Plateau, had been a place of refuge for French Protestants escaping Catholic persecution since before King Henry IV signed the Edict of Nantes in 1598. This decree granted the Calvinist Protestants of France (also known as Huguenots) significant rights for the first time. Within a year of its signing, the first churches on the Plateau were built in what is today Le Chambon-sur-Lignon and Le Mazet-Saint-Voy, three miles away.

Their lives became tenuous once more beginning in the mid-17th century, when King Louis XIV embarked on a plan to kill or convert all French Protestants to Catholicism. This period of intolerance culminated in the revocation of the Edict of Nantes in 1685, again stripping Protestants of their rights.

After that, Protestants hid and congregated in remote areas to worship. The geographic isolation and inaccessibility of The Plateau made it an ideal refuge for Huguenots. The mountains around Le Chambon became one of the places in *le Désert* (the Desert), the term used for the period and places of worship when Protestantism was forbidden from 1685 to 1787. Preachers were subject to the death penalty and followers risked slave labor during this time.

In the 19th century, other Protestant sects were formed starting during the *Réveil* (Awakening) period on the Plateau, thanks to Swiss and British pastors who came to the area—primarily the Darbyists, a sister assembly named for preacher John Nelson Darby

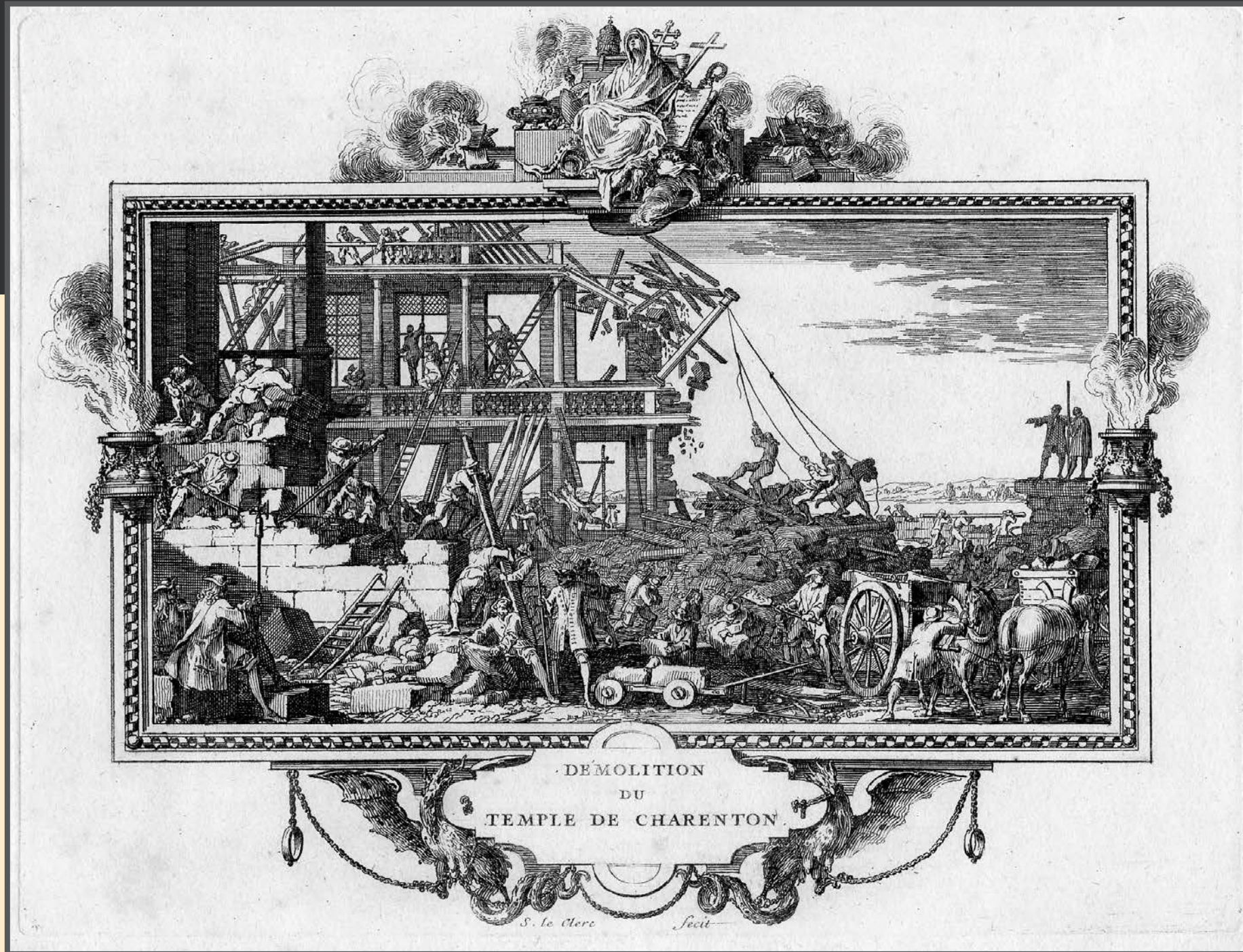


The Protestant church in Le Chambon



A Protestant worship assembly during le Désert that was taken by surprise by the dragoons, the officers of the King Louis XIV

Photo Credit: Société Historique du Protestantisme Français



The destruction of the Protestant church of Charenton in Paris

Le Chambon Becomes an Alternative Force to 20th Century Nationalism

In the decades leading up to World War II, Le Chambon and the surrounding Plateau became an ideal setting for social Christianity and middle-class tourism. With clean air and beautiful scenery, it offered an alternative setting from the rapid industrialization and urbanization taking place in France.

As early as 1893, Pastor Louis Comte of the nearby city of Saint-Étienne arranged for miners' children to vacation on the Plateau during the summer. This became the *Œuvre des Enfants à la Montagne* (Children's Mountain Charity), hosting children from beyond the Saint-Étienne area, including southern France and Algeria. By 1914, there were children's homes throughout the Plateau.

Fresh air tourism also increased throughout the Plateau, aided by the opening of a train line as well as a tourist office in 1902 and 1912, respectively.

In response to excesses of economic liberalism and industrialization, social Christianity combined Christianity and socialism to fight poverty among the working class. Charles Guillon, Le Chambon's pastor and mayor at the time, hosted the 6th Congress of the French Federation of Social Christianity in 1933. A dairy cooperative founded in 1930 exemplified social Christianity on the Plateau.

In 1934, the arrival of a radical new pastor, whose pacifism and conscientious objection had been profoundly affected by World War I, accelerated the transformation of Le Chambon from a town of ideals to a town of action. Pastor André Trocmé had been rejected by more cosmopolitan parishes because of his politics: with a German mother and an Italian wife, and as a former New York City resident, Trocmé was quite worldly for the times and was therefore viewed with some suspicion. In 1938, Trocmé and his co-pastor, Édouard Theis, founded *École Nouvelle Cévenole* (the New Cévenole School) in Le Chambon, a private, co-ed, Protestant school, which was revolutionary at the time.



Photo Credit: G. Bollon Archives

La Diligence, the horse-drawn carts that met vacationers at the train station in Dunières to bring them to higher altitudes. This method was used before the railway line was expanded to the upper reaches of the Plateau. In this picture, children are being brought to the villages of Le Mazet, Freycenet and St. Jeures.



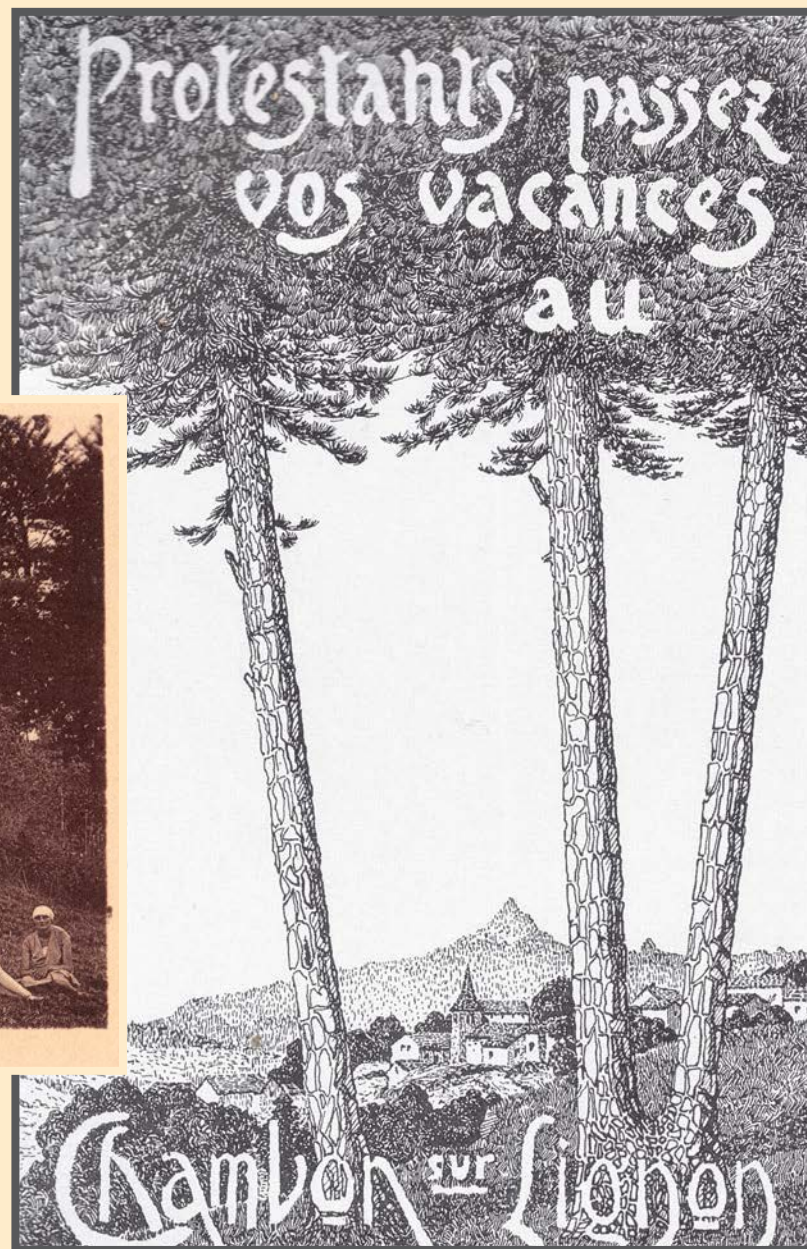
Photo Credit: G. Bollon Archives

The house of Les Marguerites
run by the Œuvre des Enfants à
la Montagne



87. Le Chambon-sur-Lignon (Hte-Loire) — Les Marguerites aux « Evres »

Photo Credit: Lien de Mémoire/Donation Lebrat-Darcissac



An advertisement made by Mayor Charles Guillon
encouraging Protestants to vacation in Le Chambon

Photo Credit: Commune du Chambon-sur-Lignon

A portrait of the Trocmé family after their arrival in Le Chambon-sur-Lignon



Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection

Pastor André Trocmé

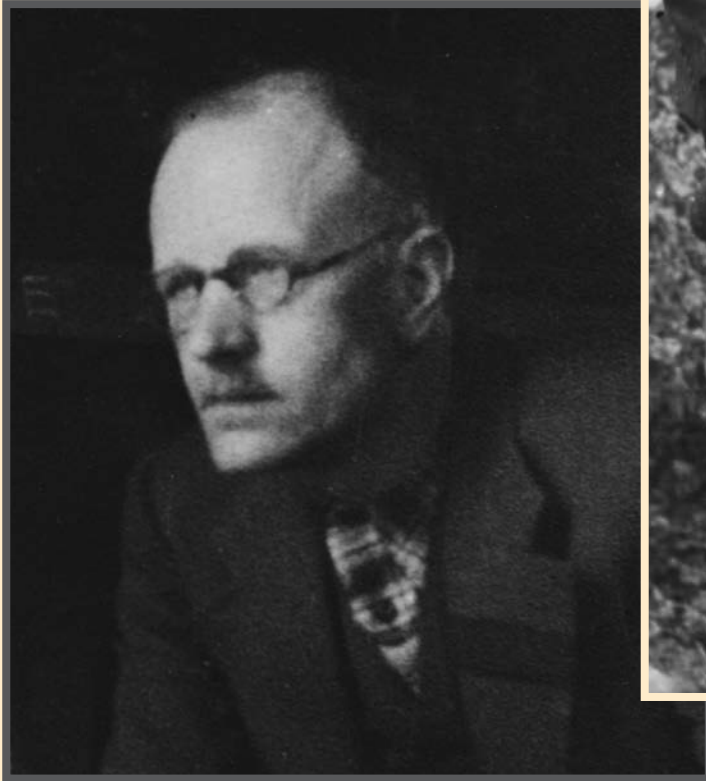


Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection

The Rise of Spiritual Resistance in Le Chambon

Spiritual resistance, one of the hallmark tenets preached by Le Chambon's pastors, was a guiding force for the town's citizens, who collectively sheltered thousands of refugees from Spanish, French, and Nazi oppression. Trocmé drew inspiration from the Calvinist tradition of humanism, as well as other sects, including the American Quakers, whom Trocmé greatly admired for their active, tireless pursuit of alleviating human suffering—including in the internment camps of southern France.

Trocmé's resolve to preach spiritual resistance would soon be tested. On June 17, 1940, a month after Nazi Germany invaded France through its borders with Belgium and Luxembourg, the displaced French parliament anointed Marshal Henri-Philippe Pétain as Chief of State. On June 22, 1940, French and German generals signed an armistice granting a collaborationist French government autonomy throughout the southeastern two-fifths of France (the Free Zone—which included Le Chambon), while the Nazis controlled the northern and western three-fifths (the Occupied Zone). From the new capital in Vichy, the government changed the nation's motto from "Liberty-Equality-Fraternity" to "Work-Family-Homeland," echoing Nazism's nationalistic ideology.

The next day, June 23, 1940, was a Sunday. Pastors Trocmé and Theis addressed their parishioners in Le Chambon with the following words:

We face powerful heathen pressures on ourselves and our families, pressures to force us to cave in to this totalitarian ideology. If this ideology cannot immediately subjugate our souls, it will try, at the very least, to make us cave in with our bodies. The duty of Christians is to resist the violence directed at our consciences with the weapons of the spirit...

We will resist when our enemies demand that we act in ways that go against the teachings of the Gospel. We will resist without fear, without pride, and without hatred.

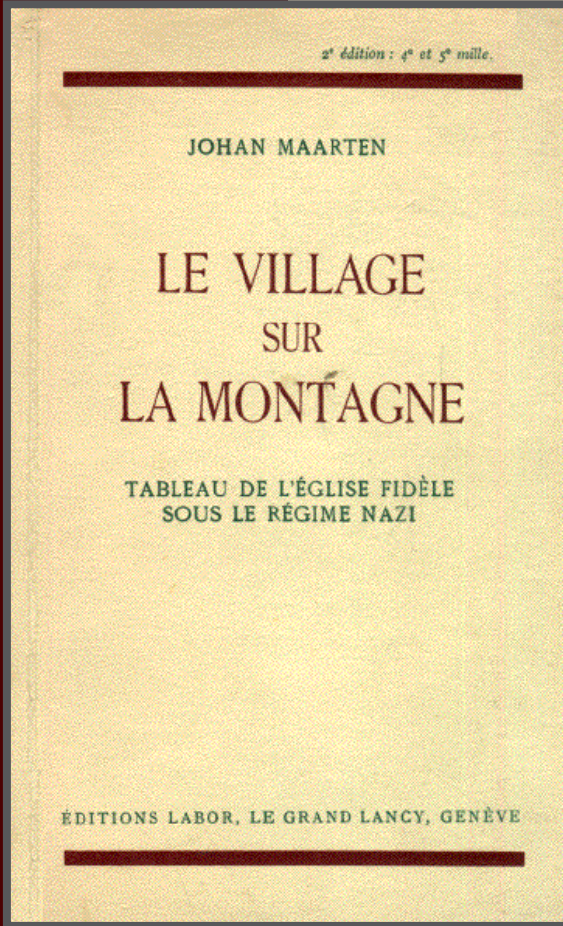
Trocmé's sermon was the beginning of a larger movement that was joined by pastors in a dozen neighboring villages.





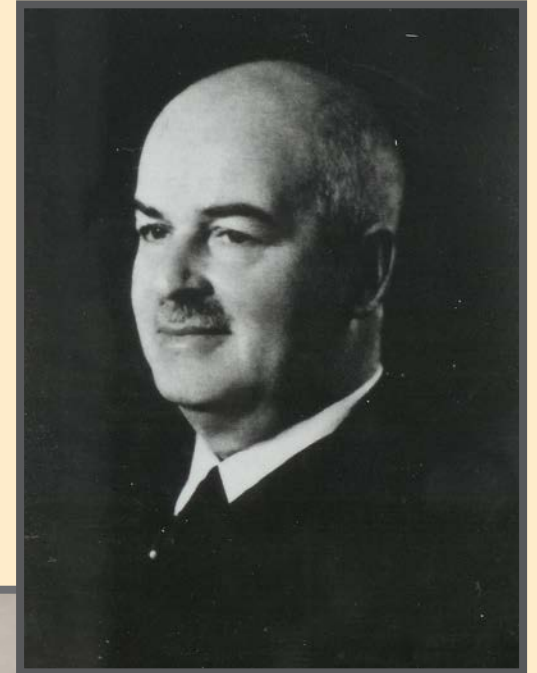
Pastors André Trocmé and Édouard Theis, circa 1940

Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection



Johan Maarten's book about a Protestant church in Germany under the Nazi regime inspired the locals on the Plateau

Charles Guillon was the pastor in Le Chambon before Trocmé. He was instrumental in getting money from Switzerland to the Plateau during the War to help accommodate refugees.



Pastor Trocmé preaching inside the Protestant church of Le Chambon

Refugees Arrive on the Plateau

The first refugees in Le Chambon were Spanish republicans fleeing Franco and the Spanish Civil War in the late 1930s. Following the passage of anti-Jewish laws, Jews began flooding into the area either because they had spent time there before the War or because they had heard that it was a safe place.

Additional refugees came from the French internment camps for Jews, such as Gurs, Rivesaltes and Les Milles. In some cases, the French police arrested Jews caught trying to cross the Demarcation Line into the Free Zone to get to Marseille where there were still boats leaving Europe for America.

In one isolated case, 6,000 Jews were deported from German border regions to Gurs including Kupferberg Holocaust Center speakers, Hanne and Max Liebmann, who were taken to France on two separate trains as part of this deportation. It was the only deportation from Germany that headed west to France instead of east to Poland.

Several aid organizations—such as the Swiss Red Cross and the Cimade—were present inside the French camps and were able to transfer children, whose parents gave permission, outside the camps. Many parents knew this would be their children’s sole opportunity to escape the deprivations, hardships and unknown fate that lay ahead. Although they didn’t know it at the time, most of these children would never see their families again.

Representatives from aid organizations accompanied the children from the internment camps by train. For many of these children, their ultimate destination was Le Chambon.

On November 11, 1942, when the Nazis took over the whole of France, this avenue of escape to Le Chambon from the camps was closed.



Photo Credit: Private collection of Renée Kann Silver

The Kann family was interned in the Gurs concentration camp in southwest France. They were imprisoned after the capitulation of France because they were considered Germans (rather than Jews) and thus, enemies of France. Later, this camp was used to hold the Jews arrested in the southern zone and administered by the government in Vichy. Renée Kann Silver is pictured on the far right.



Photo Credit: United States Holocaust Memorial Museum



Views of Gurs concentration camp in the southern zone of France. Food was rationed and was sparse and men and women were housed separately in barracks. Sanitary conditions were very poor.

Photo Credit: Cimade Archives



Photo Credit: United States Holocaust Memorial Museum



Food distribution at Rivesaltes internment camp

Madeleine Barot, the founder of the Cimade, an aid organization that could take people, mostly children, out of the internment camps in the southern zone. Many of these children were brought to Le Chambon.

The War Years in Le Chambon and on the Plateau

The rescue at Le Chambon and across the Plateau was sufficiently organized to place refugees—regardless of their circumstances. Children who arrived alone were put into special homes such as La Guespy, L’Abric, and Les Grillons, depending on their age; older students stayed in the *Maison des Roches* (House of Rocks); and farmers occasionally accommodated individual children, but mostly sheltered families.

As a rural, agrarian area, the Plateau Vivarais-Lignon was self-sustaining even during the deprivations of the war. Although hunger was widespread, there was always enough food to get by.

Most children attended either the local public school run by Roger Darcissac or The New Cévenole School. Young adults went to farm and trade schools. During free time, various activities were organized. Winter sports were very popular, especially because of the long winter. In the summer, the children played an assortment of sports and swam in the Lignon River.

While Jews were relatively safe in the villages, the *gendarmes* (armed police) attempted periodic raids. August Bohny, the head of the Swiss Red Cross in Le Chambon, once sent the *gendarmes* away claiming that they were on Swiss property, forcing them to return to Le Puy-en-Velay to verify the claim. Bohny thus had time to send the Jewish children into the forest. When the *gendarmes* returned, there were only Protestant children in the homes, and the police left without making arrests.

In December 1942, the Hôtel du Lignon was requisitioned by the Germans to use as a convalescence home for soldiers returning from the Russian front. This put Nazis in the center of town, but that did not stop the locals from continuing to help refugees.

Early on June 29, 1943, the Gestapo arrived and arrested eighteen young men from the House of Rocks, along with their teacher, Daniel Trocmé, Pastor Trocmé’s cousin. Seven non-Jews survived, but Daniel Trocmé died in the Majdanek concentration camp.

The seven youths transferred from Gurs to Le Chambon by the Œuvre de Secours aux Enfants (OSE) with Miss Usach



Photo Credit: Private collection of Hanne Liebmann



This Swiss Red Cross' children's homes of L'Abric, La Guespy 1, and La Guespy 2. La Guespy 1 was too small, so the Swiss Red Cross moved to the larger second site. Hanne Liebmann stayed in La Guespy 2.



Photo Credit: Photos by Paul Kuttner

Photo Credit: Fonds August Bohny, Archiv für Zeitgeschichte, Zürich



The Hôtel du Lignon was requisitioned by the Nazis so that German soldiers injured on the Eastern front could convalesce. Although this meant there was a German presence in the town, and records show that both Vichy and German authorities knew about the activities going on in Le Chambon, the fact that the German soldiers were convalescing kept the more violent aspects of the Nazi occupation at bay.

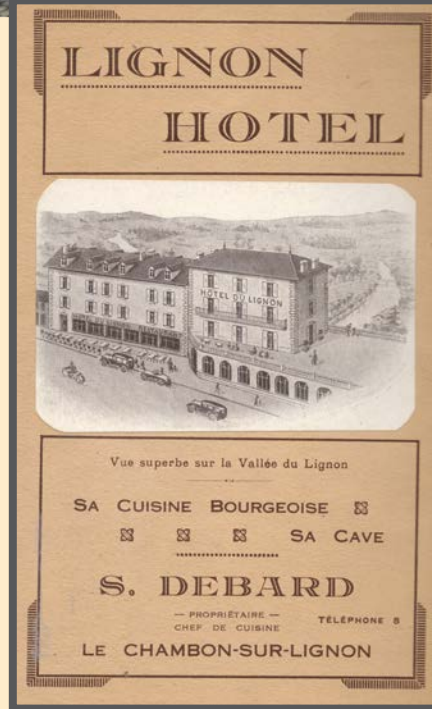


Photo Credit: Commune du Chambon-sur-Lignon



During the summer, refugees would swim in the Lignon River. Here, Victor Lucien Zinger is seen swimming with his sister, Cirlène (Lieberman), and their mother who was the cook at La Guespy.

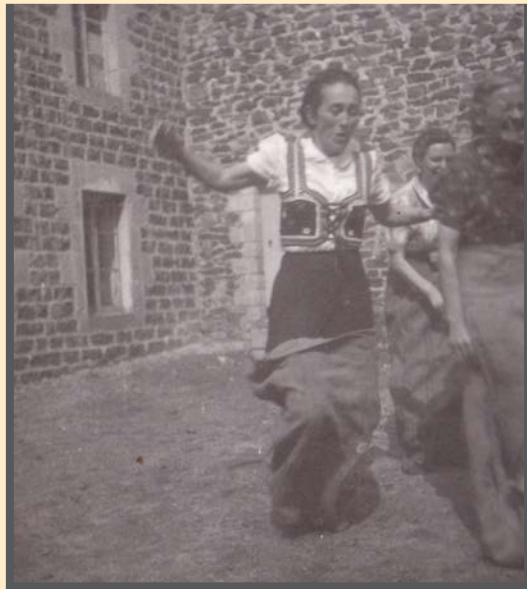
Photo Credit: Private collection of Victor Lucien Zinger

Winter on the Plateau

Photo Credit: Fonds Darcissac/Commune du Chambon-sur-Lignon

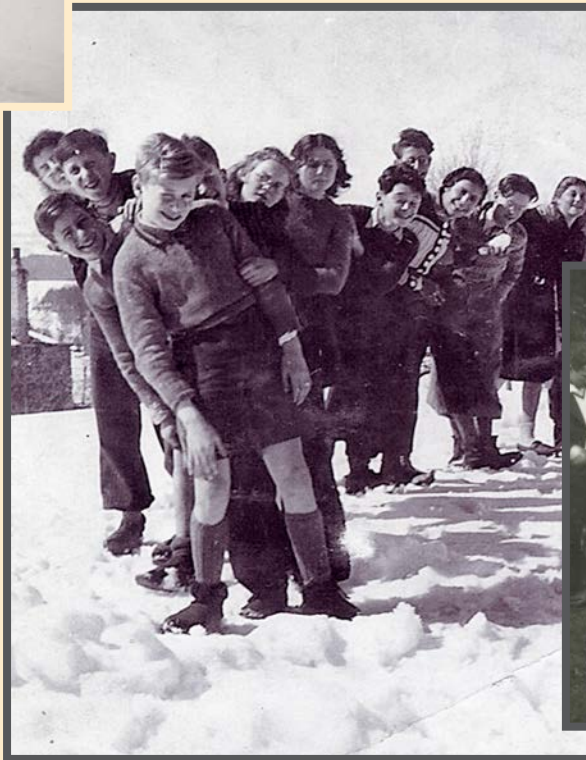


Photo Credit: Lieu de Mémoire/Fonds Cachard



There were moments of levity, too. Here, Magda Trocmé, Pastor Trocmé's wife who taught at the École Nouvelle Cévenole, participated in a sack race.

Photo Credit: Private collection of Victor Lucien Zinger



The children of La Guespy in the snow. Many winter activities were organized for the children. Victor Lucien Zinger is the boy winking with blond hair.

ÉCOLE NOUVELLE CÉVENOLE
ENSEIGNEMENT SECONDAIRE À LA MONTAGNE
Le Chambon-sur-Lignon
(Haute-Loire)
Tél. 20

MOIS de *Mars* 1944
CLASSE de *4^e*

BULLETIN DE L'ÉLÈVE *Appel Rudi*

	DEVOIRS			LEÇONS			EXAMENS		
	10	10	20	10	10	20	10	10	20
Philosophie									
Psychologie									
Littérature et Rédaction	5½		5						
Grammaire et Orthogr.	5	6	11½						
Lecture									
Rédaction			8½						
Version Latine	6	7	13						
Thème Latin									
Version Grecque									
Thème Grec									
Histoire									
Géographie			15						
Arithmétique									
Algèbre et Mécanique				6	8				
Géométrie et Descriptive				7					
Cosmographie									
Trigonométrie									
Physique									
Chimie									
Sciences Naturelles									
Anglais				6½	9½	14½			
Allemand									
Italien									
Éducation Physique									

T. S. V. P.

Many children attended school at the École Nouvelle Cévenole, founded by pastors Trocmé and Theis. This report card of Rudi Appel, a refugee from Germany, shows that he needed to learn French which was not his native language. After coming to the United States after the war, Rudi changed the spelling of his name to Rudy.

Photo Credit: Private collection of Paul Kutner



Photo Credit: Fonds August Bohns, Archiv für Zeitgeschichte, Zürich



Photo Credit: Private collection of Cirlène Liberman

Children at the Abric home getting sweets and other presents from the Swiss Red Cross. The girl in the jacket with the ribbon towards the left is Cirlène (Zinger) Liberman, and is standing next to August Bohns.

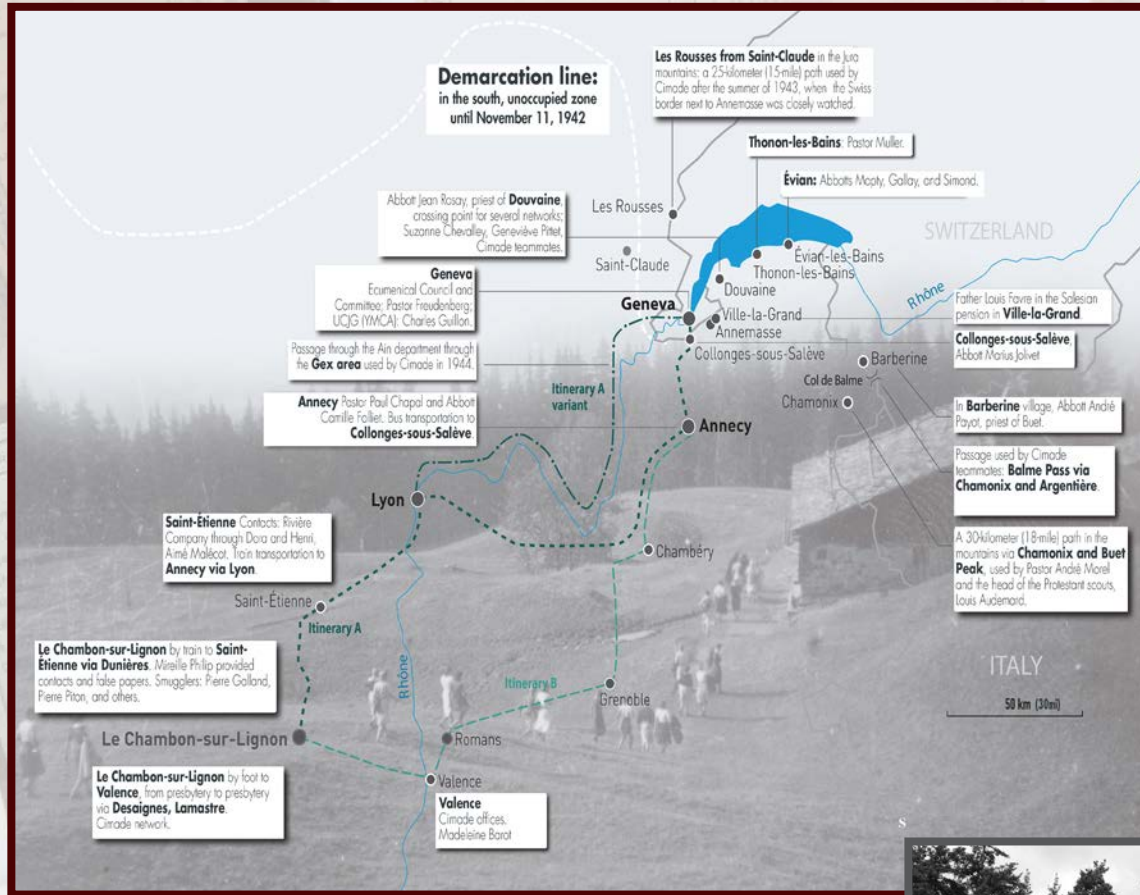


Photo Credit: Lieu de Mémoire

The various escape routes from villages on the Plateau to Switzerland.



La Maison des Roches (House of Roches) was a residence for older students in their early 20s. Early in the morning of June 29, 1943, the Gestapo raided the house and arrested eighteen students. None of the arrested Jews survived. Their instructor, Daniel Trocmé, was also arrested and he died in Majdanek. This is the only mass arrest ever to take place on the Plateau Vivarais-Lignon.

Photo Credit: Paul Kutner

Escape, False Papers, and Flight to Switzerland

Due to local raids and constant anxiety, many of the Jews hiding on the Plateau were eager to escape. With the help of Pastor Marc Bœgner, the president of the Reformed Church of France, the Œuvre de Secours aux Enfants (OSE), the Cimade, and the Amitié Chrétienne (Christian Friendship), a network was put in place to bring refugees to Switzerland, some 300 kilometers away. Many of the contacts along the way were Catholic priests or Protestant ministers.

Fake identity cards proved essential in smuggling Jews out of France. The Plateau had several forgers at work making false documents, including: Pastor Theis and Mireille Philip; Aimé Malécot, who was also one of the transporters of refugees; and a Jewish refugee, Oscar Rosowsky, who made about 50 false papers per week and hid his forgery equipment in beehives. One smuggler, Pierre Piton, was arrested after several missions, but was ultimately released by Italian fascist police.

One Kupferberg Holocaust Center volunteer escaped to Switzerland using false papers that described her as “Anne-Marie Husser,” of Paris, whose true identity was Johanna Hirsch from Karlsruhe, Germany.



The fake identity card made by Oscar Rosowsky (pictured above) for Fernand Cachard, who escaped the forced labor service. On this fake identity card, Mr. Cachard borrows the identity of another person from the village of Le Mazet-St. Voy, where he lived.

Photo Credit: Lieu de Mémoire/Fonds Cachard



Various tools used to make fake papers. In the case of Oscar Rosowsky, he hid his tools in beehives on a local farm.

Photo Credit: Lieu de Mémoire

Resistance and Liberation

Throughout the Plateau, pastors called for resistance to Vichy's anti-Jewish laws. Pastor André Bettex of nearby Le Mazet-St. Voy, declared, "The measures taken against the Jews are illegal. Conscience can only revolt around such measures. Our duty is to rescue them, hide them, and to save them by every means possible. I enlist you to do this." Similarly, Pastor Roland Leenhardt of Tence declared, "Jews are being terrorized by the French...We must fight against the measures taken against the Jews."

Major Protestant and Catholic clergy—such as Pastor Marc Bœgner, President of the Reformed Church of France, and Cardinal Jules Saliège, Archbishop of Toulouse—also denounced roundups of Jews.

The Protestant churches on the Plateau were the organizational and motivational leaders of the efforts to rescue refugees and resist collaboration or complicity with the Vichy regime. Sunday services were packed and sermons promoted unity, morality and unwavering faith in the righteousness of their effort.

As the size and scope of the rescue on The Plateau grew, French police arrested Pastors Trocmé and Theis, as well as school director, Roger Darcissac, on February 13, 1943, and charged them with breaking Vichy laws. Held at the an internment camp near Limoges, they were released once Pastor Bœgner intervened. Although Darcissac was forced to sign a pledge of allegiance to the Vichy regime, the pastors refused since to do so would be to bear false witness. They were released nevertheless.

The local armed resistance was very active on the Plateau and included rescuers, refugees, and escapees from the Vichy forced labor brigades. Joseph Bass, a Jewish refugee, was very active and led the Service André, a Resistance unit.

Pressure from the Resistance and the Reformed Church of France forced Pastors Trocmé and Theis into exile from July 1943 until the Liberation in 1944. According to a Resistance double-agent, the Gestapo had put a price on the pastors' heads, and the Reformed Church did not want any further trouble that might endanger the town, especially after Daniel Trocmé's arrest.



Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection

Photo Credit: Fonds August Bohmy, Archiv für Zeitgeschichte, Zürich



Celebrating the Liberation on May 8, 1945, at the town hall of Le Chambon-sur-Lignon.



Photo Credit: Fonds Darciassac/Commune du Chambon-sur-Lignon

The visit of Vichy's Minister of Youth Affairs, Georges Lamirand. During his visit, young Protestants threw a letter at him (believed to have been written by Pastor Trocmé) at him saying that they would not reveal the names of any Jews in the village. This was a direct response to the Roundup of the Vélodrome d'Hiver in Paris on July 16-17, 1942.

20

Victor Lucien Zinger

Dépense du 3 novembre au 12 décembre 1942.

<u>Vêtements et chaussures.</u>	
1 pain de sabots noués	79 ^{fr}
1 cache-nez	12.50
1 pain de gants	18.50
	115.00
<u>Livres de classe.</u>	
Lebrun	31.50
Anglais (occ ^l)	14.
Arithmétique	22.
Nouveaux textes français	29.50
géographie	29.50
	125.50
<u>Versements à l'École Nouvelle Cévenole.</u>	
Donation pour l'année scolaire 1942-1943.	150.
Scolarité pour le 1 ^{er} trimestre 1942-1943	600
	750.
<u>Argent de poche.</u>	
D'autre part Lucien a déposé chez moi 200 ^{fr} dont il m'a rendu que 10 ^{fr} . Il reste donc un dépôt de 190 ^{fr} .	
<u>Daniel Trocmé</u>	

Photo Credit: Private collection of Victor Lucien Zinger

Log of expenses incurred by V. Lucien Zinger for his supplies at the École Nouvelle Cévenole and signed by Daniel Trocmé.

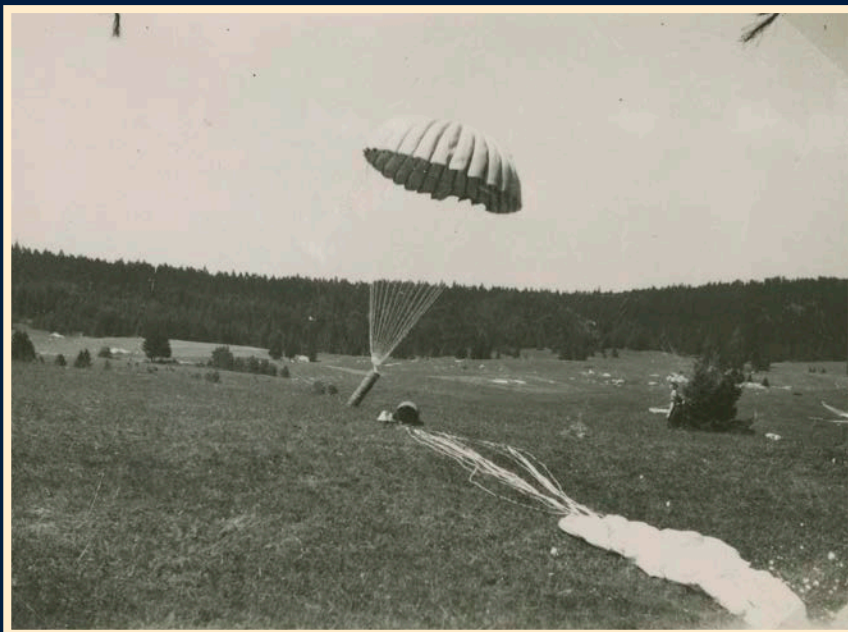


Photo Credit: Fonds August Bohny, Archiv für Zeitgeschichte, Zürich

Parachute dropping of arms and other supplies on the Plateau.



Photo Credit: Fonds August Bohny, Archiv für Zeitgeschichte, Zürich

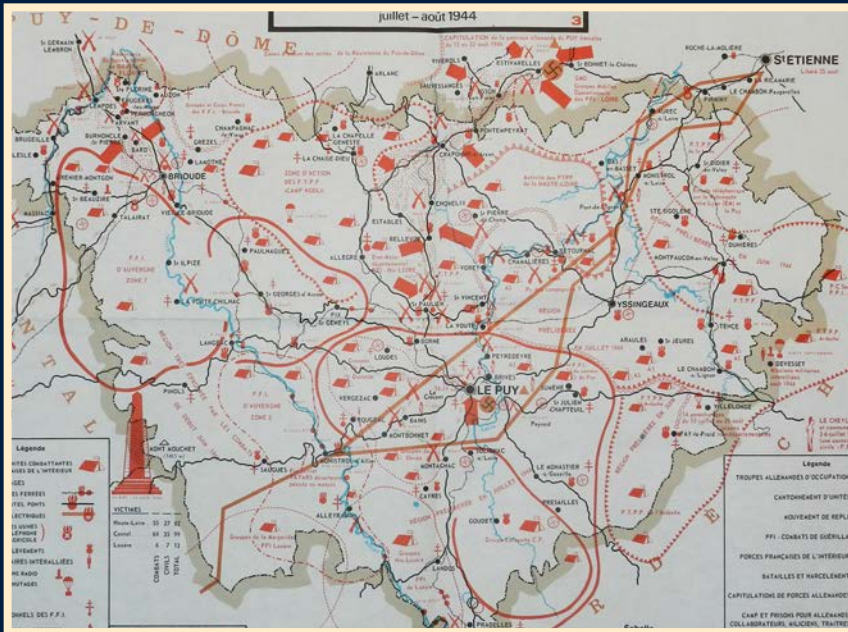


Photo Credit: G. Bollon archives

Map of resistance activity in the Haute-Loire department



Photo Credit: Private collection of the estate of Gabriel Eyraud.

A part of the YP Battalion which was responsible for receiving deliveries of arms and other supplies by parachute on the Plateau. In the middle is American Virginia Hall who pretended to be a journalist. Second from right, holding onto the pole, is Gabriel Eyraud, a local resistance fighter from Le Chambon.

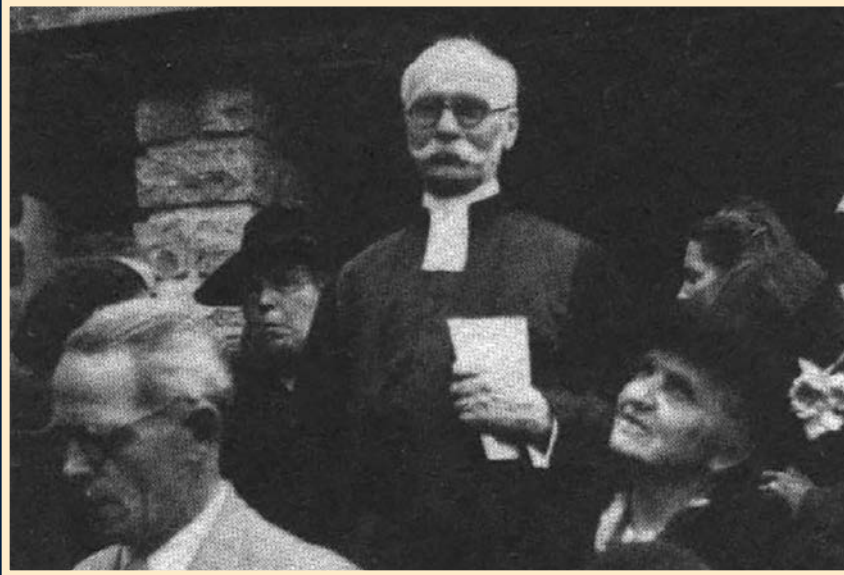


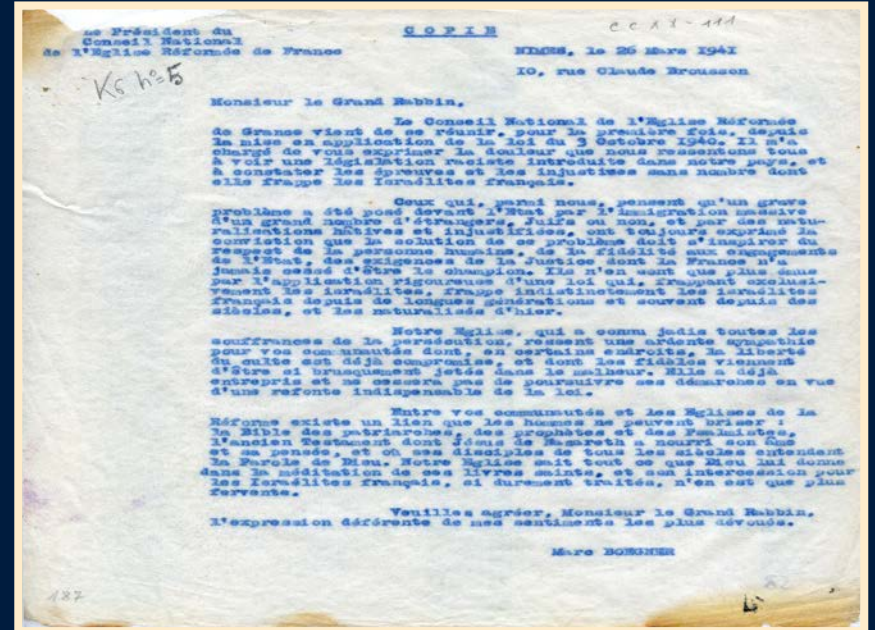
Photo Credit: Yad Vashem Holocaust Institute

Pastor Marc Boegner, President of the Reformed Church of France, who wrote a letter to the Grand Rabbi of France in solidarity after anti-Jewish laws were enacted in the fall of 1940. Pastor Boegner was instrumental in getting pastors Trocmé and Theis and Roger Darcissac released from the camp at St. Paul d'Eyejeaux.

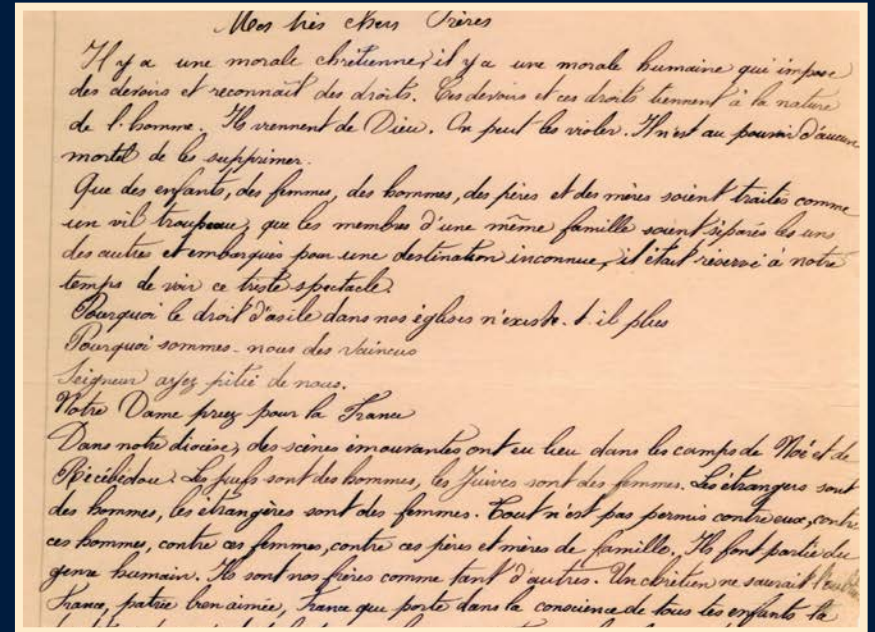


Photo Credit: Archdiocese of Toulouse

A portrait of Jules Cardinal Saliège, Catholic archbishop of Toulouse. Saliège publicly denounced the roundup of Jews



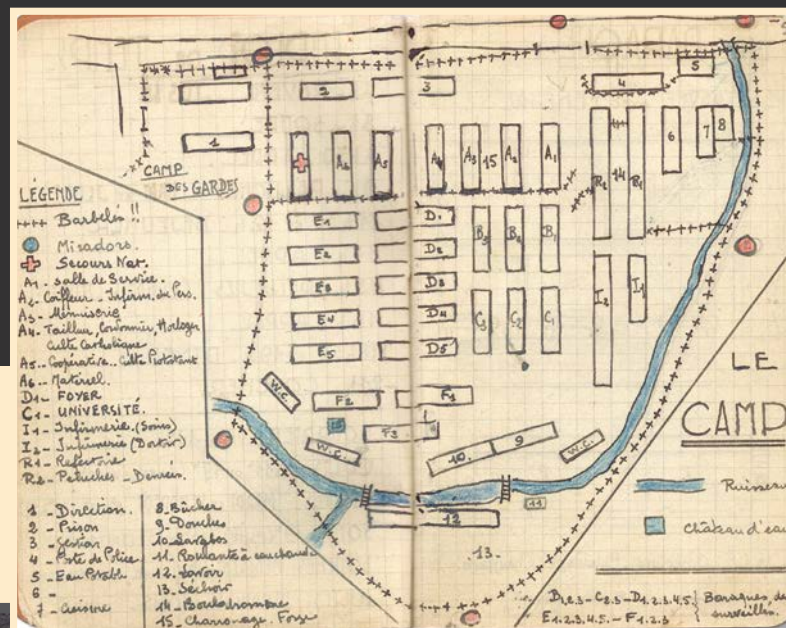
The letter written by pastor Marc Boegner to the Grand Rabbi of France



A handwritten letter of Jules Cardinal Saliège in response to mass roundups of the Jews in the summer of 1942. This letter was typed, distributed to all the priests and the archdiocese of Toulouse, and read from all the pulpits Sunday, August 23, 1942.

Photo Credit: Mémorial de la Shoah, Paris

Photo Credit: Archdiocese of Toulouse



Pastors Trocmé and Theis and school director Roger Darcissac were interned in the camp at St. Paul d'Eyejeaux. Nelly Trocmé and Marco Darcissac visited the men while they were imprisoned, and they snuck in a camera in the coat of Marco Darcissac. When Marco's father, Roger, claimed to be cold, Marco took his coat off and gave it to his father with the camera in the pocket. These photos were taken by Roger Darcissac, who also kept a detailed journal of their time at the camp.



Photo Credit: Fonds Darcissac/Commune du Chambon-sur-Lignon

LIBÉRATION!

LUNDI 15 Mars 17^h: ROGER
MARDI 16 Mars 19^h: ANDRÉ & EDOUARD

ATTESTATION: Je, soussigné

Déclaré au Camp de Séjour Surveillé de Saint Paul
d'Eyjeaux (Haute-Vienne)
certifié avoir été informé par le chef de camp
que je dois prendre l'engagement d'honneur de
me rallier au nouvel ordre social et de res-
pecter l'œuvre et la personne du Maréchal
de France, chef de l'Etat, et de ne me livrer à
aucune activité anti-nationale et qui au cas
où j'aurais dressé cette dernière je serais
passible de poursuites judiciaires sans préju-
dice des nouvelles mesures administratives
qui pourraient être prises à mon encontre
Je déclare me retirer à

Formule signée par A et E:

"In tant que ministre du culte, je ne puis
prendre l'engagement d'honneur de me
rallier à un ordre social quel qu'il
soit. Je m'enfonce à respecter la personne
du Maréchal de France"

VIE SPIRITUELLE.

NOTRE TEMPLE

2 Ecrasées de la A.F.
- 5m x 4m -

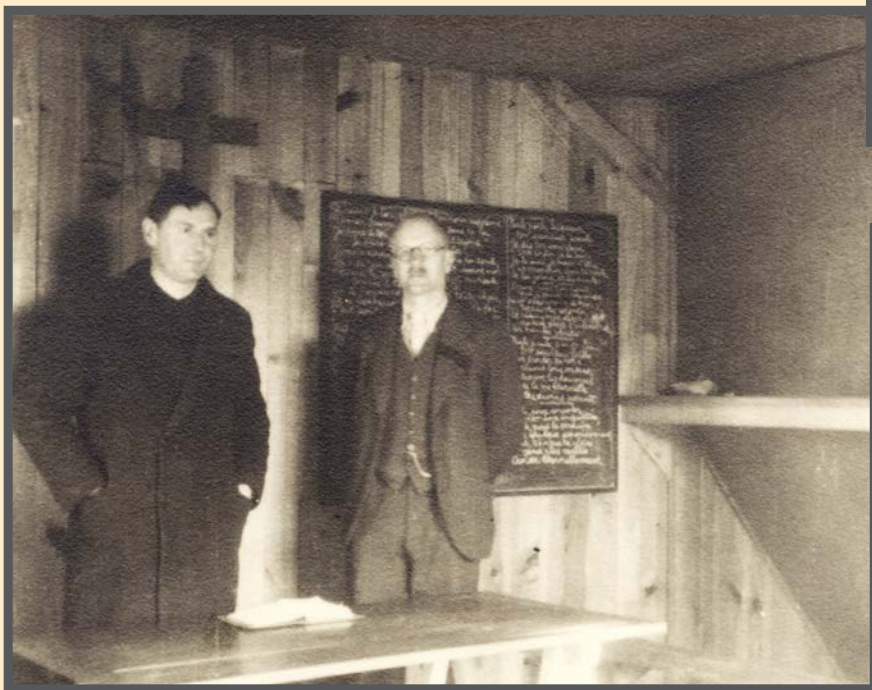
Une croix de bois
Une table
Quatre bancs
Un tableau ou
un plan

MOS CULTES.

Tous LES DIMANCHES: 10^h15

NOTRE GROUPE D'ETUDE

Tous LES { JEUDIS
DIMANCHES } à 19^h30



Pastors Theis and Trocmé interned in the prison camp at St. Paul d'Eyjeaux



Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection

The Lessons of Le Chambon

Le Chambon and the Plateau Vivarais-Lignon leave behind a powerful and unique legacy. 800 Jews are officially recorded as having spent time on the Plateau during the War, but most historians agree the number is closer to 3,500 Jews. In addition, 1,500 people who fled the deprivations of the big cities were offered protection, as well as Spaniards seeking refuge from their civil war. Some refugees stayed a few days, others until the end of World War II.

One of the most enduring lessons of Le Chambon is the humility and sincerity with which the villagers approached their heroic rescue of the refugees who arrived on their doorstep. When he received Yad Vashem's Righteous Among the Nations designation in 1971, Pastor Trocmé said:

Why me and not the host of humble peasants of the Haute-Loire, who did as much and more than I did? Why not my wife, whose actions were much more heroic than mine? Why not my colleague Edouard Theis, with whom I shared all responsibilities? I can accept the 'Medal of the Righteous' only on behalf of all those who took risks to save our brothers and sisters who were unjustly persecuted with death.

Trocmé's remarks launched a campaign by rescued Jews to have Yad Vashem, Israel's national Holocaust memorial, recognize the broader rescue on the Plateau. This effort was joined by Hanne and Max Liebmann, who worked tirelessly alongside other former refugees, and ultimately succeeded in 1988 when Yad Vashem's Department of the Righteous issued a special Diplôme d'Honneur. This honor recognized the residents of Le Chambon-sur-Lignon and the surrounding villages for "coming to the aide of Jews during the German Occupation," for "obeying their conscience," and for "accomplishing the divine instruction 'You will love your neighbor as yourself.'"

Many more medals were issued in the years that followed and are still being issued, posthumously, to residents of the Plateau. They have all been awarded the Medal of the Righteous, Israel's highest civilian honor, inscribed with these words from the Talmud, "Whoever saves a life has saved the entire world." Additionally, in 1979, a plaque was placed in the village across the street from the Protestant church inscribed with a Biblical quote, "The memory of the Righteous will remain forever" (Psalms 112:6).

In 1996, Marie Brottes, one of the Righteous of Le Chambon, wrote the following to Yad Vashem Holocaust Institute in Jerusalem:

It has already been fifty years since, in great secret, here on the Plateau in the Haute-Loire, we shared our bread and gave asylum to these destitute people. We did not do it for a certificate, nor for a medal, nor for a tree in the Garden of the Righteous! We simply applied God's word according to Isaiah 58:7. How glorious it is to help one's neighbor.

The special certificate issued to Le Chambon-sur-Lignon and the neighboring villages by Yad Vashem Holocaust Institute and on display in the Memorial Museum of Le Chambon-sur-Lignon

A monument to the rescue in Le Chambon-sur-Lignon and the neighboring villages at Yad Vashem at Holocaust Institute in Jerusalem



Photo Credit: Photo taken by Paul Kutner, 2017



Photo Credit: Lieu de Mémoire

Le Chambon-sur-Lignon (Haute-Loire)
May 22nd 1940

To the American Red Cross
52 avenue des Champs-Élysées
Paris

Dear Sir
I would like to offer my services to the American Red Cross as a nurse or as a chauffeur, in order to help especially the civilian population in the war zone and at a dangerous place of course with no salary.
I am a protestant minister, French, not presently mobilized, as I have four children.

Curriculum vitae:

Born: 1901 in Bequentin - son of a factory owner.
Studies: 1920-1925: Faculté de Théologie protestante, Paris
1925-26: Union Theological Seminary, B.D.
New York. Grad: S.T.M.
married: 1926
Jobs: 1925-26: Tutor to the children of Mrs. John D. Rockefeller, jr. New York
1926-1940: Pasteur, Église Réformée de France

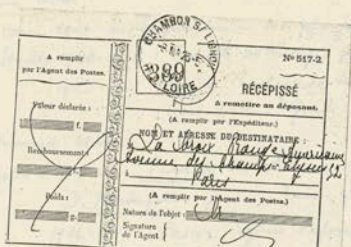
Reference: 1) Mr. John D. Rockefeller jr. 10 W. 54th Street N.Y.C.

2) Monsieur le Pasteur Marc Boegner
47 rue de Cléry
Paris.

I would be able to get a special leave from my church for the wartime.

Yours sincerely
André Trocmé.

Address: Monsieur le Pasteur Trocmé (TROCMÉ)
LE CHAMBON-SUR-LIGNON
(Haute-Loire)



THE NEW YORK TIMES, SUNDAY, AUGUST 3, 1963

"NO GOOD CAN COME FROM WAR" -- Pope Pius XII, 1939
"NO GOOD CAN COME FROM THIS WAR" -- Buddhist leader, in Vietnam, 1963

We have seen the anguish of Vietnam

We have been there. We have met with leaders of many religious faiths and established relationships which we hope will be enduring and will improve understanding and cooperation among us. We have talked also with students, soldiers, news correspondents, young volunteer workers, labor union leaders, teachers, officials of the United States and South Vietnam governments, defectors from the Viet Cong, neutralists, and supporters of North Vietnam and the National Liberation Front, political arm of the Viet Cong. We have visited in Saigon and in the provinces and have walked the streets of towns and hamlets within the sound and sight of gunfire and still actively contacted by the combatants.

With many Americans, we wish that the whole world could be alerted to the United Nations for settlement. The U.N. should be asked to intervene, but it is not clear if Vietnam can be considered a member of the U.N. There is an urge that it be asked to consider a non-voting membership. We believe that the U.N. should be asked to consider a non-voting membership. We believe that the U.N. should be asked to consider a non-voting membership.

The settlement of a peaceful world requires the principle of the United Nations. The settlement of a peaceful world requires the principle of the United Nations. The settlement of a peaceful world requires the principle of the United Nations.

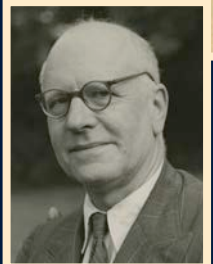
PARTICIPANTS IN THE VIETNAM JOURNEY

DR. HAROLD A. BOSLEY Minister, Church of the Nazarene, New York City	MISS ELAINE KENDRICK Minister, United Methodist Church, New York City	INTERNATIONAL ASSOCIATES PASTOR MARTIN NIEMOLLE United Methodist Church, Washington, D.C.
ST. REV. WILLIAM CITTENDEN Minister, Episcopal Church, New York City	ST. REV. EDWARD MURPHY Minister, Episcopal Church, New York City	PASTOR ANDRÉ TROCMÉ Pastor, Église Réformée de France, Chambon-sur-Lignon, France
DR. EDWIN T. DAHLBERG Minister, United Methodist Church, New York City	DR. HOWARD SCHOMER Minister, United Methodist Church, New York City	ELISE (MRS. HOWARD) SCHOMER Minister, United Methodist Church, New York City
DR. DANAH ANGLAN GREELY Minister, United Methodist Church, New York City	THE REV. (MRS.) ANNALISE STEWART Minister, United Methodist Church, New York City	RABBI JACOB WEINSTEIN Rabbi, Temple Emanu-El, New York City
ALFRED HAZLER Minister, United Methodist Church, New York City		

Clergymen's Emergency Committee for Vietnam
of the Fellowship of Reconciliation, Box 271, Nyack, N.Y.

Pastor André Trocmé's humanitarianism, pacifism, and spiritual resistance spanned over three decades, and had an international scope.

In this letter to the American Red Cross (left), dated May 22, 1940, Pastor Trocmé volunteered his services as nurse or driver. Note that one of Trocmé's references is John D. Rockefeller II, whose children he cared for while in New York in the 1920s.



In the 1960s, Pastor Trocmé joined Martin Luther King, Jr., Eleanor Roosevelt, Bertrand Russell, and fellow clergy members to protest nuclear proliferation and the Vietnam War.

THE NEW YORK TIMES, FRIDAY, OCTOBER 10, 1968

To The Men at Geneva

THE DANGER SIGNALS ARE UP... and so are our hopes

There is about two kinds of power--both great. The first kind of power you have read about. It is the power of new devices for killing large numbers of people. One such device has already been successfully tested--by both the United States and the Soviet Union. This is the hydrogen-implosion H-bomb. For people have very real ideas of the power of a twenty-megaton bomb.

In the Second World War, the nations exploded mass bombings against each other's cities. In one of the largest of such raids, 1,900 British planes dropped 4,000 tons of T.N.T. on Cologne. Today, one bomb alone that contains more destructive power than a similar air raid every night for fourteen years--power equal to that of 4,000,000 planes loaded with the heavy T.N.T. bombs used during the Second World War.

Today, one bomb alone that contains more destructive power by far than all the bombs that have been dropped on cities and villages since man first invented dynamite.

WHAT HAS HAPPENED IN JUST 12 YEARS

1942 ... Bomb containing 4 tons of T.N.T. is used.
1943 ... Bomb containing 8 tons of T.N.T. is used.
1944 ... Bomb containing 15 tons of T.N.T. is used.
1945 ... Bomb containing equivalent of 20,000 tons of T.N.T. is used.
1946 ... Bomb containing equivalent of 100,000 tons of T.N.T. is used.
1947 ... Bomb containing equivalent of 500,000 tons of T.N.T. is used.
1948 ... Bomb containing equivalent of 2,000,000 tons of T.N.T. is used.
1949 ... Bomb containing equivalent of 10,000,000 tons of T.N.T. is used.
1950 ... Bomb containing equivalent of 50,000,000 tons of T.N.T. is used.

These 500 nuclear bombs have been tested for the United States, the Soviet Union and Great Britain. Within three years, as many as six nuclear nations may have nuclear arsenals of their own. Meanwhile, an official report by a United Nations Commission in which the U.S., the U.S.S.R. and the United Kingdom participated, makes it clear that there are real dangers to human health from contamination of air, food and water by radioactive fission from nuclear explosions.

But fission and other nuclear tests, which they see, are not the main problem.

The main problem is represented by the hydrogen power of the new bombs in research world laboratories.

It is possible to say that this kind of power will not be used. Both the United States and the Soviet Union have served notice on the world that such bombs will be used as weapons at the discretion of the U.S.S.R. and the U.S.

TODAY is a day that could make a historic beginning in controlling the new power and in safeguarding these fragile conditions on this earth that make human life possible.

This is the day when representatives of nations possessing nuclear weapons meet in Geneva. These meetings are being held in an attempt to agree on some workable, enforceable plan for bringing these new weapons under control.

These men at Geneva now have before them the positive evidence that an agreement to stop testing can be achieved. The scientific means for detecting violations now exist.

Whether these meetings succeed depends as much on you as it does on the men who are meeting at Geneva!

There are two kinds of power. The first kind we described was the new nuclear destructive force that exists in the world. The second kind of power has not yet fully revealed itself. But it is the kind of power that can bring unity and to the present mankind.

This is the power of a free man to make his will known and to take part in the big decisions that govern him.

The purpose of this message is to tap this second kind of power.

The men at Geneva can make the decision to hold a meeting. But these men need a mandate from you if something real is to come out of that meeting. We ask you, therefore, to join in sending this message to the men at Geneva.

NATIONAL COMMITTEE FOR A SANE NUCLEAR POLICY, Inc.

202 East 44th Street, New York 17, N.Y.

Join these World Leaders with Your Signature

Albert Schweitzer LARGAEBE	Tyngbo Lin Hawaii	Lord Bertrand Russell Great Britain
Rev. Martin Bucer Germany	Gen. Carlos P. Romulo PHILIPPINES	Mrs. Franklin D. Roosevelt U.S.A.
C. Rajagopalachari India	Herman A. Miller U.S.A.	Conrad Heyden Sweden
Dr. Teysaku Kawano Japan	Rev. Martin Luther King U.S.A.	Gen. L. John Collins Great Britain
Franco Maurat France	Max Barn Germany	Tadao Uekusa JAPAN
Pastor Andre Trocmé France	Charles Ribault U.S.A.	Bernard Coates U.S.A.
	Lord Boyd-Orr Great Britain	

Norman Cousins and Clarence Pickett
U.S.A.

WHAT YOU CAN DO:

1. SIGN YOUR NAME, and get your friends and neighbors to do the same.
2. RETURN the agreement as soon as possible. They will be filed in Geneva and presented to the delegates with many thousands of other like lists.
3. SEND YOUR CONTRIBUTION to help meet expenses.

Name: _____
Address: _____
City: _____

Return Committee for A Sane Nuclear Policy, Inc.
202 East 44th Street, New York 17, N.Y.

Marie Brottes was a Darbyist who hid a Jewish family in Le Chambon. Recognized in 1989 by Yad Vashem as being Righteous Among the Nations, she wrote to Yad Vashem shortly before her death to release her records to a scholar. In her letter (pictured below), she wrote about the rescue on the Plateau Vivarais-Lignon.

“It has already been fifty years since, in great secret, here on the Plateau in the Haute-Loire, we shared our bread and gave asylum to these destitute people. We did not do it for a certificate, nor for a medal, nor for a tree in the Garden of the Righteous! We simply applied God’s word according to Isaiah 58:7. How glorious it is to help one’s neighbor.”



Photo Credit: Yad Vashem Holocaust Institute, Jerusalem

Madame BROTTES Marie
11, Route du Mazet
43400 LE CHAMBON/LIGNON
FRANCE

Le Chambon/Lignon, le 24 janvier 1996

Dr Mordéehal PALDIEL
Director, Department of the Righteous
Yad Vashem
P.O.B. 3477
JERUSALEM 91034

Monsieur le Directeur,

Je vous demande de bien vouloir envoyer à Madame Téla ZASLOFF de PITTSBURGH (Etats Unis) les informations qui me concerne pour la période de 1940-1945 pour l'aide aux juifs pourchassés.

Mme ZASLOFF veut écrire un livre et a donc besoin de cette documentation.

Déjà 50 ans où dans le plus grand secret, ici sur le Plateau de la Hte Loire, nous partageons notre pain et donnions asile à tous ces démunis. Nous ne l'avons pas fait pour un diplôme, ni pour une médaille, ni pour un arbre dans l'allée des Justes ! Nous avons simplement appliqué la parole de Dieu selon "Esale chap 58 v 7". Quelle gloire que celle d'aider son prochain.

Je vous remercie d'accepter ma demande et vous prie d'agréer, Monsieur le Directeur, mes cordiales salutations.

Marie BROTTES,

M. Brottes

22/1/86

Je suis toujours en contact avec Mme Mautner, le D^e est décédé en 1978. Fin août (85) j'ai eu la visite du plus jeune fils.

- C'est dans une ferme que le D^e Mautner a dû se réfugier et le cher Monsieur Ruisier avait fait une cache dans sa grange, alors chaque fois qu'il devait y avoir une rafle (la famille des trois) allait au refuge et lorsque les gendarmes venaient, M^{eur} Ruisier disait : qu'est-ce qui ils ressemblent les juifs...? et tapant sur son chapeau, car à ses heures il était forgeron, il disait : c'est dur de forger en économisant et fer et charbon, mais venez, vous avez peut-être un feu soif, alors vous ma femme, Eva qui comprenait tout, sortait la bouteille ou il en restait qu'une mais on sortait le verre à la police et ils s'en allaient sans plus. Ce fait, entre beaucoup d'autres se fait de commentaires. De là déménager, encore une fois et encore une fois, on se faisait la liaison pour jeter un peu de ravitaillement. C'était rare mais le partage était de rigueur. (Mon mari ne fumait pas, nous profitions du paquet de tabac auprès d'un paysan, qui en échange, donnait soit un peu de beurre ou de fromage.)

Lorsqu'enfin j'ai pu avoir la fausse carte d'identité, les Mautner avec d'autres sont partis vers la Suisse, mais hélas ils ont été arrêtés vers Annemasse et internés au camp de Gurs. Là, ils ont eu faim et toutes les semaines j'ai eu 40 grammes de beurre, un peu de farine et une petite douceur si je l'avait. (1 kilo au total). Même enquête par les gendarmes j'ai continué et ainsi, sauve la vie de ces chers amis qui sont rentrés en 1944 et c'est ici que Eric est né, celui qui est venu voir la maison où il était né. Difficile de se comprendre je ne comprends pas l'allemand, heureusement mon fils avec son anglais a fait l'interprète.

M^{eur} et M^{me} Hankam avaient pu rentrer à Bâle, puis Vienna où ils sont décédés tous les deux il y a déjà longtemps (pas d'enfant) M^{eur} Steckler est décédé en 1984 - (qui arrêté en 40. (jeu seule ment de père ou mère) a pu résider au Chambon sans être trop inquiété sous les auspices de la Croix Rouge Suisse.

- Je puis dire que non seulement le village du Chambon a contribué au sauvetage de plus de 5000 juifs, mais que les villages environnants ont été vraiment solidaires pour agir au temps voulu. Notre pays cénob a hérité de ses frères, qui ont souffert pour leur foi et ils nous laissent un exemple à suivre et parfois nous sommes bien infidèles - Toutefois ce qui aura été fait dans ces temps de dure épreuve ne perdra pas sa récompense car notre Dieu qui est le même que celui du peuple juif rendra à chacun selon ses œuvres.

Fait au Chambon & Lignon le 22. juillet 1986

M. Brottes

The Story of Hanne and Max Liebmann

Imprisoned at Gurs, Sheltered in Le Chambon, Escaped to Switzerland, and Married Shortly After

Johanna (Hanne) Hirsch was born November 28, 1924, in Karlsruhe, Germany. Her brother, Alex, came to America in 1937, joined the Army, but died in the Battle of the Bulge. Her father, Max, a photographer, died in 1925. Her mother, Ella, perished in Auschwitz. Her aunt and her paternal grandmother, Babette, died in Gurs. Two of her aunts survived and eventually came to the U.S.

Max Liebmann was born September 3, 1921, in Mannheim, Germany. He attended German school until 1938, but continued studying in a private business school, and pursued music. His father went to Greece in 1938 as Jews had difficulty working in Germany. Forced from Greece, he traveled to France, but was arrested and deported in 1944 never to return. Max's mother perished in Auschwitz. His paternal grandmother, a French citizen, died in Nice, after Switzerland denied her entry.

On October 22, 1940, 6,504 Jews from the Baden, Palatinate, and Saar regions of Germany—including Hanne and Max—were arrested, as part of Operation Bürckel, and deported to Gurs, a French-run concentration camp in the “free zone.”

In Gurs, latrines were collective, heat was nonexistent in winter, the ground was muddy, and food was scarce. Disease and starvation were rampant. Yet, in this oppressive environment, Hanne and Max met as she worked in an office with Max's mother.

The *Œuvre de Secours aux Enfants* (OSE) “transferred” Hanne and Max from Gurs. Hanne immediately went to Le Chambon-sur-Lignon, but Max went to Talluyers, near Lyon, where he was denied false papers.

Max then fled to Le Chambon, hid for three weeks, and was given papers stating he was an Alsatian “Charles Lang.” He then escaped to Switzerland.

Hanne remained in Le Chambon for almost a year before going to Switzerland with fake papers saying she was a Parisian named “Anne-Marie Husser” (pictured right). At the Swiss border, French customs demanded her papers and asked only one question: “Are you Jewish?” She replied spewing Nazi propaganda saying, “I have nothing to do with that dirty race.” She was let through.

Hanne and Max married on April 14, 1945, and have one daughter, one grandson and two great-granddaughters. They recently celebrated their 72nd wedding anniversary.



Hanne Liebmann's false identity papers.

Photo Credit: United States Holocaust Memorial Museum

Etaient présents :

Hanne and Max Liebmann in Switzerland after World War II



Photo Credit: Private Collection of Hanne and Max Liebmann

FACULTE DES LETTRES D'ALGER

DÉPARTEMENT DE L'ENSEIGNEMENT SECONDAIRE

Partie - Série A'

de la Faculté des Lettres d'Alger,

HUSSER, Anne-Marie

les épreuves de la Première Part

'Enseignement Secondaire, devant



Photo Credit: Stadtarchiv Mannheim

Plèces qui seront annexées à la déclaration qui
adressée au Ministère de la Justice pour y être en
cette formalité étant prescrite par la loi à peine

Picture of Operation Bürckel, when Jews in the Saar, Palatinate, and Baden regions (including Hanne and Max) were arrested and deported to Gurs

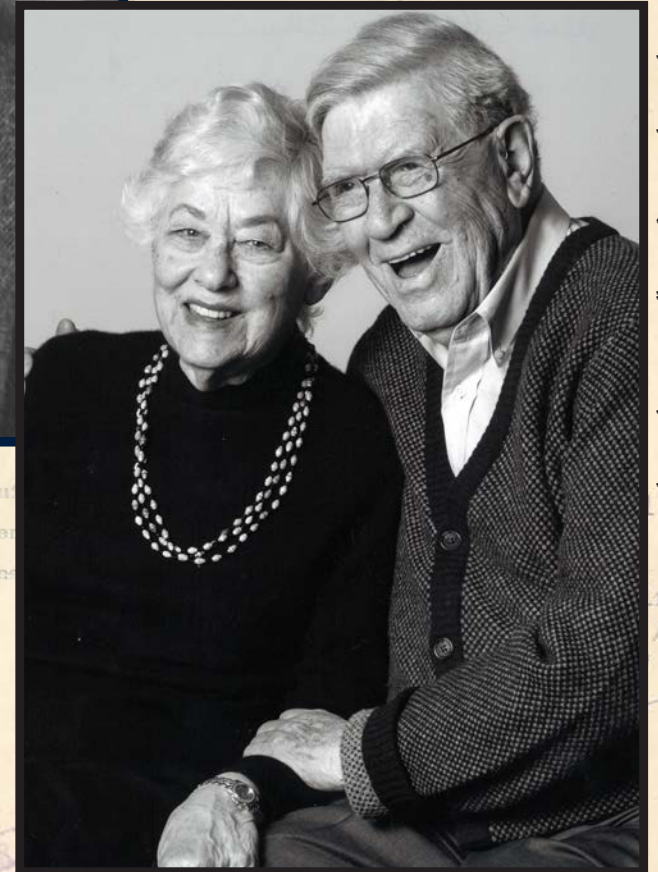


Photo Credit: Private Collection of Hanne and Max Liebmann

Hanne and Max Liebmann in their home in Queens, NY, 2017

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Queensborough Community College
222-05 56th Ave. Bayside, NY 11364-1497

The mission of the Harriet and Kenneth Kupferberg Holocaust Center is to use the lessons of the Holocaust to educate current and future generations about the ramifications of unbridled prejudice, racism and stereotyping.

For information, contact: Dan Leshem, Ph.D., Executive Director

