

Conspiracy of Goodness:

How French Protestants Rescued Thousands of Jews During WWII



KUPFERBERG
HOLOCAUST CENTER

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Conspiracy of Goodness:

How French Protestants Rescued Thousands of Jews During WWII

The Exhibit Opened on October 15, 2017 at:

The Harriet and Kenneth Kupferberg Holocaust Center (KHC)
at Queensborough Community College (QCC), CUNY

View the exhibition online at <https://khc.qcc.cuny.edu/goodness/>

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Dan Leshem, Ph.D., Executive Director, KHC (2015-2018)

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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.

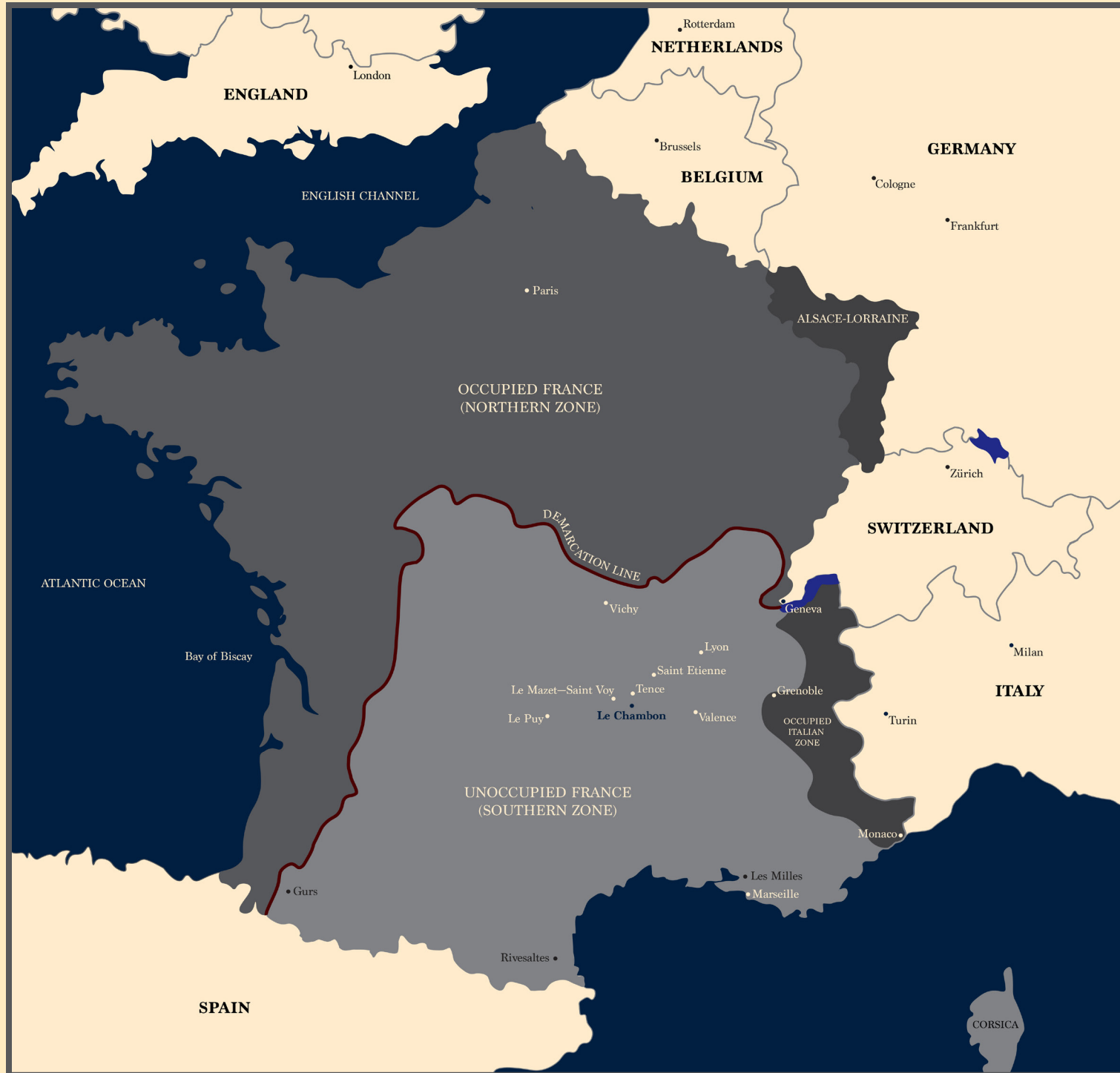
Despite the extreme danger of this effort, the resolute people of Le Chambon and the Plateau Vivrais-Lignon felt that it was the right thing to do, did it without hesitation, and said they would do it again.

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



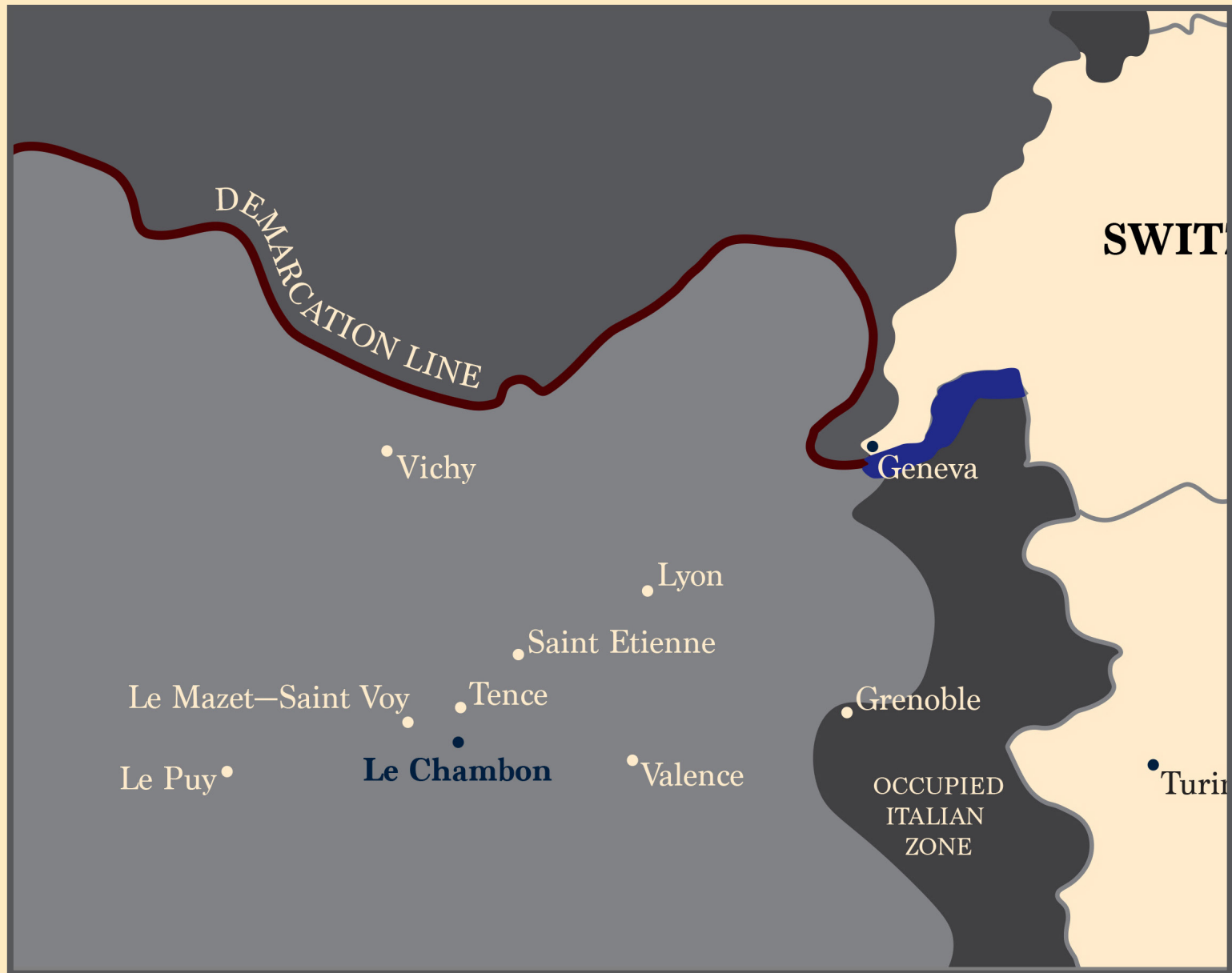
France 1942



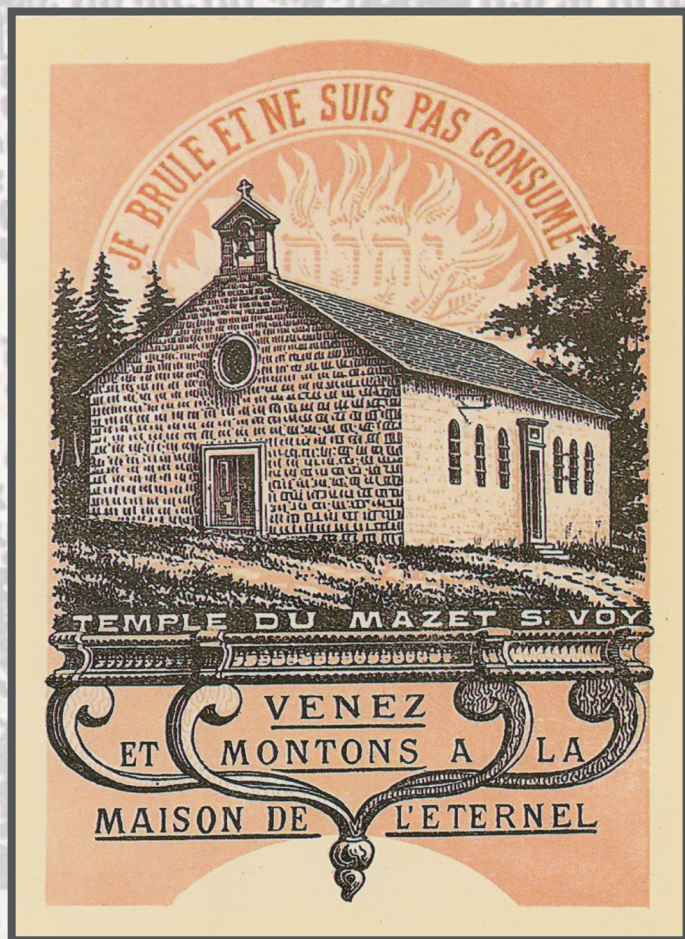
The Armistice between Nazi Germany and France of June 22, 1940, established an Occupied Zone controlled by the Nazis and an unoccupied southern zone controlled by the collaborationist government whose capital was in Vichy.

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.

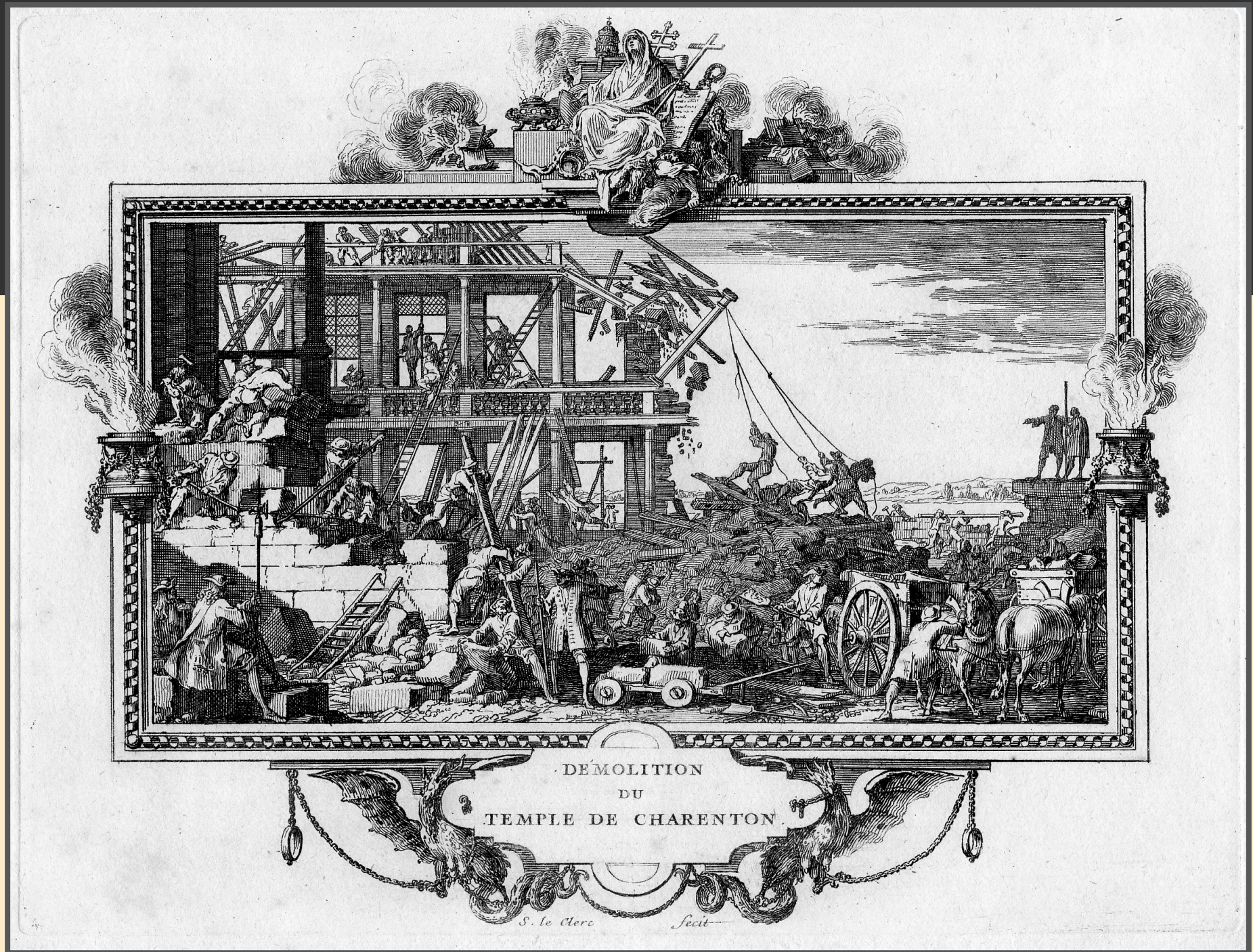


The Protestant church in Le Chambon.



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.



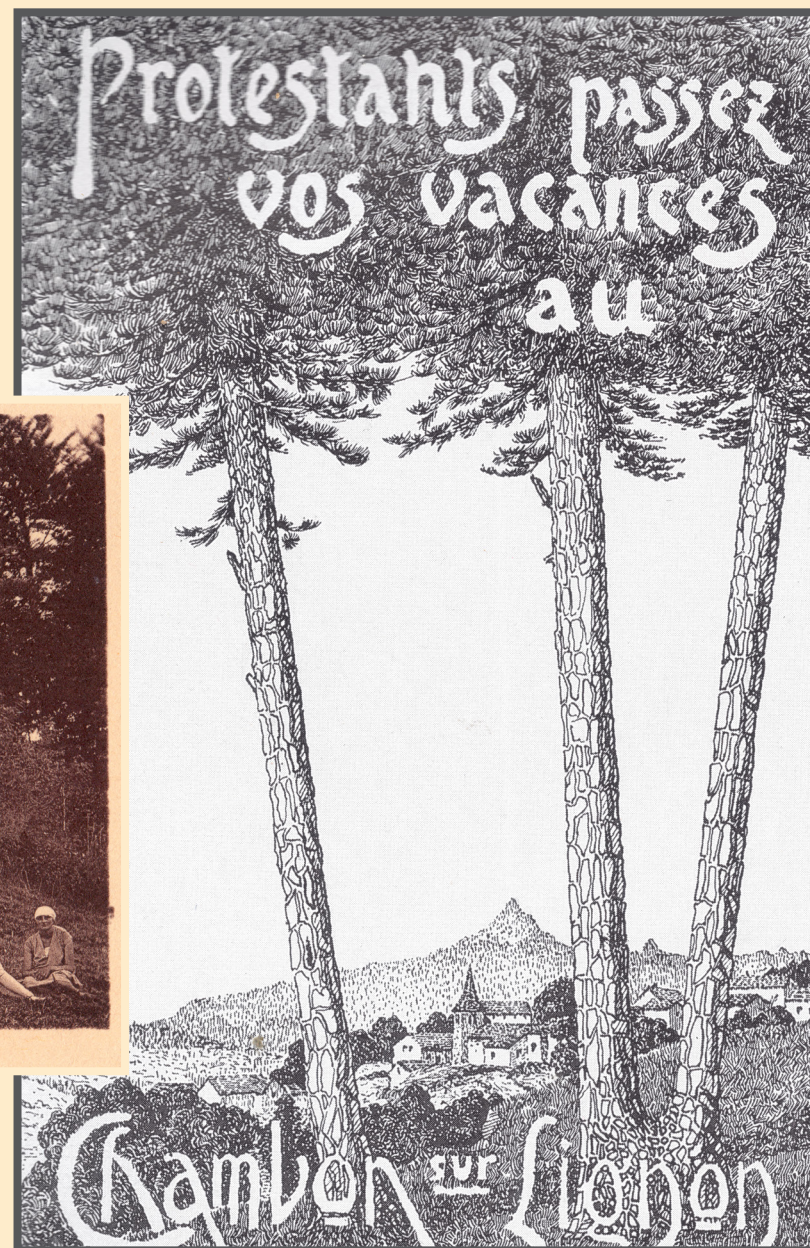
Photo Credit: G. Bollon Archives

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: Lieu 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.

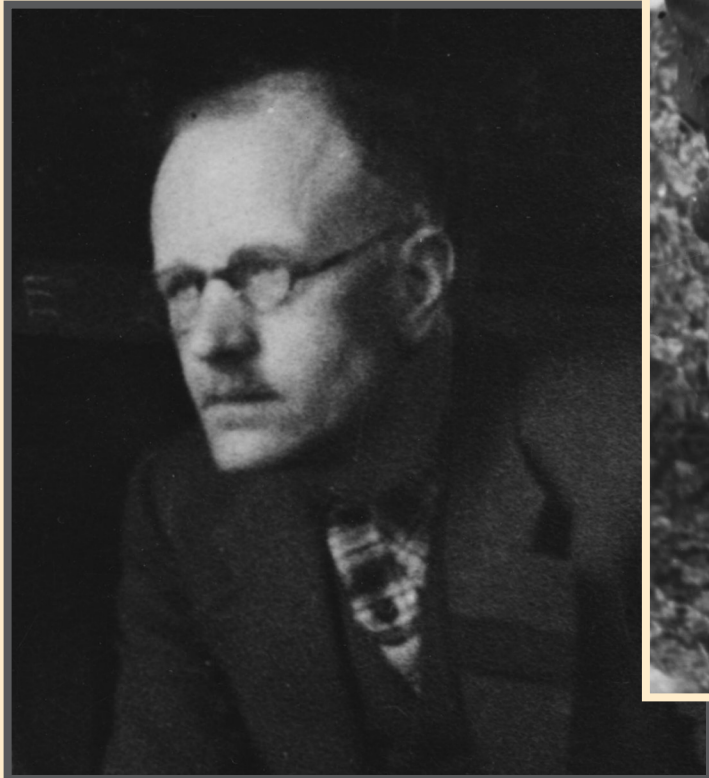


Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection

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...

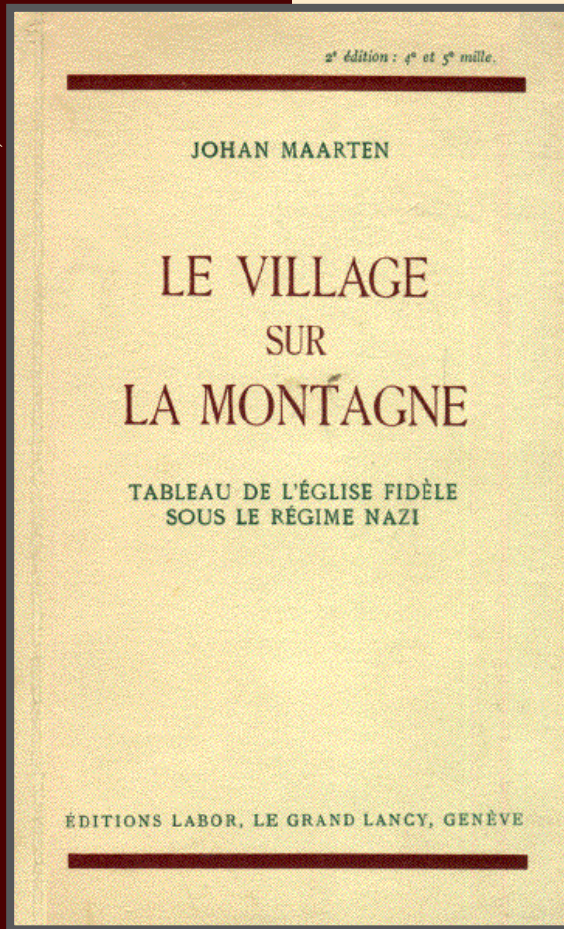
We will resist when our enemies demand that we act in ways that go against the teachings of the Gospel. We will resist without fear, without pride, and without hatred.

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.

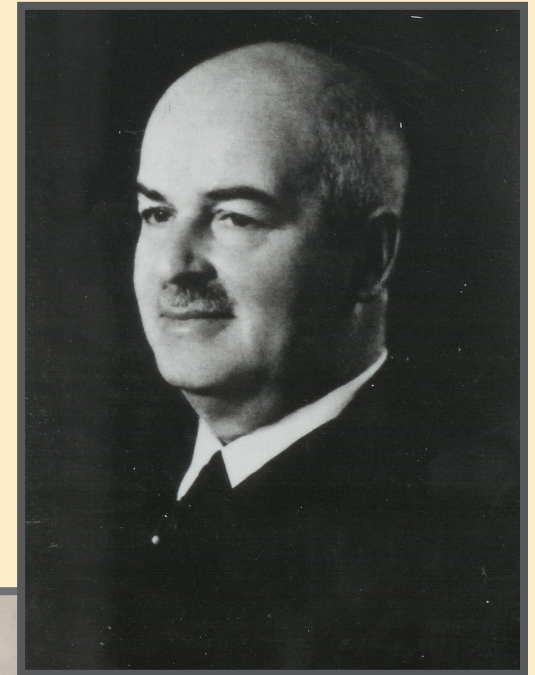
Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection



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.

Photo Credit: Lieu de Mémoire



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 General Francisco 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 outbreak of World War II 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.*



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.

124 30 MAI — Lundi

NOVARGYRE

Ampoules à l'oxycyanure d'hydrargyre indolores.
9 gr. 01 Hg et 0 gr. 01 Novocaïne par cc.
Accidents syphilitiques: Une injection intramusculaire tous les jours ou tous les 2 jours.
Laboratoire A. Guillaumin, 13, r. du Cherche-Midi, Paris

Handwritten notes and signatures on page 124, including names like R. Kann, E. Dreyfus, and others.

125 30 MAI — Lundi

VIN DE BAUDON

Antimonio-phosphaté: tonique, altérant, reconstituant.
Un excellent succédané de l'huile de foie de morue.
Un verre à madère avant ou après le repas.
Guillaumin et Gérard, 12, rue Charles-V, Paris

Handwritten notes and signatures on page 125, including names like R. Kann, E. Dreyfus, and others.

76 6 MAI — Vendredi

VIN DE BAUDON

Antimonio-phosphaté: tonique, altérant, reconstituant.
Un excellent succédané de l'huile de foie de morue.
Un verre à madère avant ou après le repas.
Guillaumin et Gérard, 12, rue Charles-V, Paris

Handwritten notes and signatures on page 76, including names like R. Kann, E. Dreyfus, and others.

77 6 MAI — Vendredi

VANADARSINE GUILLAUMIN

Modificateur puissant de la nutrition.
Augmente le taux de l'hémoglobine, le poids et les forces.
Gouttes: Six à vingt gouttes par jour.
Ampoules: Injecter 1 à 3 cc. par jour ou tous les 2 jours.
Laboratoire A. Guillaumin, 13, r. du Cherche-Midi, Paris

Handwritten notes and signatures on page 77, including names like R. Kann, E. Dreyfus, and others.

102 19 MAI — Jeudi

NOVARGYRE

Ampoules à l'oxycyanure d'hydrargyre indolores.
9 gr. 01 Hg et 0 gr. 01 Novocaïne par cc.
Accidents syphilitiques: Une injection intramusculaire tous les jours ou tous les 2 jours.
Laboratoire A. Guillaumin, 13, r. du Cherche-Midi, Paris

Handwritten notes and signatures on page 102, including names like R. Kann, E. Dreyfus, and others.

103 19 MAI — Jeudi

ÉLIXIR EUPEPTIQUE

DIGESTIF COMPLET à base de Pancréas.
Pepsine additionnées de Sécrétine et Embarras gastriques, Dyspepsie, Gastroparésie à 2 cuillerées à chaque repas.
Guillaumin et Gérard, 12, rue C

Handwritten notes and signatures on page 103, including names like R. Kann, E. Dreyfus, and others.

Madeleine Dreyfus, who worked for the Children's Aid Society (Œuvre de Secours aux Enfants; OSE), a Jewish organization that found housing for Jewish children, kept this notebook to help organize the children once they were placed. These pages include the name of Renée Kann (Silver) and her sister Edith. Dreyfus placed hundreds of children on the Plateau, but was arrested on November 27, 1943 and deported to Bergen-Belsen. She survived the war. From the time of Dreyfus' arrest to the end of the war, André Chouraqui fulfilled her duties.

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 in Nazi-occupied Poland.

*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 Liebmam

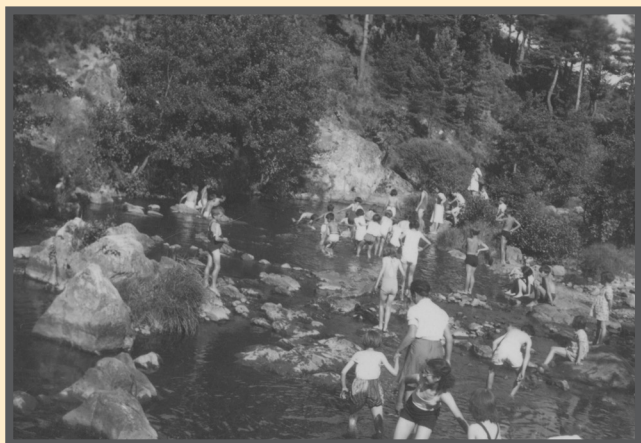


This Swiss Red Cross' children's homes of L'Abri, La Guespy 1, and La Guespy 2. La Guespy 1 was too small, so the Swiss Red Cross moved to the larger second site. Hanne Liebmann stayed in La Guespy 2.



Photo Credit: Photos by Paul Kurner

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



Photo Credit: Private collection of Victor Lucien Zinger

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

Winter on the Plateau.

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



Photo Credit: Lieu de Mémoire/Fonds



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				Gr-Pastor Pasteur E. THEIS - Mompelthier 229-01			
ENSEIGNEMENT SECONDAIRE A LA MONTAGNE							
Le Chambon-sur-Lignon				MOIS de Mars 1944			
(Haute-Loire)				CLASSE de 4e			
Tel. 20				BULLETIN DE L'ÉLÈVE Appel Rudi			
	DEVOIRS 10	LEÇONS 10	COMPOSITIONS 20		DEVOIRS 10	LEÇONS 10	COMPOSITIONS 20
Philosophie				Arithmétique			
Psychologie				Algèbre et Mécanique	6	8	
Littérature et Rédaction	5 1/2		5	Géométrie et Descriptive	7		
Grammaire et Orthogr.	5 1/2		3 + 6 1/2	Cosmographie			
Écriture				Trigonométrie			
Élocution		8 1/2		Physique			
Version Latine	6	7	11	Chimie			
Version Grecque			13	Sciences Naturelles			
Version Grec				Anglais	6 1/2	9 1/2	14 1/2
Histoire				Allemand			
Géographie			15	Italien			
				Education Physique			

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 Bohny, 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 Bohny.

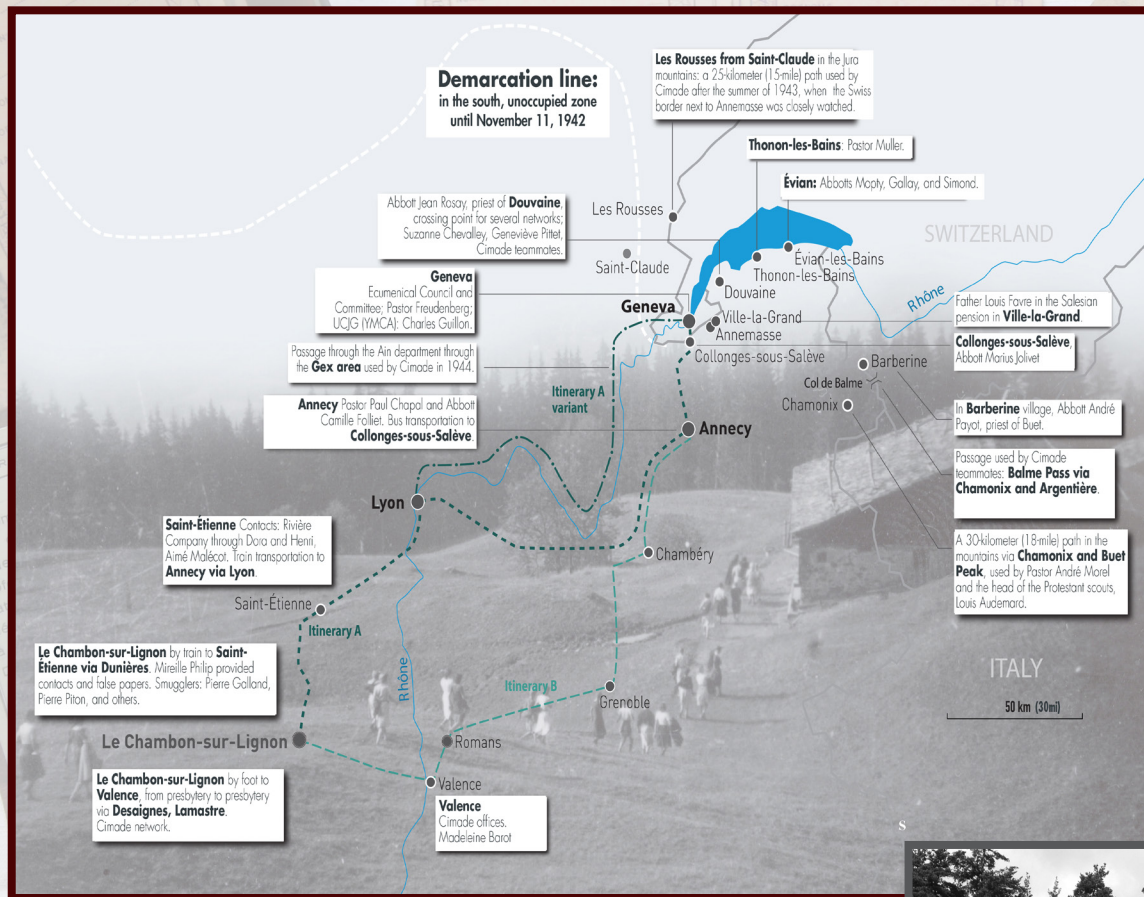


Photo Credit: Lieu de Mémoire

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 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 Allied 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.

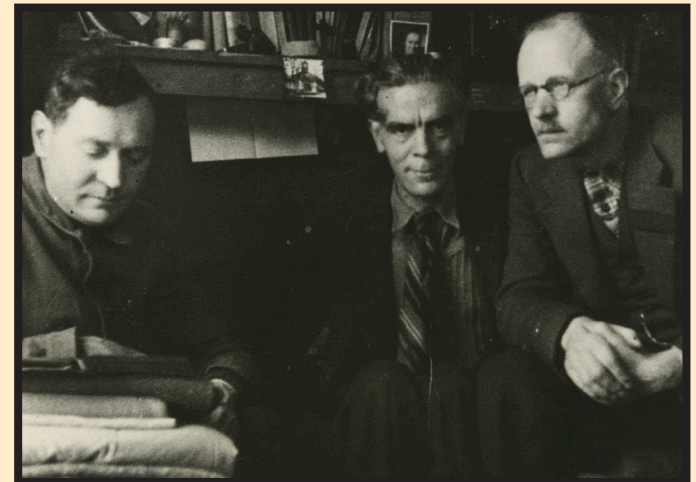


Photo Credit: André Trocmé and Magda Trocmé Papers, Swarthmore College Peace Collection



Celebrating the Liberation on
May 8, 1945, at the town hall
of Le 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) 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

Dépenses du 3 novembre au 12 décembre 1942.

<u>Vêtements et chaussures.</u>	
1 pain de sabots noirs.	79 ^{fr} .
1 cache-nez	17.50
1 paire de gants	18.50
	<hr/> 115.00
<u>Livres de classe.</u>	
Latin	31.50
Anglais (occ ^l)	14.
Arithmétique	22.
Nouveaux textes français	28.50
Géographie	29.50
	<hr/> 125.50
<u>Versements à l'École Nouvelle Cévenole.</u>	
Description pour l'année scolaire 1942-1943.	150.
Scolarité pour le 1 ^{er} trimestre 1942-1943	600
	<hr/> 750.
<u>Argent de poche.</u>	
D'autre part Lucien a dépensé chez moi	
200 ^{fr} dont il m'a rendu que 10 ^{fr} . Il reste donc	
un dépôt de 190 ^{fr} .	
<u>Daniel Trocmé</u>	

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

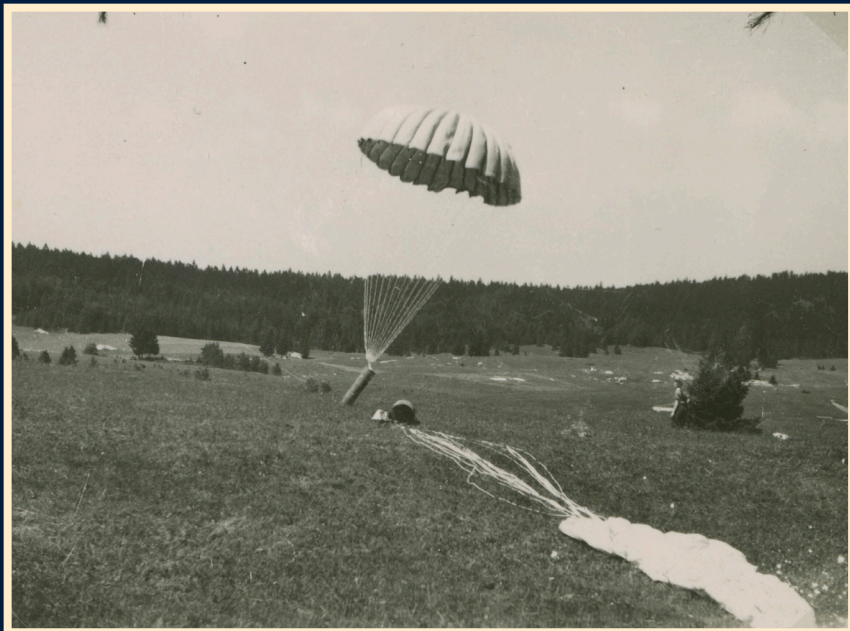


Photo Credit: Fonds August Bohny, Archiv für Zeitgeschichte, Zürich

Parachute dropping of arms and other supplies on the Plateau.



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

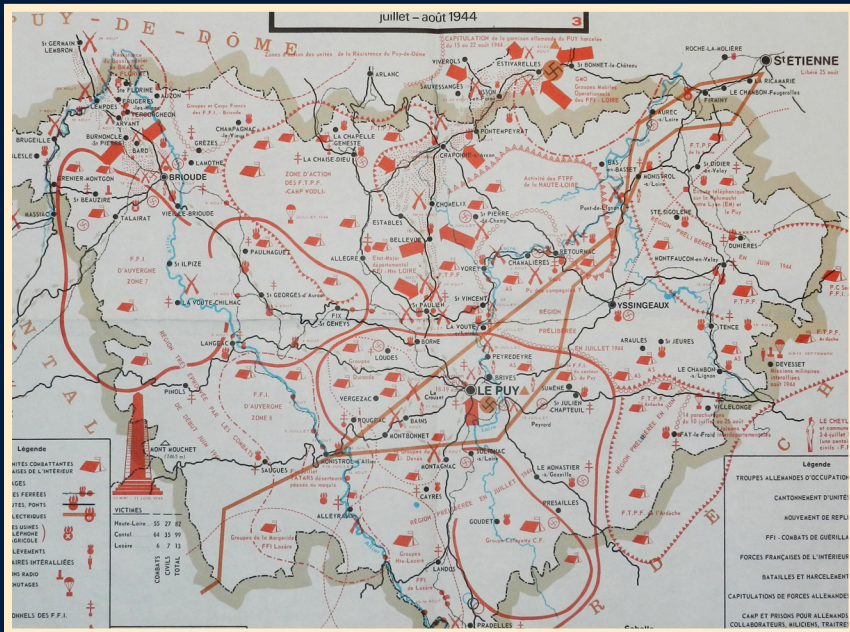


Photo Credit: G. Bollon archives

Map of resistance activity in the Haute-Loire department.



Photo Credit: Private collection of the estate of Gabriel Eyrraud

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 Eyrraud, a local resistance fighter from Le Chambon.

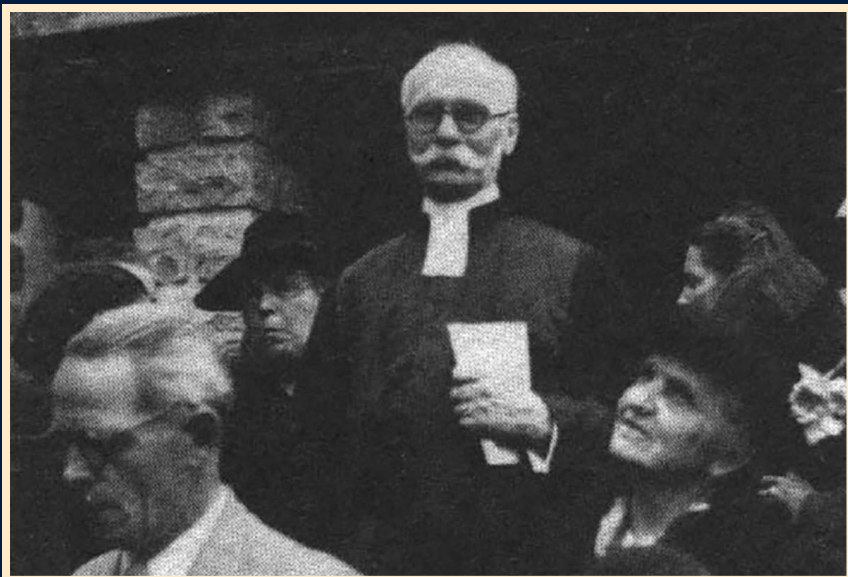


Photo Credit: Yad Vashem Archives, Jerusalem

Pastor Marc Bœgner, 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 Bœgner was instrumental in getting pastors Trocmé and Theis and Roger Darcissac released from the camp at St. Paul d'Eyjeaux.

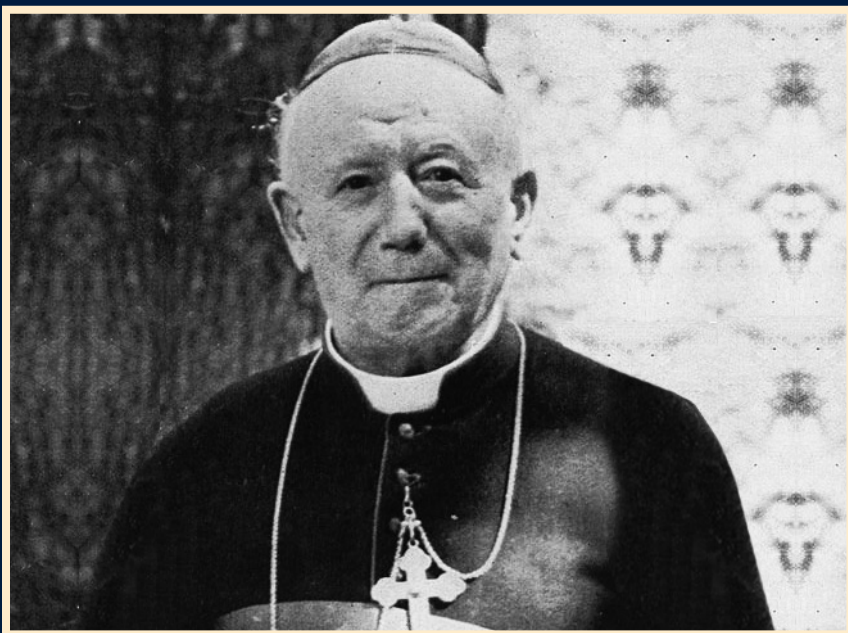
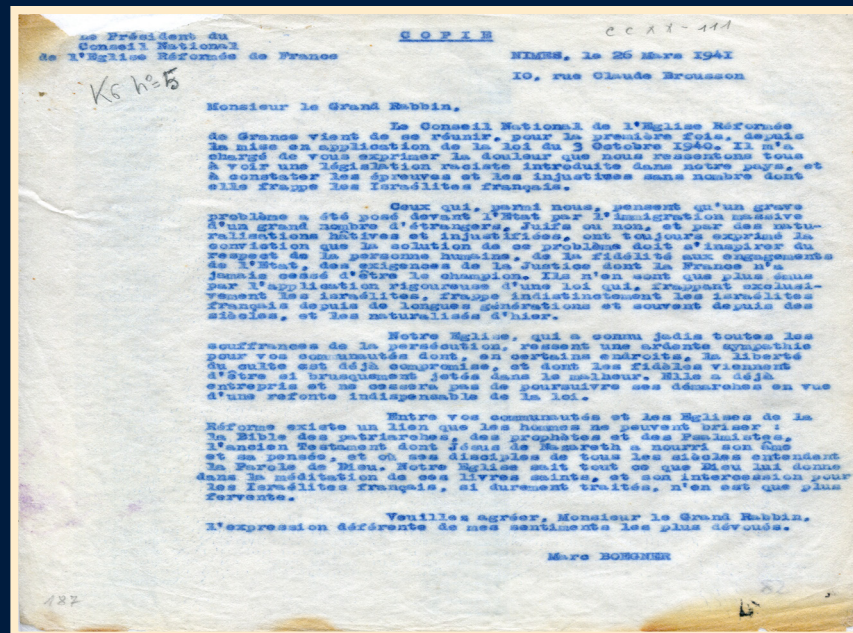
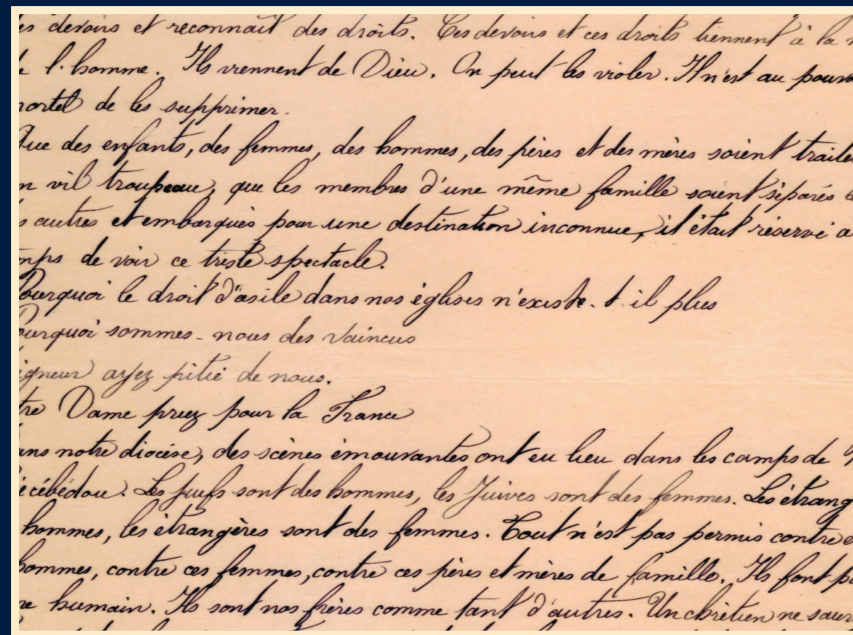


Photo Credit: Archdiocese of Toulouse

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



The letter written by pastor Marc Bœgner 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.



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

LIBÉRATION!

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

ATTESTATION: Je, soussigné

Délégué du Camp de Séjour Surveillés de Saint Paul d'Eyjeaux (Hte Vienne)


certifie avoir été informé par le chef du camp que je dois prendre l'engagement d'honneur de me rallier au nouveau régime social et de respecter 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 eu cette désuétude je serais passible de poursuites judiciaires sans préjudice des nouvelles mesures administratives qui pourraient être prises à mon encontre.

Je déclare me retirer à

Formule signée par A et E:

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

VIE SPIRITUELLE.



NOTRE TEMPLE

2 Ecrans de la A⁵.

- 5m x 4m -

Une croix de bois
Une table
Quatre bancs
Un tableau noir
Un placard

NOS CULTES.

Tous LES DIMANCHES: 10h15

NOTRE GROUPE D'ETUDE

Tous LES { JEUDIS
DIMANCHES } à 19h30



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 aid 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:

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, the World Holocaust Remembrance Center in Jerusalem, 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, the World Holocaust Remembrance Center, in Jerusalem.

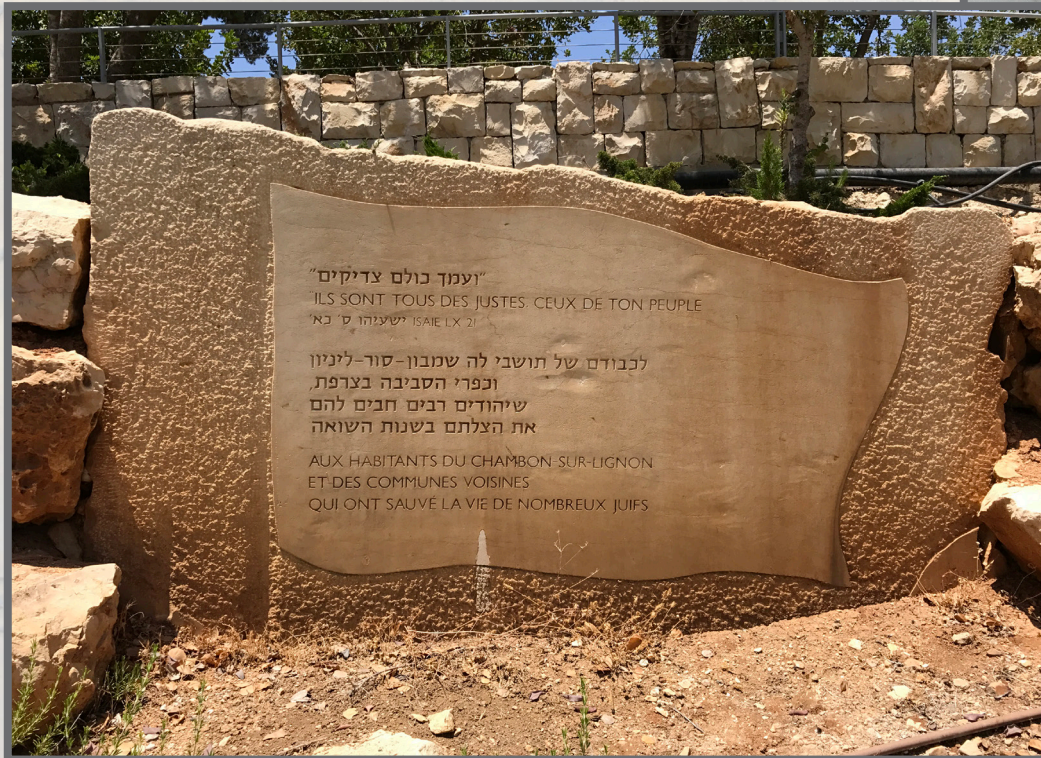


Photo Credit: Photo taken by Paul Kutner, 2017

יד ושם - מרכז הולוקוסט
Yad Vashem - Institut Commémoratif des Martyrs et des Héros de l'Holocauste

קלף כבוד Diplôme d'Honneur

עם ישראל מקיר את תושבי לה שמבון סור-ליניון והקהילות הסמוכות אשר הגישו עזרה ליהודים נרדפים בעת הקנאה הגרמנית בשנות 1940-1944 ועזר כי הצילו אותם משילוחם למחנות המוות. בזכותם נצלו מלכודת המוות, הם שבו נפשו בפיטום כאשר נתנו מסודר במשך ליהודים ודאגו לאחזקתם במשך ארבעה חודשים.

באותה הזמן המצווה של "ואהבת לרעך כמוך" (ויקרא טו, יא) שבה לביטוי באהבה ובמלחמה "כל הקמים נפש אחת כאילו קים עולמו מלא".

מעשיהם הנעלים של תושבי לה שמבון והקהילות הסמוכות יישארו דורשים לעד בתודעת העם היהודי.

LE PEUPLE D'ISRAËL REND HOMMAGE AUX HABITANTS DU CHAMBON-SUR-LIGNON ET DES COMMUNES VOISINES QUI SE SONT PORTÉS À L'AIDE DES JUIFS DURANT L'OCCUPATION ALLEMANDE DE 1940 À 1944 ET LES ONT SAUVÉS DE LA DÉPORTATION ET DE LA MORT.

OÙ ÉCOUTANT À LEUR CONSCIENCE, ILS ONT MIS LEUR PROPRE VIE EN DANGER EN REÇUEILLANT DANS LEUR FOYER DES JUIFS PERSÉCUTÉS ET EN S'OCCUPANT À LEURS BESOINS PAR AMOUR DU PROCHAIN.

ILS ONT AINSI ACCOMPLI LA PRÉSCRIPTION DIVINE: "TU AIMERAS TON PROCHAIN COMME TOI-MÊME" (LEVITIQUE XXII, 19) ILLUSTRANT LA PAROLE DU TALMUD: "QUICONQUE SAUVE UNE VIE SAUVE LE MONDE ENTIER".

LES HABITANTS DES HABITANTS DU CHAMBON-SUR-LIGNON ET DES COMMUNES VOISINES RESTERONT GRÂVES DANS LA MÉMOIRE DU PEUPLE JUIF.

ירושלים, תשנ"א, אוקטובר 1990

ד"ר יצחק אראד
Dr. YITZHAK ARAD
יו"ר מנהלת יד ושם
Président de Yad Vashem

ד"ר משה בייסקי
Dr. MOSHE BEISKI
יו"ר מנהלת יד ושם
Président de Yad Vashem

Photo Credit: Lieu de Mémoire

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."

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

Le Chambon/Lignon, le 24 janvier 1996

Dr Mordéehal PALDIEL
Director, Departement 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 partagions 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 "Esaïe 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



Photo Credit: Yad Vashem Archives, Jerusalem

22.7.1986

Je suis toujours en contact avec Mme Mautner, le Dr est décédé en 1978. Fin août 1951 j'ai eu la visite du plus jeune fils.

- C'est dans une ferme que le Dr Mautner a dû se réfugier et le cher Monsieur Russier 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, Monsieur Russier disait: qu'est-ce qui ils ressemblent les juifs? et tapant sur l'enclume, car à ses heures il était forgeron, il disait: c'est dur de forger en économisant et pas et charbon, mais venez, vous avez peut-être un feu soif, allons voir 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 faire de commentaires. De la déménager, encore une fois et encore une fois, où je faisais la liaison pour porter un peu de ravitaillement. C'était rare mais le partage était de rigueur. (Mon mari ne fumait pas, nous profitions du paquet de tabac après 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 famine et toutes les semaines j'ai envoyé 4 pommes de terre, un peu de farine et une petite douceur si je l'avais. (4 kilo au total). Même inquieté par les gendarmes j'ai continué et ainsi, sauvé 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.

Mme et M. Hankam avaient pu rentrer à Bâle, puis Nième où ils sont décédés tous les deux il y a déjà longtemps (pas d'expatrié).

Mme Steckler est décédée en 1984. Lui arrêté en 40. (Jusqu'à seulement de père ou mère) a pu résider au Chambon sans être trop inquiète sous les hospices 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 en temps voulu. Notre pays cénob a hérité de ses frères, qui ont souffert pour leur foi et ils nous ont laissé un exemple à suivre et parfois nous y sommes bien infidèles. Toutefois ce qui aura été fait dans les 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

Photo Credit: Yad Vashem Archives, Jerusalem

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-Birkenau. 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-Birkenau. 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 celebrated their 72nd wedding anniversary in 2017.



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

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HUSSER, Anne-Marie

les épreuves de la Première Par

Enseignement Secondaire, devant



Photo Credit: Stadtarchiv Mannheim

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

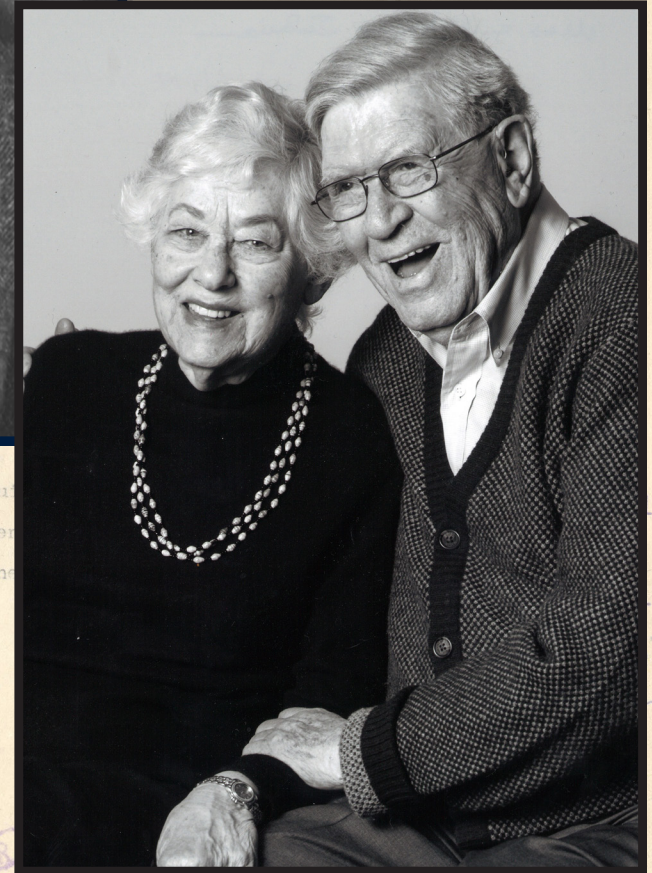


Photo Credit: Private Collection of Hanne and Max Liebmann

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

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