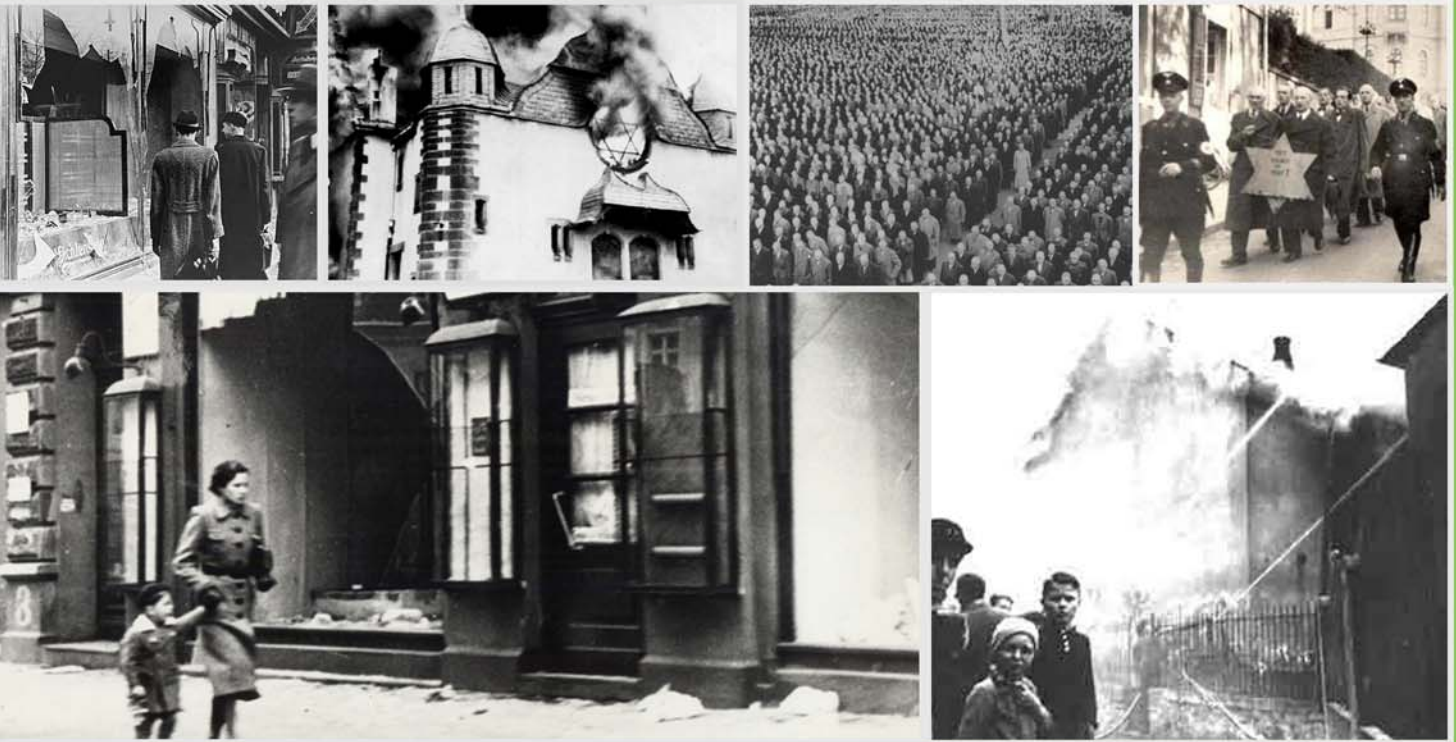


The Night of Broken Glass

KRISTALLNACHT

a listening guide to the film



Centre commémoratif
de l'Holocauste à Montréal

Montreal Holocaust
Memorial Centre



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01 Montreal Holocaust Memorial Centre



Facilities & Services:

The Museum is located in the main lobby of 1 Cummings Square (5151 Côte-Ste-Catherine).

Access by public transportation:

Metro Côte-Ste-Catherine, bus 129.

The Museum is accessible to individuals with reduced mobility and/or hearing impairment. All films can be viewed with French or English subtitles.

Tel: (514) 345-2605

Website: www.mhmc.ca

To access the MHMC pedagogical tools for teachers: <http://www.mhmc.ca/en/pages/teachers>

To download the free tablet app for Ipad: <https://itunes.apple.com/ca/app/montreal-holocaust-musre-um/id719081593?mt=8>

Android: <https://play.google.com/store/search?q=MHMC&c=apps>

For Museum hours, group tours and admission fees, please contact our reservation agent at (514) 345-2605, ext. 3291.

TO LEARN, TO FEEL, TO REMEMBER, TO ACT

The Montreal Holocaust Memorial Centre educates people of all ages and backgrounds about the Holocaust, while sensitizing the public to the universal perils of antisemitism, racism, hate and indifference. Through its Museum, its commemorative programs and educational initiatives, the Centre promotes respect for diversity and the sanctity of human life.

The Museum's collection is unique in Canada. It contains over 11,000 artefacts, a vast number of historical documents, photographs and objects belonging to Jewish European families. Every year the Centre acquires new objects that document the life of these communities before the war and during the Holocaust. The Museum reflects Quebec, Canadian, and international histories and invites visitors to learn about the genocide of the Jewish people by the Nazis and their collaborators during the Second World War. The museum exhibit and pedagogical tools for teachers encourage individuals to consider the implications of prejudice, racism and antisemitism, as they learn about the various aspects of the Holocaust.

The exhibition tells the stories of Jewish people before, during and after the Holocaust. After World War two, Montreal welcomed the third largest Holocaust survivor population in the world. Approximately 3,500 of these individuals still live in the urban metropole today.

The Montreal Holocaust Centre's pedagogical tools provide teachers with background information for pre-museum visits. Follow-up activities for Cycle 3, elementary to Cycle 3 secondary - corresponding to the QEP mandate - are available for download in the teacher's section of the MHMC website:

<http://www.mhmc.ca/en/pages/teachers>

02 About this guide: Links to the QEP



Links between the film's content and the Quebec Education Program:

Geography, History and Citizenship Education

- Examine social phenomena from a historical perspective
- Interpret social phenomena using the historical method
- Constructs his/her consciousness of citizenship through the study of history

Ethics and Religious Culture

- Reflect on ethical questions
- Demonstrate an understanding of religious phenomena
- Engage in discussion

Contemporary World

- Develop critical judgment by studying problems and issues of the contemporary world (re: antisemitism and discrimination)
- Participate as a responsible citizen in social debate
- Understand and be open to diversity

About this guide: Links to the QEP

This listening guide was produced as an accompaniment to the Montreal Holocaust Memorial Centre's short documentary film about Kristallnacht. To access the film, click [here](#)

For more information about how to teach about the Holocaust, including QEP-adapted teaching resources, consult the [teacher's section](#) of the MHMC website.

Pedagogical protocol:

Before screening this film for your students, verify their understanding of the historical context in which the Holocaust and Kristallnacht occurred. Click on the link for a printable copy of a [Brief History of the Holocaust](#), a document the Centre recommends as mandatory reading in preparation for watching the short film.

<http://www.mels.gouv.qc.ca/sections/programmeFormation/secondaire1/pdf/chapter72.pdf>

03 Defining the Holocaust and Kristallnacht



This photograph shows a Jewish shop destroyed during the pogrom of Kristallnacht. This picture was taken on November 11th in Magdeburg, Germany.

HERSCHEL GRYSZPAN

Seventeen-year-old Herschel Grynszpan was a refugee from Germany living in Paris to escape the Nazi brutality. In October 1938, he received a postcard from his sister. Their family had been deported to the tiny Polish village of Zbaszyn. The Nazis had driven them and 18,000 other Polish Jews living in Germany over the Polish border. But the Polish government refused to accept them, and they remained trapped, living in horrific conditions in a no-man's land. News of the atrocity compelled Grynszpan to act. He bought a pistol, entered the German embassy and shot the first official he met. The Nazis used the assassination as a pretext for the Kristallnacht pogrom, exposing their relentless brutality to the world.

Defining the Holocaust

The Holocaust was the systematic persecution and murder of approximately six million Jews by the Nazis and their collaborators between 1933 to 1945. Millions of other, including the

Roma and Sinti (Gypsies), the physically and the mentally challenged, homosexuals, as well as political and religious opponents of Nazism were also targeted for destruction. The Holocaust was not an accident in history. Individuals, organisations and governments made choices that promoted and permitted discrimination, prejudice, hatred and ultimately, mass murder to take place.

For more information about the Holocaust, consult the [MHMC website](#).

Defining Kristallnacht

The word Kristallnacht is a German word given by the Nazi leadership that means "Night of Crystal", and is often referred to as the "The Night of Broken Glass" in English. It refers to the thousands of glass windows that were broken in synagogues and in Jewish-owned businesses from **November 9-10, 1938**, and is an important historical event which marked the escalation of state orchestrated persecution against Jews. Anti-Jewish rioters acted upon direct orders from SS officials throughout Germany, annexed Austria, and in parts of German-occupied Czechoslovakia to destroy 267 synagogues. Fire marshals received strict orders from the Nazis to prevent individuals from attempting to stop the destructive fires that burned the centuries-old synagogues to the ground during Kristallnacht.

“Unfortunately there was not much help from anyone. The Germans just stood by and watched what was going on”. – Charlotte Lintzel



The antisemitic acts of violence known as Kristallnacht affected hundreds of communities for whom the synagogue represented the core of Jewish religious and cultural life. These sacred religious sanctuaries that housed irreplaceable religious texts were destroyed, and cemeteries were also desecrated during the events of Kristallnacht. It is estimated that at least 7,500 Jewish businesses were looted, while Jewish-owned community and residential properties were destroyed. The German government declared that the Jews themselves were to blame for the pogrom. A fine of one billion Reichsmarks was imposed on them and their insurance payouts were confiscated.

German citizens look the other way on November 10 1938, the day after Kristallnacht. What they see or don't want to see are destroyed Jewish shops and houses.

The escalation of Jewish persecution which led to the events known as Kristallnacht was strategically planned. The SS and Gestapo (Secret State Police) arrested up to 30,000 Jewish males, and transferred most of them from local prisons to Dachau, Buchenwald, Sachsenhausen, and other concentration camps.

The events of Kristallnacht are often referred to as a pogrom, an adaptation of a Russian word meaning devastation, an organized massacre of helpless people, specifically such a massacre of Jews. It is estimated that 91 Jews were killed during the events of Kristallnacht, and these events signaled a terrifying warning for what was to come. Those who witnessed the destruction recall a time when the world saw what was happening to the Jews of Europe, and yet did nothing to intervene and come to their aid.

04 How did Jewish life in Germany change after Kristallnacht ?



Jews are being forced to walk with a sign shaped like the star of David that ironically proclaimed, "God Will Not Desert Us!", November 1938, Baden-Baden Germany.

Kristallnacht signaled the escalating persecution of Jewish Germans that began with anti-Jewish measures in 1933 in the context of the election of the National Socialists (Nazi Party), and increased in intensity with the adoption of the Nuremberg Race Laws in 1935. Prior to that time, many Jewish individuals were represented amongst both the public and private sectors, and these individuals carried German identity papers, as did non-Jewish Germans. The Nuremberg race laws underscored the racial underpinnings of Nazi ideology and were used to provide the "legal framework for the systematic persecution of Jews in Germany". Moreover, these race laws stipulated that German citizenship was determined based on blood and so-called racial distinctions. Because the Jews were considered racially inferior, their German citizenship was withdrawn, intermarriage was forbidden, as were relationships with non-Jews.

After Kristallnacht, ensuing laws established by the German government were designed to ultimately remove Jews from public life. On November 12th, 1938, only three days after Kristallnacht, German Jews were officially barred from pursuing their professions, including the buying and selling of goods, and employment in professional trades. Additional laws decreed that Jewish children be expelled from non-Jewish schools. Freedom of movement was also severely restricted, as Jews could no longer hold driver's licenses, own cars, or use public transportation freely. Finally, Jews were prevented from attending movie theatres or other cultural venues. Predicated on Nazi racial theory, the Nuremberg Race Laws cited that Jews were different, inferior and finally sub-human. The incitement to violence against Jews by the German Government through Kristallnacht took this dehumanization of Jews to new levels of physical violence and hate.

"Kristallnacht was a means for Hitler to see how the world would react and if they even cared at all about the Jewish plight in Europe".

– Willie Glaser

Perhaps one of the most significant shocks for German Jews during and in the aftermath of Kristallnacht was the rampant complicity of non-Jewish Germans. These individuals not only watched the acts of viciousness without intervening, but many actively participated in the violence directed at Jewish people. This large-scale collaboration signaled an accord with the Nazi party and its radical measures to threaten the normalcy of Jewish life in Germany. Extreme measures were eventually introduced into Germany, the rest of Europe, and parts of North Africa. In the aftermath of Kristallnacht, the Nazi party worked vociferously to expel all Jews from Germany, deporting them to eastern European countries such as Poland and the former Yugoslavia. Kristallnacht represents a pivotal turning point in the Nazi persecution of Jews, a concrete measure in their attempts to systematically annihilate the entire European Jewish population.

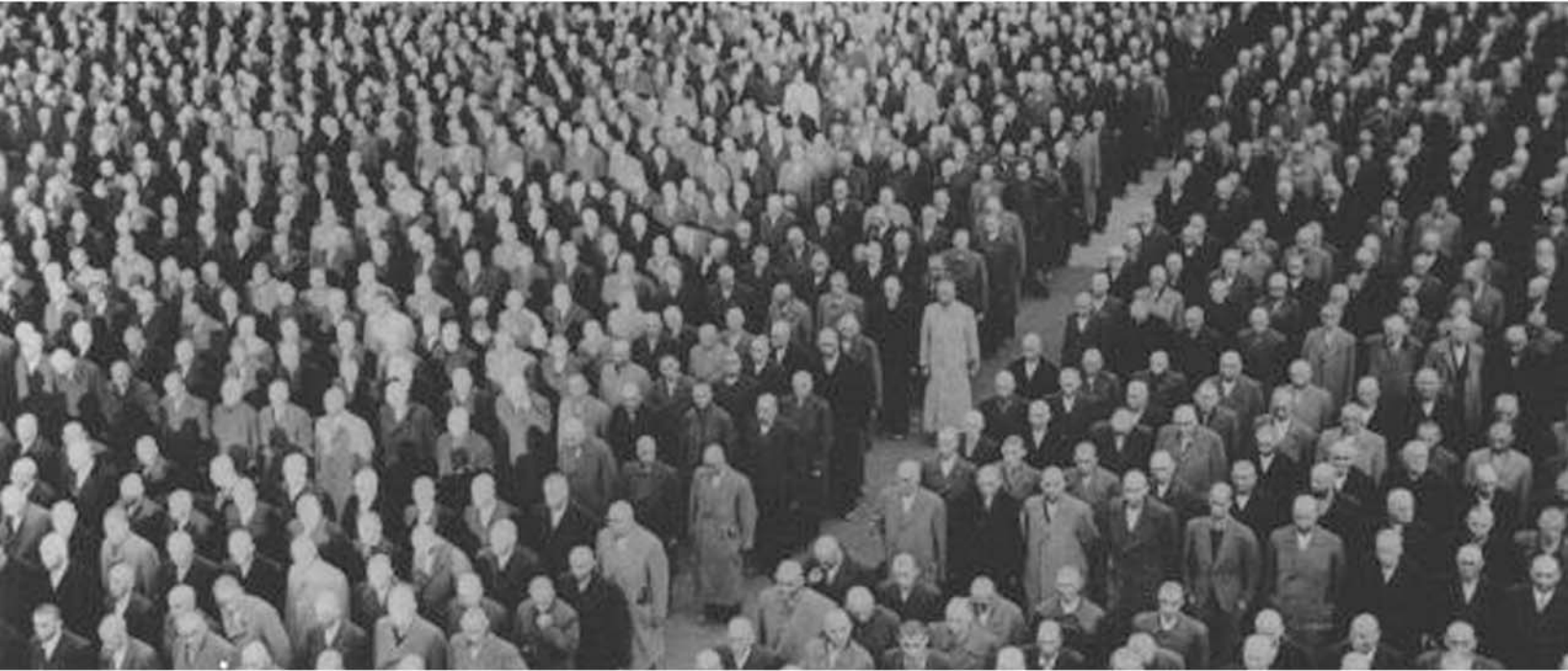
(Adapted from: <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005201>)



People standing by and watching the Frankfurt am Main Synagogue burning during Kristallnacht.

“The access to the synagogue was blocked by the firemen. They were not there to extinguish the fire, but to protect the surrounding buildings in case the fire spread. In no time, it became clear that this was a nation-wide horror that had befallen the Jewish community” – Leo Dortort

05 How did the world respond to Kristallnacht?



Roll call of Jews imprisoned after Kristallnacht, November 1938 at Buchenwald concentration camp.

Kristallnacht signaled the amplification of pre-existing racism to which German Jews were already being subjected. Despite the magnitude of destruction witnessed in towns and cities all over Germany, annexed Austria, and in parts of German-occupied Czechoslovakia, the global response to Kristallnacht remained very weak. While numerous countries severed their diplomatic ties with Germany and several mounted large protests in response to the Nazi's vicious actions, a substantial global intervention that would stop further plans to annihilate the Jews of Europe was lacking. In fact, despite having a vivid awareness of the real threats to Jewish lives in Germany, Western countries largely did not open their borders to these refugees, but instead closed them. The United Kingdom, however, facilitated what was referred to in German as the Kindertransport, or children's transport. 10,000 Jewish children were saved and travelled alone to England, mainly from Germany, Austria and Czechoslovakia.

"We must be aware, and never forget that Kristallnacht happened in a country that was considered to be civilized" – Ursula Feist

06 Timeline: Anti-Jewish measures in Germany



This passport is stamped with a red J to identify the holder as a Jew.

- | | |
|--------------------|---|
| April 1, 1933 | One-day boycott against Jewish businesses. |
| April 7, 1933 | Law for the Reestablishment of the Professional Civil Service removes Jews from the civil service and bans Jewish teachers from public schools. |
| | Law on the Admission to the Legal Profession forbids the admission of Jews to the bar. |
| April 25, 1933 | Law against the Overcrowding of German Schools and Universities limits registration of Jewish students to 1.5% of total registration. |
| September 1, 1933 | Jews are forbidden to own farms. |
| September 22, 1933 | Non-Aryans are banned from positions of influence in the arts, literature, music, theatre, broadcasting and the press. |
| May 21, 1935 | Army Law expels Jewish officers from the army. |

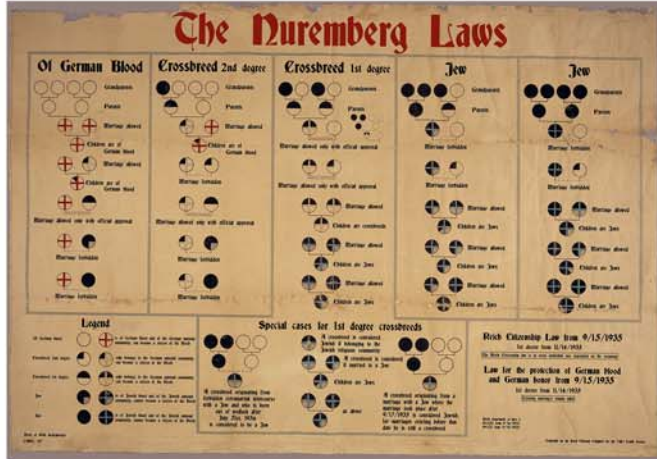


Table detailing the new citizenship laws, Germany, 1935. This chart states that Jews and Germans are not allowed to marry. Zulässig means Allowed and Verboten means Forbidden.

Image 1

September 15, 1935 The Law for the Protection of German Blood and Honour and the German Citizenship laws are passed. Known as the "Nuremberg Laws", they prohibit marriage and sexual relationships between Germans and Jews and state that only persons of "German or related blood" can be citizens. Image 1.

April 9, 1937 The Mayor of Berlin orders public schools not to admit Jewish children until further notice.

January 5, 1938 Law on the Alteration of Family and Personal Names forbids Jews from changing their names.

April 22, 1938 Decree against the Camouflage of Jewish Firms forbids changing the names of Jewish-owned businesses.

April 26, 1938 Nazis force Jews to register their assets, a first step toward total exclusion from the German economy. The Order for the Disclosure of Jewish Assets requires Jews to report all property in excess of 5,000 Reich marks.

August 17, 1938 Any Jew whose name does not immediately identify him or her as Jewish required to add the name "Israel" or "Sarah" to passports and identity papers. The Nazi government drew a list of the list of recognizable Jewish names to define who needed to change names.

September 1, 1938 Jewish lawyers are forbidden to have "Aryan" clients.

October 3, 1938 Decree on the Confiscation of Jewish Property regulates the transfer of assets from Jews to non-Jewish Germans. Image 3.

October 5, 1938 Following a request from Switzerland, passports of German Jews are marked with "J" for Jude (Jew). Jews must surrender their old passports, which will become valid only after the letter "J" had been stamped on them. Image 2.



Passport; Felix Guido Schlittner was a Jew from Vienna; he fled Austria and sought refuge in Shanghai, China.

Image 2

November 9-10, 1938	Kristallnacht
November 12, 1938	Decree on the Exclusion of Jews from German Economic Life closes all Jewish-owned businesses.
November 15, 1938	Reich Ministry of Education expels all Jewish children from public schools.
November 28, 1938	Reich Ministry of Interior restricts the freedom of movement of Jews.
December 14, 1938	Executive Order on the Law on the Organization of National Work cancels all state contracts held with Jewish-owned firms.



This advertisement in the Nazi newspaper "Der Fuehrer" publicizes the take-over of a department store. The new "Aryan" proprietors, Hoeslscher, took over from the store's rightful Jewish owners, Johanna and Max Knopf. Karlsruhe, Germany, 1938.

Image 3

07 Discussion Questions



Interior view of the destroyed Fasanenstrasse Synagogue, Berlin, burned during Kristallnacht.

Pre-viewing discussion questions

- What is Kristallnacht?
- How did life for German Jews change after Kristallnacht?
- What kinds of rights were denied the Jews after Kristallnacht?
- In what ways do you think that the denial of basic rights and freedoms affected the Jews?

Post-viewing discussion questions

- How did watching this film enhance your understanding of Kristallnacht?
- What kinds of discrimination and persecution of Jews existed before Kristallnacht? How was Kristallnacht an escalation of this persecution?
- How did mounting antisemitic sentiments contribute to the involvement of ordinary German citizens in the violence?
- Can you recount at least one memory as described by one of the survivors?

Reflection questions on discrimination in the contemporary world

- What do the survivors say about why they share their personal stories?
- What links do the survivors make between the discrimination they experienced and today's society?
- Can you cite some contemporary examples of discrimination in the world/in your school/peer circles?
- Have you ever witnessed an individual or a group being discriminated against? If so, did you intervene?
- How can individuals act on behalf of others to prevent discrimination or racial stereotypes from perpetuating?

08 Holocaust Survivor Biographies



Witnesses to History – Holocaust Survivor Biographies

Montreal hosts one of the largest Holocaust survivor communities in the world. Many of these courageous individuals have made it their life's work to tell their stories through live and recorded testimony. These stories – along with the previously-outlined historical information – engender a full understanding of Kristallnacht, and of the Holocaust as a whole. The individuals featured in this video share their personal memories, simultaneously inspiring a call to action for current and future generations.

Ursula Feist

Ursula Feist was born in Berlin, Germany, in 1921. Ursula did not experience any antisemitism in her early life, including at her school. However, she witnessed the worsening of the political situation in Germany from 1933 to 1939, including the burning of synagogues and destruction of shops during the Kristallnacht pogroms. During Kristallnacht, her father was arrested and sent to the Sachsenhausen concentration camp. He was released after eight weeks on the condition that he left the country. Ursula arranged for her parents and sister to leave Germany aboard the last Italian ocean liner to Shanghai in 1939. Ursula left for England in 1939 through the Kindertransport – 2 weeks before her 18th birthday - and was taken in by a Quaker family who treated her as their own daughter. Ursula married her husband David in England in 1943 and they immigrated to Canada in 1951 with their first son. Ursula's extended family was killed in various death camps.





Leo Dortort

Leo Dortort was born in 1928 in Graz, Austria. On the eve of March 1938, after the Germans annexed Austria, his 14 year old sister - together with 3 other classmates - was jailed for a day at the local police station. Soon after, the family's store was liquidated by the Nazis and the family had to move out of their apartment. During Kristallnacht, Leo witnessed the burning of the synagogue of his hometown. Leo's father was arrested and sent to the Dachau concentration camp. He was released two months later on the condition that within 3 months he would leave Germany. Not able to obtain a visa for another country, Leo and his family were smuggled through the mountains into Yugoslavia, where they lived until 1941. Alone, Leo managed to get into an illegal transport bound for Palestine. His father, together with 5,000 Serbs, was killed in a mass murder just outside the city of Sabac (today in Serbia). His mother was gassed in a van in the Sajmiste concentration camp located in Croatia. Leo's uncles, aunts and cousins were also murdered in Yugoslavia. Leo lived in Israel until 1950 and arrived in Canada in 1954.



Willie Glaser

Willie Glaser was born in 1921 in Feurth, Germany. Willie had one brother and three sisters. In August 1939, one week before the outbreak of WWII, Willie received a visa for the United Kingdom where one of his sisters - who had been part of the Kindertransport - was living. In 1941, he joined the First Polish Armoured Division in England. Willie took part in the Normandy landings of June 1944 and who fought in France, Belgium, The Netherlands and Germany. In 1942, Willie's mother, his brother and two sisters were killed at the Belzec killing centre. In 1943, his father was murdered at Auschwitz camp. In 1947, Willie immigrated to Canada.



Charlotte Lintzel

Charlotte Lintzel was born in Berlin, Germany, in 1932. Of the Nazi era in Berlin, Charlotte remembers being shunned by her neighbour's children, and the pogrom of Kristallnacht. As a way to keep her safe during the war, her father sent her to be hidden in a family in Silesia (Poland). In 1945, she returned to Berlin and witnessed the Battle of Berlin in May 1945. Charlotte's mother passed away during the war; her father was never deported - maybe because of his position working as a physicist for Siemens. Charlotte's two older siblings survived the war; her brother was deported in 1942 and sent to forced labour while her sister was forced to work in a factory sewing uniforms for the German army. After the war, Charlotte completed high school and attended university in Germany. She immigrated to Canada alone in 1953.