Hear My Story: Tulane Chartock

transcript

**SUMMARY KEYWORDS**

Holocaust survivors, social work, Cincinnati community, Big Brothers, Jewish Family Service, emigres, resilience, antisemitism, Holocaust education, community support, psychological challenges, language barriers, volunteer work, historical lessons, compassion.

**Lisa MacVittie** 00:00

I'm the last survivor of the Holocaust in our family,

**Jackie Congedo** 00:04

Behind the words, pictures, and artifacts in the museum are people whose stories of survival and hope come alive to inspire new generations of upstanders. One by one, these stories stir the soul.

**Al Miller** 00:18

Can there really be hope for us?

**Bella Ouziel** 00:20

See, mine is 40018, my sister was 40017.

**Jackie Congedo** 00:28

Holocaust survivors, their descendants, liberators, champions of justice and courageous upstanders ask only this - hear my story - so that the lessons they teach will echo for generations.

**Speaker 1** 00:41

I will never meet someone else like my father, but there are many of us who, if we come together, can keep his voice alive.

**Jackie Congedo** 00:48

These stories will change you. They will move you to action, inspiring the best of humanity every day.

**Cori Silbernagel** 01:00

I'm Cori Silbernagel. Today, Cincinnati's Holocaust survivors are deeply woven into our greater community fabric. Each had a unique experience when they first arrived and rebuilding often looked very different for each individual. In this episode, we'll hear from Tulane Chartock, a woman who played an integral role in social services that help support some of these survivors and new immigrants. Tulane, thank you so much for coming to visit us today and to share your story with us.

**Tulane Chartock** 01:31

Thank you for the work that you're doing. All day, every day.

**Cori Silbernagel** 01:33

Thank you. Thank you. So let's get started right away. Let's go back to your roots. You grew up in Cincinnati. Tell me about what it was like growing up here and what led you to social work in our community.

**Tulane Chartock** 01:52

I, my family, was from Cincinnati and had been, had emigrated, of course, in the early 1900s on one side, on my mother's side, and in the 919 10s on my father's side. And I knew my grandparents very well, because we lived in Cincinnati, and they did too. And so I was aware of of what it was like to live in Europe before the war. And I was a teenager. I'm now 95 so I was in during the war. I was a teenager, and I don't think I realized. I mean, I know I didn't realize all that was really going on. However, I do remember one time my grandfather was very upset and and, I mean, more than usual. And the explanation was that he had heard that there were Jewish people who had been mistreated in Poland, and he was aware of that and and passed that all along to to to me and to other people. But I didn't really know that much about it. I was in 1942 I was 12 years old. My husband was a Cincinnatian, lived two blocks from me. Didn't know him because he was five years older, and he was served when he said, when he was 17, he was drafted and and he served in he would on Iwo Jima. And so, you know, as the years went by, of course, we became more aware of what was going on. I attended the University of Michigan and where I studied social work. I also studied computers, and wasn't smart enough to continue with computers, the first computer a university had, but but I was glad I had done social work. It was, it was a happenstance, because I like the the courses of Economics and Psychology and so forth that that it required.

**Cori Silbernagel** 04:14

So when you, when you came back to Cincinnati and began to work, what, what drew you into this field?

**Tulane Chartock** 04:25

I was very fortunate in my between my junior and senior years to have been a volunteer at the Beckman Institute, which was the the hospital area, the clinic for the Jewish Hospital at that time on Burnet Avenue. And I met a lot of the people who had come early in from the camps, from the concentration camps and there, and it was just beginning to, to be Cincinnati arrivals, but I met a lot of the people who worked in social work, and when I came home, I graduated at the end of three and a half years. And when I came home, I was engaged to my husband and and we... my husband of 64 and a half years. So, wow, that's so beautiful. I was and and so as a result, I had an offer of a job from one of the the workers who she was, Edna Hellman, and she was my mentor and of the most wonderful social worker, and had her desk as close as you and I are, and she was the one who told me that there might be a job for me when I came home at the end of January because a number of emigres were coming to Cincinnati and and sure enough, I was fortunate to work at Jewish Big Brothers.

**Cori Silbernagel** 06:06

So I think, I think that's amazing, that this really special opportunity arose, actually, as you were still, still pursuing your education. And I, I love to hear that you, you came back home to Cincinnati and and then went forward to make a difference. Here you were really young when you started, take me through what a typical day would have looked like working for Big Brothers.

**Tulane Chartock** 06:38

Yeah, I work two thirds of the week, two thirds. So I worked from 9 till about 2:30 and I had a caseload of a combination of people who were native Americans or American born, or whatever. But as time went on and there were more families coming to Cincinnati, there were more children our... our agency served children from the age of 8 to 18. So I had a combination of different kinds of needs of the client, and the what Big Brothers did was they provided a mentor for young children whose fathers were for some reason unable to be on the spot either there was a divorce or illness or for whatever reason there were, there were many reasons and and both the family had had to approve that they wanted a man in the... who was not a family person in the involved with their child, and they had, they had to ask for this service. Some people were represent, recommended by Jewish Family Service. At that time, there was a very close relationship of all of the agencies. They were called the Associated Jewish Agencies. At that time it was there was not a federation, but it was a federation and and the executive director of the Big Brothers was very friends. It was Grace Henley, and she was very friendly with the work, the executive director of Jewish Family Service, who was Miriam Duttleback at the time, and and of the Jewish Hospital, Executive Director of the Social Work, who was Leah Schlan. They were maiden women who knew each other real well and never married, and were really involved in social work. And at that time, there was hardly any pay involved, but they were doing it because they loved it. And so there was never turf in any way or any worry about anything. So my typical day was, if there was a new family who had came in, they were, we were it was called cleared by Jewish Family Service and anything. There was, again, no HIPAA at that time, and so no privacy. Everybody felt that, using our good, common sense and consideration, that we could pass information back and forth. So the first thing we did was call Jewish Family Services. If it was a new family, you get the background, and then we would set up an appointment with the mother or father, or if it was a family, with a father as well, and and with the child. And our offices were open from 9 to 5 and located in the Jewish Center and so and at the time, the Jewish Center executive director was Cyril Schlesnick. And everybody knew everybody. It was seamless. And for the services we... George Newberger was head of Jewish Vocational Service, and as we took care of our client's needs as best we could, if it was in our purvey, we would assign a compatible young man in the community, or older man to be the mentor of the boy who would then meet the family and and understand where they stood and where what they expected and what we could offer and we continued to give information back and forth with Jewish Family Service, there was a flow of information at all times on what the family might need. And the same was true with the American born families. And we would make home visits. There were lots of home visits. They would come to the office, and on Thursday night, we would, every week, have a an open house at the Jewish Center, where the game rooms were open to us and to the boys and to their meeting, opportunity to meet other Little Brothers and Big Brothers, and they would play pool or whatever else they you know, or just sit and talk and whatever. So we as workers were always there on Thursday evenings, and that was a good opportunity to make a match between the men and the boys.

**Cori Silbernagel** 12:22

I think it's very it's very interesting to learn about how the different Jewish organizations worked together.

**Tulane Chartock** 12:33

It was seamless.

**Cori Silbernagel** 12:35

And I think it's it's beautiful that although each organization may have somewhat of a different purpose or reason. There was a shared common purpose between all of you, and that is so it was important yesterday, it's important today. So you know, first of all, thank you for spending that time those years ago...

**Tulane Chartock** 13:03

And people stayed in their jobs for a long time. There was not a lot of change. And so these people were very experienced, and I learned a lot from them. They were that was a lifetime commitment for most of them, and it was really beautiful.

**Cori Silbernagel** 13:19

Yeah, yeah.

**Tulane Chartock** 13:20

And there were volunteers. There were at that time, there are a lot of there was a lot of volunteering. As I mentioned the when we had a child, if there was a need for medical service, all we had to do was called Dr Jules Klein, and he made sure that that... he was a pediatrician. He made sure that the children got their vaccinations and that they were ready for school, and that he took care of all of everything, medically and if there was a psychological problem, all we had to do was call Dr Stanley Block, and he was a psychiatrist, and he would either offer, you know, advice, or get someone who could or would. And the same with if someone needed a job, we would call Jewish Vocational Service. There was just, it was just seamless. It was easy. There were there, you know, yeah, it was wonderful. The community responded. Volunteers were, were wonderful there. The National Council of Jewish Women, which is an organization, would... offered English lessons for some of the new Americans, and without cost, the schools and the [summer] camps were provided for these new emigres with pay, only on a sliding scale that was so minimal that it was, it was just the idea, all right, yeah, there's a story there. Shall I sure absolutely okay that one of my families wanted their child to go to camp, and at that time, it was morning and afternoon. So they provided lunch for the children, and my supervisor, Grace Henley, suggested, or told me that we should charge 17 cents, I'll never forget, for the week of the food for the... for this family, and they were receiving money from the community as to in order to live. But this family, the father, decided he would not spend that much money, 17 cents a week for this child to go to camp. And he did not go to camp. And Grace insisted that we make him the family understand, even though we wanted the child to go to camp, that there was finite resources in the community and that there they had to be sure that they these people, understood how the use of community resources were, were being affected. On the other hand, to counter that that well, to finish that story, the child of that fam... who was... did not go to camp that one year continued in Big Brothers and eventually gave a lot of money to this community, and has been very active in your Holocaust center and also in the community. So there has that that was the progression progression that happened. On the other hand, I at the time I solicited for it was called the Jewish Welfare Fund at that time, but that was what Federation does now, and and I ended up knocking on the door and finding that the answer was in one of my clients, and I felt like, Oh my God, I don't, shouldn't really ask for money from that person. And I sort of apologize. And she insisted that she give because she was, she taught in Europe that this is an important part of of her life, of everyone's life responsibility. So the community was diverse, of course. I mean, there were a lot of people, so they weren't all of the same, you know, actions at the same time.

**Cori Silbernagel** 17:58

And one thing that I think about often as as I learn about survivors and their families rebuilding here in Cincinnati, but also in other cities around the world, I think about how unique rebuilding was for everyone. People you know coming to Cincinnati had all all sorts of different experiences and rebuilding their life, whether they began a new career or returned to school after years away. Can you talk a little bit about some of the unique challenges that the new immigrant families faced

**Tulane Chartock** 18:42

A huge, huge responsibility that they had. They were young people. You know, they young people, the very young and the very old did not survive. So these people were people who were just as you say, rebuilding, planning to rebuild their lives. They were first. Some of them had been married recently. Some had young children and and they were they. Their needs were varied, of course. And your question was, was, how did the community respond to that?

**Cori Silbernagel** 19:25

Well, we talked a little bit about that already, and I'm wondering specifically, what were some of the unique challenges that these families faced?

**Tulane Chartock** 19:35

Okay, language, of course, the children, of course, picked up English much more quickly than the parents did. They did not have an understanding of how to shop and grocery shop. So we would take them do that. They didn't know how to tell time in the same with the watches in the same way. It just was a different culture that they grew up with and and but they may have come. They did come from many different cities and countries, but they became a community unto themselves. And so there were, there were those relationships that existed amongst them and and they... one thing that I remember is that although the American born community was very open to volunteering and and financially providing as much as not as much as it was needed, because everything was needed, but a good amount to provide for the immediate needs. But they didn't socialize with the Americans and the emigres. It was a different group, and they were both separate groups, but the synagogues and temples all provided Jewish services, and some of the people were had a background of needing that, and Some didn't. And there, some of the challenges were psychological. I remember there was a family where the mother barricaded herself in a in the upstairs part and didn't come out for a while. And we became aware of that and told Jewish Family Service of what we found and and we were told to call the psychiatrist, which we I did call Stan block. And he made a very he made something that I tried to utilize in my life for afterward, he said, If you lived through some of the experiences that they lived in, barricading yourself when, when the stimulus came about would not be abnormal, it would be a normal experience. And I tried to realize that, that they did not conform to the what we considered normal.

**Cori Silbernagel** 22:18

Yeah.

**Tulane Chartock** 22:18

And, and, yeah there...there were difficulties with child parent relationship, just like there would have been in in the American background, but but on the whole, they wanted to adapt. Grace, my supervisor, insisted that we speak English to the children and to the families, and that made it difficult, because they really didn't have that skill a little bit, but not a lot, lot of them spoke Yiddish and Ladino, but, but not Hebrew, some, some spoke Hebrew, but Hebrew was not a language at that time, a living language. It was a religious language.

**Cori Silbernagel** 23:14

Right.

**Tulane Chartock** 23:15

So there, there was that difficulty.

**Cori Silbernagel** 23:18

Right. You know, the survivors ahead of coming to Cincinnati had experienced so much to to the point you just made, whether they survived in concentration camps or in hiding or or they managed to escape. I have trouble finding words to talk about how hard that transition must have been. One thing we talk about with students here who come to the museum is that rebuilding continued for years... this transition to a new life, to a new chapter, wasn't fast, and it was really hard. I think, I imagine that must have been hard for you and for the women and the others that you worked with. What was it? What was it like for you in helping the survivors transition into this new life as a new American?

**Tulane Chartock** 24:31

Well, the difficulty for me was that I was so young that I didn't have a lot of life experiences myself and and so I listened to Edna was, as I say, right in the desk next to me, and she really knew how to handle almost everything. She She, she was my mother's generation - my mother's and father's so she had a lot of experiences. I didn't have children at the time, but I understood some from, like from my book knowledge, you know, but, and because I had a younger brother and so forth, but, but it was not difficult for me, because these people wanted to become Americanized. They, on the whole, they knew that there this was going to be their life and and they, you know, they didn't fight it, they but they had their own society, as well as I said, they have their own community and and they knew each other, and we tried to, when I would speak, we would use our hands a lot. Grande, you know, big, you know, we just tried to do the best we could, but they learned, and they and television was new, not new, but available for them. And they learned the English language a lot through listening to television, as well as as their personal experiences and and those who worked in the community. Some Jewish Hospital provided jobs for a number of these people in their kitchens and doing janitorial work or whatever, but they learned on the job to speak English as well, so that they were they were not only willing, but but tried. They tried, they put themselves out to learn to be Americans.

**Cori Silbernagel** 26:34

Interesting. How many years did you work for big brothers?

**Tulane Chartock** 26:39

From 1950 January of 1952 No, yeah, 1952 till July 1958 so it was just the time that a lot of the families were coming over from the relocation camps in in Italy or wherever they were.

**Cori Silbernagel** 27:04

Sure

**Tulane Chartock** 27:04

before you know different relocation camps.

**Cori Silbernagel** 27:09

Do you? Do you maintain any relationships today with some of those families?

**Tulane Chartock** 27:18

Oh, absolutely

**Cori Silbernagel** 27:18

from back then?

**Tulane Chartock** 27:19

Oh, absolutely. A lot of the parents have passed away because they were, I'm 95 and they were maybe five years older than I, and then different, you know, ages. But I met them at the synagogue and at the grocery store, and, you know, wherever we were, they were part of our community, and we were, you know, we acted with personal lives in our everyday lives. Sure, I knew everybody. People used to kiss me and hug me and and you know, it was, they were very grateful for the work that that the community provided for them on the whole, on the whole, they never felt it was enough, and it really wasn't, you know, but, but, but it was important. I still see some of the children. I'm in a discussion group with one of the the children, who's now 60 some years old and, and he keeps telling me that I should, should speak to our discussion group, because it's it, it's composed of Jewish and non Jewish people, but it's, you know, interesting that. And he remembers a lot. He was, you know, aid. He was born in Germany, but, but he was, like, eight years old when I first met him. So, yeah, I knew all these people everywhere, everywhere they were part of our community became, well, I must say, as I say, there was this glass wall between the Americans and the emigres, the first Holocaust ceremony for you know, Holocaust Day ceremony was at Adath Israel Synagogue, and I was one of maybe eight, or no more than 10 Americans who were there, but almost all of the the survivors came, but it was because they just didn't realize what these people had had gone through, and I was in a position to really know what, what, and it affected my whole life. Of course, it would. Any job does, you know, no matter what. But this was a very special community job. Uh. Position, and my eyes were opened as a young person.

**Cori Silbernagel** 30:06

well, and it seems I mean, what I take away from what you're sharing with me is these were the moments where you learned about empathy and understanding somewhat different than you.

**Tulane Chartock** 30:24

I hope I did, yes,

**Cori Silbernagel** 30:25

I think that's that's an incredible legacy that I, I see is still part of your life today.

**Tulane Chartock** 30:33

Absolutely

**Cori Silbernagel** 30:34

this, this caring and and desire to understand and be be part of community.

**Tulane Chartock** 30:43

Well, these people's needs were humongous. They were trying to redo their lives and reinvent, and be... reinvent to a different format than what they had expected and and what they found in America was certainly different from a lot of the cities and and shtetls from which they came.

**Tulane Chartock** 31:10

Sure,

**Tulane Chartock** 31:10

you know, they they came from...some came from big cities, and some didn't, and, and, yeah,

**Cori Silbernagel** 31:19

You know the move... as we move farther and farther away from the Holocaust, the generations pass we we don't have as many Holocaust survivors with us today, but it it's become incredibly important to many of the second and third generation, the children and and grandchildren of survivors, to continue sharing their family stories, to help educate others. What? What are your thoughts on Holocaust education today, what can we learn from the past?

**Tulane Chartock** 32:03

Oh, I'd love to talk to that. But one other thing I'd like to mention before I do and that is that the some of the families wanted to talk to their children about their experiences, and some purposely did not want to talk about it because they, for various reasons, wanted to leave it behind. It was difficult for them to talk about it, and they didn't want to burden their children with some of their stories, and they didn't talk amongst themselves sometimes about the things that were difficult to talk about, so they wanted to forget in some ways. So bringing that to today, are you talking about the lessons of the the... yeah, I really feel that it's not just stories that we're talking about, it's their life experiences that they're talking about in these stories. And they lived through the beginnings, not only of the war, but the beginnings of the antisemitism. And it was also against gypsies and all the other things, but, but, but they lived the Jewish part of it, and they did, in many cases, become dehumanized before they even came to the concentration camps, and they were not allowed, as we now know, to provide some of the jobs that they used to do. They were locked out of many of the opportunities that they thought they had as young people and and they were losing family members, and they were leaving behind family members, and they... the press was affected. They couldn't get information. When I see that today and that that people call the some of the press, the enemy of the people. I get very upset when, when I see that the person who's in charge of of homeland security talks about having a phone number for to report your neighbors or friends. I get up, I could just fly through my chair, because these are the stories that these people told me about that what had happened to them, not only in the concentration camps, but as things were beginning to unfold in their homeland, and little did I ever think when I talked about antisemitism that their stories or their life experiences would happen in America. It was so far from our value system. And yet, I'm seeing today that there are generations younger than I who have no idea that this is all coming about in and, in a way that and the important thing is, when the government becomes involved, as opposed to just your one or two neighbors that do this, but when the government has... is... has the power to affect people without trial and just report, but no trial, and then have their army come and get you and lock you up or send you away. That rings bells with me, and it may not with my children, until I pointed out with them, because they didn't live this way, and it was not something there, they were familiar with and certainly with my grandchildren, they had no idea that what is happening is happening. It really is very upsetting to me, and I'm sure to a number of people who understand how government is involved.

**Cori Silbernagel** 32:03

Yeah, I think you know, one of the one of the values that we can uphold as... as educators of the Holocaust in this period of history is to remind people that this history did not happen so long ago. We... we are among, we are among a living history that is still there's still writing itself. And I think when we can humanize and personalize the Holocaust through sharing the stories of these individuals that came here or or went to any other city around our country or world, I think that's when we can offer an opportunity for people, particularly young people, to to see, perhaps, see a bit of themselves in someone who could be very different from them.

**Tulane Chartock** 37:57

Yeah, and, and the Holocaust was a very expensive experience, both personally, country wise, financially, psychologically, to generate... to the generations that lived it, my parents and and their parents and the soldiers on all sides. It was a very terrible it wasn't just a four year happening. It influenced life style.

**Cori Silbernagel** 38:42

Yeah

**Tulane Chartock** 38:42

to a terrible degree, but just an ungodly agree degree

**Cori Silbernagel** 38:48

well, and we, we spoke on the phone yesterday for a few minutes about some of some of these things, and you said something to me that I, you know that I really, I went home and kind of kept thinking about you told me that these aren't just stories, that this is, is real life and the survivors that came here, you know, to to use the word story, we need to denote that it was so much more, it was real. Can you talk about that for a moment? Yeah,

**Tulane Chartock** 39:25

I feel this way. You know, to me, story has a little bit of a connotation of 'Once Upon a Time' and and that it's going to end up okay, yeah, it didn't end up okay for some people for a lot of people and and it was... they are stories because they're a lesson unto themselves. But it was life experiences that. Really, really happened. These were not just imaginary, that somebody wrote these things. These were real experiences these people had, and that we as as I don't want to say upstanders or anything, but as onlookers, almost. We were at home in Cincinnati. I grew up in high school. Didn't have the same kind of experiences that Anne Frank, who was basically one year different than I was, that she had lived through. We didn't have that understanding, not only my generation, but my parent generation, and imagine they're the people who were left behind, and all these were total experiences that we have to try to understand and not just put into a cleanly story. In other words, I went to the Holocaust Museum in Washington years ago. I don't know if it's the same today, but that car that train, that train car was so clean. That was not the story I heard. The story I heard was it was smelly and crowded and and noisy, and people were hiding babies. It wasn't an empty car. Those are not the stories that I heard. So in a way, when I hear the word stories, I want to say it was more than it was stories, but it's more than stories. It's real life. We have to take some of these things seriously and not not make them as clean or as sterile as they seem to be.

**Cori Silbernagel** 39:25

Yeah, I think that that's a really powerful message. Again, it's something I went home from work thinking about yesterday, and it's a good reminder for me to to continue working for our mission, right? You know we we come to work each day. You know we have our families at home and our lives at home. But to to work in a civic organization, whether it's a social service agency, a museum like ours or or another, we have to be mission focused, and hopefully, in doing all of this work, we leave the world a better place than it was before. And I think you know for me, even if, even if that is sharing with students, these, these real life experiences, if those students then go home and can remember the name of Werner Coppel or or another survivor, I think that's a job well done.

**Tulane Chartock** 43:37

Exactly, exactly and, and, you know, we all have to have fun and live live our lives, because that's our experience, but we have to be aware of the things that that are important and and being kind to people, no matter who they are or where they are in their lifetime, in their own lifetime, experience is really compassion and kindliness. I can't tell you how much that's affected my life, when I realize what the opposite brings.

**Cori Silbernagel** 44:22

Absolutely, I think that's a beautiful message. I wonder if you might share something else with me, though. You know the steps that you have walked were not easy. They they weren't easy in helping the survivor community. What? What sort of wisdom would you share with someone else interested in going into social work? Or what? Working with new immigrants today, some of these problems we faced then we face today and similar and in different ways.

**Tulane Chartock** 45:12

Just that people are people. They are all different. Have different needs at different times. Social work is very I found it very satisfying. As I say, I really was poised to go into computers. I was good in math and had the beginnings of computer background. I'm in retrospect, I'm glad that I went into social work. It affected my whole life in this regard, in terms of my value system. That's not to say that there aren't good people in computers, because there are. But what I'm saying is the opportunity to understand other people in social work is is a gift unto itself. And I don't know how social work pays now, but it certainly didn't pay for women in my day, I was very fortunate that I didn't need to have that I was able to have food on the table and to be able to afford housing, but I realize there are a lot of people who can't, and today that's really important, because a lot of the emigres from wherever they come from, have fled, usually, not always, but have fled with nothing more than their immediate needs and that, you know, I remember when these families came over in that I dealt with through Big Brothers, that most of them didn't have money at all. They they came with what was in their suitcase and and it wasn't money, and it was not stock, it was just their basic needs, and and so they needed and counted on other people to provide for them, and, and, and it takes a community to provide that. It doesn't take one or two people. It takes a whole community and a community who works together and and when I hear of what the emigres, and I don't know how many people are coming today, but, but I remember the Russian community was different from the community who came over from the Holocaust. I did do some volunteer work with Jewish Family Service during the Russian people who came over, they were a different kind of community then, then, and so if you can as a social worker, not you, but if one as a social worker can put themselves in a position to say, what are your needs and what can we do To to make it easier? You know, I didn't work with all of the survivor community because Edna had her and even everybody wasn't with Big Brothers, but that was the basic demography of that time, that they were young people with young children. And so we did have an opportunity to utilize some of the same skills, but but any any emigre society, has its own needs, and if we as as human beings, just as human beings, not not as as only as workers, but but as just realizing that people Are people, people, they're, they're, they're not stereotyped. Yeah,

**Cori Silbernagel** 49:23

is there anything that we haven't talked about that you want to share?

**Tulane Chartock** 49:31

Well, I must say that resilience is what I felt was very important. These people wanted and did become Americans and part of the community, and in many cases, have been very contributing members of the community. There were people who were so injured that they couldn't follow that routine, and we had to take care of some of the their needs in a different way. There.... there were some who were on their own, who did have money in, in in Swiss banks, and who were able to to do well. But it's the the the laws that protected some of us for many years in America, laws that we took for granted and and that that made it possible to to live and thrive and be productive, which the emigres that I worked with did not have the opportunity in their early Life. I think that's important. You know, yeah, is there something else that you want me to bring out? I can bring out many individual stories, but I think that has been done to a great deal fortunately and wisely and, you know, but I can remember the cooperative one thing that I do remember so clearly was that one of the the members of of our Cincinnati community of emigres, was really mistreated by the other emigres. And really act they treated him very and his family very badly and and we really didn't understand it, but that what had happened was one of the emigres, or some of the emigres, recognized this man as having worked with the Nazis, that he as a, as a Jewish person, was forced to work, and they, he was a kapo, or, I think they were called on time and and he, they felt that, that the kapos valued their lives over the the life of the other people. And so these people were making his life... and the community got together one day I called and didn't find them at home. And after a few days, I had told Grace Henley about it, and she found out that they had the community, the Jewish community, had picked up this whole family and moved them and their children to another city so that this person could live a life and and these are things that that always don't make that don't always make the headlines or the the press, and that that just knowing that this time, of how these people, what they faced, was unthinkable. We can't do that again. We cannot afford to do that to any, any group, the Rwandans, the Haitians, the... any, I don't care. You can put a different word in in that you want to persecute. You can put a different word a different group of people. It doesn't matter. They're people.

**Cori Silbernagel** 53:37

yeah, and I think at the end of the day, there's, you know, we have much more in common than we have in our differences.

**Tulane Chartock** 53:46

Yeah, and history should not repeat totally. I mean, sure, we're all humans, and we do repeat some of it, but, but we shouldn't. We should learn lessons. We should act upon those learning lessons and not just sit sit back. When I jump out of my chair to some of my friends, they look at me, they said, I'm crazy. And I say, Wait a minute. Do you realize what you're saying? You know, I I don't like to do that. And then I used to not do it, but I'm now beginning to do it again.

**Cori Silbernagel** 54:22

Yeah.

**Tulane Chartock** 54:23

You know, we have to act on some of our lessons, not just talk about them

**Cori Silbernagel** 54:28

Absolutely. And I, I find it really inspiring that that you do have this courage to to speak out and act

**Tulane Chartock** 54:40

That that's important point, because there are a lot of people who are frightened. And maybe, maybe, if I were a young person with young children, I might be frightened too. So, so we have to have the people who can speak speak, because there are a lot of people who who can't speak.

**Cori Silbernagel** 54:59

Yeah. yeah.

**Tulane Chartock** 55:00

For various reasons.

**Cori Silbernagel** 55:02

Sure. Well, Tulane, thank you so much for sharing a little bit of of your story today. You played, you played such an important role in Cincinnati's...

**Tulane Chartock** 55:17

It's just happenstance

**Cori Silbernagel** 55:19

Well, and you know what? You still play an important role in the community today.

**Tulane Chartock** 55:23

Well, I hope to too, as long as I can, as long as I can.

**Cori Silbernagel** 55:27

Yeah, yeah. Thank you so much for this lesson and in kindness and understanding and empathy.

**Tulane Chartock** 55:36

Well, I hope I've given you what, what you hope that I could offer

**Cori Silbernagel** 55:43

Yes, thank you so much.

**Tulane Chartock** 55:44

there are many lessons.

**Cori Silbernagel** 55:45

Yeah, absolutely well, and you know, we could have this conversation again and again, and I would learn something new each time. Truly I would.

**Tulane Chartock** 55:58

and I rethink some of this. Yeah, thank you for your daily work and for all of your compatriots and colleagues.

**Cori Silbernagel** 56:06

Thank you. Thank you

**Jackie Congedo** 56:08

to make sure you don't miss an episode. Subscribe to our channel on YouTube. Let us know your thoughts on this episode. Our email is in the show notes. You can also connect with us on Instagram and Tiktok at Holocaust and humanity and x and Facebook at Cincy HHC here, my story is a production of the Nancy and David Wolf Holocaust and Humanity Center. The Center's mission is to ensure that the lessons of the Holocaust inspire action today. This series is part of the Cynthia and Harold Gutman Family Center for storytelling, and is generously supported by Margaret and Michael Valentine. Visit us in person at historic union terminal in Cincinnati, Ohio, or online at Holocaust and humanity.org managing producer is Anne Thompson. Consulting producer is Joyce Kamen. Technical producer is Robert Mills. Technical Director is Josh Emerson. Select music is by kick Lee. This is recorded at the Nancy and David Wolf Holocaust and Humanity Center in Cincinnati, Ohio. You.