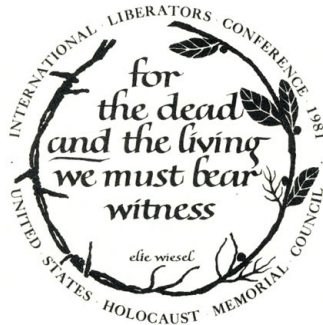


**LOCAL LIBERATORS: A PROVIDENCE PRIEST  
AND A RHODE ISLAND RABBI CONFRONT  
THE CAMPS: A COMMEMORATION OF  
THE LIBERATION OF THE NAZI  
CONCENTRATION CAMPS**



**PHOTOGRAPHY AND ARTIFACT EXHIBIT  
DRAWING ON THE EXPERIENCES OF  
REV. EDWARD P. DOYLE, O.P., AND RABBI ELI BOHNEN.  
BOTH MEN SERVED AS U.S. ARMY CHAPLAINS AND  
ACCOMPANIED THEIR RESPECTIVE TROOPS  
AS THEY LIBERATED  
CAMPS AT NORDHAUSEN AND DACHAU.**

Exhibit located in the Phillips Memorial Library Entryway  
Apr.19, 2005-May 31, 2005

Prepared by the Rhode Island Holocaust Museum  
and Providence College students and staff

As we take time to commemorate the Liberation of Nazi Concentration Camps 60 years ago, it is important to remember that often, liberation was not liberation. More often than not, Nazi troops had already abandoned the sites, leaving desperate victims behind.

The role of army chaplains during this period was, perhaps, greater than at any other time during the War. When faced with scenes that were incomprehensible even to them, the chaplains' job was to help other soldiers process and deal with such traumas.

But they rose to the occasion, not only comforting the troops but offering their aid and support to former prisoners. Although mere food was what the camp inmates needed most physically, spiritual help was what they needed most emotionally. Indeed, it was often the succor provided by these chaplains that helped restore the victims' faith in God...and in humanity.

Among these chaplains were two extraordinary men from Rhode Island: Father Edward Doyle and Rabbi Eli Bohnen. This exhibition pays tributes to them and to all the other liberators who came to the aid of the otherwise helpless persons imprisoned in the Nazi concentration camps.

Father Doyle's compassion for all humans extended from his experiences and actions at Nordhausen to his teachings later in life. He stressed the importance of a mutual respect and understanding among all persons as a means to peace and solidarity. Doyle insisted that it then becomes our responsibility as humans never to let something as horrible as the Holocaust happen again. Father Doyle expressed his anguish with humanity when he stated, "It isn't God who failed. It's man who failed. We need God more than ever if this can happen to man" [*The Catholic Review*, April 24, 1985].

As a spiritual leader, Rabbi Bohnen provided emotional refuge for countless men, women and children not only during the liberation of Dachau, but also during the time he spent at the Displaced Persons camp, Bad Gastein, in Austria. His assistant chaplain, Corporal Eli Heimberg, describes the moment when Chaplain Bohnen announced to the starving Jews remaining in Dachau that he was an American rabbi. Using Yiddish, a language common to Jews of European ancestry, he exclaimed, "Ich bin an Amerikaner Rabbiner (I am an American rabbi)." Heimberg recalls, "At that moment, it was as if all the pent-up emotions of all the years in misery and agony were unleashed in that room. There was a burst of wailing and crying. We tried for a moment, unsuccessfully, to control our own feelings, as the victims who were able to surged forward to kiss our feet and hug our hands. I felt humble and uncomfortable, for it seemed that I should have been hugging and kissing them" [*Dachau 29 April 1945: The Rainbow Liberation Memoirs* 164].

Thanks to the sincere letters, photographs, and other memorabilia from Father Doyle and Rabbi Bohnen, we are better able to understand the suffering they saw firsthand; furthermore, this material helps one realize the evils not only of Nazi Germany, but of the hatred and bigotry that exist anywhere and at any time.

\* \* \*

**All background photos taken by Fr. Doyle at Nordhausen Concentration Camp.**

2 identical background photographs, April 1945, b&w

**Rev. Edward P. Doyle, O.P., professor of religion at Providence College, signs his oath of office, which was administered to him by 2<sup>nd</sup> Lt. David A. Sawyer of the Army Specialized Training Unit at the College. Lt. Doyle reported to Chaplains' School at Harvard University.**

Edward P. Doyle, O.P., and 2<sup>nd</sup> Lieutenant David A. Sawyer, U.S.A., ca. 26 August 1943, photograph, b&w

The Holy Bible translated from the Latin Vulgate... (New York, C. Wilderman Co. Inc., 1938), cover

**Rabbi Eli Bohnen was born in Toronto [on] September 9, 1909. He received a BA in Semitic studies from the University of Toronto in 1931 and his Rabbinical Degree from the Jewish Theological Seminary in 1935. From 1939-1948, Rabbi Bohnen was rabbi at Temple Emmanu-El in Providence, RI, except between 1943-1946 when he served in the armed forces. He achieved the rank of major and a Bronze Star as Assistant Division Chaplain in the 42<sup>nd</sup> (Rainbow) Infantry Division. After the liberation, Chaplain Bohnen was posted at the Bad Gastein Displaced Persons camp in Austria. There he helped bring Jewish survivors back to life and assisted them in finding new homes outside of Europe. Upon retiring from his military duty, Rabbi Bohnen resumed his post at Temple Emmanu-El. He retired in 1973 and died on December 1, 1992. In 1939, Rabbi Bohnen married Eleanor Rosenthal. They had two children, Michael J. Bohnen, now of Boston, and Judy Bohnen Levitt, now of Providence, and five grandchildren.**

Chaplain Eli Bohnen, undated, photograph, b&w

2 Memorial Kosher candles

**Rabbi Bohnen wore this *tallis* (prayer shawl) during his years with the Rainbow Division. As a Jewish chaplain to the soldiers, he ran prayer services and the observance of Jewish holidays, including leading Passover seders. He also officiated at burials of Jewish soldiers killed in action. In addition, he helped maintain morale among all the troops. Chaplains were responsible for the interests of men of all faiths and were both able and willing to cross religious lines.**

*Tallis* (prayer shawl)

***Prayer Books from US Army:*** In 1862, President Lincoln changed the law to allow Jewish Chaplains to serve in the United States Armed Services. During World War II, 311 Jewish Chaplains served: 267 in the Army, 43 in the Navy and one in Maritime Service. Two were killed in action; two were wounded in action. Forty-six were decorated for bravery. These prayer books for use by Jewish troops were published by the U.S. Army.

Abridged Prayer Book for Jews in the Army and Navy of the United States, Reissued for the Jewish Welfare Board (Philadelphia, The Jewish Publication Society of America, 1942), cover  
Readings from the Holy Scriptures for Jewish Soldiers and Sailors (New York, Jewish Welfare Board, 1942), cover

Readings from the Holy Scriptures Prepared for Use of Jewish Personnel of the Army of the United States Published under the Direction of the Chief of Chaplains (Washington, United States Government Printing Office, 1942), cover

Prayer Book Abridged for Jews in the Armed Forces of the United States (New York, National Jewish Welfare Board, 1943), cover

Prayer Book New Year and Day of Atonement: Abridged for Jews in the Armed Forces of the United States (New York, National Jewish Welfare Board, 1943), cover

A Book of Jewish Thoughts for Personnel in the Armed Forces of the United States, selected and arranged by Joseph Herman Hertz (New York, National Jewish Welfare Board, 1956), cover  
Sephath Emeth (Speech of Truth) Order of Prayers for the Whole Year, Hebrew and English (New York, Hebrew Publishing Company, n.d.), cover

\* \* \*

**[All background photos taken by Fr. Doyle at Nordhausen Concentration Camp.]**

2 identical background photographs, April 1945, b&w

**A cap worn by a concentration camp prisoner: *Collection of RIHM, donation from Kathleen Carchidi in honor of her father.***

Concentration camp cap

**US Liberation of Dachau: April 29, 1945: On April 29, 1945, the Rainbow Division liberated the Dachau concentration camp, outside Munich, Germany. As they neared the camp, the soldiers came upon more than 30 coal cars filled with decomposing bodies. Upon arriving at the camp, they discovered more than 30,000 prisoners still alive. There were more than 200,000 registered prisoners during the history of the camp. Due to the large number of unregistered prisoners that arrived and died, the total number of victims remains unknown.**



**Dachau 1945: Train cars filled with bodies. *Collection of RIHM, donation from Halden Rotty***

Dachau train cars, 1945, photograph, b&w

**Dachau 1945: Both survivors and the dead. *Collection of RIHM, donation from Janet Austin***

Train cars, crematoria, bodies, survivors, 1945, 6 photographs, b&w

**Dachau 1945: *Collection of RIHM, donation from Frank Martin***

Bodies, survivors, 1945, 4 photographs, b&w

**Dachau, June 1945: Soldiers monitoring both survivors and the dead. Also, workers at the Crematoria in Dachau. *Collection of RIHM, donation from Henry Pacquin.***

Crematoria, bodies, June 1945, 16 photographs, b&w

**Certificates like this, presented to Eljaschrkewicz Sehlioma, allowed Jews passage through Europe.**

Certificate No. 847 [12 December 1945]: The Jewish ex-prisoner of the Dachau concentration-camp...was liberated by allied troops....

**Rabbi Bohnen arrived in Dachau on the day of its liberation, April 29, 1945. However, it was a few days before he felt capable of describing the devastation he had seen there. In this letter to his wife written on May 1, 1945, he tells not only of the horrors, but also about how he was able to restore his own faith in man.**

Our Division had just taken Dachau. It is difficult to describe the emotions which my Assistant, Corporal Heimberg, and I felt as we approached the Concentration Camp in our jeep. The area had been sealed off as soon as the shooting was over, probably to avoid contamination and infection from the diseased inmates. A G.I., on guard, directed us to a harried Colonel who might give us a pass.

"State your purpose in wanting to enter the Camp, Chaplain. This isn't exactly an exhibition, you know!"

As I thought about it later, I was somewhat embarrassed by my answer. I had blurted out the first words which came to mind—the words of Joseph in the Bible: "I seek my brothers." I had not meant to be melodramatic. But all that I had heard about Dachau made me lose myself in emotion.

Our first encounter with the Camp almost made me wish the Colonel had not let us through. Nothing that I can hope to put in words could adequately describe the sights. Sometimes, the human mind refuses to believe what the eyes see. All those stories of Nazi horrors are underestimated rather than exaggerated. The dead were piled everywhere; but there were still thousands still alive. Of all the inmates, the Jews were the worst off. Their plight was indescribable. They looked worse than the dead. They cried when they saw us; I spoke to a large group. I can't remember what I said, but Heimberg [chaplain's assistant Eli Hemiberg] says they cried as I spoke. Some cried all the time we were there. They were emaciated, diseased, beaten, miserable caricatures of human beings. I didn't know how they all didn't go mad. There were thousands and thousands of prisoners in that Camp. Some didn't look too bad. But most looked terrible. And, as I said, the Jews were the worst off. Even the other prisoners

who suffered miseries themselves, couldn't get over the unspeakable treatment meted out to the Jews. When I got back I couldn't eat. I couldn't even muster up enough energy to write you this letter.

We had been a fighting Division. We had seen death at close range every day for months. But this was different. For some reason, which I find difficult to convey, I did not at the moment think of the victims of this ceaseless massacre which had become a matter of routine to the Nazi. I thought of the Executioners. I recall turning to my assistant and telling him that I felt like apologizing to our dog, who was with us, for the fact that we belonged to the human race. And as we went further into the Camp and beheld the skin-covered skeletons that were its prisoners, and saw the paraphernalia which made it an Extermination Center, I felt increasingly inferior to the dog. As a human being, I was kin to those who were responsible for Dachau.

But my faith in man was partially restored a few days later. I was conducting Services for our troops in an open field a few miles east of Dachau. I noticed three young civilians standing behind the last row of soldiers; apparently joining in the Hebrew portions of the service. Jewish civilians in Germany during the war were something of an anomaly, so it was natural for me to be curious.

Afterward, I introduced myself. They were in their late teens or early twenties. They told me they had been prisoners in Dachau. With the liberation of the Camp, they joined a group of prisoners who roamed through the countryside stealing food from the farms, and clothing themselves in whatever they had been able to find. They met with no opposition. The terrified Germans did not dare oppose these former inmates of the Camp.

About an hour before coming upon our Service, the boys had been raiding a nearby farm together with their companions. The Band they told me was made up of Poles, Russians, Hungarians, Czechs and themselves. As they entered the barn, in the dim light, they saw a man dressed in the typical peasant garb of the district, cowering in obvious terror in one of the stalls.

It's Mueller! It's Mueller! The men cried as if with one voice. Immediately, those closest to him began to pummel him and tear at his hair.

In Dachau where cruelty was normal, Mueller had been one of the more sadistic of the SS guards. He had obviously been happy with his fate which made him keeper of these doomed and helpless prisoners. While his cruelties were numerous, there was one, in particular, for which he was notorious throughout the Camp. He would seize a prisoner who had displeased him—and it was not very difficult to incur his displeasure—and would tie one end of a rope around the hapless inmate, and the other end to a huge anvil which stood out in the open. Taking a whip in hand, he would order his victim to drag the anvil around the prison yard. Obviously, it was impossible for the starved and emaciated unfortunate even to budge the anvil. The lash whistled through the air over and over again, as screams resounded through the area. No one knew how many of Mueller's victims had died under his whip.

When we saw Mueller in that barn, all of us had the same thought, the boy went on. Now the shoe was now on the other foot. We were the Captors. Mueller was now in our power. We found a rope hanging from a peg in the barn. We tied one end around Mueller's waist. There was nothing comparable with the anvil in the barn, so we dragged Mueller outside. He was crazy with fear. He was begging for mercy. His lips were covered with foam.

The boy stopped for a moment. There was a faraway look in his eyes. I could sense that he was visualizing that terrible scene. One of the other boys then took up the story.

The only thing we could find heavy enough was a boulder lying just outside the barn. Then, we managed to secure the free end of the rope around this huge rock. Each of us had

grabbed whatever we could find to use as a club. There were ax handles, lengths of chain; whatever else could serve the purpose. The three of us were the only Jews in the group. We were always together. Like the others, we also took hold of whatever we could use to strike Mueller. Like the others, we relished the anticipation of doing to Mueller what he had done to so many of our friends.

This was said in a matter-of-fact tone. I marveled that there was no indication of satisfaction on their faces; nor of exultation in their voices. They spoke of looking forward to repaying the Nazi in his own coin.

The boy continued. Those nearest Mueller began to strike him as the others closed in on him. We could see him straining at the rope. Horrible screams came from his throat. The three of us stood there waiting for our turn to strike at Mueller. Suddenly, we looked at each other. Without a word, we threw down our clubs and ran. We kept running until we could no longer hear the anguished cries of that tortured man. It was then that we came upon this service and heard the familiar Hebrew words that made us stop here.

**I was the chaplain's assistant and when the captain, a rabbi from Providence, Rhode Island, spoke to them in Yiddish, *Ich bin ahn Americana rav*, all of the emotions were unleashed. There was wailing as if it were Yom Kippur in an old fashioned town, the only orthodox shul. The people came over to us and kissed our hands and our boots.**

*A poem by Barbara Helfgen-Hyatt*

Chaplains Bohnen and Heimberg?, undated, photograph, b&w

**Photographs taken by Rabbi Bohnen at the Liberation of Dachau: As Rabbi Bohnen wrote to his wife, "The dead are piled everywhere; but there were still thousands still alive. Of all the inmates, the Jews were the worst off. Their plight was indescribable. They looked worse than the dead." [Dachau 29 April 1945: *The Rainbow Liberation Memoirs* 160] Bodies, April 1945, 2 photographs, b&w**

**Part of Rabbi Bohnen's collection, *This was Dachau* was a publication of the Rainbow Division from 11 May 1945. The pictures speak for the destruction and horror. The text details the history of Dachau, including its origins as a prison for priests who were forced to build the crematoria.**

"This was Dachau" Rainbow Reveille 11 May 1945: 5.

***Rainbow Haggadah*: While in Germany, Rabbi Bohnen organized a *seder* (Passover observance) for his quickly advancing groups. The haggadahs (special Passover prayerbooks) ordered were not going to reach the troops in time. Rabbi Bohnen wrote later, "Fortunately, we had one copy of a JWB (Jewish Welfare Board) *haggadah*. We used the Division's offset press to print portions of the *seder* for the men. This 'Rainbow Haggadah'...was the first Hebrew publication in Germany since the beginning of the war." [The Jews in Rhode Island 207] Rabbi Bohnen describes that Passover as one of the highlights of his war experience.**

Harry J. Collins, Major General, U.S.Army, 42<sup>nd</sup> (Rainbow) Infantry Division Commanding General, to My Jewish Soldiers, 28 March 1945, letter regarding Passover celebration, photo reproduction



The Rainbow Haggadah: 42<sup>nd</sup> Infantry Division, Major General Harry J. Collins Commanding: Passover 1945 (Dahn, Germany, 42<sup>nd</sup> Division, 1945), cover, photo reproduction  
“America,” “Prayer for Home” in The Rainbow Haggadah: 42<sup>nd</sup> Infantry Division, Major General Harry J. Collins Commanding: Passover 1945 (Dahn, Germany, 42<sup>nd</sup> Division, 1945), n.p., photo reproduction  
“Germany 1945: The Rainbow Haggadah” JTSA 13:10.5, photo reproduction

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**[All background photos taken by Fr. Doyle at Nordhausen Concentration Camp.]**

2 identical background photographs, April 1945, b&w

Chaplain Edward P. Doyle, O.P., in front of a jeep with “Catholic Mass” drawn on the side  
Somewhere in Germany, May 1945, photograph, sepia

**Fr. Doyle was a Chaplain of the 104<sup>th</sup> Infantry Division. Timberwolf Tracks: The History of the 104<sup>th</sup> Infantry Division is a history of the Timberwolves.**

Leo A. Hoegh and Howard J. Doyle, Timberwolf Tracks: The History of the 104<sup>th</sup> Infantry Division, Jan.1999 ed. (Washington, Infantry Journal Press, 1999), cover

**Mother’s Day Mass for the liberating soldiers, celebrated by Fr. Doyle, May 1945**

Your loving son to Dear Mother, mimeographed form letter about Mother’s Day Mass celebrated by Fr. Doyle, Mother’s Day Germany 1945, photo reproduction

**[From the Edward P. Doyle, O.P., Collection]**

Bodies, soldiers, 7 photographs, April 1945, sepia and b&w

Richard C. Dujardin, “Everyone Got Down on Their Knees and Prayed” Providence Journal 9 June 1994, photo reproduction

David Malachowsky, S/Sgt. VII Corps., 104<sup>th</sup> Infantry Division, 329<sup>th</sup> Medical Battalion, Co.D, “Nordhausen” in The Liberators, Eyewitness Accounts of the Liberation of Concentration Camps: Oral History Testimonies of American Liberators from the Archives of the Center for Holocaust Studies, edited by Yaffa Eliach and Brana Gurewitsch (Brooklyn, Center for Holocaust Studies Documentation & Research, 1981), pp. 14-15

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**[All background photos taken by Fr. Doyle at Nordhausen Concentration Camp.]**

2 identical background photographs, April 1945, sepia

Deborah Dash Moore, GI Jews: How World War II Changed a Generation (Cambridge, Mass., Belknap Press, 2004), dust jacket

**The Creation of Jewish DP Camps: Although an entirely Jewish Displaced Persons center had been created as early as July at Feldafing, Allied authorities did not officially recognize such facilities. One of the immediate effects of the Harrison Report was the following order “officially” creating such camps—From “Special Camps for Stateless and Non-repatriables.” August 22, 1945. Papers of George S. Patton, box 39, Policy File, Manuscript Division, Library of Congress**

H.H. Newman, U.S. Army, Colonel, Acting Adjutant General, U.S. Forces, European Theater, to Commanding Generals, Eastern and Western Military Districts, 22 August 1945, order establishing special camps for stateless and non-repatriables, photo reproduction

Rabbi Eli A. Bohnen, “Our Rabbi with the Rainbow Division: A World War II Reminiscence.” In The Jews of Rhode Island, edited by George M. Goodwin and Ellen Smith (Waltham, Mass., Brandeis University Press in association with Rhode Island Jewish Historical Association, 2004), dust jacket, pp. 206-207

**Rabbi Bohnen at Bad Gastein, Austria: Displaced Persons camps, originally set up without separating Jews and non-Jews, did not take into account the specific cultural needs of Jews. Jewish DP Camps, officially authorized in August 1945, focused on rebuilding the lives of Jewish victims and relied heavily on the work of Jewish chaplains.**

**Rabbi Bohnen served at the Bad Gastein Displaced Person’s Camp in Austria after leaving Dachau. There, he worked to reunite families, reestablish the communication with lost relatives, and performed both marriages and ritual circumcisions. Additionally, Jewish chaplains like Rabbi Bohnen tried to aid survivors in getting to Palestine, which was a British mandate at the time.**

**Chaplain Eli Bohnen with children in displaced persons camp, Bad Gastein, Austria, August 1945.**

Chaplain Eli Bohnen, U.S Army Chaplain with the 42<sup>nd</sup> Infantry (Rainbow) Division, with children at the Bad Gastein, Austria, Displaced Persons Camp, August 1945, photograph, b&w

**Jewish Chaplains’ roles in Jewish Displaced Persons camps were varied and essential, serving at ceremonies like this *bris* (ritual circumcision), and providing hope for Survivors. Rabbi Bohnen, center.**

Rabbi Bohnen and others at *bris*, undated, photograph, b&w

**This letter was written to Rabbi Bohnen from the Jewish Central Committee at Bad Gastein. This letter thanks Rabbi Bohnen for all of his work in bettering the lives of the camp's Survivors.**

L. Jacobson, Jewish Central Committee in Bad Gastein, to Rabbi Major Bohnen, 28 March 1946, letter in Hebrew on behalf of the Remnant, the 1300 Jews in Bad Gastein, thanking Rabbi Bohnen for his voluntary work in social welfare for the Survivors, photo reproduction  
L. Jacobson, Jewish Central Committee in Bad Gastein, to Rabbi Major Bohnen, 28 March 1946, English translation of letter above, photo reproduction

**Copy of a charcoal drawing given to Rabbi Eli Bohnen as a farewell gift by Survivors at Bad Gastein Displaced Persons camp in appreciation for his loving kindness in helping them resume normal lives.**

**The Hebrew translates: "Go in peace; till we meet again in our land."**  
Charcoal drawing, 1946, b&w, photo reproduction

**This is the introduction to a 40-page picture album created by the people of the Bad Gastein Displaced Persons Camp, depicting actual projects and activities developed and led by Rabbi Bohnen for the Camp's population. This album was presented to Rabbi Bohnen upon his departure from Europe.**

"To Chaplain Bohnen...from the Volks-Universitat...[in English and Hebrew]," 1946, photo reproduction

**This letter, dated February 8, 1993, was sent to the Bohnen family from Stephen Ross, a Dachau survivor who now lives in Boston. Ross thanks Rabbi Bohnen for his dedication, gallantry and compassion, which gave hope to young Ross and the other camp victims.**  
Stephen Ross, Boston Community Centers Psychologist, Dachau survivor, 8 February 1993, to Family of Rabbi Bohnen, letter thanking Rabbi Bohnen and G.I. Joes, photo reproduction

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**[All background photos taken by Fr. Doyle at Nordhausen Concentration Camp.]**

2 identical background photographs, April 1945, sepia

**Letter written to Rev. Frederick C. Foley, O.P., President of Providence College, by the Major General of the U.S. Army, Terry Allen, praising Fr. Doyle for both his service in the military and as a Priest.**

Terry Allen, Major General, U.S. Army, Commanding, 104<sup>th</sup> Infantry Division, to Frederick C. Foley, O.P., President of Providence College, 6 November 1945, letter praising the ideals, habits and character of Father Doyle and enclosing Father Doyle's Bronze Star Citation, photo reproduction

General Orders No. 144-1945 Bronze Star Medal Citation by Command of the 104<sup>th</sup> (Timberwolf) Infantry Division Commander to Captain Edward P. Doyle, Corps of Chaplains, undated, photo reproduction

**“I Was There,” speech written and presented by Fr. Doyle at the International Liberators Conference, October 1981, in Washington, DC.**

Edward P. Doyle, O.P. “I Was There: A Talk Presented to the International Liberators Conference of 1981” text of speech, p. 1, photo reproduction

Mary Wade Cole, “To Remember Lives Wasted and Defiled” The Providence Journal 30 March 1982, photo reproduction

Richard C. Dujardin, “Priest Turns Anger of Holocaust into Life of Joy” The Providence Journal-Bulletin 12 June 1982, photo reproduction

Richard C. Dujardin, “Service Honors Holocaust Victims” Evening Bulletin 14 April 1988, photo reproduction

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List, in Hebrew, of Holocaust victims in the background

2 Memorial Kosher candles

**Article from U.S. News & World, April 1995**

“Network of Horror” U.S. News and World Report 3 April 1995: 56-57

“Obituaries: Rev. Edward Paul Doyle, 89; PC Instructor, Campus Minister” The Providence Journal-Bulletin 14 April 1997, photo reproduction

Edward Paul Doyle, O.P., 1994, photograph, b&w

**Aware of the importance of educating others on the Holocaust, Fr. Doyle participated in many Holocaust remembrance activities. Featured here are programs from some of the conferences he spoke at and attended.**

International Liberators Conference 1981 of the United States Holocaust Memorial Council at the United States Department of State, Washington, D.C.: October 26-28, 1981, 4 pieces

United States Holocaust Memorial Council, Days of Remembrance Committee, Days of Remembrance, 1984: An Evening of Commemoration through the Performing Arts, The John F. Kennedy Center for the Performing Arts; Symbolic Ground-breaking Ceremony U.S. Holocaust Memorial Museum...the Capitol Rotunda...April 29 and 30, 1984, Washington, D.C.

([Washington, D.C.?], U.S. Holocaust Memorial Council, Days of Remembrance Committee [1984?]), cover

Holocaust Memorial Program: [Rhode Island] State House Rotunda, April 14, 1985, cover, pp. 4-5

American Gathering of Jewish Holocaust Survivors Inaugural Assembly: Philadelphia, PA, April 21-22, 1985, cover

Rhode Island Interfaith Commemoration of Yom Hashoa v'HaGevurah Holocaust and Heroism Memorial Day...April 26, 1995, Temple Emanu-El, Providence, Rhode Island, cover

**The 42<sup>nd</sup> Rainbow Division was formed in August 1917 from the National Guard units of 26 states and the District of Columbia. After Chief of Staff Major Douglas MacArthur remarked that the Division "would stretch over the whole country like a rainbow," the coalesced National Guard units were christened the Rainbow Division. The name remained throughout World War II and is still used today.**

**This Certificate recognizes Rabbi Bohnen's efforts to aid surviving Jewish victims both spiritually and in helping them get reestablished. His work in the Displaced Persons camps was distinctive because of his extreme compassion, commitment and dedication to the Survivors.**

This Certificate of Merit is awarded to chaplain Eli A. Bohnen...Captain Special Troops, 42<sup>nd</sup> Infantry Division...Harry J. Collins, Major General, U.S.Army., Commanding, 42<sup>nd</sup> Infantry (Rainbow) Division, undated

Robert H. Abzug, GIs Remember: Liberating the Concentration Camps (Washington, D.C., National Museum of American Jewish Military History, 1993), cover

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***This exhibition would not have been possible without the help of:***

**Paul Bienvenue, Rachel Deblinger, Jane Jackson, Deborah Johnson, Jane Lunin Perel, Kyle Seltzer, Allie Spivack, The RI Holocaust Museum, Brown Hillel**

***Thank You to All!***

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Chaplain Edward P. Doyle, O.P., U. S. Army chaplain with the 104<sup>th</sup> Infantry (Timberwolf) Division  
 “May 1945 Somewhere in Germany”

from the Edward P. Doyle, O.P., Collection.  
 Providence College

Chaplain Eli Bohnen, U.S. Army chaplain with the 42<sup>nd</sup> Infantry (Rainbow) Division, with children at the Bad Gastein, Austria, Displaced Persons Camp August 1945

From the Mrs. Eli A. Bohnen Collection



***Exhibition by:***

***Kyle Seltzer, Providence College Class of 2006***

***Allison Spivack, Providence College Class of 2007***

***Rachel Deblinger, Brandeis University Graduate Student, Rhode Island Holocaust Museum Intern***

Catalogue by: Jane M. Jackson, Providence College Director of Archives

April 26, 2005

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