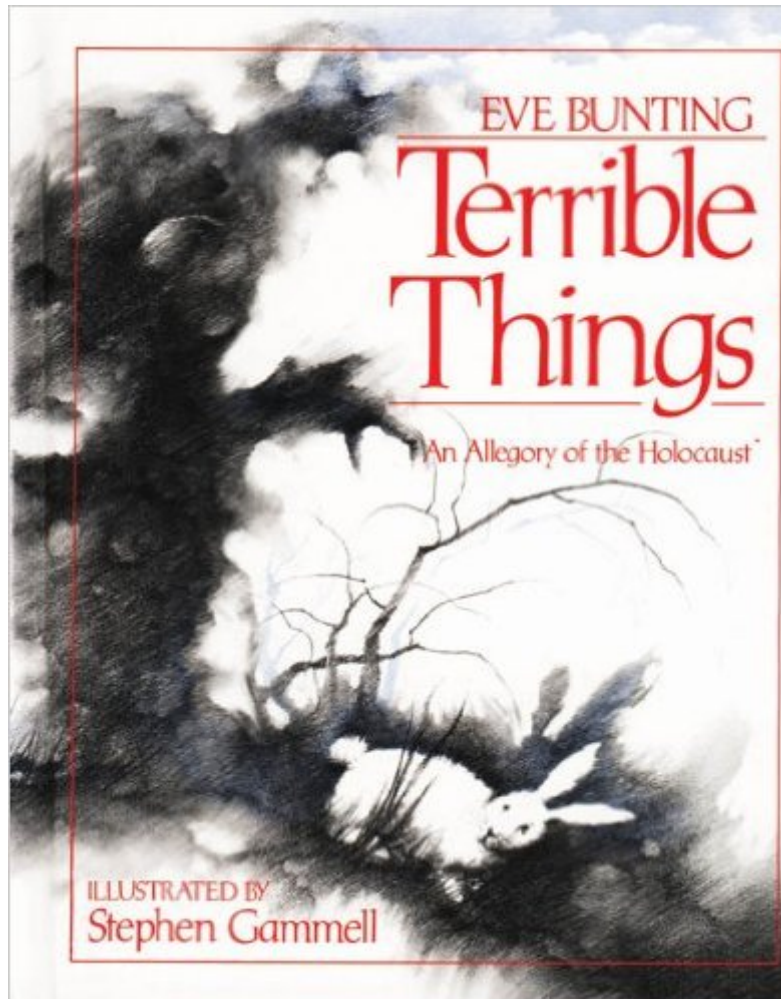


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Terrible Things: An Allegory Of The Holocaust



Synopsis

This unique introduction to the Holocaust encourages young children to stand up for what they think is right, without waiting for others to join them. Ages 6 and up

Book Information

Paperback: 32 pages

Publisher: The Jewish Publication Society; Revised edition (September 1, 1989)

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Product Dimensions: 0.2 x 7 x 9.2 inches

Shipping Weight: 3.2 ounces (View shipping rates and policies)

Average Customer Review: 4.6 out of 5 stars [See all reviews](#) (51 customer reviews)

Best Sellers Rank: #85,865 in Books (See Top 100 in Books) #18 in [Books > Children's Books > Education & Reference > History > Holocaust](#) #34 in [Books > Children's Books > Literature & Fiction > Historical Fiction > Holocaust](#) #4758 in [Books > Children's Books > Animals](#)

Age Range: 6 - 9 years

Grade Level: 1 - 4

Customer Reviews

I was curious to see how Eve Bunting would turn the Holocaust into an allegory appropriate for young children, but as soon as I started reading "Terrible Things" the inspiration for her story became clear. The Terrible Things first come to the forest for every creature with feathers on its back. The frogs, squirrels, and other animals quickly declare that they do not have feathers, that the forest is better without the birds, and that they are all glad that it was not them that the Terrible Things wanted. Clearly Eve Bunting takes her text from the famous statement attributed to Martin Niemoeller. If I remember correctly Niemoeller was a pastor. He told about how in Germany the Nazis first came for the Communists, but since he was not a Communist he did not speak up. Then they came for the Jews, but again he did not speak up because he was not a Jew. The same rationale explained his silence when they came for the trade unionists and Catholics. "Then they came for me," Niemoeller said, "and by that time no one was left to speak up." Niemoeller's words might be the most famous declaration about the Holocaust and its appropriateness for being the basis of an allegory for young children should be self-evident. Bunting is not talking as much about the mass exterminations by the Nazis as she is about the culpability of the ordinary citizens who

looked the other way when terrible things happened in Germany. The rhetorical question Bunting asks is "If everybody had stood together at the first sign of evil would this have happened?" If young children do not know the answer to that question before they read "Terrible Things," they certainly will afterwards.

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