

Holocaust

MEMORIAL DAY

2011



Learning from the past ~ lessons for today

The Holocaust Memorial Day Committee in association with
The Office of the Minister for Equality, Integration and Human Rights
Dublin City Council, The Dublin Maccabi Charitable Trust
The Jewish Representative Council of Ireland, The Sisters of Sion
The Council for Christians and Jews

Holocaust Memorial Day

The Holocaust Memorial Day commemoration is designed to cherish the memory of all of the victims of the Nazi Holocaust.

A candle-lighting ceremony is an integral part of the commemoration at which six candles are always lit for the six million Jews who perished, as well as candles for all of the other victims.

The commemoration serves as a constant reminder of the dangers of racism and intolerance and provides lessons from the past that are relevant today.

Summary of the Declaration of the Stockholm International Forum on the Holocaust

Issued in January 2000, on the 55th anniversary of the liberation of Auschwitz-Birkenau in 1945
and endorsed by all participating countries, including Ireland

We, the governments attending the Stockholm International Forum on the Holocaust, recognise that the Holocaust was a tragically defining episode of the 20th century, a crisis for European civilisation and a universal catastrophe for humanity. In declaring that the Holocaust fundamentally challenged the foundations of civilisation, we share a commitment to commemorate the victims of the Holocaust, and to honour those who stood against it. The horrors that engulfed the Jewish people and other victims of the Nazis must forever be seared in our collective memory. With humanity still scarred by genocide, antisemitism, ethnic cleansing, racism, xenophobia and other expressions of hatred and discrimination, we share a solemn responsibility to fight against these evils. Together with our European partners and the wider international community, we share a commitment to remember the victims who perished, to respect the survivors still with us, and to reaffirm humanity's common aspiration for a democratic and tolerant society, free of the evils of prejudice and other forms of bigotry.



Message of Goodwill from Minister for Equality, Integration and Human Rights, Ms Mary White TD

I am deeply honoured to contribute to this very important annual event and publication where we commemorate the millions of Jews and other victims who perished during the Holocaust. This commemoration reminds us of the importance of remaining vigilant against the very real dangers of antisemitism, racism and all forms of discrimination.

This evening we cherish the memory of the millions of men, women and children who were persecuted under the Nazi regime because of their religion, disability, colour, sexual orientation, political affiliations or ethnic background.

We think about the families who were split up, the childhoods stolen and the many lives shattered forever. In the face of this almost intolerable adversity, we honour those who showed enormous personal courage and resistance in facing up to the Nazi tyranny and we are reminded again of human frailty and of just how shocking man's inhumanity to his fellow man can be.

As a signatory of the Stockholm Declaration, Ireland, together with our European partners and the wider international community, shares a commitment to remember all the victims who perished, to respect the survivors still with us, and to reaffirm humanity's common aspiration for a democratic and tolerant society, free of the evils of prejudice and other forms of bigotry.

I want to take this opportunity to acknowledge the Holocaust survivors who live in Ireland today. Their stories make an indelible impression on all who hear them. As the number of witnesses diminishes, it is essential that their stories are heard and their experiences recorded. I want to pay special tribute to them and the invaluable work that they undertake in travelling and speaking to students in schools all around the country.

We all have a responsibility to ensure that our next generations learn about the great dangers of discrimination and racism and about the tragic events during this terrible episode in European history.

I also want to acknowledge the excellent and invaluable work of Holocaust Education Trust Ireland.



Message from Gerry Breen, Lord Mayor of Dublin

I am honoured to host this important national event on behalf of the City of Dublin.

The annual Holocaust Memorial Day commemoration has become an important annual date not only in the calendar for the City of Dublin, but indeed for the whole country.

On this day we recall the horror and suffering inflicted on the Jewish people during the Second World War and we assert our determination that such brutal acts of inhumanity should never happen again.

We are privileged this evening to have with us survivors and descendants of survivors of the Holocaust who made Ireland their home. Their presence strengthens our resolve to make sure that the victims are never forgotten, that the survivors are never abandoned, and that the lessons of history will not go unheeded.

Dublin has enjoyed a proud association with Ireland's Jewish community which goes back more than 150 years. Although small in number, this community has made a remarkable contribution to all spheres of Irish life. Indeed the relationship which has evolved between the Jewish community and the City of Dublin is a fine example of mutual respect for all of us living in Ireland today.

I would like to thank Holocaust Education Trust Ireland, whose hard work ensures that we give this solemn occasion the respect it is due.



The Nazi Holocaust

A systematic programme to annihilate the Jews of Europe

- February 1933 – the first concentration camp, Dachau, is established to hold prisoners arrested after the arson attack on the Reichstag parliament building.
- May 1933 – Nazi students and militiamen light huge public bonfires in which they burn books by Jews, communists and other ‘disruptive’ influences.
- 1933 onwards – Jews are expelled from the army, the civil service, professional associations, sports and social clubs.
- 1935 – The Nuremberg Laws strip Jews of citizenship and define them by racial criteria.
- 35,000 Jewish war veterans who had won medals for bravery during WWI lose their privileges.
- 9 November 1938 – *Kristallnacht* (Night of Broken Glass). Widespread pogroms against the Jews of Germany and German-controlled lands.
- Euthanasia Programme – murder of people with disabilities. More than 200,000 men, women and children with disabilities are put to death.
- 100,000 Jews die in labour camps between 1939 and 1940.
- Following the Nazi invasion of the Soviet Union in 1941, SS mobile murder squads known as *Einsatzgruppen* murder over 2,000,000 civilians, most of them Jews in Russia and eastern Poland.
- 1-1.5 million Jews die in ghettos from starvation and disease.
- Some 30,000 Jewish partisans fight the Nazis in Eastern Europe.
- In the Warsaw Ghetto, more than 100,000 Jews die of starvation and disease; more than 300,000 are deported to the death camps and 7,000 are killed in the Warsaw Ghetto Uprising between 19 April and 16 May 1943.
- 1,100,000 Jews, 150,000 (non-Jewish) Poles, 23,000 Gypsies, 15,000 Soviet POWs and thousands of others die in Auschwitz.
- 1,500,000 Jewish children are murdered in the Holocaust.
- Of the 300,000 Jews who go into hiding, pretend to be Aryans or acquire false identity papers, 100,000 die after capture or betrayal.
- Out of approximately nine and a half million Jews living in Europe before 1939 only one third survive the Holocaust



One and a half million Jewish children were murdered by the Nazis as well as thousands of other children whom they considered ‘unworthy of life’. Some of them were children with physical and mental disabilities; black, mixed-race and other ethnic children; Polish, Slav and Gypsy children.

Children of Jehovah’s Witnesses and other Christian denominations who resisted the Nazis were destroyed, along with children of the Nazis’ political opponents. The Nazis particularly targeted the children in an attempt to destroy the future of all of these groups of people.

National Holocaust Memorial Day Commemoration

Sunday 30 January 2011 from from 6 to 8pm
at the Mansion House, Dublin 2

Programme

MC: Yanky Fachler Music: Zimratya Choir Choir Director: Dr Yurriel Aaron

- **Introductory remarks:** Yanky Fachler
- **Words of welcome:** Lord Mayor of Dublin, Cllr Gerry Breen
- **The Stockholm Declaration:** Attorney General, Mr Paul Gallagher
- **Keynote address:** Mary White TD, Minister for Equality, Integration and Human Rights

Musical interlude

- **Holocaust survivor:** Zoltan Zinn-Collis
- **Kristallnacht:** Nora Owen, former Minister for Justice
- **The power of propaganda:** Geraldine Kennedy, Editor, *The Irish Times*
- **Wannsee:** Conor Lenihan TD, Minister of State for Science, Technology, Innovation and Natural Resources
- **Ghettos:** Philip Maguire, Assistant City Manager
- **Holocaust survivor:** Jan Kaminski
- **Victim Readings**
 - People with disabilities:** John Dolan, CEO, Disability Federation of Ireland
 - Poles:** Beata Molendowska, Dublin City Library
 - Gypsies:** Sr Stanislaus Kennedy, Focus Ireland, Immigrant Council of Ireland
 - Homosexuals:** Michael Finlay
 - Black and ethnic minorities:** Clement Esebamen, Ireland West Africa Business & Economic Council
 - Political victims:** Pat King, General Secretary, Association of Secondary Teachers of Ireland
 - Christian victims:** Colm O'Boyle, Clerk of Dublin monthly meeting of the Religious Society of Friends
- **All of the victims:** Stephen Molins, President, Jewish Representative Council of Ireland
- **Poem:** Micheal O'Siadhail
- **Scroll of Names:** Stratford College, Dublin; St Mary's Christian Brothers' Grammar School, Belfast; Marino College VEC, Dublin; Our Lady's Secondary School, Templemore

Musical interlude

- **Righteous Among the Nations:** Brigid McManus, Secretary General, Department of Education and Skills
- **Holocaust survivor:** Suzi Diamond
- **Liberation:** Professor Tom Collins, President of the National University of Ireland, Maynooth, and Chairperson of the National Council for Curriculum and Assessment
- **Displaced Persons:** Superintendent Mary Gormley, An Garda Síochána
- **Holocaust survivor:** Tomi Reichental
- **Post-war pogroms:** Dil Wickremasinghe, Social Entrepreneur, Editor of *EQ* magazine, Broadcaster with Newstalk
- **Reflections on the Holocaust:** Dr Maurice Manning, President, Irish Human Rights Commission and Chancellor of the National University of Ireland
- **Second generation:** Riva Neuman
- **Legacy of the Holocaust:** The Honourable Mrs Justice Susan Denham
- **Go Home from this Place:** Ruairi Quinn TD, Chairperson, Holocaust Education Trust Ireland

MINUTE'S SILENCE

CANDLE LIGHTING

- **El Malay Rachamim: Prayer for the Repose of the Souls of the Departed,** Rabbi Zalman Lent, Cantor Alwyn Shulman
- **Closing remarks:** Yanky Fachler

The Évian Conference

With thousands of Jews fleeing Nazi antisemitism, it was clear that an international refugee crisis had developed. Franklin D. Roosevelt, President of the United States of America, convened an international conference at Évian-les-Bains in France in July 1938 to consider refugee policies. Out of all of the 32 countries represented at the conference, which included the United States, Britain, France, Canada, Australia, New Zealand, Latin America, Ireland and others, none was willing to take in more Jewish refugees.

The Évian Conference, called to resolve the situation for Jewish refugees, was deemed a failure. Myron Taylor, a

retired executive from the US who chaired the meeting, asserted to the delegates that *existing American immigration quotas were liberal*. Lord Winterton, a member of the British cabinet, said that *England was not a country of immigration* and that *British colonies and territories weren't either*. Canada said: *no Jew is too many*. A German newspaper said: *Jews for Sale – Who Wants Them? No One*.

Time magazine said shortly afterward: *the hard fact remains that no nation is willing to receive more penniless Jews*.

Ireland and Refugees

As Hitler's power and influence increased in the 1930s, thousands of German Jews and others opposed to him and to Nazism attempted to flee Germany. The main targets of persecution and discrimination were the Jews. They were gradually excluded from public life, and eventually forced into ghettos and rounded up for deportation. Few could have guessed what lay at the end of those deportation transports.

Ireland was aware of the antisemitism of the Nazi state and the fact that German Jews were being outlawed in their own country. Although no formal policy regarding refugees from Germany was worked out until 1938, the Irish government and civil service effectively determined to allow entry to as few Jews as possible.

There were two basic reasons cited for Ireland's reluctance to see a large number of refugees – and specifically Jews – enter the country. First, the rate of unemployment in Ireland was such that an influx of people in need of work might damage the economy further. Consequently, the government feared refugees would end up a burden on the state. Secondly, many in government held the view that the arrival of large groups of Jews would result in a rise in antisemitism. This second factor was never stated openly as a reason for the Irish government's ungenerous response to the refugee crisis.

We do not know how many Jewish refugees applied to come to Ireland, although it is definitely in the hundreds, if not thousands. Only a small percentage of applicants was actually admitted. While it is important to examine Ireland's reaction to the refugee crisis in the light of the broader historical context, and the policy examples provided by other countries, especially Britain, one cannot ignore a persistent theme about this episode in Irish history: immigrants were not welcome, refugees were not welcome, but Jewish immigrants and Jewish refugees were less welcome than others.

Katrina Goldstone, Ireland and the International Reaction to Jewish Refugees, Dublin 2000

Kristallnacht, 9/10 November 1938, November Pogrom

Every annual Yom Ha-Shoah commemoration brings new testimony of the previously forgotten: nightmares told by friends, congregants, survivors, and the children of survivors. *Kristallnacht* is recalled:

In November 1938, Herschel Grynszpan, a Jewish student in Paris, assassinated the Third Secretary at the German embassy, Ernst Vom Rath. Headlines appeared in the Nazi newspaper *Der Angriff* that stated, 'From this vile deed



Torched Synagogue, Germany, November 1938

arises the imperative demand to proceed at once against the Jews with the most severe consequences.' In response to the assassination, the Nazis launched the November pogrom known as *Kristallnacht*, the Night of Broken Glass, on 9/10 November 1938.

During that state-sponsored pogrom, 7,500 Jewish shops were wrecked and their windows smashed – leaving the streets strewn with glass. Hundreds of synagogues, Jewish homes, schools and businesses were destroyed and burnt to the ground. Ninety-one Jews were murdered and approximately 30,000 thrown into concentration camps.

The Jewish communities of Germany were fined 1 billion Reichsmarks to pay for the damage.

Kristallnacht provoked outrage abroad and disquiet amongst ordinary Germans. Three days later, one hundred senior Nazi officials gathered to discuss the solutions to the 'Jewish Question'. They considered plans such as confining Jews in ghettos but finally decided to get them out of the economy and out of the country. At the time, expulsion appeared to them as an adequate measure. After *Kristallnacht*, Jewish businessmen had to sell their businesses at very low prices, employers were urged to sack Jewish workers, and offices were set up to speed emigration.

Kindertransports

Kristallnacht had an instant impact on world public opinion. Within a week, a deputation that included Chief Rabbi Hertz of Great Britain and Chaim Weitzmann, later president of Israel, persuaded the British government to allow Jewish child refugees into Britain. The first *Kindertransport* left Berlin by train via Holland in December 1938. The children arrived in London's Liverpool Street Station where they were met by their volunteer foster parents or representatives of hostels and boarding schools. Over the next 10 months, almost 10,000 Jewish children aged between two and eighteen years arrived in Britain via the *Kindertransports*. They came from Germany, Austria, Poland and Czechoslovakia. Each child clutched a small suitcase holding their most cherished possessions. Most of the children never saw their parents again.

Kindertransport children found refuge in Northern Ireland on a farm in Millisle in County Down where over 200 children aged between three and eighteen years were able to stay and work before moving on after the war.



Geoffrey Phillips today

Geoffrey Phillips, who lives in Dublin, escaped from Germany as a thirteen-year-old boy on one of the *Kindertransports*. He lived in England where he married and later came to Ireland with his wife where they settled and raised three sons.

It is true that not all the victims were Jews...

Nazi Persecution of Political Opponents

The Nazis persecuted hundreds of thousands of political dissidents and opponents – some for what they did, some for what they refused to do, and some for what they were. In the early 1920s, the Nazis began disrupting meetings of Liberal Democrats, Socialists, Communists, and Trade Unionists. The torching of the Reichstag national parliament building in 1933 gave the Nazis a pretext for suppressing the Communist Party, and later the Social Democratic Party, with brutal violence.

The Nazis abolished trade unions and co-operatives, confiscated their assets, and prohibited strikes. Political dissidents and political opponents were among the first to be arrested. In 1933, the Nazis established the first concentration camp, Dachau, as a detention centre for political prisoners arrested after the Reichstag fire.

Opponents of Hitler were murdered in the Night of the



Political opponents being arrested. Berlin, Germany, 1933

Long Knives in 1934. Hundreds of thousands of political prisoners were imprisoned in the concentration camps throughout Nazi-occupied Europe during the war. They were identified by a red triangle which they had to wear on their camp uniforms.

Nazi Persecution of People with Disabilities

The Nazis considered people with intellectual and physical disabilities as 'life unworthy of life'. School textbooks contained examples of maths problems calculating the costs of care for people with disabilities compared to the costs of caring for a healthy person. People with disabilities were shown to be a 'burden on the state'. The Nazis decided that the elimination of such people from society would strengthen and purify the German race.

On 1 September 1939 Hitler officially established the T-4 Euthanasia Programme (named after the address of its headquarters at Tiergartenstrasse 4). The secret *Reich Committee for the Scientific Registering of Serious Hereditary and Congenital Illnesses* ordered the compulsory registration of 'malformed' newborn children: those suffering from intellectual or physical disabilities. Doctors and midwives were paid two Reichsmarks for each case they reported to their superiors. It is estimated that the Nazis murdered more than 200,000 people with disabilities in the 'voluntary euthanasia programme'. Many of the doctors involved spoke with pride of their work even after the war, maintaining that they had been contributing to human progress.

The children's registration forms were marked with a + if they were to be killed and sent on to the nearest public health office, which would then order the child's admission to a

paediatric clinic. Initially, there were four such clinics, which increased in number to a total of thirty. Very soon it was not only children with disabilities who were being murdered, but adults too. Thousands of intellectually disabled adults and psychiatric patients were murdered in gas vans in killing centres at Bernberg, Hadamar, Hartheim and Sonnenstein. Public outcry, led by Bishop Clemens von Galen, caused the official cessation of the T-4 Euthanasia Programme in August 1941, but it continued clandestinely until 1945.

The machinery of mass murder developed in the course of the T-4 Euthanasia Programme had operated with grim efficiency. Having proved itself in this context, it was now ready to be applied to others, on a far larger scale.



'You are sharing the load! A hereditarily ill person costs 50,000 reichsmarks on average up to the age of sixty,' reproduced in a biology textbook by Jakob Graf USHMM

Nazi Persecution of Poles



A Polish prisoner (marked with an identifying patch bearing a 'P' for Pole), Julian Noga, at the Flossenbürg concentration camp, Germany, between August 1942 and April 1945. USHMM

It is estimated that three million Poles were murdered by the Nazis. Poland held lands vital to Germany. Nazi ideology viewed men, women and children of Polish derivation and language as 'sub-humans'. Hitler had ordered that all members of the Polish intelligentsia were to be killed and declared that Poland was to be totally destroyed, its academically educated and professional classes annihilated, and its population reduced to a state where their lives were worthless. Tens of thousands of political leaders, church leaders, intellectuals, professionals, entrepreneurs, landowners and other Poles were targeted. They were either murdered or sent to concentration camps. Polish universities, scientific laboratories, schools, museums, and libraries were destroyed. Polish children did not progress beyond elementary school and thousands were forcibly taken to Germany to be reared as Germans. The expropriation of Polish and Jewish property was explicitly ordered from Berlin, as was the 'Germanisation' of the incorporated territories and the transfers of population. The invading German armies undertook their work with zeal and brutality.

Nazi Persecution of Gypsies

The Nazi genocide of the Gypsies, who today are referred to as *Roma* and *Sinti*, is known in the Romany language as the *Pharrajimos* (the devouring). No exact figures are available, but it is estimated that the Nazis and their collaborators killed 250,000-500,000 Roma and Sinti men, women and children across German-occupied Europe. They were gassed, starved or used as human guinea-pigs. At least another half million were displaced and dispossessed, their identity documents destroyed.

On 2 September 1939, a Nazi conference on racial policy discussed the removal of 30,000 German and Austrian Gypsies to occupied Poland. The 'resettlement in the east', followed by mass murder, closely resembled the systematic deportations and killings of the Jews. In the summer of 1942, German and Polish Gypsies imprisoned in the Warsaw ghetto were deported to Treblinka where they were gassed. German Gypsies were also deported to ghettos in Bialystock, Krakow and Radom.

250 Romany children were murdered in Buchenwald in January 1940: they were used to test the efficacy of the Zyklon B crystals, later used in the gas chambers in the death camps. In December 1941 Himmler ordered all Romanies remaining in Europe to be deported to Auschwitz-Birkenau for extermination. They were brought there from German-occupied territories that included Moravia and



*Roma leaders at wreath-laying in Auschwitz
Czarek Sokolowski/AP, The Irish Times 3 August 2004*

Bohemia, Poland, Hungary, Yugoslavia, France, Belgium, the Netherlands and Norway. 23,000 perished.

After the war, thousands of Gypsies remained in Transnistria, Baragan and other Displaced Persons camps. Their situation was compounded by the fact that they were unable to provide formal proof of their identities, nationalities or ancestry.

In 2004, an annual wreath-laying ceremony was inaugurated at the site of the Gypsy camp in Auschwitz-Birkenau, 60 years after the gassing of the final 2,900 Gypsies in that camp.

Nazi Persecution of Homosexuals

Male homosexuality was illegal, under a definition whose scope had already been considerably expanded before the war. Heinrich Himmler and the Reich Ministry of Justice announced the death penalty for some homosexuals, and in July 1943, Ernst Kaltenbrunner of the SS succeeded in having an edict passed for the forced castration of homosexuals.

The Nazis arrested thousands of gay men, who were sent to prison or concentration camps. They were forced to wear pink triangles on their camp uniforms, and lesbians were forced to wear black triangles. In the concentration camps, homosexuals were subjected to harder work, less food, and stricter supervision than other inmates. Thousands were put to death.

Discrimination against homosexuals continued after the war, and gay concentration camp survivors were not acknowledged as victims of Nazi persecution. Some even



Solidarity by Richard Grune, lithograph 1947, Schwules Museum, Berlin.

had to serve out the terms of their original prison sentences, as the laws against homosexuals remained on the West German statute books until 1969.

The criminalisation and social stigmatisation of homosexuals in Europe and the United States in the years after the war made most homosexual survivors of the Holocaust afraid to tell their stories.

Nazi Persecution of Black and Ethnic Minorities



Image of mixed-race girl used in lectures on Race and Health in Dresden USHMM

Fifty years before the Holocaust, Germans were carrying out medical experiments on black people. Between 1894 and 1904 German settlers in the colony of German South Africa (part of present-day Namibia) systematically lynched members of the Herero tribe, raped their women and stole

their cattle. When the Herero rebelled they were killed or incarcerated in concentration camps. Their numbers were reduced from 80,000 to 15,000. In the early years of the 20th century, the German geneticist Eugen Fischer published his scientific race theories in a book called *The Principles of Human Heredity and Race Hygiene*, which impressed and influenced Hitler and, ultimately, Josef Mengele.

After the First World War, France occupied the German Rhineland and deployed black African colonial soldiers as the occupying force. The result was hundreds of mixed-race children born to German women, who became targets of Hitler.

In order to preserve the purity of the Aryan population, the Nazis established Commission Number 3, which secretly organised the forced sterilisation of hundreds of children of African ancestry. By the outbreak of the Second World War, thousands had fled and those who remained were annihilated.

Nazi Persecution of Christian Victims and of Jehovah's Witnesses

Thousands of Jehovah's Witnesses were murdered by the Nazis for their refusal to salute Hitler as 'Saviour' or to serve in the German armed forces. Thousands of Catholics, Protestants, and others of Christian affiliation were persecuted and murdered. There were also hundreds of Christians, Quakers and others who actively opposed the Nazi regime, many of whom risked their lives to save Jews.

One of the most vocal political opponents of the Nazis was Lutheran pastor Martin Niemöller. He spent more than eight years in various concentration camps for his anti-Nazi activities. After the war, he persuaded the German Protestant churches to formally accept guilt for their complicity in the suffering of Jews and political dissidents during Hitler's tyranny.

Badges of Hate

The yellow Star of David imprinted with the word 'Juif' – the French word for 'Jew' – is typical of the badges the Nazis forced Jews to wear.

Jews also wore Star of David armbands.

Jehovah's Witnesses, whose religion prevented them from swearing an oath of loyalty to Hitler, had to wear purple triangles.

Pink triangles were for homosexuals and those accused of homosexual acts.

Criminals wore green triangles.

This armband was worn by a labour camp prisoner.



Jews who were in concentration camps often wore yellow triangles like this one marked with a 'U' indicating that the prisoner who wore it was from Hungary.

This patch identified a Polish person living under Nazi control.

Black triangles were worn by those classified as 'antisocial' including Gypsies, lesbians and prostitutes.

Political prisoners wore red triangles.

Markings used by the Nazis to identify their victims. USHMM

How could this have happened?

Pastor Martin Niemöller was arrested in 1937 for preaching against the Nazis, and spent until 1945 in Sachsenhausen and Dachau concentration camps. After the war, he was instrumental in producing the 'Stuttgart Confession of Guilt' in which the German Protestant churches formally accepted guilt for their complicity in allowing the suffering caused by Hitler's reign. His famous response to a student's question: *How could this have happened?* serves as a constant reminder about racism:

*First they came for the Communists,
But I was not a Communist, so I did not speak out.
Then they came for the Socialists and Trade Unionists,
But I was not a Socialist or Trade Unionist,
so I did not speak out.
Then they came for the Jews,
But I was not a Jew, so I did not speak out.
Then they came for me,
But by then there was no one left to speak out for me.*

...But all the Jews were victims

Europe – The number of Jews annihilated by the Nazis in each European country



© Martin Gilbert, 2000

The white figures on black relate to the approximate number of Jews who perished in each European country between September 1939 and May 1945. The total of just over 5,750,000 does not include thousands of infants murdered by the Nazis in late 1941, before their births could be recorded. Thousands of people from the remoter villages in Poland were added to the deportation trains which left larger localities, without any record of their existence or of their fate.

The Holocaust

The Holocaust did not begin with gas chambers and crematoria, it began with whispers, taunts, humiliation, discrimination, confiscation of property, segregation, restrictions, rules and laws. It began with stereotyping, attitudes, bigotry and prejudice.

When Adolf Hitler became leader of the Nazi party in 1921, he stated clearly that his ultimate aim was *the removal of the Jews from German society*. By the time he became Chancellor of Germany in 1933, he was planning to remove the Jews from Germany by expulsion and evacuation. With the annexation of Austria in 1938 and the subsequent absorption of Czechoslovakia in 1939, Hitler was in control of more territory and more Jews. The invasion of Poland in 1939, which heralded the beginning of World War II, brought a further three million Jews under German control. The persecution of the Jews went through several stages. The words 'expulsion' and 'evacuation' soon became euphemisms for murder.

It is estimated that 9.6 million Jews lived in what became Nazi occupied Europe in 1939. By the end of the war in 1945, only 3.2 million had survived the Holocaust. Millions of other victims were also murdered by the Nazis and their collaborators.

Nazi Persecution of the Jews

Humiliation	Identification	Segregation Concentration	Murder
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What I found most shocking was that the Nazi German leaders were normal people!

Telford Taylor, one of the chief prosecutors at the first trial in Nuremberg

The Wannsee Conference

The Wannsee Conference took place on 20 January 1942 at a secluded lakeside villa owned by the SS on the shore of Lake Wannsee, a few miles from Berlin. Fifteen senior Nazi and German officials had been summoned by SS General Reinhard Heydrich, the chief of the Reich Security Main Office and head of the German secret police, who told them he had just been appointed Plenipotentiary *for the Preparation of the Final Solution of the European Jewish Question* – the total elimination of the Jews of Europe. Eight of the fifteen participants held academic doctorate degrees. It was not a group of men unable to grasp what was being said. Nor were they going to be overcome with surprise or shock, for Heydrich was not talking to the uninitiated or to the squeamish.

The delegates met to co-ordinate their actions so that their task would be carried out more efficiently, with a view to complete success – the murder of all the Jews in Europe. Eichmann presented delegates with a list of the number of Jews living in each European country, whom the Nazis intended to annihilate. Ireland appears on the list with a total of 4,000 Jews.

At the Wannsee Conference, the participants discussed at length the *evacuation* and the *resettlement* of the Jews and concluded that a more efficient method of their disposal was necessary, one that would eliminate as much residue as possible and spare those operating the system from negative psychological trauma.

The *Final Solution* had been decided upon prior to the conference; Heydrich was looking for endorsement to carry out the procedures. It took less than two hours for those present to unanimously give Heydrich their support to implement the Führer's plans.

Land	Zahl
A. Altreich	131.800
Ostmark	43.700
Ostgebiete	420.000
Generalgouvernement	2.284.000
Bialystok	400.000
Protektorat Böhmen und Mähren	74.200
Letland	3.500
Litauen	34.000
Belgien	43.000
Dänemark	5.600
Frankreich	165.000
Griechenland	700.000
Niederlande	69.600
Norwegen	160.800
B. Bulgarien	1.300
England	48.000
Finnland	930.000
Irland	2.300
Italien einschl. Sardinien	4.000
Kroatien	50.000
Portugal	200
Rumänien einschl. Bessarabien	40.000
Schweden	3.000
Schweiz	342.000
Serbien	8.000
Slowakei	18.000
Spanien	10.000
Türkei (europ. Teil)	88.000
Ungarn	6.000
UdSSR	55.500
Ukraine	742.800
Weissrussland aus- schl. Bialystok	2.994.684 446.484
Zusammen:	über 11.000.000

The list presented at the conference, showing the number of Jews in each country

Ghettos

During World War II, the Germans established more than 1,200 ghettos in Central and Eastern Europe. The purpose of establishing the ghettos was to separate the Jews from the rest of the population. The Nazis found that concentrating the Jews into one place provided an efficient way of segregating them from the rest of society. In this way, the Nazis could easily control the lives of the ghetto inhabitants.

The Nazis forced thousands of Jews to live in cramped areas that could not possibly accommodate the huge numbers being forced into them, often without either running water or a connection to the sewage system. As a result, starvation and disease were rampant, wreaking a huge death toll. It is estimated that between one million and one and a half million Jews died in the ghettos. The ghettos represented places of degradation, hardship and unimaginable suffering, where the Nazis subjected the inhabitants to brutality, shootings, beatings and hangings.



Entrance to the Lodz Ghetto: the sign reads 'Jewish residential district, entry forbidden'

The inhabitants in the ghettos struggled to survive and many tried to escape the harsh conditions. Although there are several heroic stories of resistance, most of the ghetto populations were deported directly to the death camps, and just a few to the forced labour or concentration camps. Thousands of Roma and Sinti were also incarcerated in the ghettos along with the Jews, and ultimately met the same fate.

The inhabitants of the ghettos, who came from all walks of life, soon realised that the ghetto served as a place to destroy them physically and psychologically, and that their

ultimate fate would be death. The illusion that the ghetto was a temporary place to reside before being sent for 'resettlement in the east' was soon dispelled as the residents realised the euphemism for murder.

Judenraete

Daily life in the ghettos was administered by Nazi-appointed Jewish Councils called Judenraete, which had to oversee the instructions of the Nazis including organising the deportations of Jews to the killing centres. There are many stories about the impossible choices and dilemmas faced by leaders of the Judenraete. Each ghetto was governed uniquely, and the Jews were forced to run services and institutions for themselves for which they had little experience. The Germans ordered Jews residing in ghettos to wear labels or badges, and they exploited the ghetto inhabitants for slave labour. As long as the ghetto inhabitants were of use to the Reich, they lived; if they were not useful, they died. Sometimes a ghetto was divided into two separate areas: one for the workers and one for the rest of the population. Despite the inhuman conditions and the fight for survival, a focused effort was made in the ghettos to sanctify life and respond to the public's needs. Religious practices and Jewish cultural traditions were maintained (albeit clandestinely), and even drama and musical concerts were performed regularly.

During the annihilation of the Cracow Ghetto, individuals and entire families perished, whole dynasties of rabbis perished – all gone. Respected families whose ancestors settled in Cracow hundreds of years ago and whose names were recorded in the ancient chronicles of the old city were wiped away. With their demise, the genealogy ended and the traditions vanished. While being good Jews, they were also Polish patriots, actively participating in the development of Cracow and the Polish motherland. After the deportation, the spectre of death walked the streets, the buildings and apartments. Walking through the lifeless bloody corpse-strewn streets of the destroyed area, it was evident that no house or room in the former ghetto was exempt from the monstrous crimes.

Tadeusz Pankiewicz

Choiceless Choices

In every ghetto, the defining moments that tested the courage of the Judenrat leaders came when they were asked to provide lists of those to be deported. Once all tactics of bribes, delay, argumentation and pleading had been exhausted, ultimately a decision had to be made.

Murder

T-4 Euthanasia Programme

The T-4 Euthanasia programme was named after the headquarters of the operation at Tiergartenstrasse 4, Berlin. Adolf Hitler initiated this programme in 1939 to kill elderly people, the terminally ill and people with disabilities. The Nazis referred to the programme's victims as 'burdensome lives' and 'useless eaters'; they considered them 'unworthy of life'. Although it was officially discontinued in 1941, killings continued covertly until the military defeat of Nazi Germany in 1945. It is estimated that the number of people with disabilities killed in this programme, including the covert phase, exceeded 200,000.

Concentration Camps and forced Labour Camps

The Nazis established more than one thousand concentration camps and subcamps in Germany and its occupied territories. The Nazis imprisoned Jews, Gypsies, POWs, political and religious opponents, homosexuals and others considered 'enemies of the state'. A great number of concentration camps also served as forced labour camps, the numbers of which reached more than 2,100, where the prisoners were subjected to work under extreme brutality and harsh conditions. The very poor living conditions, subsistence levels of food, lack of insulation from the cold, and lack of sanitation, coupled with maltreatment, caused prisoners to die within a couple of months of arrival. Shooting and hanging of prisoners were common.

Einsatzgruppen

Einsatzgruppen were mobile killing squads who murdered Jews throughout Russia and eastern Europe in towns, villages, fields and cemeteries. On 21/22 June 1941 Nazi Germany invaded the Soviet Union (Operation Barbarossa), where special killing squads called Einsatzgruppen followed the German army and murdered more than 1.5 million people. They shot mostly Jews but also Gypsies, Communists and others, on racial and ideological grounds. Einsatzgruppen comprised German police and SS units, local collaborators, and officers and soldiers of the German army. They continued to operate in rural areas in parallel to the exterminations taking place in the death camps.



Einsatzgruppen in action, Dubossari, 1941

Death Camps/Killing Centres



Map of the death camps in Nazi-occupied Poland

There were six death camps, all in Nazi-occupied Poland, established specifically to murder people (mainly Jews) by poison gas. Four of the death camps were established specifically for this purpose and were dismantled on completion of their function: Chelmno, Belzec, Sobibor and Treblinka. Revolts took place in Sobibor and Treblinka. Majdanek and Auschwitz-Birkenau were originally established as POW camps, slave labour and concentration camps, and ultimately also became extermination camps. They were both liberated by the Soviet Army towards the end of the war: Majdanek in July 1944 and Auschwitz-Birkenau in January 1945.

Death Marches

As the Allies were closing in, the Nazis wanted to remove all traces of their murderous deeds in the concentration camps and the death camps. They forced prisoners out of the camps on foot to march back towards Germany. These were known as Death Marches. It has been estimated that between 200,000 and 350,000 concentration camp prisoners died on these marches and in the camps to which they were taken in the final months.



Partisans and Resistance

Courageous acts of resistance were carried out in Nazi ghettos and camps and by partisan members of national and political resistance movements across German-occupied Europe. Many individuals and groups in ghettos and camps also resisted by acts of rescue, aid and spiritual resistance.

During World War II an estimated 20,000 to 30,000 Jews fought bravely as partisans in resistance groups that operated under cover of the dense forests of eastern Europe. From the Nazis' rise to power in 1933 to the end of the Third Reich in 1945, Jews as well as other victims of Nazism participated in many acts of resistance. Organised armed resistance was the most direct form of opposition to the Nazis in many areas of German-occupied Europe.



Partisans in forest near Lublin.

As the victims of Nazi genocide, and an isolated minority among occupied populations, Jews were in a distinctively weak situation. By the end of 1942 more than four million Jews had already been killed by mass shootings and gassings, or had died from starvation, exhaustion, and disease during their internment in the Nazi ghettos and concentration and forced labour camps.

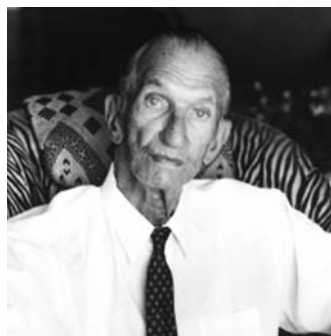
Nazi methods of deception and terror and the superior power of the German police state and military severely inhibited the abilities of civilians in all occupied countries to resist. It is remarkable that individuals and groups resisted to the extent that they did.

Armed Jewish resistance took place in 5 major ghettos, 45 small ghettos, 5 major concentration and extermination camps, and 18 forced labour camps. With few exceptions (notably three major uprisings by partisans in late summer 1944 in Warsaw, Paris and Slovakia, as Allied liberators approached), Jews alone engaged in open, armed resistance against the Germans. Desperation and the desire for revenge drove Jewish resistance, as courageous young men and women facing certain death had little to lose.

from: Resistance during the Holocaust, USHMM

Jan Karski

Jan Karski was a Polish Catholic diplomat who was taken prisoner by the Red Army in 1939. Pretending to be an ordinary private, he was handed over to the Germans during an exchange of Polish prisoners-of-war, in effect escaping the



Portrait of Jan Karski at Georgetown University. USHMM

Katyn massacre. He escaped from a POW train, and reached Warsaw, where he became a liaison officer of the Polish underground for which he undertook dangerous missions on behalf of the Polish Government in Exile.

Karski was twice smuggled by Jewish underground leaders into the Warsaw Ghetto. He managed to smuggle a microfilm out of Poland with information about the extermination of European Jews. Based on Karski's evidence, the Polish Government in Exile sent a report to the Governments of the United Nations on 10 December 1942 entitled: *The mass extermination of Jews in German occupied Poland*.

Jewish leaders inside the Warsaw ghetto had pleaded with Karski to implore the Allies to make the prevention of the further extermination of the Jews one of their war aims. Karski met Polish politicians in exile, Jewish leaders, Britain's foreign secretary, President Roosevelt, and many American government, civic, church and media leaders, but without success. Most of the people he spoke to were disinclined to believe his first-hand reports of mass murder and death camps. 'Maybe they did not believe, maybe they thought I was exaggerating,' Karski said later. 'The Jews were abandoned by all governments, church hierarchies and societies. They didn't help, and six million Jews perished, but those in the governments, in the churches – they survived. No one did enough. [However, we must acknowledge] that thousands of Jews survived because thousands of individuals in Poland, France, Belgium, Denmark, Holland and other countries helped to save Jews.'

After the war, Karski became an American citizen. In 1982, Yad Vashem recognised Karski as *Righteous Among the Nations*. Following the fall of communism in Poland in 1989, his wartime role was officially acknowledged by the Polish government.

A suicide note left by Shmuel Zygielboym addressed to Allied political leaders, following their failure to aid the Jews of the Warsaw Ghetto, 12 May 1943

'...By my death I wish to make my final protest against the passivity with which the world is looking on and permitting the extermination of the Jewish people. I know how little human life is worth today, but as I was unable to do anything during my life, I shall contribute to breaking down the indifference of those who may now, at the last moment, rescue a few Polish Jews who are still alive...I bid farewell to everybody and to everything that was dear to me and that I have loved.'

Merci, Valerie



Sam Notkin

We knew exactly when we entered the combat zone in Normandy. It was more than the rumble of nearby artillery – there was a new companion, the unmistakable feeling of excitement and fear that meant a basic change of

outlook and values. Trying to appear casual, we nevertheless showed the heightened tension by our alternating periods of forced gaiety and prolonged silence. Well, this was IT! This was, after all the training, the incredible reality of living or dying.

Sergeant Finer was suddenly at my forward post, telling me that the captain wanted to see me 'now.' In the command tent of our infantry company, Captain Miller told me that I was now the French language interpreter for Company B, with overall battalion and even division responsibility. He had learned that I was a recent student of French, and had decided that this could be useful in drawing information from the local Norman population about German military strength and locations. 'Sir, I've had a little high school French, and these Normans speak a different kind of French, and I might make some awful mistakes that could really endanger lives.' Captain Miller smiled thinly and placed a big hand on my shoulder and said 'You're the French interpreter, start now and learn fast, now get moving!' The meeting was over in five minutes, and confirmed my elevation to a new status that was to last through the winter battles of 1944 across Normandy, Belgium and for me, two miles into the Third Reich.

I did 'learn fast' as Captain Miller had firmly ordered and, despite the formidable gaps between my academic French and the often confusing Norman and Walloon version of the same language, I managed to track down any details related to enemy panzer dispositions and capabilities, with the result that precious Allied lives were saved in the heavy fighting that was to follow.

In 1943, I had watched in admiration as Valerie Smith gently restored a measure of order to our French class. She calmly said, 'Settle down and pay attention, French may be

helpful to you one day.' At the end of that academic year, I graduated from High School in New Jersey and enlisted in the American army to join the crucial fight against the spreading virus of Nazi Germany.

A short distance inside Germany, during the Battle of the Bulge, I was put out of action by a shell fragment which deprived the 99th Infantry Division of my further services. I was limited to reading about the exploits of my comrades who were among the first troops over the Remagen Bridge and across the Rhine into the heart of the Third Reich. Some of the young soldiers with whom I had trained liberated Dachau concentration camp.

After receiving a medical/honorable discharge I returned to the still-sleepy town of my boyhood, with the passive support of a cane. There were joyful reunions with family and friends, and tearful visits with parents of some of my school friends who would never come home.

I had resolved, that if I survived the war, I would make the effort and find the time to see a very special person. I learned from the principal of my old high school that Mrs. Smith had retired and was living alone in our town. A few days after my return, I telephoned her and was invited for tea.

My gentle former teacher was as I remembered her and when it was time for me to leave, I reached out and took one of her hands in mine, my impulsive action producing a quick blush on her kind face. 'You've been wondering why I came to see you,' I said, still holding her hand. 'Well, it's the fulfillment of a promise that I made to myself when I was ordered by my commanding officer to use my knowledge of French with the local people in Normandy and Belgium to help defeat a bitter evil. It was because of your quiet insistence in the classroom that I was able to communicate with those strange Normans and Walloons, who spoke funny French and no English, with the result that many lives were saved. You often told us that a knowledge of French might someday be helpful. Well, you were right. It was helpful. It was helpful beyond belief.'

At the door, we shook hands politely and, using her first name for the first time, I said: 'Merci, Valerie,' and added, 'Merci from all of us.'

*A short story of a passage through war-time Europe by Sam Notkin
United States Army, B Company – 393rd Infantry – 99th Division.
Military Awards: Purple Heart, Bronze Star.*

Sixty five years since the end of the Second World War, most of those who lived through the Third Reich are no longer with us. Within a few decades there will be no one left who remembers it at first hand. And yet its legacy is still alive in myriad ways. It extends far beyond Germany and Europe. The Third Reich raises in the most acute form the possibilities and consequences of the human hatred and destructiveness that exist, even if only in a small way, within all of us. It demonstrates with terrible clarity the ultimate potential consequences of racism, militarism and authoritarianism. It shows what can happen if some people are treated as less human than others. It poses in the most extreme possible form the moral dilemmas we all face at one time or another in our lives, of conformity or resistance, action or inaction, in the particular situation with which we are confronted.

Richard J Evans, Cambridge University

Righteous Among the Nations



In 1953 the State of Israel established Yad Vashem the Holocaust Martyrs' and Heroes' Remembrance Authority in order to document and record the history of the Jewish people during the Holocaust. Yad Vashem inaugurated the award Righteous Among the Nations in 1963 to honour non-Jews who saved Jews during the Second World War. Over 23,000 people from 44 different countries have

received the award. There are countless others who have never received any recognition, and many more who were killed by the Germans for assisting Jews.

The Righteous come from all levels of society, from different backgrounds, ages, religions and ethnic groups. They are individuals such as simple villagers in occupied countries, families, groups of friends or members of organised efforts such as the Dutch Resistance, the village of Le Chambon sur Lignon in France, or Zegota (the Council for Aid to Jews) in Poland. They include well known efforts, from that of businessman Oskar Schindler to assistance by diplomats such as the Swedish consul Raoul Wallenberg in Hungary or the Japanese official Sempo Sugihara in Lithuania, who saved several thousand Jews. Many Jews who survived Nazi rule and occupation in Europe between 1939 and 1945 owe their survival to Righteous gentiles.

The Righteous refute the notion that there was no alternative to passive complicity with the enemy. The farmers, priests, nuns and soldiers, believers and non-believers, the old and the young from every background in every land made the impossible possible. Their altruism calls us to understand the different choices that individuals make and to commit to challenging every example of intolerance that we witness.

The challenge of our time is not whether to remember but what to remember and how to transmit our memory to our children and our children's children.

The Jews of Zakynthos

When the Germans invaded Greece, they rounded up the Jews of that ancient land for deportation. On 9 September 1943, the German governor of the island of Zakynthos, Berenz, asked the mayor, Loukas Carrer, for a list of all Jews on the island.

After consulting with Bishop Chrysostomos, the mayor and the bishop rejected the German's demand. When Berenz insisted once again for the list, the bishop explained that these Jews had lived on Zakynthos in peace and quiet for hundreds of years. 'They had never bothered anyone,' he said, 'they were Greeks just like all other Greeks, and it would offend all the residents of Zakynthos if they were to leave.'

But the German governor persisted in demanding the names. The bishop then handed him a piece of paper containing only two names: Bishop Chrysostomos and Mayor Carrer. In addition, the bishop wrote a letter to Hitler himself, declaring that the Jews in Zakynthos were under his authority.

The governor took both documents and sent them to the Nazi military commander in Berlin. In the meantime, not knowing what would happen, the local Jews were hidden by Christian islanders living in the hills.



Mayor Loukas Carrer



Bishop Chrysostomos

The order to deport the Jews of Zakynthos was eventually revoked and all 275 Jews of the island were saved. The Germans withdrew from the island in October 1944.

In 1978, Yad Vashem honored Bishop Chrysostomos and Mayor Loukas Carrer with the title of *Righteous among the Nations*.

In March 1982, the last remaining Jew in Zakynthos, Ermandos Mordos, died on the island and was buried in Athens. Thus the circle of Jewish presence came to its close after five centuries.

Liberation

Despite the brutal nature of Stalin's regime before, during and after the Second World War, the defeat of Nazism would have taken much longer without the Red Army's invasion of German-held territory from the East. The D-Day allied invasion of Normandy took place in June 1944. The same month, Marshal Zhukov's main assault started on the German front lines, with 4,000 tanks and more than one and a half million soldiers fighting on a 500-mile long front. By the end of the summer of 1944 the Red Army had reached the gates of Warsaw and the road to Berlin had been opened.

My number is 174517; we have been baptised, we will carry the tattoo on our left arms until we die.

From: If this is a Man and Truce by Primo Levi

On 27 January 1945, the Red Army – including many Jewish soldiers – liberated the Auschwitz-Birkenau death camp. It is this date that was chosen by the Stockholm International Forum on the Holocaust as the date for annual Holocaust Memorial Day commemorations.

When the Red Army entered the gates of Auschwitz on 27 January 1945, they found only about 7,000 emaciated prisoners alive. These were too frail to leave when the



Russian soldier in Auschwitz

Nazis forced the majority of Auschwitz prisoners on death marches. The liberating army also found 836,525 items of women's clothing, 348,820 items of men's clothing, 43,525 pairs of shoes and 7.7 tons of human hair.

I was lying wrapped in my blanket in the block. Someone else was looking out of the window, and I heard him say in Yiddish, 'An American soldier.' I didn't get up, I didn't move. I lay there. The feeling cannot be described, you would have to make up a new word. 'I've done it. I've made it.' But then I thought: who has survived? I, I alone! My father had just died, my sister and my mother were gone. I covered my head and wept.

That was the moment of my liberation.

The destruction of European Jewry and their culture was fuelled by racist and homicidal ideology rooted in the antisemitism that ripened for centuries on European soil. Without the collaboration of the population living in the countries where the atrocities occurred, or even acting as bystanders, the crimes could not have been carried out.

Auschwitz-Birkenau has come to symbolise the process that was to implement the destruction of the Jews of Europe. The camp was planned and constructed like any other site. Its blueprints were drawn by professional engineers and draftsmen. The trains that delivered the victims to their deaths were driven by regular drivers, the gas used in the Nazi's murderous crimes was essentially a disinfectant. None of the site's overt elements, its objects and procedures, gave any indication that they were instruments used partly to commit one of the greatest crimes against humanity – the genocide of the Jewish people, together with the torture and murder of many other innocents.

From the exhibition Architecture of Murder: The Auschwitz-Birkenau blueprints. Yad Vashem Archives Collection

The Aftermath

Post-war pogroms – antisemitism did not stop with the end of the war

In his thesis, *Post-Holocaust Pogroms in Hungary and Poland* (2009), Istvan Pal Adam notes that: *immediately after the Holocaust the returning Jewish inhabitants were subjects of various violent attacks (pogroms) in Eastern Europe. These anti-Jewish acts occurred in the same period in Hungary, Slovakia and Poland, mostly from summer 1945 till end of 1947. The most striking similarity is the irrational accusation behind most of the events – that of ‘blood libel’ – that the Jews were killing Christian children for ritual purposes.*

It was found that, after the end of World War II, medieval Christian antisemitism was alive again in Poland. Returning Polish Jews who survived the Holocaust encountered antisemitism of terrible fury and brutality. An official government summary estimated that between November 1944 (after the withdrawal of the Germans) and October 1945, 351 Jews had been murdered in Poland.

Small-scale pogroms erupted in a number of cities immediately after the war. Historian Jan T. Gross tells how surviving Polish Jews, having escaped the fate of 90 percent of their community – three million people – returned to their homeland to be vilified, terrorised and, in some 1,500 instances, murdered, sometimes in ways as bestial as anything the Nazis had devised.

One might have thought that if anything could have cured Poland of its antisemitism, it was World War II. Polish Jews and Christians were bonded, as never before, by unimaginable suffering at the hands of a common foe. One might also have thought there would have been pity for the Jewish survivors, most of whom had lost nearly everything: their homes, their youth, their hope, their entire families. Besides, there were so few of them left to hate: only 200,000 or so in a population of 20 million. Far from being celebrated, those Poles who had sheltered Jews during the war – and there were many – begged them to say nothing, lest their neighbors deride them as ‘Jew lovers’ or beat them, or break into their homes (searching for the money the Jews had surely left behind) or even kill them.

Pogrom in Krakow

In Krakow in August 1945, Polish children began throwing stones at Jews as they were attending synagogue. A Polish Jewish soldier ordered the children to stop but they simply started shouting at the top of their voices that the Jews had tried to kill them. A crowd gathered outside the synagogue, broke into it and set it ablaze. Ten Jews were killed and some thirty seriously wounded.

Pogrom in Rabka

In Rabka, near Krakow, antisemites planted a bomb in a sanitarium for Jewish children who had lost their parents during the war. Since most of the children were not in the building when the bomb exploded, ‘only’ four persons were killed. The sanitarium was destroyed in the fire.

Pogrom inflicted on kibbutzniks

In May 1946, a group of twenty-six kibbutzniks on their way from Krakow to the US Zone was stopped by armed Polish soldiers near the Czech border. The soldiers opened fire on the kibbutzniks, some of whom were just children. Several managed to escape but thirteen were killed and a number wounded. Not long after the soldiers had left the scene of the crime, villagers appeared and robbed the corpses.

Kielce

The ‘Kielce Pogrom’ refers to a violent massacre of Jews in the south-eastern Polish town of Kielce on 4 July 1946. The mass violence of the Kielce Pogrom drew on an entrenched local history of antisemitism, especially false allegations accusing Jews of using the blood of Christian children for ritual purposes.

Spurred by false accusations that a nine-year-old boy, Henryk Blaszczyk, who was reported missing, had been kidnapped by Jewish survivors and held captive in the Jewish Committee Building on Planty Street, a mob of Polish soldiers, police officers and civilians attacked the building and its occupants with stones and rocks. Shots were fired, and the assailants were joined by hundreds of steel workers who contributed to the attacks on the Jews with clubs and other weapons. 42 Jews were murdered and over 40 injured in the worst outburst of anti-Jewish violence in post-war Poland.

Two of my father’s cousins, Isy and Nathan Fachler, were among the Jews who were murdered in the Kielce pogrom.

Yanky Fachler

Three days after the pogrom, surviving Jews and local residents buried the victims in a mass grave in the Jewish cemetery. Government authorities ordered military units and local residents to attend the funeral as a sign of respect for the victims.



Mourners crowd around a narrow trench as coffins of pogrom victims are placed in a common grave, following mass burial service. Kielce, Poland, after July 4, 1946, USHMM — Wide World Photo

The Kielce Pogrom sparked intense fear in the already traumatised post-war Polish Jewish community. While the pogrom was not an isolated instance of anti-Jewish violence in post-war Poland, the Kielce massacre convinced many Polish Jews that they had no future in Poland after the Holocaust and persuaded them to flee the country.

In the three months following the pogrom, over 75,000 Jews streamed out of Poland, part of a mass westward migration of Holocaust survivors known as *Bricha*.

The Kielce Pogrom illustrates the precarious state of Jewish life in Eastern Europe in the immediate aftermath of the Holocaust. Coming just one year after the end of World War II, the massacre shocked people around the world.

It is everyone's duty to reflect on what happened. Everybody must know, or remember, that when Hitler or Mussolini spoke in public, they were believed, applauded, admired, adored like gods. We must remember that these faithful followers, among them the diligent executors of inhuman orders, were not born torturers, were not (with few exceptions) monsters: they were ordinary men. Monsters exist but they are too few in number to be truly dangerous. More dangerous are the common men, the functionaries ready to believe and to act without asking questions, like Eichmann; like Hoss, the commandant of Auschwitz; like Stangl, commandant of Treblinka.

Primo Levi

Jewish Displaced Persons and the DP camps

When the Allied armies occupied Germany in 1945, they found some 6-7 million displaced persons (DPs) in the areas that were to become the three Western Zones of Occupation. They applied the abbreviation 'DP' to individuals who had fled or had been driven or deported from their countries of origin as a result of the war and its aftermath. The first responsibility was to bring some order to everyday life amid the chaos of post-war Germany and quickly find accommodations for both the Jewish DPs and the millions of other non-Jewish displaced persons. Former concentration camp inmates had their own tales of years of suffering and humiliation. Millions of non-Jewish slave labourers and POWs at least had the option of returning to their homes and families, whereas the Jewish DPs had lost many of their relatives, all their earthly possessions, and their homes. They were completely cut off from their roots and had nowhere to go. However terrible the fate of the non-Jewish displaced persons may have been, it does not compare to the tragedy of the Jews. The Jewish survivors called themselves *She'erit Hapletah* – *the spared remnant*.

***The remnant of Jewry is gathered here.
This is its waiting room. It is a shabby room,
so we hope that day will come when the Jews
will be taken to a place they can call their own.***

*Zalman Grinberg, the first chairman of the Central
Committee of Liberated Jews for the US Zone of
Occupation in Germany. Munich, October 1945*

Jewish survivors constituted a relatively small minority among the multitude of DPs. However, because of their experiences during the Nazi period and the persecution to which they had been subjected, they were more dependent on external aid than other displaced persons. Jewish relief organisations, headquartered in the United States, Britain, France and Palestine, furnished the survivors not only with financial support, medical aid, and food, but with urgently needed psychotherapy as well.

By 15 November 1946, 111,139 Jews had sought refuge in the US Zone of Occupation in Germany. Polish Jews returning home after the Holocaust encountered antisemitism of terrible fury and brutality. It is not surprising then, that nearly as soon as they set foot on Polish soil, most fled all over again. It was one of the paradoxes of history that, for a brief period after the war a defeated Nazi Germany, the cause of the Jewish tragedy, became the largest and safest sanctuary for Jewish refugees waiting in DP camps for the opportunity to emigrate.

After liberation, their pain and suffering were far from over. Living with the past proved to be extremely difficult and in



Jewish displaced persons receive bread rations at the Bindermichl displaced persons' camp in Linz. USHMM

some cases, impossible. Uncertainty during the weeks following liberation was an additional burden. How were they to go on with their lives? Would they, like many non-Jewish displaced persons, be forcibly repatriated and sent back to countries that were no longer home to them? What was the fastest way for them to obtain information about their families? Where would they live and where would they get food and clothing in the midst of this chaos, inside a hostile country destroyed by war?

The Jewish displaced persons regarded the DP camps in Germany merely as stopping-off places; they all agreed that after the Holocaust, Germany could no longer be a home to the Jews. However, the dream of a rapid departure from Germany was not to be realised quickly. During 1946 and 1947 the DP camps began to appear less and less like temporary shelters. The survivors of the Holocaust were bitterly disappointed that the world seemed so oblivious to their fate, that it barred them from reaching their longed-for home in Palestine, and that the other countries to which they might have emigrated had closed their doors to them.

The Jewish DPs may be roughly divided into three categories:

1. **Concentration camp survivors** – consisting almost exclusively of men and women between the ages of 18 and 45. There were hardly any old people or children in this group.
2. **Young men and women** – who had escaped from the ghettos or death camp transports and had subsequently joined partisan units. They had children with them.
3. **Refugees from Eastern Europe** – the largest group – mainly from Poland but also from Russia and other countries.

The military authorities of the three Western Allies began to address the unique problems facing the Jewish DPs. In the US Zone, President Truman's personal interest in the Jewish DP question was reflected in a letter he wrote to General Eisenhower on 31 August 1945 as a result of the Harrison Report: *I know that you will agree with me that we have a particular responsibility toward these victims of persecution and tyranny who are in our zone. We must make clear to the German people that we thoroughly abhor the Nazi policies of hatred and persecution. We have no better opportunity to demonstrate this than by the manner in which we ourselves actually treat the survivors remaining in Germany.*

In contrast, the British military administration and His Majesty's government in London refused to follow the liberal practice of the Americans in deciding who would be granted DP status. In addition, the British rejected the idea that the Jewish survivors should be housed separately from other DPs. Conditions in the Middle East largely determined British policy toward the Jewish displaced persons. Because of their mandate in Palestine, the British feared that any relaxation of their restrictions on Jewish immigration to Eretz Yisrael (the land of Israel) ran the risk of provoking the Arabs.

A resident of the Föhrenwald camp felt that 'UNRRA officials treated the survivors like escaped criminals who had disobeyed Hitler's law to be exterminated'

The Soviets did not recognise Jewish DPs as a separate problem and therefore did not accord them special status. For them, what counted was one's attitude toward communism; consequently, the Soviets saw no reason to set up DP camps in their zone or to provide for thousands of displaced persons. Any major gathering of DPs was quickly broken up, and Holocaust survivors were given the choice of being repatriated or forgoing any public assistance. Thus survivors from Eastern Europe arriving in the Soviet Zone quickly set off again in the hope of reaching the Western zones, particularly the US Zone in Germany.

The Jews suddenly faced themselves. Where now? Where to? For them things were not so simple. To go back to Poland? To Hungary? To streets empty of Jews, towns empty of Jews, a world without Jews. To wander in those lands, lonely, homeless, always with the tragedy before one's eyes...and to meet, again, a former Gentile neighbour who would open his eyes wide and smile, remarking with double meaning, 'What! Yankel! You're still alive!'

The situation in Poland was desperate. The country was like a huge Jewish graveyard. Returnees generally turned out to be the sole survivors from their families. The once flourishing Jewish communities had been eradicated. It was virtually impossible to think of rebuilding Jewish life in Poland. Numerous reports bear witness to the despair that awaited the few survivors of the Holocaust.

The Eastern European Jewish refugees, who were in the majority, also included a large number of intellectuals who later played an important part in the cultural life of the DP camps. They had no hope of rebuilding their lives in their homelands and saw Germany as a midway station on the journey to Palestine. It was difficult for residents of the DP camps to find themselves forced to live on German soil, some for up to twelve years, as was the case with Föhrenwald, and watch as the country that was the source of their suffering grew increasingly prosperous and was again accepted into the family of civilised nations, while they, the DPs, had to struggle simply to rebuild their lives. These Jews distanced themselves from their German surroundings and built their own society inside the DP camps, that encompassed every sphere of life – politics, government, police, law, culture, education, vocational training and the press. Each camp created its own little state within the state, an artificial Jewish 'ghetto' that maintained as little contact as possible with its German host.

Children

The Jewish DPs focused much of their attention on the children in the camps. During the war, the Nazis had killed 1.5 million Jewish children and thousands of other children. Thus, there were very few children and adolescents living in the DP camps in 1945. However, in the next few years, the Jewish DPs became known as the Jewish community with the highest birthrate in the world and in late 1946, it was called a 'baby boom'. Many parents hoped that generating new life would make the past easier to bear; children became the focus of their every thought and action. In some instances – unconsciously of course – they were imposing a heavy burden on the very children they so loved.

A consequence of the increased number of children in the DP camps meant the establishment of schools, kindergartens and vocational training centres (Organisation of Rehabilitation through Training, 'ORT' originated by Jacob Olieski).

The last DP camps were closed in 1951 as the Jewish DPs dispersed to Israel and around the world where they made new homes.

Waiting for Hope: Jewish Displaced Persons in Post-World War II Germany Angelika Königseder and Juliane Wetzel

Bergen-Belsen

The name of Bergen-Belsen will forever be associated with the concentration camp that existed in the area of Hanover in northern Germany, from April 1943 till April 1945. What has generally been forgotten, however, is that until 1951 Belsen was the largest DP camp in Germany.

SS chief, Heinrich Himmler, had ordered the construction of Bergen-Belsen as a concentration camp in 1943 on the site of the Wehrmacht POW camp that had been built in 1940. The Nazis originally created Belsen as a 'residence camp' for Jews who could be used as 'exchange Jews' to recover German citizens interned abroad or as hostages. In fact, very few of the mostly Dutch Jews in the camp were ever 'exchanged'; the vast majority were eventually murdered in the extermination camps.

Until March 1944, conditions in Belsen were 'better' than in other concentration camps. Then Belsen became a dumping ground for prisoners classified as 'unfit to work' – that is, for the weak and acutely ill survivors of the other camps. The numbers kept increasing, but the amount of shelter (wooden barracks), sanitary facilities, food and water remained the same as had originally been provided for just a few thousand. Anne Frank and her sister Margo were sent from Auschwitz to Bergen-Belsen, where they both died of typhus.

Conditions in Bergen-Belsen deteriorated dramatically when it became a receptacle for survivors of the Death Marches from camps evacuated in the East. Tens of thousands of survivors arrived in Bergen-Belsen, some later saying that the conditions there were worse than in many of the camps they had passed through on their way! There was hardly any food or water and no protection from the cold. Prisoners died from starvation, cold and disease. This was compounded by an outbreak of typhus, which was to claim the lives of some 35,000. There are 70,000 persons buried in mass graves in Bergen-Belsen, 50,000 Jews and 20,000 Soviets, POWs and others.

Just a few days after liberation, members of the various nationalities in the camp began organising themselves into self-help committees. The main goal of the various national-interest groups was to have the DPs repatriated or found new homes as quickly as possible. This was the same as the occupying powers. Initially, there were strained relations between the Jews and the British authorities who refused to recognise the Jews as a separate group of DPs. However, ultimately in May 1946, the Jewish residents of Bergen Belsen attained their objectives and Bergen-Belsen became an exclusively Jewish camp in the British Zone.

Belsen DP camp had its own publishing house, which issued various books and magazines. The first and probably the most important document to appear in



Bergen-Belsen inmates after liberation, 1945

Belsen was the list of Jewish survivors in the camp, published on 7 September 1945. This registry became an indispensable aid for those searching for lost relatives.

The first Congress of Liberated Jews in the British Zone was held from 25–27 September 1945 and elected a permanent Central Committee to replace the temporary Jewish Committee.

David Ben Gurion visited the camp on 25 October 1945. He underscored the importance of Palestine. However, the chance to emigrate remained the exception not the rule. Most potential immigrants did not reach Israel until the end of 1948 or some time during 1949.

ORT programmes and training workshops eventually came under the supervision of the Central Committee and were therefore administered independently of the other educational facilities in the camp. Some of the ORT programmes included training in watch repairing, tailoring and dressmaking, dental technology, architecture, baking and cooking. Social and cultural activities sprang up: libraries, theatres, newspapers, sports clubs, religious and political organisations all flourished in Bergen-Belsen.

Finally, on 27 January 1949 the British Foreign Secretary granted the DPs the freedom to come and go as they pleased: *'All Jewish refugees under British control have the freedom to move...the ban on immigration to Israel from British occupied territories for Jews subject to military service... has been lifted.'*

On 10 July 1950 the last thousand DPs left Belsen and the camp shut its gates.

Many DPs still living in Belsen were so-called 'hard-core' cases, who, because of medical problems, had very limited opportunities for resettlement or who were loath to give up their familiar surroundings and the relationships they had established over the years. Bergen-Belsen was permanently closed in 1951.

The Irish Connection



Suzi aged about two years



Terry aged about five years



Zoltan aged about four years

Suzi Diamond, Terry Samuels and Zoltan Zinn-Collis were three out of a group of six children brought back to Ireland by Dr Bob Collis, an Irish paediatrician who, with other medical colleagues, had volunteered with the British Red Cross to work in Bergen-Belsen immediately after the war. Suzi and her brother, Terry, were eventually adopted by a Jewish couple in Dublin, and Zoltan was reared by Bob Collis and his wife (he took the name of 'Collis' as a suffix to his own). He eventually married and settled in Co Kildare.



Bertha and Jack Weingreen

Bertha and Jack Weingreen, academics from Dublin, also volunteered to work with the British Red Cross immediately after the war and spent more than a year organising the childrens' schools, the ORT workshops and generally bringing some order to the chaos.

In 1945, Jack and Bertha joined the Jewish Relief Unit, which cared for the remnants of European Jewry who had survived the Nazi concentration camps. Bertha was Chief Welfare Officer responsible for all Jewish DPs (Displaced Persons) in the British Zone, and was stationed at the former military barracks at Bergen-Belsen. Jack joined her there in 1946 as Director of Education for all DPs, which included concentration camp survivors as well as thousands of Polish Jews who fled back to Germany from Poland after experiencing pogroms when they returned to their home towns after the war.



Bob and Han Collis

As volunteers with the British Red Cross immediately after the war, Bob Collis and Han Hogerzeil tended to hundreds of young children who had survived Bergen-Belsen. They brought six of these children back with them to Ireland.

Towards the end of the war, Dr Bob Collis, a paediatrician at Dublin's Rotunda Hospital, joined the British Red Cross and St John's Ambulance Brigade together with Irish medical colleagues Patrick MacClancy and Nigel Kinnear. Their goal was to reach continental Europe and give service to war victims. When they heard eyewitness accounts about the conditions in Bergen-Belsen, Bob Collis and his colleagues immediately volunteered their help. They were joined by a Dutchwoman, Han Hogerzeil, a lawyer who spoke five languages and who, together with her mother, had helped to run a safe house for Jews during the war. Han's family lost everything, including the family home, at the Battle of Arnhem.

Föhrenwald

This 'waiting room' for displaced persons, as Zalman Grinberg once called DP camps, continued to function until February 1957 – longer than any other DP camp in Germany and nearly twelve years after the Jews had been liberated from Nazi rule. Since the Nazi regime itself had lasted about twelve years, some displaced persons ended up spending nearly the same amount of time in surroundings that evoked the terrible memories of the concentration camps, robbed them of any sense of privacy, and subjected them to the discipline of camp life.



Jewish displaced persons study watchmaking in the Föhrenwald Organization for Rehabilitation through Training (ORT) school, 1953. USHMM

The residents of Föhrenwald endured all the joys and suffering that characterised the history of the Jewish DPs in general; from the bitter and nerve-racking struggle to obtain more entrance certificates for Palestine – their destination of choice – to the euphoria that accompanied the creation of the state of Israel in 1948 and finally, to the difficult transition to German administration and the long drawn out process of closing the camp and finding other places for the old and the sick to stay.

Föhrenwald was surrounded by a two-metre-high wire mesh fence that emphasised the camp residents' desire to distance themselves from the German milieu. Behind these 'walls', a virtual Eastern European Jewish *shtetl* came into being, with its own administration, political parties, police, law courts, religious institutions, (synagogues, mikveh, kosher food), health care system, newspapers, vocational training facilities, schools, kindergartens, theatre groups, orchestras, sports clubs and so forth. Föhrenwald became important for the many refugees who had entered the US Zone of Occupation since October 1945.

The longer troops stayed in Germany, the more conspicuous became the differences between the German and the Jewish DPs. The Germans strove to rebuild their cities as quickly as possible. They were noticeably well dressed and cooperated with the occupying power. The GIs were becoming increasingly friendly with the Germans as the political realities of the Cold War made it more and more apparent that Germany had become America's ally. The DPs, by

contrast, were housed in barracks or similar, were poorly dressed and less inclined to submit to the will of the occupiers. Many had been forced to remain in Germany against their will and yearned to live in Palestine.

After most of the DP camps had been shut down by 1951, the German administration did not inherit an easy task. It was obvious that caring for the residents of Föhrenwald – the old, the weak, and the sick who had been brought together in one place from all the DP camps that had been shut down – presented special problems. Yet the German authorities sometimes showed little understanding for the desperate situation of the camp residents who had been 'left behind' after the emigration of the able-bodied Jewish DPs. Föhrenwald did not close till six years later in 1957, when the story of the Jewish DPs in Germany came to an end. Those who remained behind would shape the future of Jewish life in the Federal Republic.

Even though there were only some 30,000 Jews living in Germany (until immigration of Jews from the Soviet Union in 1990s), they continued to be the victims of one wave of anti-Semitic outbreaks after another. In the face of the violent attacks on asylum seekers in the past few years, many Jews have wondered whether it would not be better to leave Germany for good. The majority, however – including the descendants of the displaced persons who remained in Germany after the end of the war – have pinned their hopes on the strength of German democracy to ward off these assaults. They now view what had once been a temporary 'waiting room' for the Jewish DPs after the war as their permanent home – albeit with a certain ambivalence.

Juliane Wetzel

Soon

*Soon now their testimony and history coalesce.
Last survivors fade and witnesses to witnesses*

*Broker their first-hand words. Distilled memory.
Slowly, we begin to reshape our shaping story.*

*A card from a train in Warsaw's suburb Praha:
We're going nobody knows where. Be well, Laja.*

*That someone would tell. Now our second-hand
Perspective, a narrative struggling to understand.*

*Victims, perpetrators, bystanders who'd known
Still cast questioning shadows across our own.*

*Some barbarous. Mostly inaction or indifference.
Hear, O Israel still weeps their revenant silence.*

*Abraham pleaded for the sake of the ten just.
Our promise to mend the earth? A healing trust?*

Micheal O'Siadhail

Holocaust Survivors in Ireland

Zoltan Zinn-Collis



Zoltan Zinn-Collis thinks he was four or five years old at the time he was found in Bergen-Belsen concentration camp, although no one is sure of his exact date of birth. He was found with his sister Edit, by Han and Dr Bob Collis who helped treat his tuberculosis and other ailments. Eventually, Bob brought him back to Ireland where he reared Zoltan as part of his own family. Zoltan took Bob's name as part of his own.

As I reared my own children and grandchildren, I realised there is a void in our family. There were no grandparents, aunts, uncles or cousins while I was growing up – they perished in the Holocaust – and my children and grandchildren are missing them too. It is on such family occasions that we become acutely aware of the sense of loss, the absence of close family and distant relatives.

Suzi Diamond

Suzi Diamond was born in Debrecen, Hungary, and was with her mother and brother on the last transport to leave Hungary which, miraculously, was diverted from Auschwitz to Bergen-Belsen. Her mother died just after liberation. Suzi was a very young child when she, too, was found with her brother, Terry, by Dr Bob Collis who also brought them back to Ireland where they were adopted by a Jewish couple, Elsie and Willie Samuels. All of her family perished.



My brother passed away a year ago. Now there are only four of us Holocaust survivors living in Ireland. Apart from my personal loss, Terry's passing underlines the importance of telling our story to the next generation. It is important that we pass it on to our children and our children's children.

Tomi Reichental



Tomi Reichental was born in 1935 in Piestany, Slovakia. In 1944 he was captured and deported to Bergen-Belsen concentration camp with his mother, brother, aunt and cousin. Tomi was just 9 years old when the camp was liberated. 35 members of Tomi's family were murdered in the Holocaust.

I could not play like a normal child, we didn't laugh and we didn't cry. If you stepped out of line at all, you could be beaten up and even beaten to death. I saw it with my own eyes.

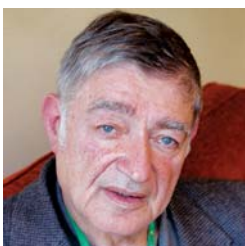
Geoffrey Phillips

Geoffrey Phillips (originally Gunther Phillips) was born in Wanne-Eickel, Germany, in 1925. In December 1938, along with thousands of other German children, he was sent away to Britain on the Kindertransports. He didn't know where he was going. He had a small suitcase as well as another small bag with provisions, and a ticket to a foreign land. He was thirteen years old.



I am here today, I never saw my parents again.

Jan Kaminski



Photograph: Alicia McAuley

Jan Kaminsky was born in Bilgoraj, Poland, in 1932. When he was 7 years old, he managed to escape a round-up of the Jews and fled, leaving his family behind. He survived the war on his wits, running errands, working on farms and even becoming a mascot of the 21st Artillery Regiment of the Polish army. Jan lost most of his family in the Holocaust.

Rebuilding Lives

My mother, Raizi Smaiovitch, was 14 years old when she stepped down from the train in Auschwitz-Birkenau. That was also the last time she saw her parents and four siblings. My father, Mordechai Slomovitch, was 17 years old when his new 'Auschwitz name' A1439 was tattooed on his arm.



Riva's mother Raizi, father Mordechai, sister Frida-Sara and Riva, c.1957

They both survived. They met each other in one of the Hachshara youth camps in Romania after the war. These were like small kibbutzim that prepared young Jewish survivors who were left alone without families to make a new life in Israel. My parents married and tried somehow to start a new life and put their horrific experiences behind them. My older sister and I were born in Romania and in 1961, when Romania's borders opened for emigration, our parents took us to join the rest of my father's family in Israel.

The decision to build their lives and secure their family in the land of Israel was natural – the Jewish homeland and the place of their own. Something they could only dream of in the years before.

My parents worked very hard all their lives to take care, shelter and protect their small family. They always tried to provide us with a better life. Although their lives were disrupted at such an early age, they provided us with a good education and tried to bring us up in a protected and cultural environment.

Do Holocaust survivors really survive? Do they really have new lives?

Physically – yes, some more and some less. But all of them have at least a hidden scar that no one could ever cure or understand. I am sure that almost every night when my mother went to sleep, she was still the 14-year-old girl, missing her beloved family, something that even we, her children, could not fully comprehend.

We, like many of our friends, were used to the reality of very small families. No grandparents, no uncles or aunts. We didn't realise till much later in life that we were all born with the title 'second generation', a title that brings with it a vast responsibility to our parents and now to everyone, to keep on telling their story, learn the lessons and never forget.

If there is an act of 'revenge' (a natural human feeling) that they could have done against those monsters who intended to wipe out the entire Jewish presence from earth, murdered their families and tried to murder them, it is their pride and joy in their children, grandchildren and great-grandchildren living and prospering in their homeland – Israel.

Riva Neuman

Our liberation could not have come soon enough: we were living from day to day and it was only a matter of time for our survival. But thankfully the day came on 15 April 1945 when the British Army finally entered Bergen-Belsen, and we were free. The suffering was over, but what about the rest of the family? Was my father safe? Soon we found out that he survived but sadly we also found out that many other members of our family did not return and had perished in the Holocaust.

Due to quarantine considerations, it took over two months before we were allowed to leave Bergen-Belsen. Finally, in July we were reunited with my father. We returned to the only home we knew, to the village in Slovakia from where only less than one year ago we were forced to leave.

My father returned to farming whilst my brother and myself went to school and then college to catch up with our education. Very soon we joined a Zionist movement, *Hashomer Hatzair* (the young guards), where for the first time the dream of a new home in Israel was born.

When we returned from the concentration camp we came as refugees, not as Slovak citizens returning home. It was 'the Jews coming back'. We never felt welcome in the only home we knew, it no longer gave us the security we had known before, there was not a welcoming atmosphere. We convinced our



Tomi's family from left Tomi, Miki, Yehudit and Arnold, c.1949

elders that Jews will never enjoy the security in Slovakia that had existed for generations and that the solution for us was to emigrate to our new Jewish home in Israel.

As a fourteen-year-old in 1949, I was the first member of our family to emigrate to Israel. I joined Kibbutz Shamir in the north of the country. My parents and brother followed me a couple of months later. My parents settled in Nahariya to begin a new life.

The Holocaust became a distant memory, in fact, a taboo subject that we never talked about.

Tomi Reichental



Eva and Eli Fachler with one of the 65 great-grandchildren

Eli Fachler was 15 when he joined one of the *Kindertransports* taking him from Berlin to safety in England. Soon after his parents saw him off at the station, they were deported to Poland. Together with scores of other family members, they were swallowed up in the Holocaust. By the end of 1944, with the liberation of parts of Russia and Poland, the gruesome truth about the Holocaust began to emerge. Eli knew that the chances of hearing from his family were slim. To this day, Eli has no idea where, when or how his parents were murdered between 1942 and 1945. He also did not know the fate of the Fachlers who had fled to Belgium and whom he had last heard from in May 1940.

After refusing to join the Polish army in exile, Eli joined the British army in 1944. While still in the army, Eli was given compassionate leave to visit liberated Antwerp where he was reunited with the remnant of his family that had fled to Belgium before the war. Those who had tried to escape to Switzerland had been handed over by Swiss border guards to the Nazis and murdered. Those that remained in hiding in the university town of Louvain survived. Just one uncle survived from the family in Poland. A major consequence of the Holocaust is that Eli and his family vowed to maintain strong contact with the very few surviving members of the family throughout the world, which they do to this day.

Uncertain of the fate of his family, but fearing the worst, he resolved to marry early. In December 1944, 21-year-old Eli and his bride Eva stood under the wedding canopy and made a vow that if Eli's parents were no longer alive after the war, they would build a family that would continue what his parents had started. Today, 66 years later, the new Fachler tribe numbers over 100 children, grandchildren and great-grandchildren. The Fachler family has been perpetuated for future generations.

Yanky Fachler

Four million Jewish victims of the Holocaust now identified

Yad Vashem, Israel's Holocaust museum, has by now managed to identify four million of six million Jews murdered by the Nazis and their collaborators during the second World War.

One and a half million new names were added over the last decade, increasing the list of confirmed victims by 60 per cent, as the museum stepped up efforts to counter Holocaust denial from neo-Nazi groups and Iranian president Mahmoud Ahmadinejad.

Yad Vashem chairman Avner Shalev said one of the museum's main aims since it was set up in Jerusalem in 1953 had been to recover every victim's name and personal story. 'The Germans sought not only to destroy the Jews but also to erase their memory. One of our main missions is to give each victim a face and a name.'

The figure of six million victims was based on pre-war census lists of Jewish communities in areas occupied by the Nazis. Due to the difficulty of obtaining accurate information, particularly from eastern Europe and the former Soviet Union, Mr Shalev admitted a comprehensive tally was impossible, but said Yad Vashem was aiming to eventually account for five million victims.

In an effort to boost its database, in 2004 Yad Vashem launched its Pages of Testimony project. Visitors to the museum and to its website were encouraged to fill in special forms on the victims, which were then double-checked against existing archival information. The project was a huge success, and 55 per cent of the four million names came from Pages of Testimony.



Yad Vashem Hall of Names by David Shankbone

Names of Jews deported from western European states, such as Germany, France and the Netherlands, were well documented. In the eastern areas occupied by the Nazis, mass killings and an absence of accurate lists of victims created a difficult task for Yad Vashem researchers.

In recent years the museum has focused its efforts on these areas, making significant headway. Whereas in 2005 only 20 per cent of the victims from Ukraine were listed, the figure today is 35 per cent. In Poland the percentage has risen from 35 to 46 per cent.

Mr Shalev said Yad Vashem was co-operating with east European states to obtain extra names from existing archives. 'We will continue our efforts to recover the unknown names, and by harnessing technology in the service of memory, we are able to share their names with the world.'

Mark Weiss, Jerusalem

reproduced in The Irish Times, Thursday, December 23, 2010

We Remember...

Max Heller	Born Chomotow, Czechoslovakia	Died Auschwitz 1943	Aged 73 Years
Klara Heller	Born Hermanstat, Czechoslovakia	Died Auschwitz 1943	Aged 68 Years
Gisella Molnar	Born Debrecen, Hungary	Died Bergen-Belsen 1945	Aged 35 Years
Bajla Herberg	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 39 Years
Matthias Herberg	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 41 Years
Ruchla Orzel	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 38 Years
Fajwel Orzel	Born Sosnowiec, Poland	Died Treblinka 1942	Aged 39 Years
Slazma Urbach	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 64 Years
Hirsch Urbach	Born Wloszczowa, Poland	Died Warsaw 1942	Aged 32 Years
Taubu Urbach	Born Wloszczowa, Poland	Died Warsaw 1942	Aged 30 Years
David Josef Urbach	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 45 Years
Shaul Urbach	Born Kielce, Poland	Died Germany 1944	Aged 23 Years
Abe Tzvi Urbach	Born Kielce, Poland	Died Treblinka 1942	Aged 16 Years
Gitla Frajdla	Born Kielce, Poland	Died Treblinka 1942	Aged 14 Years
Laja Faygla	Born Kielce, Poland	Died Treblinka 1942	Aged 12 Years
Nuchim Mordechai	Born Kielce, Poland	Died Treblinka 1942	Aged 10 Years
Ruchla Golda Urbach	Born Kielce, Poland	Died Treblinka 1942	Aged 8 Years
Sarah Urbach	Born Kielce, Poland	Died Treblinka 1942	Aged 2 Years
Chil Urbach	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 41 Years
Szymon Urbach	Born Wloszczowa, Poland	Died Treblinka 1942	Aged 17 Years
Nuchim Urbach	Born Wloszczowa, Poland	Died Buchenwald 1944	Aged 30 Years
Fajgla Urbach	Born Wloszczowa, Poland	Died Buchenwald 1944	Aged 44 Years
Perla Urbach	Born Wodzislaw, Poland	Died Treblinka 1942	Aged 39 Years
Frymeta Urbach	Born Wodzislaw, Poland	Died Treblinka 1942	Aged 64 Years
Moses Klein	Born Wodzislaw, Poland	Died Treblinka 1942	Aged 32 Years
Hilde Frenkel	Born Vienna	Died Belorussia 1942	Aged 46 Years
Kurt Frenkel	Born Vienna	Died Belorussia 1942	Aged 16 Years
Walter Frenkel	Born Vienna	Died Belorussia 1942	Aged 15 Years
Herbert Frenkel	Born Vienna	Died Belorussia 1942	Aged 14 Years
Fritz Frenkel	Born Vienna	Died Belorussia 1942	Aged 13 Years
Zigmund Frenkel	Born Vienna	Died Belorussia 1942	Aged 8 Years
Saloman Delmonte	Born Amsterdam	Died Auschwitz 1942	Aged 62 Years
Karoline Wolff	Born Aurich, Germany	Died Auschwitz	
Martin Wolff	Born Aurich, Germany	Died Dachau	
Wolfgang Wolff	Born Aurich, Germany	Died Auschwitz	
Selly Wolff	Born Aurich, Germany	Died Auschwitz	
Henrietta Wolff	Born Aurich, Germany	Died Theresienstadt	
Rosetta Wolff	Born Aurich, Germany	Died Theresienstadt	
Eli Velvel Avisanski	Born Lithuania	Died Lithuania 1941	
David Philipp	Born Wanne-Eicke, Germany	Died Sobibor 1942	
Recha Philipp		Died Sobibor 1942	
Mojsze David Laufer	Born Wislica, Poland	Died Auschwitz 1944	Aged 69 Years
Taubu Laufer	Born Lodz, Poland	Died Chelmno 1944	Aged 52 Years
Szmeryl Laufer	Born Wislica, Poland	Died Auschwitz 1944	Aged 41 Years
Matla Laufer	Born Gowarczow, Poland	Died Auschwitz 1944	Aged 32 Years
Taubu Hinda Laufer	Born Lodz, Poland	Died Auschwitz 1944	Aged 13 Years
Szmuel Alter	Born Lodz, Poland	Died Auschwitz 1944	Aged 11 Years
Piwcia Laja	Born Lodz, Poland	Died Auschwitz 1944	Aged 4 Years
Roza Bluma Laufer	Born Lodz, Poland	Died Chelmno 1944	Aged 31 Years
Hersz Machel Laufer	Born Lodz, Poland	Died Lodz, Poland 1938	Aged 17 Years
Chana Zlata Laufer	Born Lodz, Poland	Died Chelmno 1944	Aged 21 Years
Sucher Ber	Born Lodz, Poland	Died Chelmno 1944	Aged 19 Years
Malka Laufer	Born Lodz, Poland	Died Chelmno 1944	Aged 18 Years

We Remember...

Szyfra Laufer	Born Lodz, Poland	Died Chelmno 1944	Aged 14 Years
Alter Itzinger	Born Lodz, Poland	Died Auschwitz 1944	
Rosalia Scheimovitz	Born Slovakia	Died Bergen-Belsen 1945	Aged 76 Years
Julius Mayer	Born Slovakia	Died Buchenwald 1945	Aged 50 Years
Gejza Suri	Born Slovakia	Died Buchenwald 1944	Aged 46 Years
Oskar Scheimovitz	Born Slovakia	Died Buchenwald 1944	Aged 39 Years
Adela Fried	Born Slovakia	Died Auschwitz 1944	Aged 45 Years
Bella Fried	Born Slovakia	Died Auschwitz 1944	
Katerina Fried	Born Slovakia	Died Auschwitz 1944	Aged 16 Years
Agnes Fried	Born Slovakia	Died Auschwitz 1944	Aged 10 Years
Ezekiel Reichental	Born Slovakia	Died Auschwitz 1942	
Katarina Reichental	Born Slovakia	Died Auschwitz 1942	
Kalmar Reichental	Born Slovakia	Died Auschwitz 1942	
Ilona Reichental	Born Slovakia	Died Auschwitz 1942	
Gita Reichental	Born Slovakia	Died Auschwitz 1942	
Ibi Reichental	Born Slovakia	Died Auschwitz 1942	
Desider Reichental	Born Slovakia	Died Wroclaw 1943	Aged 33 Years
Ferdinand Alt	Born Slovakia	Died Auschwitz 1942	
Renka Alt	Born Slovakia	Died Auschwitz 1942	
Erna Elbert	Born Slovakia	Died Auschwitz 1942	
Marta Elbert	Born Slovakia	Died Auschwitz 1942	
Ephraim Nayman	Born Dlogoshodle, Poland	Died Uzbekistan 1941	Aged 5 Years
Zvi Nayman	Born Dlogoshodle, Poland	Died Uzbekistan 1941	Aged 3 Years
Chaya Zelcer	Born Ostrov Mazovyetck, Poland	Died Poland 1940–41	Aged 50 Years
Israel Zelcer	Born Ostrov Mazovyetck, Poland	Died Poland 1940–41	Aged 50 Years
5 Zelcer Children	Born Ostrov Mazovyetck, Poland	Died Zambrov, Poland 1940–41	
Royze Centnershver	Born Dlogoshodle, Poland	Died Shendova 1940–41	Aged 45 Years
Moshe Centnershver	Born Dlogoshodle, Poland	Died Shendova 1940–41	Aged 45 Years
6 Centnershver Children	Born Dlogoshodle, Poland	Died Shendova 1940–41	
Fishel Bernholtz	Born Dlogoshodle, Poland	Died Majdanek, Poland 1940–41	Aged 48 Years
Mrs Bernholtz	Born Dlogoshodle, Poland	Died Majdanek, Poland 1940–41	Aged 48 Years
Bernholtz Children	Born Dlogoshodle, Poland	Died Majdanek, Poland 1940–41	
Lable Nayman	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	Aged 48 Years
Mrs Nayman	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	Aged 48 Years
Nayman Children	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	
Menachem Nayman	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	Aged 42 Years
Mrs Nayman	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	Aged 42 Years
Nayman Children	Born Vishkof, Poland	Died Majdanek, Poland 1940–41	
Mordechai Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Hendel Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Sara Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Ester Shteinbock	Born Drohobycz, Ukraine	Died Uzbekistan 1942	Aged 4 Years
Moshe Shteinbock	Born Drohobycz, Ukraine	Died Uzbekistan 1942	Aged 36 Years
Meir Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 36 Years
Regina Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 36 Years
Israel Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 8 Years
Hinda Shteinbock	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 24 Years
Hrtz Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Chaya Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Meir Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Ela Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 60 Years
Hofman Children	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	
Zelig Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 35 Years

We Remember...

Mordechai Hofman	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 20 Years
Baruch Gottlieb	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 50 Years
Royze Gottlieb	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	Aged 50 Years
Gottlieb Children	Born Drohobycz, Ukraine	Died Bronica forest, Ukraine 1943	
Racemiel Smaiovitch	Born Teresva, Czechoslovakia		Aged 43 Years
Sara\Frimet Smaiovitch	Born Teresva, Czechoslovakia		Aged 38 Years
Arie\Lyebi Smaiovitch	Born Teresva, Czechoslovakia		Aged 16 Years
Lea\Lycho Smaiovitch	Born Teresva, Czechoslovakia		Aged 13 Years
Rachel\Rochele Smaiovitch	Born Teresva, Czechoslovakia		Aged 7 Years
Devora Smaiovitch	Born Teresva, Czechoslovakia		Aged 9 Months
Miriam Pollak	Born Teresva, Czechoslovakia		Aged 38 Years
Doyetch Blimi	Born Teresva, Czechoslovakia		Aged 25 Years
Jure Mataija	Born Lika, Croatia	Died Jasenovac, Croatia 1945	Aged 45 Years
Ivica Mataija	Born Lika, Croatia	Died Jasenovac, Croatia 1945	Aged 24 Years
Ankica Mataija	Born Lika, Croatia	Died Jasenovac, Croatia 1945	Aged 22 Years
Kalman Rosenthal	Born Yasina, Ukraine	Died Auschwitz 1944	Aged 66 Years
Eleonora Rosenthal	Born Kutu, Poland	Died Auschwitz 1944	Aged 62 Years
Abraham Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 63 Years
Polin Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	
David Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 53 Years
Shemon Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 49 Years
Regena Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	
Rapae Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 45 Years
Marta Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	
Shabtai Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 41 Years
Lusi Soustiel	Born Thessaloniki, Greece	Died Auschwitz, 1943	
Moshe-Yom Tov Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 34 Years
Adela Soustiel	Born Thessaloniki, Greece	Died Auschwitz 1943	
Agedni Soustiel Brudo	Born Thessaloniki, Greece	Died Auschwitz 1943	Aged 33 Years
Emanuel Brudo	Born Thessaloniki, Greece	Died Auschwitz	
Soustiel Children	Born Thessaloniki, Greece	Died Auschwitz 1943	
Heinrich Hainbach	Born Czernovitz, Austria	Died Riga, Latvia 1941	Aged 54 Years
Selma Hainbach	Born Wien, Austria	Died Riga, Latvia 1941	Aged 56 Years
Tyla Feige Fachler	Born Ilza, Poland	Died 1942	Aged 47 Years
David Majer Fachler	Born Lodz, Poland	Died 1942	Aged 45 Years
Moshe Fachler	Born Ostrowye, Poland	Died 1942	Aged 68 Years
Geila Fachler	Born 1878	Died 1942	Aged 64 Years
Shayndel Milechman	Born Ostrowye, Poland	Died 1942	Aged 66 Years
Yechiel Milechman	Born Ilza, Poland	Died 1942	Aged 45 Years
Theo Milechman	Born Ilza, Poland	Died Auschwitz 1944	Aged 45 Years
Joseph Milechman	Born Ilza, Poland	Died 1942	Aged 41 Years
Peppi Grzyp	Born Ilza, Poland	Died 1943	Aged 38 Years
Chaya Milechman	Born Ilza, Poland	Died 1942	Aged 35 Years
Yochevet Milechman	Born Ilza, Poland	Died 1942	Aged 33 Years
Chaim Meier Milechman	Born Ilza, Poland	Died 1942	Aged 28 Years
Noosen Noote Fachler	Born Lodz, Poland	Died 1942	Aged 34 Years
Ester Zarke Jakubovich	Born Lodz, Poland	Died 1942	Aged 31 Years
Meeme Alte Milechman	Born Poland	Died 1942	Aged 67 Years
Levi Fachler	Born Berlin, Germany	Died Auschwitz 1944	Aged 36 Years
Izzy Fachler	Born Berlin, Germany	Died Kielce pogrom, Poland 1946	Aged 23 Years
Natan Fachler	Born Berlin, Germany	Died Kielce pogrom, Poland 1946	Aged 21 Years

...We will always remember

Holocaust Memorial Day Candle Lighting

It is traditional at Holocaust memorial events to light six candles in memory of the six million Jews who perished in the Shoah. In Ireland, we also light candles in memory of all of the other victims of the Holocaust.

Victim Groups

PEOPLE WITH DISABILITIES:

In memory of people with disabilities and disabling conditions who were murdered, starved to death and forcibly sterilised by doctors and other willing helpers

Candle-lighters: Deirdre Spain, *Inclusion Ireland*, and Gene Lambert, campaigner for the rights of people with disabilities, Member of *Aosdana*, and former member of the *National Disability Authority*

POLES, SLAVS and ETHNIC MINORITIES:

In memory of millions of Poles and Slavs who were murdered, displaced, and forcibly 'Aryanised' by the Nazis; and the thousands of ethnic minorities who were persecuted and murdered and sterilised

Candle-lighters: Joanna Rodziewicz and Flo Esbamen

GYPSIES (ROMA/SINTI):

In memory of the Romany people of Europe who were rounded up, murdered, displaced and forcibly sterilised

Candle-lighters: Matej Horvath and Ana Horvathova, *Roma Support Group, Ireland*

HOMOSEXUALS:

In memory of homosexual men and women who were persecuted and murdered because of their sexual orientation

Candle-lighters: Paul Kearns and Meital Ben Dayyan, *Dublin City Council*

POLITICAL VICTIMS:

In memory of the political opponents of the Nazis – Socialists, Communists, Trade Unionists, Democrats, and other anti-Nazi organisations

Candle-lighters: Peter Cassells, Former General Secretary of *Irish Congress of Trade Unions*, and Emer Costello, Former Lord Mayor of Dublin

CHRISTIAN VICTIMS:

In memory of the Jehovah's Witnesses and Christian victims of all denominations – many of whom saved Jews – who were persecuted and murdered by the Nazis

Candle-lighters: Rev. Terry Lilburn, Kiltarnan Parish, and Sr Phil Conroy, *Sisters of Sion*

JEWISH VICTIMS

Six candles are dedicated to the memory of the six million Jews, including one and a half million children, who were annihilated in the Holocaust by the Nazis and their collaborators. Jews were exterminated in gas chambers, death camps and concentration camps; Jews perished in the ghettos; Jews died of starvation and disease; Jews were shot in the forests and Jews were murdered in the streets and in their homes.

Candle-lighters: *These candle-lighters are children or grandchildren of Holocaust survivors living in Ireland*

Joe Katz, whose mother, Frida, survived Auschwitz

Sharlette Caplin, whose father, Raphael Urbach, survived Buchenwald and Theresienstadt

David Phillips, whose father, Geoffrey, escaped to England on the *Kindertransports*

Nichola Zinn-Collis, whose father, Zoltan, survived Bergen-Belsen concentration camp

Moti Neuman, whose parents, Abraham Yekutiel Neuman and Sheindl Golda (Yaffa) Shtainbock, survived camps in Siberia and the massacre in Bronica forest

Nurit Tinari-Modai, wife of Israel's ambassador to Ireland, whose grandparents and many family members perished in the Holocaust

Holocaust Memorial Day

HONOURED GUESTS

Suzi Diamond – Bergen-Belsen
Jan Kaminski – Bilgoraj, Poland
Geoffrey Phillips – Kindertransport
Tomi Reichental – Bergen-Belsen
Doris Segal – Sudetenland
Rosel Siev – Aurich, Germany
Edit Zinn-Collis – Bergen-Belsen
Zoltan Zinn-Collis – Bergen-Belsen

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PHOTOGRAPHS and ILLUSTRATIONS

Front cover **Passport image**: issued to Inge Frankel by the Reich in 1939, clearly showing the red 'J' and the name Sara to denote she was a Jew
Gate-tower and Ramp at Auschwitz-Birkenau: courtesy Panstwowe Muzeum, Auschwitz-Birkenau, Poland
Tattooed Arms from: Getty Images
Kristallnacht, torched synagogue in Germany from: Yad Vashem
Political opponents being arrested: USHMM
Disabled victims: USHMM
Polish prisoner: USHMM
Roma in 2004: Czarek Sokolowski
Solidarity by Richard Grune, lithograph 1947: Schwules Museum, Berlin
Mixed race photo: USHMM
Badges of Hate: USHMM
Wannsee list: Yad Vashem
Entrance to Lodz ghetto: Yad Vashem
Map of Europe: *Atlas of the Holocaust* by Michael Gilbert, Routledge, 2002
Einsatzgruppen in action: Imperial War Museum, London
Geoffrey Phillips: private family collection
Jan Karski: USHMM
Sam Notkin: private family collection
Righteous award certificate: Yad Vashem
Russian soldier liberating Auschwitz: Yad Vashem
Displaced Persons in Linz: USHMM
Bergen-Belsen: Yad Vashem
Suzi, Terry, and Zoltan as children: private family collections
Bertha and Jack Weingreen: private family collection
Bob and Han Collis: private family collection
Föhrenwald: USHMM
Survivors in Ireland: private family collections

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The Sisters of Zion
The Council for Christians and Jews

MASTER of CEREMONIES: Yanky Fachler

Music: Zimratya Choir **Choir Director:** Yurriel Aaron

HOLOCAUST MEMORIAL DAY COMMITTEE:

Debbie Briscoe, Oliver Donohoe, Clement Esebanen, Yanky Fachler, Chris Harbidge, Lynn Jackson, Bernie Phelan, Estelle Menton, Laura Nagle, Sister Carmel Niland, Marilyn Taylor
Holocaust Education Trust Ireland: Tel: 00 353 1 6690593 Email: info@hetireland.org www.hetireland.org

BOOKLET

Writing & Research: Lynn Jackson **Proofreader:** Léan Ní Chuilleanáin
Printing: Print Bureau, Inchicore, Dublin 8 **Design:** Siobhán O Reilly, Print Bureau



The only public Holocaust memorial monument in Ireland was unveiled in The Garden of Europe in Listowel Co Kerry in May 1995. The occasion marked fifty years since the end of World War II when the horrors of the Holocaust were revealed.

Paddy Fitzgibbon, of the Rotary Club of Listowel, made a very moving speech on that occasion;
an excerpt is printed below:

*Our generation, and the generation or two after us, will be the last that will be able to say
that we stood and shook the hands of some of those who survived.
Go home from this place and tell your children and your grandchildren and your great-grandchildren
that today in Listowel, you looked into eyes that witnessed the most cataclysmic events
ever unleashed by mankind upon mankind.
Tell them that you met people who will still be remembered and still talked about
and still wept over 10,000 years from now – because if they are not, there will be no hope for us at all.
The Holocaust happened and it can happen again, and every one of us,
if only out of our own sense of self-preservation,
has a solemn duty to ensure that nothing like it ever occurs again.*



Holocaust

MEMORIAL DAY

Dublin
January 2011

Holocaust Education Trust Ireland

Clifton House, Lower Fitzwilliam Street, Dublin 2.

Telephone: +353-1-669 0593 Email: info@hetireland.org www.hetireland.org

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