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.

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 discrimination and provides lessons from the past that are relevant today.

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.
Message from the Lord Mayor of Dublin, Brendan Carr

On behalf of the City and people of Dublin, it is a great honour to host this important national event, which is held every year in the Mansion House.

We feel privileged to be here among survivors and descendants of survivors of the Holocaust who have made Dublin and Ireland their home.

Holocaust Memorial Day marks the date of the liberation of Auschwitz-Birkenau on 27 January 1945. Tonight, we recall the suffering inflicted on the Jewish people of Europe and those of other faiths persecuted during the Holocaust. We will reflect on this and on the suffering still being inflicted on people throughout the world today.

We acknowledge the work of Holocaust Education Trust Ireland in its endeavours to educate and inform about the Holocaust and ensure that this dark page in history is always remembered.

Universal Lessons

The Holocaust is an event that happened in the midst of societies resembling our own. It was mainly about the Jewish people, but its lessons are universal.

The Holocaust was intended not to have any witnesses, the Jews were not supposed to survive. The intention was to erase an entire people from the history and memory of the world. Everything was planned, thought out and organised, the existence of gas chambers was kept hidden like a state secret. It was the survivors themselves who first acknowledged their responsibility for passing on knowledge of the Holocaust and keeping its memory alive. For this reason it is essential to teach about the Shoah, whether there are Jews in your respective countries or not – whether there are many, or few, or none left. The Holocaust must never be diminished, denied or trivialised.

Simone Veil, Holocaust survivor and founder of the Mémorial de la Shoah in Paris

Mordechai Slomovitch was born in Maramurech, Romania in 1925. He and his wife Rayzi survived the Holocaust and World War II. They met and married in 1948 and eventually settled in Israel in 1961. Mordechai and Rayzi had two daughters: Sara and Riva. This photograph shows the forearms of four generations of the family.

R–L: Riva Neuman, daughter; Mordechai Slomovitch; Chava Glassner, granddaughter; Ori Glassner, great-granddaughter
Victim Readings and Candle Lighting Ceremony

It is customary 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 Nazi atrocities.

PEOPLE with DISABILITIES and DISABLING CONDITIONS:
In memory of people with disabilities and disabling conditions who were murdered, forcibly sterilised, and starved to death by doctors and other willing helpers.
Reader: John Dolan, CEO, Disability Federation of Ireland
Candle lighters: Dr. John Bosco Conama, Centre for Deaf Studies, Trinity College Dublin and Paul Alford, Inclusion Ireland

POLES, SLAVS and ETHNIC MINORITIES:
In memory of Poles, Slavs and ethnic minorities who were murdered, displaced and forcibly ‘Aryanised’ by the Nazis.
Reader: Fr Stanislaw Hajkowski, St Audoen's Church, Polish Chaplaincy in Dublin
Candle lighters: Thabi Madide, writer, and Marcin Jozefczuk, Polish community

ROMA/SINTI (GYPSIES):
In memory of the Roma people of Europe who were rounded up, murdered, displaced and forcibly sterilised by the Nazis.
Reader: Gabi Muntean, Roma Community Development Officer
Candle lighters: Daniel Spirache, whose grandfather survived Transnistria camps, and Diana Paun, Roma community

HOMOSEXUALS:
In memory of the homosexual men and women who were persecuted and murdered during the Holocaust because of their sexual orientation.
Reader: Brian Merriman, Founder of the Dublin International Gay Theatre Festival
Candle lighters: Vickey Curtis and Ross Golden-Bannon

POLITICAL VICTIMS:
In memory of the political victims of the Holocaust: Communists, Socialists, Trade Unionists, and other opponents of the Nazi regime who were persecuted and murdered by the Nazis.
Reader: David Joyce, Equality Officer, ICTU
Candle lighters: Marie O’Toole, Chairperson of the Irish Countrywomen’s Association; Kim Bielenberg, whose grandfather was among those involved in the plot to assassinate Hitler in July 1944

CHRISTIAN VICTIMS:
In memory of the Christian victims of all denominations, including Jehovah’s Witnesses, who were persecuted and murdered by the Nazis.
Reader: Revd Vanessa Wyse Jackson, Rathgar Methodist Church
Candle lighters: Sr Stanislaus Kennedy, Focus Ireland, and Yongnam Park, Minister of Portlaoise Methodist Church

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 murdered in concentration camps, labour camps and death 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.

Those lighting candles in memory of the Jewish victims of the Holocaust are children or grandchildren of Holocaust survivors, second and third generation. All of them lost countless members of their families in the Holocaust.

Candle lighters:
• Tony Collis, whose grandfather Zoltan Zinn and great aunt Edit, survived Bergen-Belsen and whose other family members perished in the Holocaust
• Brenda Borchardt, whose grandparents Hatzkel Abram and Belia Abram and many family members perished in the Holocaust
• Nurit Shulman, whose grandparents Abraham and Emma Humberg, uncles, aunts and other family members perished in the Holocaust
• Mark Hainbach, whose grandparents Heinrich Hainbach and Selma Hainbach and other family members perished in the Holocaust
• Joe Katz, whose mother, Frida, survived Auschwitz and whose other family members perished in the Holocaust
• Sharlette Caplin, whose father, Raphael Urbach, survived Buchenwald and Theresienstadt and whose other family members perished in the Holocaust

We will always remember.
Holocaust Memorial Day Commemoration
Sunday 29 January 2017, Mansion House, Dublin

Programme

MC: Steven Benedict  Music: Conor Shiel, clarinet; Maria Geheran, keyboard; Feilimidh Nunan, violin  Youth readers: BBYO and 13th Rathfarnham Venture Scouts

• Opening remarks: Steven Benedict, MC
• Words of welcome: Lord Mayor of Dublin, Brendan Carr
• Keynote address: Minister for Public Expenditure and Reform, Paschal Donohoe, TD
• The Stockholm Declaration: Minister for Foreign Affairs and Trade, Charles Flanagan, TD
• Nuremberg: Iar-Uachtarán, Mary McAleese, former President of Ireland

Musical interlude

• Holocaust survivor: Tomi Reichental (read by his son, David Reichental)
• Nowhere to go: David Ross, Jewish Representative Council of Ireland
• Evian and the Jewish refugee crisis: Nick Henderson, CEO, Irish Refugee Council
• Refugee blues: Oliver Sears
• Kristallnacht (November Pogrom): Ingrid Craigie, Actor
• Yellow star: Stephen Lowe, Bnei Brith Youth Organisation
• Ghettos: Owen Keegan, Dublin City Manager, and youth reader Alison Kelly
• Camps: Anthony McElligott, BA, PhD, FRHistS, MRIA, University of Limerick, and youth reader Conor McAree
• Einsatzgruppen: Thomas McGrath, PhD, Vice-President for Academic Affairs and Registrar, Carlow College
• Holocaust survivor: Jan Kaminski (read by his son, Jas Kaminski)
• Wannsee: Tim O’Connor, Holocaust Education Trust Ireland
• All of the victims: Helen Marks, Dublin Jewish Progressive Congregation

Scroll of Names
Stratford College, Dublin; FCJ Buncloidy, Co. Wexford; Largy College, Co. Roscommon; St Louis High School, Rathmines

Musical interlude

• Holocaust survivor: Suzi Diamond
• Liberation: Albert Sutton, World War II veteran, and youth reader Serena Ryan
• Righteous Among the Nations: Brigid McManus, Chairperson, National Council for Curriculum and Assessment
• Israel and the Shoah: HE Zeev Boker, Ambassador of Israel
• The Holocaust and other genocides: Ruairí Quinn, founding Chairperson, HETI, former Minister for Education
• Second generation: Emma Zinn-Collis

Minute’s silence

Victim readings and candle lighting ceremony

• Go home from this place: The Hon Mrs Justice Susan Denham, Chief Justice
• El Malach Rachamim: Prayer for the Repose of the Souls of the Departed: Rabbi Dr Zalman Lent and Cantor Alwyn Shulman, Irish Jewish Community
• Closing remarks: Steven Benedict, MC
The Jews of Europe before World War II

The majority of Jews in Eastern Europe belonged to Orthodox Jewish communities living in small towns or villages called shtetls. Their lives centred around the strict observance of the Jewish commandments, and their daily existence was determined by the Jewish calendar. Many spoke Yiddish as their first language and wore distinctive traditional clothing, the men being particularly noticeable with their long beards, side curls, black coats and black hats. In the shtetl, the Jewish population undertook a wide range of occupations, including those connected with communal institutions such as synagogues, schools and burial societies.

Alongside these vibrant communities were important centres of Jewish learning and Yiddish culture.

The large number of Jewish people living in the great cities of Europe, such as Berlin, Paris, Prague, Vienna, Budapest and Warsaw, had a more integrated existence. Although many observed Jewish festivals, the Sabbath and kashrut (dietary requirements), the majority were assimilated and relatively secular. They belonged to the culture in which they lived, speaking the language of the country, dressing like their non-Jewish neighbours and participating in all areas of life: academia, the arts, the professions, commerce and politics.

There were also Sephardi Jewish communities, most of whom resided in the countries around the Mediterranean and in the Balkans, as well as in cities such as Amsterdam and London. Sephardi culture had originated in the Iberian Peninsula, and Sephardi Jews spoke Ladino, a language with Spanish roots. The Sephardi communities were scattered after the expulsions from Spain and Portugal in the fifteenth century. Over time, Sephardi Jews occupied important positions in the economy and government administration of the countries where they lived, and some rose to become diplomats in the royal courts.

Despite waves of persecution and expulsion, Jews had lived and flourished in Europe for hundreds of years. Some had been living in areas of the Aegean and the Mediterranean since Greek and Roman times. Before Hitler and the Nazi party came to power in 1933, Jewish life in Germany and elsewhere in Europe had not been free from struggle and conflict, but it had seen the participation of Jews in all spheres of life and society. In the interwar years, the Jewish contribution to European culture was significant, with major achievements in the areas of literature, art, music, science and commerce.

By the beginning of the twentieth century, many Jews were as secure as they had ever been, yet there were still large areas of poverty, particularly in eastern Poland and western Russia. Anti-Jewish prejudice was ever present, even in the most modern and cultured states of Europe.

On 1 September 1939, Nazi Germany invaded Poland, and World War II began. By the end of the war, most of the European Jewish communities had been decimated by the Holocaust, and a great many of those in Eastern Europe and parts of the Balkans had been utterly destroyed.
Jewish communities in Poland

By September 1939, Poland had the largest Jewish population in the world, more than 3.3 million Jewish people comprising culturally, socially and politically diverse communities and individuals. Their origins lie in the Medieval period, when Jews from Western Europe, German lands, France and England made their way eastward. Through the centuries, a limited degree of autonomy enabled Jewish communities to provide educational, social and cultural institutions that included synagogues, schools, hospitals, old-age homes, orphanages and shelters for the destitute. Throughout their history, there were good times and bad for the Jews living in Poland. There was significant disruption to Jewish life in the 17th century due to the Cossack uprising of 1648 and other similar incidents. However, generally in most Polish towns, Jews lived and worked alongside their non-Jewish neighbours in relative harmony. Many of the smaller towns, known as shtetls, were 50% Jewish, while some were entirely Jewish. The town of Oswiecim was renamed 'Auschwitz' by the Germans in 1939; it had a population of some 14,000 of which almost 60% was Jewish.

300,300 Jews (10% of the city’s population) lived in Warsaw at the outbreak of WWII. More than 60,000 lived in Krakow during the interwar period, contributing to all spheres of life in the city. During the German occupation, the old Remah synagogue in Krakow, dating back to 1535, was damaged and the cemetery destroyed. Tombstones were hauled away and used as paving stones in the camps or sold for profit. Many have now undergone restoration, and desecrated tombstones have been returned and re-erected, although they represent a small fraction of the monuments that once stood in this ancient place.

Today there are approximately 120 Jews registered as living in Krakow. Lively programmes of Jewish revival are taking place, involving the restoration of synagogues, cemeteries and prayer houses. There is a School of Jewish Studies at the Jagiellonian University, one of the oldest universities in the world.

The Jewish Cultural Centre has registered some 500 members (many students, visitors or transient residents). The Galicia Jewish Museum records traces of Jewish memory in Poland dating back over 800 years and the Festival of Jewish Music attracts hundreds of thousands of visitors from around the world every summer.
When Adolf Hitler became leader of the Nazi party in 1921, he stated that his ultimate aim was 'the removal of the Jews from German society'. By the time he was appointed Chancellor in 1933, he intended to make life so difficult for Jews that they would feel compelled to leave the country. Hitler's antisemitism soon manifested itself into actions, and violence against Jews became prevalent.

Book burning

Jewish books, books by Jewish authors and books about Jews were condemned as 'un-German' and burned in public bonfires, along with other books considered by Hitler and the Nazis to be 'degenerate'. These public book burnings took place in Berlin and other university towns throughout Germany, where some of the finest works of German literature, history, philosophy, science and art were destroyed.

Boycott of Jewish businesses and professions

Boycotts of Jewish shops, businesses and professions were organised throughout Germany in April 1933. Jews were also forced out of employment in the civil service, academia and the media.

Antisemitism

Antisemitism fuelled Nazi propaganda and reached all levels of German society. Nazi ideology alleged a hierarchy of peoples: the pure 'Aryan' German at the top, with Poles, Slavs, Gypsies and ethnic minorities very low down on the list. Jews were at the bottom, considered 'sub-human'.
### Nuremberg Laws

The Nuremberg Laws of 1935 institutionalised many of the racial theories prevalent in Nazi ideology. Jews were deprived of their German citizenship. "The Law for the Protection of German Blood and Honour" prohibited Jews from marrying or having sexual relations with persons of 'German or related blood'. Those who did were publicly humiliated and often severely punished. This law was soon extended to include Roma, black and other ethnic minorities.

The Nuremberg Laws did not define a Jew as someone with particular religious beliefs. Instead, anyone who had three or four Jewish grandparents was defined as Jewish, regardless of whether that individual identified him/herself as Jewish or belonged to the Jewish religious community. Even people with Jewish grandparents who had converted to Christianity were defined as Jews. Many Germans who had not practiced Judaism for years found themselves caught in the grip of Nazi terror.

Everyone in Germany was required to carry identity cards, but Jewish people had to add special identifying marks to theirs: a red 'J' was stamped on them, and new middle names were added – 'Israel' for males, 'Sara' for females. Such cards allowed the police to identify Jews easily. Increasingly, Jews were excluded from German society and no longer allowed in public places: parks, cafés, cinemas, theatres, sports clubs and public transport. Jewish banks and bank accounts held by Jews were closed, and Jewish employees were sacked from their places of work.

### People with disabilities

The Nazis considered all people with intellectual and physical disabilities as 'life unworthy of life' and a burden on the state. High-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. Approximately 300,000 German people with disabilities were starved to death, forcibly sterilised or murdered in gas vans or by lethal injection in the ‘T4 Euthanasia Programme’.

A Jew forced to carry a sign: 'I am a racial defiler'

Passport issued to Inge 'Sara' Frankel in July 1939

Park bench ‘Not for Jews’

Stylised map illustrating the Nuremberg Law for Protecting the Purity of German Blood, © USHMM
As it became increasingly difficult for Jews to continue working in Germany, they sought refuge elsewhere. Few countries were prepared to accept Jewish refugees, and borders were gradually closed to them. Franklin D. Roosevelt, President of the United States, convened an international conference in Évian-les-Bains, France, in July 1938, to consider refugee policies. Out of all of the 32 countries represented at Évian, including Ireland, none was willing to take in more refugees, and the conference was deemed a failure.

Ireland and the Holocaust

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.

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

A very small number of Jewish families from Austria and Czechoslovakia received permits to work in the hat and ribbon factories in the west of Ireland — leaving behind relatives who later perished in the Holocaust.

One Irish citizen, Ettie Steinberg, who was married to a Belgian Jew, Vogtjeck Gluck, perished in Auschwitz along with her husband and baby son, Leon. The permits for them to come to Ireland arrived the day they had been arrested and deported.
Kristallnacht, the November Pogrom

On the night of 9/10 November 1938, the state-sponsored pogrom known as Kristallnacht erupted against the Jews of Germany and Austria. Hitler Youth, bolstered by the SA and locals, unleashed a night of terror, violence and destruction. Synagogues and schools were wrecked and set ablaze; Jewish businesses and homes had their windows smashed leaving the streets strewn with glass. Jewish cemeteries were desecrated. Over a thousand Jews were beaten to death or committed suicide out of despair, some 35,000 Jewish men were thrown into concentration camps. After the destruction, the Jewish communities, the Jewish communities were fined one billion Reichsmarks to pay for the damage!

For many Jews, it became clear that they had to leave. With their property and bank accounts confiscated, and no longer able to find employment, Jews were forced to sell their businesses and properties at far below their market value. Offices were set up to speed Jewish emigration.

Kindertransports

Prompted by the events of Kristallnacht, Britain agreed to offer temporary refuge to Jewish children from Nazi-occupied lands. Between December 1938 and September 1939, Britain accepted 10,000 Jewish children from Germany, Austria, Czechoslovakia and Poland. Jewish and Christian voluntary organisations worked together to find homes for the children; funds were raised, guarantors were found. The children arrived on special trains called Kindertransports. They were housed in private homes, farms, castles, boarding schools, holiday camps – anywhere they were accepted.

Geoffrey Phillips, from Germany, arrived in Britain in December 1938. He had a small brown suitcase, some provisions and a ticket to a foreign land – he was thirteen years old. The limited communications with his parents ceased altogether with the outbreak of the war. The last letter he received ended with 'look after yourself and God speed' by which Geoffrey understood that his parents realised their destiny.

Geoffrey remained in England, where he married, and later came to Ireland with his wife, Phyllis. They settled in Dublin, where they raised three sons. Geoffrey passed away in Dublin in 2011.
**Murder**

In the brief two years between autumn 1939 and autumn 1941, Nazi Jewish policy escalated from the prewar policy of forced emigration to the Final Solution as it is now understood, the systematic attempt to murder every last Jew within the German grasp.

*Christopher R. Browning*

*Today I will once more be a prophet: if the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will be...the annihilation of the Jewish race in Europe!*

*Adolf Hitler, January 1939*

**Ghettos**

More than 1,300 ghettos were established in countries occupied by the Germans, and it is estimated that more than a million Jews died in them. The purpose of the ghettos was to separate the Jews from the rest of the population so that they could be easily controlled and transported. Ghettoes were created in cities and large towns, close to railways, and often near killing sites or death camps. Many ghettos were walled in or fenced off, and Jews who left them without permission were often severely punished and sometimes shot. The brutality, harsh living conditions, starvation rations and disease added to the death toll.

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 eventual 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 ghetto residents realised the euphemism for murder.

Although there are heroic stories of resistance, most of them failed. In the end, all the ghettos created by the Nazis were razed and most of their populations murdered. There were few survivors.

Thousands of Roma and Sinti people were also incarcerated in some of the ghettos, and they ultimately met the same fate as the Jews.

*‘...we were forced to wear a “badge of shame”. It was a yellow Star of David on which the word “Jew” was written.’*

*Moshe, aged 16 years*

**Einsatzgruppen/Killing squads**

On 21 June 1941 Germany launched Operation Barbarossa – the invasion of the Soviet Union. Special killing squads called *Einsatzgruppen* followed the German army through the eastern territories of Poland, Lithuania, Latvia and Estonia, and into Russia. They operated hundreds of killing sites in these regions. *Einsatzgruppen* comprised SS units, police, officers and soldiers of the German army and local collaborators. They murdered some 2 million Jews in the forests, fields and cemeteries. They herded them into ravines or forced their victims to dig pits themselves before they were shot into them. *Einsatzgruppen* mostly killed Jews, but they also murdered Gypsies, Communists and others. This ‘slow and cumbersome’ method of murdering their victims, as well as the face-to-face killing, had a psychological impact on some of the killers. This prompted the Nazis to find a more efficient method of murdering the Jewish people – the establishment of purpose-built death camps where the victims were murdered by poison gas. *Einsatzgruppen* continued to operate in rural areas in parallel to the murders taking place in the death camps.
The Nazis employed different methods to murder the Jewish people of Europe. It suited them if they could demonstrate that the Jews had died ‘from natural causes’ – invariably from brutality, disease, starvation, exposure and hard labour. These methods were soon expanded by the Einsatzgruppen (killing squads) operating in the Eastern territories and by the establishment of purpose-built death camps, specifically designed to murder Jews by poison gas.

### Wannsee Conference

The Wannsee Conference took place on 20 January 1942 in a secluded lakeside villa, south-west of Berlin. Fifteen senior Nazi and German government officials had been summoned by Reinhard Heydrich of the Reich Security Head Office, who was Head of German Secret Police. He was seeking endorsement to carry out Hitler’s plans to annihilate the Jews of Europe. Adolf Eichmann presented the delegates with a list of the number of Jews living in each European country, whom the Nazis intended to murder; Ireland appears on the list with a total of 4,000 Jews.

The delegates debated at length who was Jewish according to bloodline considerations and discussed ‘evacuation’ and ‘resettlement’ of the Jews. They concluded that a more efficient method of ‘disposal’ was necessary and one that would also spare those operating the killing sites in the eastern territories from the psychological effects of face-to-face killing.

It took the delegates less than two hours to give unanimous support to Heydrich for the implementation of the ‘Final Solution to the Jewish question’ – murder of the Jewish people by poison gas.

Named after Reinhard Heydrich, this was the establishment of three death camps at Belzec, Sobibor and Treblinka, in which Jews were murdered by poison gas. Between March 1942 and August 1943, some 1,700,000 Jews, mostly from Poland, were murdered in the gas chambers of these camps. They were dismantled on completion of their ‘function’, and all traces of their existence were destroyed. The lands where they had stood were planted with forests, farms and grasslands.
Concentration camps were an integral feature of the Nazi regime. Originally for political opponents, the first concentration camps were established in Germany in 1933. After 1939, they were also places of imprisonment for Jews.

Labour camps

The labour camp system meant annihilation through work. Prisoners were forced to carry out super-human tasks such as shifting boulders or laying roads or railways by hand, often for twelve hours a day, with little to eat or drink.

Transit camps

Transit camps were usually established beside large cities as a place to collect Jews (and others) for deportation. They were sometimes purpose-built, but often they were run-down apartment blocks, where hundreds were forced into cramped living conditions and subjected to maltreatment and brutality.

Death camps

There were six death camps, all of them on Polish soil, established to murder the Jewish people of Europe by poison gas. Other victims were also murdered in these camps.

Hungary

Nazi policy towards Hungary, which had been an Axis partner of the Third Reich, changed dramatically in July 1944. Adolf Eichmann was dispatched to oversee the round-up and deportation of Hungarian Jews and in just eight weeks, 437,000 were deported to Auschwitz-Birkenau. The railway line at the death camp was extended under the gateway right up to the unloading ramp where ‘selections’ were made. In Budapest, the Germans were supported by their Hungarian collaborators the Arrow Cross, who were responsible for shooting more than 100,000 Jews into the Danube.
Holocaust Memorial Day 2017

Witness...

We had scarcely been inside a few minutes when Isa, a girl I had chatted to on the way here, pulled me to a window. ‘You must see this, look.’ I didn’t want to look. I was too afraid of what I might see. But I had to go and stand beside her. Not fifty yards away was an incredible sight. A column of people had been shuffling from the direction of the railway line into a long, low hall. When the place was full, there was a delay, but I went on watching, hypnotised. What I was witnessing was murder, not of one person, but of hundreds of innocent people at a time. Of course we had known, had whispered about it, and been terrified of it from a distance; but now I was seeing it, right there in front of me...

On the outside of the low building a ladder had been placed. A figure in SS uniform climbed briskly up. At the top he pulled on a gas mask and gloves, tipped what looked from here like a white powder into an opening in the roof, and then hurried back down the ladder and ran off...

Screams began to come out of the building. We could hear them echoing across to our hut, the desperate cries of suffocating people. ‘It’s over.’ Someone was shaking me. ‘They’re all dead now!...’

Auschwitz II – Birkenau. Crematorium and gas chamber IV. (SS photo, 1943)

I went on staring at the building. Smoke was beginning to billow out of the tall chimneys. Soon a spurt of flame shot up into the sky. As evening came, the whole sky was red. Smoke and flames were pouring out of all the chimneys.

None of us slept that night. It was no longer possible to pretend even to yourself that the stories were not really true. All that we had heard and guessed was now before our eyes. Here were the death factories.

Kitty, aged 14, Poland

Death Marches

As the Allies closed in, the Nazis wanted to remove all traces of their murderous projects. They forced prisoners out of the camps to walk hundreds of kilometres back towards Germany. It is estimated that approximately 300,000–400,000 former camp internees, already weakened by malnutrition, illness and hard labour, perished on these death marches.

…that journey, which was afterwards called the ‘death march’...was a journey to freedom, it was a journey through those gates out of which no one ever thought we would pass.

Otto Dov Kulka

A view of the death march from Dachau passing through German villages in the direction of Wolfratshausen, Germany, April 1945

Auschwitz-Birkenau

Auschwitz-Birkenau was the largest of the Nazi camps. There were 40 subcamps in the Auschwitz camp complex, with Auschwitz I, Auschwitz II Birkenau, and Auschwitz III Monowitz, where Primo Levi was incarcerated, being the most well known. Birkenau was the killing centre where between 1.1 and 1.4 million victims were murdered, 90% of whom were Jews.

When Auschwitz-Birkenau was liberated by Soviet troops in January 1945, they found:

- 7,600 emaciated prisoners alive
- 836,500 items of women’s clothing
- 348,800 items of men’s clothing
- 43,400 pairs of shoes
- Hundreds of thousands of spectacles
- 7 tons of human hair
Other victims of the Holocaust

People with disabilities
Hitler initiated the T4 Euthanasia Programme in 1939 in order to kill elderly people, the terminally ill and people with disabilities, whom the Nazis referred to as ‘life unworthy of life’. Although the programme was officially discontinued in 1941 due to public outcry, the killings continued clandestinely until 1945. It is estimated that 300,000 people with disabilities in Germany and Austria were murdered in the T4 Euthanasia Programme.

Poland and Slavs
Hitler ordered the elimination of the Polish intelligentsia and professionals. Tens of thousands were murdered or sent to concentration camps. Polish children did not progress beyond elementary school, and thousands were taken to Germany to be ‘Aryanised’ and reared as Germans. In addition to the three million Polish Jews, it is estimated that three million non-Jewish Polish victims were also murdered in the Holocaust.

Roma and Sinti (Gypsies)
The Nazis deported thousands of Roma and Sinti people (Gypsies) to ghettos and concentration camps. In 1941 Himmler ordered the deportation of all Romanies living in Europe to be murdered in Auschwitz-Birkenau. It is estimated that between 250,000 and 500,000 were murdered in the genocide of the Roma during the Holocaust. 250 Romany children were murdered in Buchenwald in January 1940, where they were used to test the efficacy of the Zyklon B crystals, later used in gas chambers.

Homosexual victims
Thousands of gay men were arrested by the Nazis and imprisoned in concentration camps, where they were subjected to harder work, less food and more brutal treatment than other inmates. Hundreds were put to death, and thousands died from the appalling conditions and brutality. Homosexuality remained on the German statute books as a criminal offence until 1969, and many former gay internees had to serve out their original prison sentences after the war, with no allowance for the time they had served in the camps. This deterred many gay survivors from telling their stories.

Christian victims
Hundreds of Jehovah’s Witnesses were murdered by the Nazis for their refusal to salute Hitler or to serve in the German armed forces. Thousands of Catholic priests and nuns and Protestant religious leaders were persecuted and murdered by the Nazis for their opposition to the regime. There were also a great many Quakers and others of Christian affiliation who risked their lives to save Jews.

Other victims of the Holocaust

Poles and Slavs
Hitler ordered the elimination of the Polish intelligentsia and professionals. Tens of thousands were murdered or sent to concentration camps. Polish children did not progress beyond elementary school, and thousands were taken to Germany to be ‘Aryanised’ and reared as Germans. In addition to the three million Polish Jews, it is estimated that three million non-Jewish Polish victims were also murdered in the Holocaust.

Amalie Schaich survived the Gypsy camp in Auschwitz-Birkenau

Black, mixed-race and ethnic minorities
In 1933 the Nazis established Commission Number 3, whereby hundreds of adults and children of African descent were forcibly sterilised. According to Nazi philosophy, this would ‘preserve German blood and honour’. By the outbreak of World War II, thousands of black, mixed-race and ethnic people had fled, and most of those who remained were murdered.

Images used for lectures on genetics, ethnology and race breeding

Christian victims
Hundreds of Jehovah’s Witnesses were murdered by the Nazis for their refusal to salute Hitler or to serve in the German armed forces. Thousands of Catholic priests and nuns and Protestant religious leaders were persecuted and murdered by the Nazis for their opposition to the regime. There were also a great many Quakers and others of Christian affiliation who risked their lives to save Jews.

Persecution and murder of Catholic priests, Poland
**Remarks:** Prisoners suspected of intention to escape wore the marking “IL” (im Lager), which meant that such a prisoner could be employed only within the main camp perimeter fence.

The colours in the special insignia shown here are only examples. They varied according to a prisoner’s category. Only in the case of the protective custody prisoners was the colour always green.
It is true that not all victims were Jews...

The number of Jews murdered by the Nazis and their collaborators in each European country and North Africa

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.

...But all the Jews were victims

Elie Wiesel
Resistance

By spring 1942 some Polish, Russian and even German deserters had become partisans. Many partisan groups were well armed and organised. Villagers, thrown out of their homes to make way for ethnic Germans, swelled their ranks. Most partisan groups did not welcome Jews.

Jewish partisan groups, consisting of men and women who had fled deep into the forests of Eastern Europe to escape the guns of the Einsatzgruppen, also began to emerge early in 1942. The first Jewish resistance group in Eastern Europe was started by the 23-year-old intellectual Abba Kovner in Vilna in 1941. Another group was set up by the four Bielski brothers in early 1942, and their numbers reached 1,500 by the end of the war. Many more Jews joined local Communist-led partisan units as individuals.

Liberation

The D-Day Allied invasion of Normandy took place in June 1944. At the same time, the Soviet army was advancing from the East. They liberated Majdanek death camp and reached Warsaw, and the road to Berlin had been opened. As the Allies swept in from the West, the Soviets continued liberating camps and territories in the East. On 27 January 1945 the Soviet army (which included many Jewish soldiers), liberated Auschwitz-Birkenau. It is this date that was designated by the United Nations as international Holocaust Memorial Day.

It seems to us, that for the time being mankind does not comprehend what we have gone through and what we have experienced during this period of time. And it seems to us, neither shall we be understood in the future. We unlearned to laugh, we cannot cry any more, we do not comprehend our freedom yet, because we are still among our dead comrades.

Zalman Grinberg, Munich, 1945
DP Camps

Displaced persons baking daily bread supply for their camp, Germany, 1946

Post-war Pogroms

Antisemitism did not stop with the end of the war; there were pogroms in various towns and villages in Hungary, Poland and Slovakia from 1945 till the end of 1947. Historian Jan T. Gross tells how surviving Polish Jews returned to their homeland to be vilified, terrorised and, in some 1,500 instances, murdered.

One might have thought that if anything could have cured Poland of its antisemitism, it was World War II. Polish Jews and Polish 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. Besides, there were so few of them left to hate!

In the city of Kielce, after a young Polish boy went missing, a rumour of ritual murder caused the massacre of 42 Jewish Holocaust survivors in 1946, something few would have believed was still possible in post-war Poland. The Polish government stood helpless in the face of the violence perpetrated by police officers, soldiers and civilians, augmented by workers from the steel factories. This event persuaded 100,000 Polish Jews that they had no future in Poland after the Holocaust, and once more they gathered their belongings and fled.

I went in. At one end lay a heap of smoking clothes amongst which a few ghouls picked and searched – for what, God only knows. As we entered the long hut the stench hit us in the face, and a queer wailing sound came to our ears. Along both sides of the shed was tier upon tier of what can only be described as shelves. And lying on these, packed tightly side by side, like knives and forks in a chest, were living creatures – some of them stirring, some of them stiff and silent, but all of them skeletons, with the skin drawn tight over their bones, with heads bulging and misshapen from emaciation, with burning eyes and sagging jaws. And as we came in, those with strength to do so turned their heads and gazed at us; and from their lips came that thin unearthly sound. Then I realised what it was. It was meant to be cheering. They were cheering the uniform that I wore. They were cheering for the hope that it brought them.

We walked the length of the shed – and then through another one. From the shelves feeble arms rose and waved, like twigs in a breeze.

Denis Johnston on entering Buchenwald after liberation, 1945
Perilous journeys

The plight of the St Louis

On 13 May 1939 the St Louis sailed from Hamburg to the US, via Cuba, with 937 Jews on board, fleeing Nazi tyranny. They held landing certificates issued by the Cuban Director-General of Immigration, and planned to wait in Havana until the US visas they had applied for were issued. But even before the St Louis arrived in Cuba, the landing documents were revoked. A huge anti-Jewish rally was held in Havana, urging Cubans to ‘fight the Jews until the last one is driven out’. Five days later, the Cubans ordered the ship out of Cuban waters. The St Louis sailed so close to Florida that the passengers could see the lights of Miami, but the American State Department refused to allow them to land. The St Louis was forced to return to Europe, where Belgium, the Netherlands, Britain and France agreed to take some of the refugees. With the outbreak of World War II, most of the original passengers of the St Louis eventually fell victim to the Nazi ‘Final Solution’.

The plight of the Struma

In December 1941 a group of 769 Jewish men, women and children left the Romanian port of Constanta on board the Struma, headed for Istanbul in neutral Turkey. They hoped to be given permission to make their way by land to Palestine. The engine broke down; the boat was without fuel, food or water. The Turkish authorities were concerned about compromising their neutrality and refused assistance to the ship and its passengers. The passengers were confined in poor and unsanitary conditions. After several weeks, the ship was towed beyond Turkish territorial waters into the Black Sea. An explosion caused the boat to sink, and the crew and refugees perished. Only one passenger, David Stoliar, survived.

Refugee Blues

Say this city has ten million souls,
Some are living in mansions, some are living in holes:
Yet there’s no place for us, my dear, yet there’s no place for us.

Once we had a country and we thought it fair,
Look in the atlas and you’ll find it there:
We cannot go there now, my dear, we cannot go there now.

In the village churchyard there grows an old yew,
Every spring it blossoms anew:
Old passports can’t do that, my dear, old passports can’t do that.

The consul banged the table and said,
‘If you’ve got no passport you’re officially dead’:
But we are still alive, my dear, but we are still alive.

Went to a committee; they offered me a chair;
Asked me politely to return next year:
But where shall we go today, my dear, but where shall we go today?

Came to a public meeting; the speaker got up and said;
‘If we let them in, they will steal our daily bread’:
He was talking of you and me, my dear, he was talking of you and me.

Thought I heard the thunder rumbling in the sky;
It was Hitler over Europe, saying, ‘They must die’:
O we were in his mind, my dear, O we were in his mind.

Saw a poodle in a jacket fastened with a pin,
Saw a door opened and a cat let in:
But they weren’t German Jews, my dear, but they weren’t German Jews.

Went down the harbour and stood upon the quay,
Saw the fish swimming as if they were free:
Only ten feet away, my dear, only ten feet away.

Walked through a wood, saw the birds in the trees;
They had no politicians and sang at their ease:
They weren’t the human race, my dear, they weren’t the human race.

Dreamed I saw a building with a thousand floors,
A thousand windows and a thousand doors:
Not one of them was ours, my dear, not one of them was ours.

Stood on a great plain in the falling snow;
Ten thousand soldiers marched to and fro:
Looking for you and me, my dear, looking for you and me.

WH Auden, 1939

Refugees today

Refugees and migrants capsize in the Mediterranean, May 2016.
Righteous Among the Nations

In Jewish tradition there is a quotation from the Talmud: ‘...for he who saves one life is regarded as if he has saved the world entire...’ (TB Sanhedrin 4:5)

In 1963, Yad Vashem, the Holocaust Remembrance Authority and Museum in Israel, inaugurated the award of Righteous Among the Nations to honour non-Jews who risked their lives and those of their families to help save Jews during the Holocaust. The Talmudic quotation, which is included in the Yad Vashem citation of the award, should be treated literally: not only those Jews who have been personally saved by the Righteous owe them their lives, but all their descendants as well.

There is no single definition that can describe those who receive the Righteous Among the Nations award. They come from diverse social, religious and ethnic backgrounds. They are farmers, priests, nuns and soldiers, believers and nonbelievers, and from every land occupied by the Germans and their collaborators, they made the impossible possible. There were 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 were the people of Denmark, Bulgaria or Albania, whose nations opposed the Nazis and refused to hand over their Jews. There are well known efforts such as those of businessmen Oskar Schindler and Nicholas Winton, and assistance by diplomats such as Raoul Wallenberg from Sweden, who saved thousands of Jews in Budapest, and the Japanese official Sempo Sugihara, who saved thousands in Lithuania. Jews were rescued by Muslims in Albania and in the Arab lands of north Africa. Jews were rescued by simple villagers and by wealthy landowners in all countries occupied by the Third Reich. All the rescuers were united in their desire to help their fellow human beings.

Under German occupation the Righteous feared their neighbours as much as the authorities. A Jew in hiding was a potential threat to all those who lived nearby, and hostile neighbours could be as dangerous as the Gestapo, often betraying the hidden and those who were hiding them. Finding refuge in non-Jewish surroundings was dictated by two basic factors – the attitude of local inhabitants and the punishment awaiting those who extended help.

In every single case, the decision to save a Jew could mean death. Not only death to the Righteous person, but often to his family and sometimes, to his neighbours as well. Death was the penalty for remaining human in the face of inhumanity.

After the war, many Righteous encountered hostility in Communist Poland and Eastern European countries that came under Soviet occupation. In the immediate post-war years, the Krakow Catholic weekly newspaper, Tygodnik Powszchny, began publishing articles about the heroism of Poles who had saved Jews. But many Righteous named in the articles contacted the paper to complain that their neighbours were angry, telling them that their safety had been compromised to save ‘detestable Jews’. Even today, many descendants of the Righteous refuse to accept the Yad Vashem award, for fear of antagonising their neighbours.

Since the inauguration of the Righteous Among the Nations Award, the question of ‘why?’ has been asked of every individual upon whom it has been conferred – what motivated these people to act when so many did not? The mystery may never be fully understood, but something motivated each of the rescuers towards good rather than towards collaboration or even just silence. The Righteous refute the notion that there was no alternative to passive complicity with the enemy. Their altruism calls us to understand the different choices that individuals make and to commit ourselves to challenging every example of intolerance that we witness.

To date, 26,120 Righteous from 51 countries have been recognised under Yad Vashem’s strict criteria and this number continues to grow as more stories are revealed. There are countless others who have never received any recognition, and many more who were killed by Germans for assisting Jews.

Through their compassion and their valour, without regard for religious or ethnic difference, the Righteous upheld the honour of the human race and the conscience of the world.

Michael Salberg, Anti-Defamation League
Mary Elmes (Ireland)

Mary Elmes, an Irish woman from Cork and a scholar of Trinity College Dublin, found herself in Vichy France during the war. Having worked with the Quakers during the Spanish Civil War, Mary joined hundreds of refugees who fled over the Pyrenees into France in 1939. When France fell in 1940 thousands of Jews fled south and were incarcerated in the Rivesaltes Transit camp, whence they were deported to Auschwitz and other Nazi camps in 1942. Mary and her colleagues organised 'children's colonies' and succeeded in saving a great number of Jewish children from the Nazis.

Irena Sendler (Poland)

Irena Sendler was a young Polish Catholic woman who joined Zegota, the Council for Aid to Jews in Poland. This underground network forged thousands of birth certificates and other documents to give Jews safe 'Aryan' identities. Irena was employed in the social welfare department of the Warsaw municipality and received a special permit that allowed her access to and from the ghetto. This gave her the opportunity to provide many Jews with medicine, clothing and money. When walking through the ghetto streets, Irena wore an armband with the Star of David, both as a sign of solidarity with the Jewish people and so as not to draw attention to herself. She persuaded parents to hand over their children and give them a chance to live, having arranged for them to be sheltered in orphanages, convents and private homes and farms. Irena was personally responsible for saving the lives of 2,500 Jewish children.

Magda and André Trocmé of Le Chambon-sur-Lignon, (France)

From December 1940 to September 1944, the inhabitants of the French village of Le Chambon-sur-Lignon and the surrounding villages provided refuge for an estimated 5,000 people; some 3,000 were Jews fleeing the Vichy authorities and the Germans. Led by Pastor André Trocmé, his wife Magda, and his assistant, Pastor Edouard Theis, the residents of these villages offered shelter in private homes, hotels, farms, and in schools. They forged identification and ration cards for the refugees, and in some cases guided them across the border to neutral Switzerland. These actions of rescue were unusual during the Holocaust insofar as they involved the majority of the population of an entire region.

'O Nobody asked who was Jewish and who was not. They just accepted each of us, taking us in with warmth, sheltering children, often without their parents – children who cried in the night from nightmares.'

Elizabeth Koenig-Kaufman, a former child refugee in Le Chambon

Oskar Schindler (Germany)

Oskar Schindler was a German industrialist and member of the Nazi Party who saved the lives of 1,200 Jews during the Holocaust by employing them in his enameware and ammunition factory in Krakow. His German and Nazi connections helped Schindler to protect his Jewish workers from deportation and certain death. As time went on, Schindler had to give Nazi officials ever larger bribes in order to shelter his Jewish workers. Without their parents – children who cried in the night from nightmares.'

Nicholas Winton (Britain)

While visiting a friend in Prague in late 1938, Nicholas Winton learned of the plight of Jewish refugees, and determined to do what he could to help the children. He arranged for eight Kindertransport trains to bring 669 Jewish children to safety in England. Winton found a foster parent and a £50 guarantee for each child. He met each Kindertransport train at Liverpool Street station, making sure that each child was collected by a foster parent.

Raoul Wallenberg (Swedish diplomat in Budapest)

Raoul Wallenberg was a Swedish diplomat and banker who travelled to Budapest in 1944 at the request of the War Refugee Board and Hungarian Jewish organisations. By the time he arrived, almost half a million Jews had already been deported to Auschwitz. He immediately set about issuing Swedish certificates of protection which were granted to Jews with any sort of Swedish link. As the political situation changed in Hungary, Wallenberg found refuge for 33,000 Jews in houses flying the flags of neutral countries. In November 1944, he accompanied Jews on a forced march to the Austrian border, distributing food, clothing and medicine. When the Red Army liberated Hungary, Wallenberg was taken as a prisoner to the USSR, where his fate remains an unsolved mystery to this day. The Soviets always maintained that he died in prison. In 1991 the Russians handed his death certificate to the Swedish authorities.

Si Ali Sakkat (Tunisia)

Si Ali Sakkat, a Tunisian landowner who traced his lineage back to the Prophet Mohammed, sheltered 60 Jewish workers who fled the nearby labour camp and hid them and cared for them for several weeks until they were liberated by Allied troops.

Sugihara Sempo (Japanese consul in Lithuania)

Sugihara Sempo was the Japanese consul to Kovno, Lithuania, in 1940. He blatantly ignored Japanese Foreign Ministry instructions by issuing transit visas to about 6,000 Jewish refugees from Poland and Lithuania. The visas allowed the Jews to travel on the Trans-Siberian railway to Vladivostok, where they sailed to Japan. Their ultimate destination was Curaçao, a Dutch colony in the Caribbean that did not require entry visas. Between 1939 and 1941, several thousand Jewish refugees passed through Kobe, including the three hundred teachers and students from Poland’s Mir Yeshiva, the only talmudical college on the European mainland to fully survive the Holocaust. By the time the Pacific War broke out after Pearl Harbour in December 1941, most of the Jewish refugees had been allowed to settle in Hongkow, the Japanese-controlled section of Shanghai.
Jewish Holocaust survivors living in Ireland

Suzi Diamond

I was born Suzi Molnar in Hungary, in 1942. We were a small family comprising my mother Gisela, my father Sandor, my brother Terry, and myself.

In 1944 Adolf Eichmann oversaw the round-up and deportation of more than 430,000 Hungarian Jews to Auschwitz-Birkenau, where most of them perished in the gas chambers. During those months, the Gestapo came for my mother, brother and me. My father had been forced into the Labour Service of the Hungarian army and deported to the Soviet Union where he died in 1943.

We were forced on to one of the last transports to leave Hungary in September 1944. We were deported first to Ravensbrück and then to Bergen-Belsen concentration camp where we remained until liberation in 1945. My mother died of TB soon after the British arrived. Bob Collis brought us back with him to Ireland, and eventually arranged for Terry and me to be adopted by a Jewish couple in Dublin, Elsie and Willie Samuels. Terry and I were very young children and had been told that we were the only two members of our family to have survived the Holocaust. In time, we both married and reared our own children. My brother passed away in 2007 – which makes me deeply aware of how fast the clock is ticking for all of us who are Holocaust survivors.

But last year my story changed...

In Spring 2015, Holocaust Education Trust Ireland was contacted by someone in Hungary called Sandor Molnar, who thought he might be related to me. Over the course of emails and exchanges of photographs and documents, it transpires that he is indeed a relation – he is my first cousin! He is named after my father and he has filled in a few details about my family, which I had not previously known.

In Spring 2015, Holocaust Education Trust Ireland was contacted by someone in Hungary called Sandor Molnar, who thought he might be related to me. Over the course of emails and exchanges of photographs and documents, it transpires that he is indeed a relation – he is my first cousin! He is named after my father and he has filled in a few details about my family, which I had not previously known.

I have learned that my father was one of four brothers who lived in the small town of Karcag about 100 miles from Budapest, where they ran a timber business. My new cousin, who was born after the war, is the son of the youngest brother, Andor, who survived the Holocaust along with another brother, Lazlo. My father and the fourth brother, Béla, perished in a Russian labour camp in 1943.

Last June I visited Karcag and saw my grandfather’s house, the Jewish cemetery where my grandparents are buried, and the synagogue where all my family prayed. 778 Jews lived in Karcag before the war; 461 of them were murdered in the Holocaust. There is a memorial scroll on the synagogue wall recording the Jews from Karcag who perished in the Holocaust. My family is listed on it, but now the scroll has to be corrected because my brother and I survived!

I am gradually being introduced to new first cousins and their children living in Hungary and in the United States.

This is all very new information for me to absorb as a new and emotional chapter in my personal story is beginning to unfold...

January 2016
Tomi Reichental was born in 1935 in Piestany, Slovakia. In November 1944 he was captured and deported to Bergen-Belsen concentration camp along with his mother, brother, grandmother, aunt and cousin. Tomi was just nine years old when the camp was liberated. Thirty-five members of Tomi’s family were murdered in the Holocaust.

I was captured with my mother, grandmother, aunt, brother, and cousin. We were herded into a cattle car and from that moment onwards, we were treated worse than animals. There was no privacy or hygiene, the stench and conditions were unbearable.

Eventually, after seven nights the cattle train stopped. The doors were opened and we were greeted by shouts from the SS with guns at the ready, and the barking of their Alsatian dogs – we had arrived at our destination – Bergen-Belsen concentration camp. I was there from November 1944 until the liberation of the camp in April 1945.

What I witnessed as a nine-year-old boy is impossible to describe. The starvation, the cruelty of the camp guards, the cold and disease. People, who were just skin and bone and looked like living skeletons, were walking around very slowly, some of them dropping where they fell, never to get up again. They were dying in their hundreds, their emaciated bodies left where they fell or thrown into heaps. In front of our barracks there were piles of decomposing corpses. For many prisoners in Bergen-Belsen, the conditions were too much to bear and they threw themselves on the barbed wire at night to be shot and put an end to their misery. We found their corpses there in the mornings.

I lost 35 members of my family in the Holocaust.

Since his retirement, Tomi has dedicated much of his time to telling his story to young people throughout Ireland. He works closely with Holocaust Education Trust Ireland in coordinating a senior schools’ programme, Hearing a Holocaust Survivor speak... sharing his personal experiences of the Holocaust with pupils and university students. Tomi addresses hundreds of students every year, and HETI is indebted to him for his commitment to Holocaust education and awareness.
Jan Kaminski

Jan Kaminski was born Chaim-Srul Zybner in 1932, the second eldest of a Jewish family of two boys and two girls. They lived with their parents in the small rural town of Bilgoraj in eastern Poland.

Under Operation Reinhard, Nazi forces ‘liquidated’ Bilgoraj on 3 and 9 November 1942, dispatching almost the entire Jewish population of 5,000 – which had been incarcerated in an exposed ghetto situated in the market square – to the nearby death camp of Belzec. Chaim found himself separated from his family during the liquidation and fled to the relative safety of the thick woods that surrounded the town. From then onwards, he adopted a non-Jewish identity and became Jan Kaminski, a name he would retain for the greater part of his life.

Working on small farms for food and shelter, Jan would move on whenever he felt vulnerable or that anyone suspected his Jewish origins. He was captured and deported with other children to be ‘Germanised’ until he was rescued by Polish Underground forces. Jan was ‘adopted’ by a tailor’s family and apprenticed to that trade. In 1943, while he was attending a summer camp, a group of boys discovered that Jan was Jewish and reported him. While awaiting his inevitable fate, he found himself momentarily alone, and once again fled to the woods.

Yet again Jan found himself seeking shelter where he could, doing odd jobs on farms and living on his wits. By 1944 he had made his way to Lublin, into which Russian forces were advancing. Spotting a unit of Polish soldiers attached to the Russian army, Jan became the ‘mascot’ of the 21st Artillery Regiment of the Polish army. Later he joined another unit on its way to Murnau in south-eastern Germany, where the United Nations had set up a school in the camp, and where Jan began his education at the age of 15.

Jan ultimately arrived in Britain, where he learned English, and with the support of Zofia Sarnowska, manager of the Polish YMCA in Sloane Square, and of van Karnebeek of the Dutch embassy, he completed his education. He passed his GCE exams and through the Catholic agency Veritas he obtained a scholarship in 1954 to study in Ireland at Cork University. He successfully completed entrance exams and transferred to Trinity College, Dublin, where he studied Economics and Politics. When he graduated at the end of the 1950s, he was granted an Irish passport.

In 1965 Jan married an Irish woman, Margaret (Breach), and began his long and varied business career in the computer education and tourism industries. He and Margaret had three children, Orla, Jadwiga and Jas. It was only about 25 years ago that Jan revealed his original Jewish identity to his family.

After World War II it was revealed that the once flourishing Jewish communities of Poland had been utterly destroyed. Jan’s entire family had been wiped away: his parents, Mindla and Szulim, his sisters, Chana-Matla and Rywka, and baby brother, whose name is not recorded, were all gone. Today, there is a modest project of Jewish revival taking place in Jan’s home town of Bilgoraj, but so far no further traces of his direct family have been found.

Jan lives in Dublin and remains keenly aware of his Polish and Jewish roots. He retired in 2006. He is surrounded by his children and grandchildren and is still active in the Polish community.
Inge Radford

Inge Radford, née Frankel, was born in Vienna in 1932, one of ten children. She had vivid memories of her mother and five brothers waving goodbye to her at a train station as she boarded what she later learned was a Kindertransport train, bound for Britain. It was July 1939 and she was just seven years old. Inge and four of her siblings escaped from Austria and survived the war. Her mother (then widowed) and five brothers, Sigmund, Kurt, Walter, Herbert and Fritz, perished in the Holocaust.

Inge was ‘adopted’ and grew up in England where she went to school and university. She became a social worker and a probation officer. She married Colin Radford and they eventually settled in Millisle in Northern Ireland, overlooking the farm and school where Kindertransport children were given refuge during the war.

In her memoir, Inge writes: From evidence given in post-war criminal trials we know what they, with thousands of other Austrian Jews, endured before they were finally shot or gassed. They were initially incarcerated in the Minsk ghetto and then transferred to the labour camp in the village of Maly Trostinec. This camp had no permanent gas chambers, but victims were murdered in mobile gas vans. In May 1943, five hundred victims per day were murdered in gas vans that went daily between Minsk and Maly Trostinec.

Five of my family were spared the unspeakable ordeal of ghetto living, imprisonment and violent death; we got out before war broke out. Our passports were stamped with a large red ‘J’, and the middle names of Sara for girls and Israel for boys were added to identify us as Jews. My eldest sister, Elli, went to live with relatives in the USA. My 13- and 14-year-old brothers, Ernst and Erich, went to live on farms in Denmark, and my nine-year-old sister, Rose, and I, aged seven, came to England (separately and unbeknown to each other for several years). Our passage out of Vienna was organised under the auspices of the Jewish Children’s Refugee Organisation, which raised the £50 per child asked for by the British government, who arranged the mechanics of our escape. Homes and hearts were opened to us. Many children like myself stayed with our adoptive families through school, university, marriage and parenthood. For me, these new kind and loving relationships blurred the picture of a small smiling woman surrounded by several boys, all waving as the train pulled out of Vienna Station.

In Memoriam

Inge Radford, (née Frankel)
1932 - 2016

Inge died in March 2016. Throughout her life, she was concerned about social justice and spoke out about it at every opportunity. She especially encouraged young people to respect everyone regardless of their ethnic, cultural or religious backgrounds. As someone who had survived the Holocaust, Inge wanted her story and those of other Holocaust survivors to be passed on through the generations. Inge was a lady of great dignity with a patient and positive outlook on life. She will be greatly missed by her husband, children, grandchildren, other relatives, colleagues and very many friends.
Four million Jewish victims of the Holocaust identified

Yad Vashem, the Holocaust Authority and Museum in Israel, has to date managed to identify four million of the six million Jews murdered by the Nazis and their collaborators during World War II. One and a half million new names have been added over the last decade, increasing the list of confirmed victims by 60%.

Yad Vashem chairman, Avner Shalev, says that one of the museum's main aims, since it was established in Jerusalem in 1953, has 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.' The museum aims to counteract this.

The figure of six million victims is based on pre-war census lists of Jewish communities in areas occupied by the Nazis. Due to the difficulty of obtaining accurate information, these figures are continually updated. Territories in Eastern Europe and the former Soviet Union, where mass killings took place, pose a challenge to researchers.

In 2004, Yad Vashem launched its Pages of Testimony Project. Visitors to the museum and to its website are encouraged to complete information forms which can then be cross referenced against archival information. The project is a huge success: 53% of the four million names have come through Pages of Testimony.

In their darkest hour, the survivors of the Shoah found light in a fledgling Jewish state. Such light was also found in the actions of the Righteous Among the Nations, who were a small minority who acted heroically to save Jews, sometimes to the point of giving their own lives. Proof that evil will not have the last word.

Ze’ev Boker, Ambassador of Israel
The Holocaust and some of the genocides that have taken place during the 20th century

In all cases of genocide, people have been targeted because of their ethnicity or their religious and cultural affiliations. In Armenia, over one million people were murdered between 1915 and 1923. In Cambodia in the 1970s, it is estimated that two million people were murdered by the Khmer Rouge, and in Rwanda in the 1990s, over a million people were murdered, often by neighbours and people they knew, who joined the killing squads in hand-to-hand killing. In Bosnia, approximately 8,000 Muslim men and boys were massacred in Srebrenica in 1995, in the single largest mass-murder in Europe since 1945.

The Holocaust is the name given to one specific case of genocide that was unprecedented in its totality: the attempt to destroy the Jewish people of Europe and all traces of Jewish culture, history and memory. By the end of the Holocaust, six million Jewish men, women and children had been murdered in ghettos, mass shootings, concentration camps and death camps.

The genocide of the Roma took place during the Holocaust, as did the murder of thousands of others who were victims of Nazi atrocities.

Genocide is not a single event in time but a gradual process that begins when discrimination, racism and hatred are not checked, when people are denied their human rights and their civil rights. For this reason it is important that we respect each other's differences, and when we see injustice, we speak out.

Holocaust Education Trust Ireland
<table>
<thead>
<tr>
<th>Name</th>
<th>Birthplace</th>
<th>Murdered Location</th>
<th>Age at Time of Murder</th>
</tr>
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<tbody>
<tr>
<td>Max Heller</td>
<td>Born Chomotow, Czechoslovakia</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 73 Years</td>
</tr>
<tr>
<td>Klara Heller</td>
<td>Born Hermanstat, Czechoslovakia</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 68 Years</td>
</tr>
<tr>
<td>Gisella Molnar</td>
<td>Born Debrecen, Hungary</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 55 Years</td>
</tr>
<tr>
<td>Sandor Molnar</td>
<td>Born Debrecen, Hungary</td>
<td>Murdered Bergen-Belsen 1945</td>
<td>Aged 35 Years</td>
</tr>
<tr>
<td>Bajla Herrberg</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 39 Years</td>
</tr>
<tr>
<td>Matthias Herberg</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 41 Years</td>
</tr>
<tr>
<td>Rucha Orzel</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 38 Years</td>
</tr>
<tr>
<td>Faywel Orzel</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 38 Years</td>
</tr>
<tr>
<td>Slawomir Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 38 Years</td>
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<tr>
<td>Hirsch Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 38 Years</td>
</tr>
<tr>
<td>Tauba Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 38 Years</td>
</tr>
<tr>
<td>David Josef Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 45 Years</td>
</tr>
<tr>
<td>Shaul Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 23 Years</td>
</tr>
<tr>
<td>Abe Tezi Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 16 Years</td>
</tr>
<tr>
<td>Gitla Frajda Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 14 Years</td>
</tr>
<tr>
<td>Laja Faryga Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 12 Years</td>
</tr>
<tr>
<td>Nuchim Mordechai Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 10 Years</td>
</tr>
<tr>
<td>Ruchla Golda Urbach</td>
<td>Born Kielce, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 8 Years</td>
</tr>
<tr>
<td>Sarah Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 2 Years</td>
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<td>Chul Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 2 Years</td>
</tr>
<tr>
<td>Szymon Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 17 Years</td>
</tr>
<tr>
<td>Nuchim Urbach</td>
<td>Born Wloszczowa, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 17 Years</td>
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<tr>
<td>Fajlja Urbach</td>
<td>Born Wloszczowa, Poland</td>
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<tr>
<td>Petra Urbach</td>
<td>Born Wodzislaw, Poland</td>
<td>Murdered Treblinka 1945</td>
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<tr>
<td>Frymeta Urbach</td>
<td>Born Wodzislaw, Poland</td>
<td>Murdered Treblinka 1945</td>
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<tr>
<td>Moses Klein</td>
<td>Born Wodzislaw, Poland</td>
<td>Murdered Treblinka 1945</td>
<td>Aged 17 Years</td>
</tr>
<tr>
<td>Hilde Frenkel</td>
<td>Born Vienna</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
</tr>
<tr>
<td>Kurt Frenkel</td>
<td>Born Vienna</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
</tr>
<tr>
<td>Walter Frenkel</td>
<td>Born Vienna</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Herbert Frenkel</td>
<td>Born Vienna</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Fritz Frenkel</td>
<td>Born Vienna</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Zigmund Frenkel</td>
<td>Born Amsterdam</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
</tr>
<tr>
<td>Salomon Delmont</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Karoline Wolff</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Martin Wolff</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Wolfgang Wolff</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Selly Wolff</td>
<td>Born Aurich, Germany</td>
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<td>Aged 62 Years</td>
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<tr>
<td>Henrietta Wolff</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
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<tr>
<td>Rosetta Wolff</td>
<td>Born Aurich, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 62 Years</td>
</tr>
<tr>
<td>Eil Velvel Avisanski</td>
<td>Born Lithuania</td>
<td>Murdered Lithuania 1941</td>
<td>Aged 59 Years</td>
</tr>
<tr>
<td>David Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Stutthoff, Poland 1944</td>
<td>Aged 51 Years</td>
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<tr>
<td>Recha Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Stutthoff, Poland 1944</td>
<td>Aged 51 Years</td>
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<tr>
<td>Leopold Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 51 Years</td>
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<tr>
<td>Julia Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 51 Years</td>
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<tr>
<td>Dagbert Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 51 Years</td>
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<td>Louis Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 51 Years</td>
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<tr>
<td>Valeria Philipp</td>
<td>Born Wanne-Eickel, Germany</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 51 Years</td>
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<tr>
<td>Rosalia Scheinovitz</td>
<td>Born Slovakia</td>
<td>Murdered Bergen-Belsen 1945</td>
<td>Aged 76 Years</td>
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<tr>
<td>Julius Mayer</td>
<td>Born Slovakia</td>
<td>Murdered Buchenwald 1945</td>
<td>Aged 50 Years</td>
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<td>Gezia Suri</td>
<td>Born Slovakia</td>
<td>Murdered Buchenwald 1945</td>
<td>Aged 50 Years</td>
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<tr>
<td>Oskar Scheinovitz</td>
<td>Born Slovakia</td>
<td>Murdered Buchenwald 1945</td>
<td>Aged 50 Years</td>
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<td>Adela Fried</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1944</td>
<td>Aged 39 Years</td>
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<td>Bella Fried</td>
<td>Born Slovakia</td>
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<td>Katerina Fried</td>
<td>Born Slovakia</td>
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<td>Agnes Fried</td>
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<td>Erzkiel Reichental</td>
<td>Born Slovakia</td>
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<td>Aged 45 Years</td>
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<td>Katarina Reichental</td>
<td>Born Slovakia</td>
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<td>Aged 45 Years</td>
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<tr>
<td>Kalmar Reichental</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1944</td>
<td>Aged 45 Years</td>
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<td>Ilona Reichental</td>
<td>Born Slovakia</td>
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<td>Aged 45 Years</td>
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<td>Gita Reichental</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<td>Ibi Reichenthal</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<td>Desider Reichental</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<td>Ferdinand Alt</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<tr>
<td>Renka Alt</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<tr>
<td>Erna Elbert</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
</tr>
<tr>
<td>Marta Elbert</td>
<td>Born Slovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 10 Years</td>
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<tr>
<td>Josef Drechsler</td>
<td>Born Plzen, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 60 Years</td>
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<tr>
<td>Bedriska Drechsler</td>
<td>Born Prague, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 46 Years</td>
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<tr>
<td>Paul Drechsler</td>
<td>Born Plzen, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 46 Years</td>
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<tr>
<td>Meta Drechsler</td>
<td>Born Plzen, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 46 Years</td>
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<tr>
<td>Bella Perieberg</td>
<td>Born Plzen, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 46 Years</td>
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<tr>
<td>Irma Popper</td>
<td>Born Plzen, Czechoslovakia</td>
<td>Murdered Auschwitz 1942</td>
<td>Aged 46 Years</td>
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<tr>
<td>Jure Maitaia</td>
<td>Born Lika, Croatia</td>
<td>Murdered Jasenovac, Croatia 1945</td>
<td>Aged 45 Years</td>
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<tr>
<td>Ivica Maitaia</td>
<td>Born Lika, Croatia</td>
<td>Murdered Jasenovac, Croatia 1945</td>
<td>Aged 45 Years</td>
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<tr>
<td>Ante Maitaia</td>
<td>Born Lika, Croatia</td>
<td>Murdered Jasenovac, Croatia 1945</td>
<td>Aged 45 Years</td>
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<tr>
<td>Kalmar Rosenthal</td>
<td>Born Yasina, Ukraine</td>
<td>Murdered Auschwitz 1944</td>
<td>Aged 66 Years</td>
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<td>Eleonora Rosenthal</td>
<td>Born Kuty, Poland</td>
<td>Murdered Auschwitz 1944</td>
<td>Aged 62 Years</td>
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<tr>
<td>Abraham Sostiel</td>
<td>Born Thessaloniki, Greece</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 63 Years</td>
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<tr>
<td>Polin Sostiel</td>
<td>Born Thessaloniki, Greece</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 63 Years</td>
</tr>
<tr>
<td>David Sostiel</td>
<td>Born Thessaloniki, Greece</td>
<td>Murdered Auschwitz 1943</td>
<td>Aged 63 Years</td>
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</table>
We Remember...

Shemon Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 49 Years
Regena Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 45 Years
Rapea Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 41 Years
Marta Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 34 Years
Shahar Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 33 Years
Lusi Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 30 Years
Moshe-Yom Tov Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 30 Years
Adela Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 30 Years
Agadini Soustiel Brudo Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 30 Years
Emanuel Brudo Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 30 Years
Soustiel Children Born Thessaloniki, Greece Murdered Riga, Latvia 1941 Aged 54 Years
Selma Hainbach Born Vienna, Austria Murdered Riga, Latvia 1941 Aged 56 Years
Simcha Zaks Born Rivas, Lithuania Murdered 1941 Aged 61 Years
Rivka Zaks Born Rivas, Lithuania Murdered 1941 Aged 55 Years
Berech Zaks Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Zisse Zaks Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Nachman Zaks Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Chana Zaks Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Aaron Zaks Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Chana Sherhai Born Rivas, Lithuania Murdered 1941 Aged 54 Years
Joel Dov Zaks Born Rivas, Lithuania Murdered 1941 Aged 40 Years
Bendit Zaks Born Rivas, Lithuania Murdered 1941 Aged 38 Years
Leah Tzadok Born Rivas, Lithuania Murdered 1941 Aged 38 Years
Gitel Zaks Born Rivas, Lithuania Murdered 1941 Aged 34 Years
Shoshana Zaks Born Rivas, Lithuania Murdered 1941 Aged 34 Years
Sheina Zaks Born Rivas, Lithuania Murdered 1941 Aged 34 Years
Masha Zaks Born Rivas, Lithuania Murdered 1941 Aged 34 Years
Rosa Zaks Born Rivas, Lithuania Murdered 1941 Aged 34 Years
Tyla Feige Fachler Born Ilza, Poland Murdered 1942 Aged 47 Years
David Majer Fachler Born Lodz, Poland Murdered 1942 Aged 45 Years
Moше Fachler Born Ostrowye, Poland Murdered 1942 Aged 64 Years
Geil Zaks Born Lodz, Poland Murdered 1942 Aged 64 Years
Shayndel Milechman Born Ostrowye, Poland Murdered 1942 Aged 45 Years
Yechiel Milechman Born Ilza, Poland Murdered 1942 Aged 45 Years
Tio Milechman Born Ilza, Poland Murdered 1942 Aged 45 Years
Joseph Milechman Born Ilza, Poland Murdered 1942 Aged 45 Years
Peppi Grzyb Born Ilza, Poland Murdered 1943 Aged 38 Years
Chaya Milechman Born Ilza, Poland Murdered 1942 Aged 38 Years
Yocheved Milchman Born Ilza, Poland Murdered 1942 Aged 38 Years
Chaim Meier Milechman Born Ilza, Poland Murdered 1942 Aged 28 Years
Noosen Noote Fachler Born Lodz, Poland Murdered 1942 Aged 34 Years
Ester Zarko Jakubovich Born Lodz, Poland Murdered 1942 Aged 34 Years
Meeme Alfe Milechman Born Poland Murdered 1942 Aged 34 Years
Levi Fachler Born Berlin, Germany Murdered Auschwitz 1944 Aged 36 Years
Itzy Fachler Born Berlin, Germany Murdered Auschwitz 1944 Aged 23 Years
Nathan Fachler Born Berlin, Germany Murdered Auschwitz 1944 Aged 22 Years
Johanna Karlberg Sommer Born Frankisch-Crumbach, Germany Murdered Theresienstadt 1942 Aged 55 Years
Emil Sommer Born Germany Murdered Theresienstadt 1942 Aged 65 Years
Ettie Steinberg Born Veretski, Czechoslavakia Murdered Auschwitz 1942 Aged 28 Years
Leon Gluck Born Paris Murdered Auschwitz 1942 Aged 2 Years
Vogteick Gluck Born Berlin, Germany Murdered Auschwitz 1942 Aged 2 Years
Hatzkel Abram Born Belorusia Murdered Riga Ghetto, Latvia 1941 Aged 51 Years
Bela Abram Born Suwalki, Poland Murdered Riga Ghetto, Latvia 1941 Aged 45 Years
Ossia Joseph Abram Born K.L.A. Rats, Latvia Murdered Riga-Jungernhof, 1941 Aged 19 Years
Sigmund Selig Cohn Born Friedland, Krs. Stargard, Germany Murdered Riga-Jungernhof, 1941 Aged 67 Years
Ida Cohn (née Wintersberg) Born Wolfhagen, Hess-Nass, Germany Murdered Riga-Jungernhof, 1941 Aged 66 Years
Heinrich Herbst Born Nowy Sacz, Germany Murdered Treblinka, 1942 Aged 64 Years
Karoline Herbst (née Wolf) Born Jever, Germany Murdered Treblinka, 1942 Aged 64 Years
Else Zimmak (née Herbst) Born Oldenburg, Germany Murdered 1942 Aged 27 Years
Denny Zimmak Born Hamburg, Germany Murdered 1942 Aged 9 Months
Abraham Humborg Born Darfeld, Germany Murdered KZ Riga 1941 Aged 58 Years
Emma Humborg (Loewenstein) Born Germany Murdered KZ Riga 1941 Aged 57 Years
Rivka Zaks Born Ritavas, Lithuania Murdered 1941 Aged 55 Years
Masha Zaks Born Ritavas, Lithuania Murdered 1941 Aged 55 Years
Rapae Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 45 Years
Ida Cohn Born Ilza, Poland Murdered Auschwitz 1943 Aged 45 Years
Abraham Soustiel Born Thessaloniki, Greece Murdered Auschwitz 1943 Aged 45 Years
Masha Zaks Born Ritavas, Lithuania Murdered 1941 Aged 55 Years
Nachman Zaks Born Ritavas, Lithuania Murdered 1941 Aged 55 Years
Fanni Kaufman (Humborg) Born Germany Murdered Ravensbruck 1942 Aged 60 Years
Adolf Humborg Born Germany Murdered Auschwitz 1942 Aged 60 Years
Rafael Jermann Born Warsaw, Poland Murdered KZ Warsaw 1942 Aged 28 Years
Rafael Jermann Born Warsaw, Poland Murdered Auschwitz 1942 Aged 33 Years
Karl Jermann Born Warsaw, Poland Murdered Belzec 1942 Aged 11 Years
Chara-Maita Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 7 Years
Rymka Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Baby Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Mindla Zobyner (née Nudel) Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Shulam (Sol/Saul) Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
František Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Daughter of Frandla Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Joseph Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
Sheindla Zobyner Born Biłgoraj, Poland Murdered Belzec 1942 Aged 2 Years
...We will always remember...
SCHOOLS

The Crocus Project
More than 50,000 young people participate in the Crocus Project in Ireland and Europe, planting yellow crocuses in memory of more than 1.5 million Jewish children and thousands of other children who perished in the Holocaust. Age appropriate: 11–18 years.

The Holocaust Narrative
A presentation that gives an overview of the Holocaust before, during and after World War II.
Age appropriate: senior students

Survivors’ Testimony
Hearing a Holocaust Survivor speak…
A unique opportunity to hear a survivor recount his or her personal experiences of the Holocaust.
Age appropriate: senior students

TEACHER EDUCATION

Certificate in Holocaust Education
Teaching the Holocaust
Learning from the Holocaust – Study Visit to Krakow and Auschwitz-Birkenau
Seminar at Yad Vashem

OUTREACH

Study Visits
Exhibitions
Lectures
Holocaust Memorial Day

Teacher Education
Certificate in Holocaust Education
Awarded by Trinity College Dublin, this part-time one-year programme provides in-depth tuition on the historical significance and contemporary resonances of the Holocaust. Special Purpose award at NFQ level 7 carrying 20 ECTS.
Holocaust Education Trust Ireland (HETI) educates and informs about the Holocaust in order to address antisemitism and all forms of racism and discrimination in Ireland.

I, AWARENESS AND MEMORIALISATION

Teaching the Holocaust
An intensive three-day programme that addresses the complex subject of the Holocaust and how to teach it in the Irish classroom. The historical context, pedagogic challenges, cross-curricular perspectives and interdisciplinary approaches are all covered.

Learning from the Holocaust – study visit to Krakow and Auschwitz-Birkenau
Designed to give teachers a personal grasp of the enormity of the Holocaust and an understanding of Jewish life in Europe before World War II.

Seminar at Yad Vashem
An 8-day seminar for Irish teachers organised through HETI in association with the International School for Holocaust Studies in Yad Vashem, in Israel. This gives teachers the opportunity to work at the exceptional Holocaust Museum and Archive Centre in Jerusalem.

Study visit to Berlin
The city where National Socialism originated. Includes an overview of Jewish Berlin and its history, visits to authentic Holocaust sites and exploration of their resonances within the city.

Outreach
Study visits
Exhibitions
Lectures
Holocaust Memorial Day

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Clifton House,
Lower Fitzwilliam Street,
Dublin 2
Tel: +353-1-669 0593
Email: info@hetireland.org
www.hetireland.org
REFERENCES and ACKNOWLEDGEMENTS

HOLOCAUST MEMORIAL DAY HONOURED GUESTS

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Jan Kaminski – Poland
Tomi Reichental – Slovakia
Doris Segal – Sudetenland

BIBLIOGRAPHY

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PHOTOGRAPHS and ILLUSTRATIONS and IMAGES

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Camps: Yad Vashem
Candle lighting in Westerbork: Yad Vashem
Children reading The Poisonous Mushroom: Yad Vashem
Concentration camp: USHMM
Courageous German: Topography of Terror Museum, Berlin
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Grodno shtetl: Yad Vashem
Hall of Remembrance: Yad Vashem
Hitler appointed Chancellor: Yad Vashem
Humiliation of Jewish man: Yad Vashem

ACKNOWLEDGEMENTS

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The Council for Christians and Jews
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MASTER of CEREMONIES: Steven Benedict

MUSICIANS: Conor Shiel, clarinet; Maria Geheran, keyboard; Feilimidh Nunan, violin

MUSIC: A Piazzolla: Oblivion; Rachmaninoff: Piano Concerto No. 2; Adagio Sostenuto; J.S.Bach: Double Violin Concerto, 2nd Movement

YOUTH HELPERS: BBYO (Bnei Brith Youth Organisation) Dublin and 13th Rathfarnham Venture Scouts

SCHOOL READERS: Stratford College: Tim Murphy, James O’Brien, Megan Wynnne
FCJ Bunclody: Niall Hickey, Jordan Devereux Allen, Liam Ascott
Largy College: Hannah Mcaughhey, Kaira Toal, Patrick Byrne
St Louis High School: Julia Quilligan, Bianca Shakeshahi, Sarah Conway

MEDIA COORDINATOR: Mui Ream O’Neill PRODUCTION TEAM: Iseldt Byrne and Mitzi D’Alton
MANSON HOUSE: MEL Events Management Ltd. CAVS VIDEO: ClickZoom

SPECIAL ADVISOR TO HETI ON RACIAL ISSUES: Clement Esebamen

BOOKLET

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Writing & Research: Lynn Jackson
Proofreader: Léan Ní Chuilleanáin

Printing: Print Bureau, Inchicore, Dublin 8 Design: Siobhán O’Reilly, Print Bureau

Holocaust Education Trust Ireland: T: 00 353 1 6690593 E: info@hetireland.org www.hetireland.org

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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.

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 discrimination and provides lessons from the past that are relevant today.

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.
Learning from the past ~ lessons for today

Holocaust Education Trust Ireland in association with
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