Learning from the past ~ lessons for today

Holocaust Education Trust Ireland in association with
The Department of Justice and Equality
Dublin City Council
Dublin Maccabi Charitable Trust
Jewish Representative Council of Ireland
Council for Christians and Jews
Holocaust Memorial Day

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

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

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

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

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

We, the governments attending the Stockholm International Forum on the Holocaust, recognise that the Holocaust was a tragically defining episode of the 20th century, a crisis for European civilisation and a universal catastrophe for humanity. In declaring that the Holocaust fundamentally challenged the foundations of civilisation, we share a commitment to commemorate the victims of the Holocaust, and to honour those who stood against it. The horrors that engulfed the Jewish people and other victims of the Nazis must forever be seared in our collective memory. With humanity still scarred by genocide, antisemitism, ethnic cleansing, racism, xenophobia and other expressions of hatred and discrimination, we share a solemn responsibility to fight against these evils. Together with our European partners and the wider international community, we share a commitment to remember the victims who perished, to respect the survivors still with us, and to reaffirm humanity’s common aspiration for a democratic and tolerant society, free of the evils of prejudice and other forms of bigotry.
Holocaust Memorial Day Commemoration
Sunday 24 January 2016, Mansion House, Dublin

Programme

**MC:** Steven Benedict  **Music:** Carl Nelkin – Tenor; Mary Barneautt – Cello  **Youth readers:** Scouting Ireland

- **Opening remarks:** MC, Steven Benedict
- **Words of welcome:** Lord Mayor of Dublin, Criona Ni Dhálaigh
- **Keynote address:** Taoiseach, Enda Kenny, TD
- **The Stockholm Declaration:** Charles Flanagan, TD, Minister for Foreign Affairs and Trade
- **Universal lessons:** Iar-Uachtarán Mary Robinson, former President of Ireland
- **Book burning:** Sebastian Barry
- **Nuremberg and anti-Jewish restrictions:** Clement Esebamen, Gracian Technologies
- **Evian and the Jewish refugee crisis:** Sue Conlan, CEO, Irish Refugee Council
- **Kristallnacht:** Leonard Abrahamson, President, Jewish Representative Council of Ireland
- **Yellow star:** Youth reader, Jonathan Hanley
- **Holocaust survivor:** Tomi Reichental
- **Ghettos:** Brendan Kenny, Deputy Chief Executive, Dublin City Council. Youth reader, Abbz Dunne
- **Deportation:** Enda O’Neill, Acting Head of Office, UNHCR Ireland
- **Camps:** Fintan O’Toole. Youth reader, Bartholomew Franklin
- **Einsatzgruppen:** Mark Leslie
- **Holocaust survivor:** Jan Kaminski (read by his daughter, Jadzia Kaminska)
- **Wannsee:** Aodhán Ó Riordáin, TD, Minister of State for New Communities, Culture and Equality
- **All of the victims:** David White, Chairman, Dublin Jewish Progressive Congregation

**Scroll of Names**
Stratford College, Dublin; Laurel Hill Coláiste FCJ, Limerick; Coláiste Dhúlaigh, Dublin;
Newtown School, Waterford

**Musical interlude**

- **Liberation:** Albert Sutton, World War II veteran. Youth reader, Rebecca Murray
- **Righteous Among The Nations:** Sarah Alyn Stacey, Associate Professor in French, Trinity College Dublin
- **Israel and the Shoah:** HE Ze’ev Boker, Ambassador of Israel
- **The Holocaust and other genocides:** Anna-Maria Biro, CEO and Director, Tom Lantos Institute for Human Rights, Budapest
- **Combating antisemitism:** Rabbi Andrew Baker, Director of International Jewish Affairs for the American Jewish Committee and Personal Representative of the OSCE Chair-in-Office on combating antisemitism
- **Second generation:** Klaus Unger
- **Holocaust survivor:** Suzi Diamond
- **Go home from this place:** The Honourable Mrs Justice Susan Denham, Chief Justice

**Minute’s silence**

**Victim readings and candle lighting ceremony** (page 24)

- **El Malay Rachamim:** Prayer for the Repose of the Souls of the Departed: Rabbi Zalman Lent and Cantor Alwyn Shulman, Irish Jewish Community
- **Closing remarks:** MC, Steven Benedict
It is a great honour to host this important national event on behalf of the City and people of Dublin, which is held annually 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 and those of other faiths persecuted during the Holocaust. We will reflect on this and on the suffering still being inflicted throughout the world today.

We acknowledge the work of Holocaust Education Trust Ireland in its endeavours to educate about the Holocaust and ensure that it 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 trivialized.

Simone Veil, Holocaust survivor and founder of the Mémorial de la Shoah in Paris
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 great centres of Jewish learning and Yiddish culture.

The large number of Jewish people living in the great cities of western Europe, such as Berlin, Paris, Prague, 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 many 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.
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 of Germany in 1933, he was planning the removal of the Jews by expulsion – making conditions so difficult for Jews, they would be compelled to leave the country. Hitler’s hatred of Jews was soon manifested in actions, and violence against Jews became prevalent.

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.

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.
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’.

The Nuremberg Laws of 1935 deprived Jews of their German citizenship and classified them as a race. Many laws were enacted for ‘the protection of German blood and honour.’ Germans were not allowed to marry or have relationships with Jews and those who did were humiliated and often severely punished.

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.

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 people with disabilities were starved to death, forcibly sterilised or murdered in gas vans or by lethal injection in the ‘T4 Euthanasia Programme’.
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 families 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. Ninety-one Jews were murdered, and 30,000 Jewish men were thrown into concentration camps. After the destruction, 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 the confiscation of their property and bank accounts, and no longer able to find employment, Jews were forced to sell their businesses and properties far below their market value. Offices were set up to speed Jewish emigration.

After years of official harassment of Jews in Nazi Germany, the state-sanctioned violence of Kristallnacht marked the acceleration of Jewish persecution that would ultimately culminate in the Holocaust.

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. They arrived on special trains called Kindertransports. Jewish and Christian voluntary organisations worked together to find homes for the children; funds were raised, guarantors were found. The children 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.
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

More than a thousand 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. Ghettos 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.

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 more than 1.5 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 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 and 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.

Operation Reinhard

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.

In March 1942, 80% of those European Jews who would eventually be murdered in the Holocaust were still alive. By February 1943, just under one year later, 80% of those European Jews were already dead.

Christopher R. Browning
Murder

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 Eichman 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.
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!’

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 kilometers 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.

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
**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.

Manfred Bernhardt, born 1929 with intellectual disabilities; murdered in Aplerback Asylum in 1942 – USHMM

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**Political opponents**

The torching of the Reichstag national parliament building in 1933 gave the Nazis a pretext for brutally suppressing Communists and later, Social Democrats. The Nazis abolished trade unions and co-operatives, confiscated their assets and prohibited strikes. As early as 1933, the Nazis established the first concentration camp, Dachau, as a detention centre for political prisoners.

Political opponents being arrested, Berlin, Germany, 1933

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**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.

Execution of Poles, Bydgoszcz, Poland, September 1939

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**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.

Gypsy family, Volhynia, eastern Poland

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**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

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**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.

Albrecht Becker, ©Schwules Museum, Berlin

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**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
...But all the Jews were victims

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

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

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.

There were uprisings in the concentration camps, death camps and ghettos. All of them failed, and although there were a few survivors, the majority of the participants met their deaths at the hands of their German oppressors.

Passive resistance, as it is sometimes called, was the courageous effort by many Jews to maintain their Jewish, religious and cultural practices in the ghettos and the camps, despite the threat of severe punishment.

One courageous German refuses to conform

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
Holocaust Memorial Day 2016

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
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.

Over 25,000 Righteous have been recognised under Yad Vashem’s very strict criteria, and this number continues to grow as stories are revealed.

The altruism of the Righteous calls us to understand the different choices that individuals make and to commit to challenging every example of intolerance that we witness.

Konstanty Gebert, Polish Council for Christians and Jews

Miep Gies, Amsterdam, looked after Anne Frank and her family

Irena Sendler saved 2,500 children from the Warsaw Ghetto

Magda and André Trocmé of Le Chambon sur Lignon, France, the Huguenot village that hid Jews

Nicholas Winton arranged for eight Kindertransport trains to bring 669 Czech children to safety in England

Raoul Wallenberg, Swedish diplomat in Hungary, saved thousands of Hungarian Jews

Khaled Abdelwahhab of Tunisia saved Anny Boukris and her family by hiding them on his farm for several months

Oskar Schindler, German industrialist, saved some 12,000 Jews in Krakow

Dr Ho Fengshan, Chinese consul in Vienna, issued visas to Jews to cross into China
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 Constanţa 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 journey took much longer than anticipated. The engine broke down, the boat was without fuel, food or water and was eventually towed into Istanbul harbor. The Turkish authorities were concerned about compromising their neutrality and refused assistance to the ship and its passengers, leaving it stranded in the harbour. The passengers were confined on the ship in very 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.
Jewish Holocaust survivors living in Ireland

Suzi Diamond’s story has changed...

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.

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.

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, Bela, 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

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.

Inge Radford

Inge Radford was born in Vienna in 1932, one of ten children, and now lives in Northern Ireland. Inge lost six members of her immediate family in the Holocaust: her mother and five brothers, Sigmund, Kurt, Walter, Herbert and Fritz.

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.
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.
Four million Jewish victims of the Holocaust now 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 percent 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
We Remember...

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<th>Birthplace</th>
<th>Murdered Location</th>
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We Remember...

Shemon Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 49 Years

Regena Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 45 Years

Rapee Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 41 Years

Marta Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 34 Years

Shabtai Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 33 Years

Lusi Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 32 Years

Moshe-Yom Tov Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 31 Years

Adela Soustiel
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 30 Years

Agedni Soustiel Brudo
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 29 Years

Emanuel Brudo
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 28 Years

Soustiel Children
Born Thessaloniki, Greece
Murdered Auschwitz 1943
Aged 27 Years

Heinrich Hainbach
Born Czernovitz, Austria
Murdered Auschwitz 1943
Aged 26 Years

Selma Hainbach
Born Vienna, Austria
Murdered Auschwitz 1943
Aged 25 Years

Simcha Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 45 Years

Rivka Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 44 Years

Berel Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 43 Years

Zisse Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 42 Years

Nachman Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 41 Years

Chana Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 40 Years

Aaron Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 39 Years

Chana Shcherbi
Born Ritavas, Lithuania
Murdered 1941
Aged 38 Years

Joel Dov Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 37 Years

Bendi Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 36 Years

Leah Tzedak
Born Ritavas, Lithuania
Murdered 1941
Aged 35 Years

Gitel Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 34 Years

Shtoshana Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 33 Years

Sheina Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 32 Years

Masha Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 31 Years

Rosa Zaks
Born Ritavas, Lithuania
Murdered 1941
Aged 30 Years

Tyla Feige Fachler
Born Ilza, Poland
Murdered 1942
Aged 47 Years

David Major Fachler
Born Lodz, Poland
Murdered 1942
Aged 45 Years

Moshe Fachler
Born Ostrowyje, Poland
Murdered 1942
Aged 44 Years

Gella Fachler
Born 1878
Murdered 1942
Aged 43 Years

Shayndel Milechman
Born Ilza, Poland
Murdered 1942
Aged 42 Years

Yechiel Milechman
Born Ilza, Poland
Murdered 1942
Aged 41 Years

Theo Milechman
Born Ilza, Poland
Murdered 1942
Aged 40 Years

Joseph Milechman
Born Ilza, Poland
Murdered 1942
Aged 39 Years

Peppi Grzypp
Born Ilza, Poland
Murdered 1942
Aged 38 Years

Chaya Milechman
Born Ilza, Poland
Murdered 1942
Aged 37 Years

Yocheved Milechman
Born Ilza, Poland
Murdered 1942
Aged 36 Years

Chaim Meier Milechman
Born Ilza, Poland
Murdered 1942
Aged 35 Years

Noosen Noote Fachler
Born Lodz, Poland
Murdered 1942
Aged 34 Years

Ester Zarke Jakubovich
Born Lodz, Poland
Murdered 1942
Aged 33 Years

Meerene Alte Milechman
Born Poland
Murdered 1942
Aged 32 Years

Levi Fachler
Born Berlin, Germany
Murdered Auschwitz 1944
Aged 31 Years

Izzy Fachler
Born Berlin, Germany
Murdered Auschwitz 1944
Aged 30 Years

Natan Fachler
Born Frankische-Crumbach, Germany
Murdered Auschwitz 1944
Aged 29 Years

Johanna Karlsberg Sommer
Born Frankische-Crumbach, Germany
Murdered Auschwitz 1944
Aged 28 Years

Emil Sommer
Born Germany
Murdered Auschwitz 1944
Aged 27 Years

Ettie Steinberg
Born Veretisk, Czechoslovakia
Murdered Auschwitz 1944
Aged 26 Years

Leon Gluck
Born Paris
Murdered Auschwitz 1944
Aged 25 Years

Vogtjeck Gluck
Born Belorussia
Murdered Auschwitz 1944
Aged 24 Years

Hatzkel Abram
Born Suwalki, Poland
Murdered Auschwitz 1944
Aged 23 Years

Bella Abram
Born Suwalki, Poland
Murdered Auschwitz 1944
Aged 22 Years

Osaia Joseph Abram
Born Riga, Latvia
K.I.A. Battle of Tartu, Estonia 1941
Aged 21 Years

Sigmund Selig Cohn
Born Friedland, Krs. Stargard, Germany
Murdered Auschwitz 1944
Aged 20 Years

Ida Cohn (née Wintersberg)
Born Wolfhagen, Hess-Nass, Germany
Murdered Auschwitz 1944
Aged 19 Years

Heinrich Herbst
Born Nowy Sacz, Poland
Murdered Auschwitz 1944
Aged 18 Years

Karoline Herbst (née Wolf)
Born Iever, Germany
Murdered Auschwitz 1944
Aged 17 Years

Else Zimmak (née Herbst)
Born Oldenburg, Germany
Murdered Auschwitz 1944
Aged 16 Years

Denny Zimmak
Born Hamburg, Germany
Murdered Auschwitz 1944
Aged 15 Years

Abraham Humberg
Born Darfeld, Germany
Murdered Auschwitz 1944
Aged 14 Years

Emma Humberg (Loewenstein)
Born Germany
Murdered Auschwitz 1944
Aged 13 Years

Gerdia Feist (Humberg)
Born Germany
Murdered Auschwitz 1944
Aged 12 Years

Fanni Kaufman (Humberg)
Born Germany
Murdered Auschwitz 1944
Aged 11 Years

Adolf Humberg
Born Germany
Murdered Auschwitz 1943
Aged 10 Years

Rafael Jermann
Born Warsaw, Poland
Murdered Auschwitz 1943
Aged 9 Years

Karl Jermann
Born Warsaw, Poland
Murdered Auschwitz 1943
Aged 8 Years

David Jermann
Born Warsaw, Poland
Murdered Auschwitz 1943
Aged 7 Years

Chana-Matla Zybner
Born Kuria, Poland
Murdered Auschwitz 1943
Aged 6 Years

Rywka Zybner
Born Kuria, Poland
Murdered Auschwitz 1943
Aged 5 Years

Masha Zaks
Born Kuria, Poland
Murdered Auschwitz 1943
Aged 4 Years

Sharon Abram
Born Suwalki, Poland
Murdered Auschwitz 1943
Aged 3 Years

Leon Gluck
Born Paris
Murdered Auschwitz 1943
Aged 2 Years

Masha Zaks
Born Kuria, Poland
Murdered Auschwitz 1943
Aged 1 Year

We will always remember
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:**
In memory of people with disabilities and disabiling 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:** Deirdre Spain, Inclusion Ireland, and Kathleen McLoughlin, CEO, Irish Wheelchair Association

**POLES, SLAVS and ETHNIC MINORITIES:**
In memory of Poles, Slavs and Ethnic minorities, who were murdered, displaced, and forcibly 'Aryanised' by the Nazis.

**Reader:** Gabriela Tomkiel of the Embassy of the Republic of Poland in Dublin  
**Candle-lighters:** Salome Mbugua, President of AkiDwA (national network of migrant women living in Ireland), and Lukas Pedlowski

**ROMA/SINTI (GYPSIES):**
In memory of the Roma people of Europe who were rounded up, murdered, displaced and forcibly sterilised by the Nazis.

**Reader:** Gabriela Tomkiel of the Embassy of the Republic of Poland in Dublin  
**Candle-lighters:** Salome Mbugua, President of AkiDwA (national network of migrant women living in Ireland), and Lukas Pedlowski

**HOMOSEXUALS:**
In memory of the homosexual men and women who were persecuted and murdered during the Holocaust because of their sexual orientation.

**Reader:** Natalie Weadick of GLEN (Gay, Lesbian, Equality Network)  
**Candle-lighters:** John Duffy, BeLonG To Youth Services, and András Samai

**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:** Colm O’Gorman, CEO, Amnesty International  
**Candle-lighters:** Patricia King, General Secretary, Irish Congress of Trade Unions and Manus O’Riordan, Ireland Secretary, International Brigade Memorial Trust

**CHRISTIAN VICTIMS:**
In memory of the Christian victims of all denominations including Jehovah's Witnesses, who were persecuted and murdered by the Nazis.

**Reader:** Fr Peter McVerry, Founding Director, Peter McVerry Trust  
**Candle-lighters:** Reverend Terry Lilburn and Bríd Dunne of the Jesuit Schools Network

**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:**
- Marina Herbst, in memory of the many members of the Herbst and Cohn families who perished in the Holocaust
- Tony Collis, whose grandfather Zoltan and great aunt Edit, survived Bergen-Belsen and whose other 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.*
The Holocaust and other genocides

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 Srebenica 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.

Anna-Maria Biro, Director,
Tom Lantos Institute for Human Rights
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.

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

THE HOLOCAUST NARRATIVE

A presentation that gives an overview of the Holocaust before, during and after World War II.

Age appropriate: senior students

TEACHER EDUCATION

Five teacher education programmes take place throughout the year. These include the Certificate in Holocaust Education as well as study visits and in-service teacher education programmes.
Holocaust Education Trust Ireland (HETI) educates and informs about the Holocaust in order to address antisemitism and all forms of racism and intolerance in Ireland.

AWARENESS AND MEMORIALISATION

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.

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.

Outreach Education
Exhibitions, public lectures, cultural projects and other events are organised throughout the year and throughout Ireland.

Holocaust Memorial Day
HETI organises the national Holocaust Memorial Day commemoration, which takes place on the Sunday nearest to 27 January every year. Six million Jews are remembered at the ceremony as well as thousands of others who were victims of Nazi atrocities.
It is an inclusive and dignified ceremony.

DONATE
HETI depends on the generosity of private individuals. We welcome donations in support of our important work.

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Dublin 2
Tel: +353-1-669 0593
Email: info@hetireland.org
www.hetireland.org
REFERENCES and ACKNOWLEDGEMENTS

HOLOCAUST MEMORIAL DAY HONOURED GUESTS

Suzi Diamond – Hungary
Jan Kaminski – Poland
Inge Radford – Austria
Tomi Reichental – Slovakia
Doris Segal – Sudetenland

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PHOTOGRAPHS and ILLUSTRATIONS and IMAGES

Auschwitz-Birkenau, Gate-tower and Ramp: courtesy Panstwowe Muzeum, Auschwitz Birkenau, Poland
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Belzec planted with grasslands: © Chris Schwartz, Galicia Jewish Museum, Krakow
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Boycott of Jewish shops: Yad Vashem
Camps: Yad Vashem
Candle lighting in Westerbork: Yad Vashem
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Kindetraintransport children: Yad Vashem
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Other victims of the Holocaust: USHMM
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Wannsee List, House of the Wannsee Conference: Berlin

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Dublin City Council
The Dublin Maccabi Charitable Trust
The Jewish Representative Council of Ireland
The Council for Christians and Jews
Private donations

MUSIC: Carl Nelkin – Tenor, Mary Barneccutt – Cello
SPECIAL ADVISOR TO HETI ON RACIAL ISSUES: Clement Esebamen

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MUSIC: Carl Nelkin – Tenor, Mary Barneccutt – Cello
SPECIAL ADVISOR TO HETI ON RACIAL ISSUES: Clement Esebamen
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.