

Dinner of Miracles XI – Toronto "Hanukkah" – Thursday, 10 December 2015

Thomas Walther

Madam/Mister Chairman,
ladies and gentlemen,
and may I include all of you when I address you most sincerely as – **My dear friends!**

It was November 3rd when Rabbi Eli Rubenstein asked me whether I would be willing to come at Hanukkah and speak to you all in Toronto. My diary was already well filled with appointments for the days before Christmas. But a diary does not necessarily reflect all the **expectations and wishes** of people with whom I am bound in love and affection. So it is the ties of affection which have brought me to meet you here today.



You wish me to describe the Groening trial, including the events leading up to it, its planning and execution.

But I would like to start by sharing with you some remarks concerning my own spiritual connection to the guiding principle of Hanukkah.

This spiritual journey begins with the 23rd Psalm, which has had a special significance for me during the whole of my life. I was born in 1943, and in early July of that year my father, who had been born in 1896, christened me Thomas and chose for me this verse for my baptism as a motto for my life: "The Lord is my shepherd; I shall not want ". And the continuation: "Yea, though I walk through the dark valley, I fear no evil; for thou art with me; thy rod and thy staff they comfort me". That is the literal translation of the Protestant Christian baptismal verse given to me, but in the Hebrew original the text is much more harsh and the Jewish tradition has always understood it as: "Even though I walk in the valley of the shadow of death, I fear no evil, for Thou art with me."

Since 2006 I have been concerned almost exclusively with Nazi crimes and the failure of German justice. At times I was taken to the very extremes of my mental endurance and was led emotionally to the "dark valleys" of the 23rd Psalm.

But the spiritual connection with my father and to the 23rd Psalm gave me "comfort" and support in my confrontation with past history and with the current struggle for a turnaround in the German judiciary.

Let me stay with the metaphor of a "valley". In my early years, when thinking of the Jewish people, I had in my mind the terrible image of the "dark valley" of Babi Yar and the 36-hour mass murder of 33,771 Jews in late September 1941 at that place, which literally translated means "Ravine of the old woman".

At that time I had not perceived the **vision of the future** for the Jewish people in Psalm 23, I was only aware of the "valley of the shadow of death" at Babi Yar.

A young man born in 1943 in Germany could only learn about **Hanukkah** from books, a conscious study of Jewish culture or from the upbringing by his parents. In 2006 I did not yet recognize any connection with my work.

It was only when I came into contact with the biographies and family histories of survivors whom I met after 2008 while searching for co-plaintiffs that I began to comprehend this Jewish vision. I have learned a great deal.

The last few years have taught me that hope is one of the integral components of Jewish history and spirituality and that the **survival of the Jewish people** in face of the Shoah became one of those miracles that can only spring from this hope.

In this roundabout way, I have succeeded in coming to understand Hanukkah.

(1)

Now let me talk about the Groening trial, and I will start by showing you some pictures which offer you a direct insight into the **basis of the charges** against Groening. It is the "Hungarian Action" in Auschwitz from May 16 to July 11, 1944.

1. **Lili Jacob** was a Hungarian Jew who was freed on April 9, 1945 in the concentration camp Mittelbau Dora. These 4 photos belong to an album that bears her name. It is also known as the "**Auschwitz Album**". After the liberation Lili Jacob found it by chance while searching for clothing in an SS barracks. She recognized photos taken on 26 May 1944, when she herself arrived at the ramp in Auschwitz with 2,600 Jews from the ghetto in Beregszász in Transcarpathia. On that day 4 trains from Hungary reached Auschwitz with a total of 12,182 Jews, of whom at least 10,000 were killed immediately.



This photo on the lower left shows – slightly enlarged,

2. The **selection** of slave laborers on the ramp who had arrived on May 26, 1944, in a **train** with 3080 Jews from the ghetto Munkacz. During this so-called Hungarian Action between 16 May and 11 July 1944, Groening was repeatedly one of the uniformed SS men on this ramp, supervising the Jewish work commando. These slave laborers were forced to get the people out of the trains and to clear the ramp of luggage and people who could no longer walk before the arrival of the next train. In 7 weeks, 530,000 Jews from Hungary passed along this ramp, and 300,000 of them were murdered immediately after arrival. That is roughly equivalent to the total Jewish population of Toronto and Montreal today. Using SS terminology, Groening said in court that they always had to "deal with" one trainload before the next one could be unloaded. The photo also shows that on this May 26 this rule regarding the "dealing with trains" which Groening described was not properly complied with. On the other side of the railway lines – at the top left of the screen – which was on the shortest route to the crematoria III and IV, you can see many hundreds of people who had to wait there. On that day the capacity of the gas chambers and crematoria was not remotely sufficient. In Groening's

exact words, every day "up to 5,000 people could be destroyed without any problem". This capacity was exceeded by 100% on May 26, 1944, when 10,000 Jews had to be destroyed, and I will shortly tell you somewhat more clearly about one of the consequences.

But now I would like to mention the PEOPLE who were represented as co-plaintiffs in court by myself and my colleagues. As you know, many of them were from Canada and among these most came from Toronto.

But here first of all a co-plaintiff from the United States:

- Irene Weiss (84)** from Fairfax / Virginia. Two months before the trial started she showed us pictures to describe what she has suffered. Together with her parents, an older sister and three brothers she was also thrown out of the train onto the ramp in Auschwitz. Now she is 85 years old. – At that time Irene Fogel, as she was then called, was 13 ½ years old. – A child. When did she arrive? And what happened to Irene Fogel then, after she had reached the ramp?





4. This is Irene, the child of 13 ½. The small picture shows her a few weeks before she was deported to Munkacs ghetto. She still had her long hair in plaits.
- The larger photo shows her in a headscarf and a heavy winter coat, standing on the ramp in May 1944. What is Irene gazing at – this little Jewish child whose plaits had been cut off? – Actually, her family has disappeared, from her point of view, over a railroad crossing on her "left". She is staring after her own family.
- Her sister **Serena** (* 1927) survived together with her.
- Her **father** Meyer Fogel (47) was assigned to the "**Sonderkommando**" after selection. He was one of those men who had to fetch the dead bodies from the gas chambers and take them to be burned. After a few weeks he was shot.

But where was Irene's mother? – And where were her brothers?

5. We can see the mother and two younger brothers in the waiting area of a little birch grove – quite close to the crematorium IV and V.
- When I came to understand what these pictures meant in early 2015, it was only the underlying theme of Psalm 23 which could possibly save me from

complete despair, faced with the image of these children in the hour of their death.

But it was only a picture. I am alive. - I am alive, looking at a picture!



At the end of this first part of my lecture, I would like to talk about the rights of the joint plaintiff or co-plaintiff, as they are anchored in German criminal law. It is a legal "**right**" to which all those are entitled, who have lost a close relative by murder. It thus applies to parents and siblings. And in particular, it is also valid for half-sisters and half-brothers. This means, a survivor who lost his first family in Auschwitz is naturally entitled to bring legal action as a co-plaintiff on the grounds of the death of his or her entire family. But even if they have been blessed with a "new family" after their own survival, the children from this new family are entitled to bring proceedings as co-plaintiffs on the grounds of the murder of their half-siblings. They have never seen these half-brothers and –sisters with their own eyes. Nonetheless, they will forever be related to these persons in a kind of "shadow family" for the whole of their lives.

And in my "closing arguments" on July 7, 2015, I spoke about this **right of co-plaintiffs** to participate in the courtroom on an equal footing with the State Prosecutor in the criminal proceedings against Groening, whereby I laid the emphasis on the "plaintive" cry in an emotional sense, representing my clients in the first person and in their words:

"We who are survivors of Auschwitz have the right to lament, and for our murdered families, we bear the duty to lament. We lament suffering and loss, we lament our lonesomeness, we lament the cruellest of killings, we lament the million-fold absence of a "kaddish" at the deathbeds of our murdered families whose voices were silenced in Auschwitz. We lament time, which does not heal any wounds but instead burns them into our souls ever more

deeply. We lament the cries within ourselves that we are suppressing even today to be able to pass for “normal people”. And, day by day, we feel and suffer the recollection of our tears cried and uncried.”

(2)

To speak about Groening and this trial of 2015 means to speak first about the non-prosecution of this defendant since his first testimony before a prosecutor in 1978. The Groening story is only one example among thousands of other members of the SS who participated in mass murder in Auschwitz and other places.

First of all you have to know that post-war Germany did not want to face up to its past and thereby also its responsibility for the Shoah. This changed during seven decades – but very slowly step by step by younger generations. – All the mistakes which happened and which I will show in the history of the Groening case, which started in 1977, are signs of the strong wish of German society to draw a line under the past.

Political reasons – as well from abroad and with some influence from Israel - finally were the starting point to create an institution to systematically initiate investigations in 1958. It was the Central Office of the State Justice Administrations for the Investigation of National Socialist Crimes in Ludwigsburg (to be termed “Ludwigsburg” in what follows).

You might know that the large **Auschwitz Trial** started in Frankfurt in 1964, which ended with a judgement of the Federal Court of Justice – in 1969.

On the political level the trial has been praised all over the world.

But in the end the verdict of the court was a disaster for all the other trials which failed to take place during the following 40 years. Nobody spoke about this disaster - neither in politics nor among the prosecutors or the courts nor among the experts in jurisprudence. No discussion about the consequences of this verdict took place on the legal level until the Case of Demjanjuk, which I started to investigate in 2008.

After 1969, nearly all levels of the legal system in Germany used the consequences of this verdict to justify avoiding prosecution in a very calm and unobtrusive way.

We will see that the verdict against Groening 2015 follows the concept of the **prosecutors’ indictment** at the Auschwitz Trial, which had been **strictly rejected** by the District Court in Frankfurt during the trial between 1963 and 1965. The **prosecutors’ concept** and in particular its practical consequence was that any member of the camp personnel was a participant in this offense (“that is” - in the killing of all human beings who had been murdered in the camp) merely and solely as a result of having been part of the camp personnel. On the contrary, the verdict disassembles the industrially-organized mass murder into the smallest of individual pieces – it **atomizes** this mass murder.

This course of action on the part of the court was not only historically false, but it only worked because the assessments were in fact downright absurd and, as a consequence, legally false.

The decisive statements with which the District Court 1965 circumvents this consequence are the following: *“The individual acts of extermination took place in each case by way of **specific exercises of will** on the part of the SS members scheduled for ramp service.”* And – *“the SS men concerned with (these operations) (had to) **decide anew in each case**”* to undertake these specific exercises of will, i.e. their actions. This is grotesque: Every morning upon waking up or in each instance of receiving the order for ramp service, the men of the likes of Oskar Groening are to have decided anew to participate? How are we to imagine this decision of will to be taken anew each day – “Today I will do it again, but tomorrow I might not?” This is absurd – to put it mildly. According to everything we know about the perpetrators of Auschwitz, they decided to participate at the outset of their activities in Auschwitz – they did not decide anew each day.

The general thinking and practise since the Frankfurt Auschwitz verdict of 1965 for the prosecutors and for “Ludwigsburg” as well was that you had to prove a suspect had **directly participated in an act of killing**, which had to be narrowed down both with respect to **time and place**. As a result investigations against a whole series of SS members were not even initiated, or in any case closed, because it was impossible to present such proof. I have got to know a lot of such cases during the following 40 years during my work in Ludwigsburg from 2006 till 2009.

One of these proceedings, which ended finally in non-prosecution, was started in **1977** by the prosecutors of Frankfurt against 62 members of the so-called ‘administration of prisoner property’, among them Oskar Groening. He was interrogated as an accused – as I mentioned before - on 5 January 1978. This proceeding ended after 8 years in **1985**, when the Chief Prosecutor closes the proceeding. And he does so without presenting any single reason: “Due to an overly full case schedule, the reasons for closing the proceedings are to be elaborated at a later time.” However, this never happened. - It is not far fetched to make the assumption that a prosecutor would not be able to stop such proceedings in this way without political backing. I have already spoken about the strong wish of German society “to draw a line under the past”.

But to cut a long story short – we know from other Auschwitz-cases which also resulted in non-prosecution what reasons led the prosecutors in Frankfurt to make their decision in 1985 without written reasons. There were also other SS-units which had to do their duty on the ramp or in the close surrounding of the ramp.

And there are **two** reasons for non-prosecution which were thought up by the prosecutors in Frankfurt. They had the exclusive jurisdiction for Auschwitz at that time.

Apart from Groening’s unit on the ramp, which had to command and control the slave labor commandos, there was another SS-unit surrounding the ramp. Their task had been to form a firm and closed circle of armed guards around the ramp **in order** to prevent escape attempts on the part of the arriving persons when they disembark.

But the negative reasoning of the prosecutors in **1982** went as follows. Although they had the task to prevent escape attempts, there was a larger number of armed SS guards doing service directly on the ramp, who would already have made an escape of this type seem

unlikely. These other SS members were, among others, the members of the so-called 'administration of prisoner property', and among them, Oskar Groening. And please remember that in this very year 1982 the investigations against 62 members of the Groening unit who had done duty on the ramp had been going on since 1977 and ended after three more years in **1985** without any written reasons for the non-prosecution. **20 years** later in **2005** Groening was interviewed by the German magazine DER SPIEGEL and by BBC TV. He knew that the prosecutors had known his own story and the stories of his comrades at Auschwitz since 1978. Since that time he felt "not guilty" because of non-prosecution. So he spoke in public about his work on the ramp, just like in 1978. But for the first time a member of the SS-unit spoke about his duty on the ramp **in public**. Ludwigsburg got to know the interviews. So they asked the prosecutor in Frankfurt to start new investigations against Groening as an accessory to murder by his work on the ramp when the Jews arrived in the box cars.

But now! Take notice of what happened now.

The prosecutor turned the argument from the 1982-decision upside down and used a dialectical manipulation. So he decided: "The purpose of Groening's mission on the ramp was **not** to prevent inmates from escaping. That was the task of the chain of posts set up by the Wachsturmbann."

But probably the prosecutor remembered that in the case of the Wachsturmbann he had declared exactly the opposite.

But don't worry. - The prosecutor had another argument for both contradictory ideas. Up to now I have not mentioned that in the decision of 1982 which prevented prosecution for the Wachsturmbann this second argument had already been used the first time.

And finally this **second** important idea is not only stupid and wrong. Everybody will make his mind up about that.

So listen to this argument:

The prosecutor divided the deported Jews into **two groups**. On the one hand there were the persons unfit for escape: the old, the ill, and the babies and children with their mothers. And on the other hand, there were those fit for escape. But the latter – this is now the first step in the argument – wanted to "*remain with their families*", of course, meaning that even those fit for escape "*were not willing to escape in the beginning*". And – quote – the following thought also has to be added, however: "*It is to be assumed that those who would have been fit and willing to escape were initially directed into the camp as fit for labor.*"

The logic of these remarks: Those persons who were murdered were not able to and had no desire to escape. And the others, those that were fit to escape, were not murdered under the participation of the ramp service with Groening at all – they were directed into the camp as fit for slave labor.

You all easily understand that this is not only wrong. It is absurd. All the survivors since liberation have spoken about these scenes after arriving at the ramp in Auschwitz. Nobody disappeared on the ramp. That is true. The question is "Why?" – I have given you the answer provided by the prosecutors from the 1970s until 2005. **Either Jews were not able to run away or they did not want to.**

(3)

About one year after this definition of the two groups of Jews, I **left my bench** as a judge in **2006** and moved as an “investigator” to the office in Ludwigsburg.

All I have told you so far I did not know in 2006. I had never been an expert for NS-crimes or for the history of the holocaust. I had served as a 62-year old judge at a local district court. That’s all.

I do not want to explain to you the lengthy process which led me to distance myself from the Ludwigsburg-doctrine, which demands for an indictment proof that a guard in a concentration camp or extermination camp has been involved in an act that leads directly to the death of a certain inmate. From **2007** during my struggle I had a lot of contacts with **Eli Rosenbaum**, head of the OSI in Washington. His opinion: *“to be a guard means to be an accessory to murder”*. More and more I had to accept Eli’s good arguments. I was confused and frustrated.

Accidentally I came across the 2001 decision of the district court of Ohio that stripped John **Demjanjuk** of his citizenship. It was **March 2008** – close to Purim.

I started investigations and - was successful. In 2009 Demjanjuk came to trial as an accessory to murder in the extermination camp of Sobibor. He had been a guard between March and September 1943 when 25.000 Jews were registered for transports from Westerbork/Holland to be murdered in Sobibor.

What I describe to you today in a few sentences actually involved an awful lot of work in the office and in the archives of Washington and Jerusalem. 18 thick files were sent from Ludwigsburg to the prosecutor in Munich. There was absolutely no evidence of any direct act that Demjanjuk might have committed in Sobibor, but he had been there as a guard. That was the idea of being a **member in a death factory**.

The court in Munich convicted 2011 Demjanjuk for aiding and abetting murder.

From the outset I planned that the Demjanjuk case should be a **“door opener”**. Since 2009 there have been some few other investigations and indictments against perpetrators living in Germany or in the US. The trials did not start, because they died or were not able to stand trial. **For lack of time I do not describe details about the cases.**

Samuel Kunz. - He had been in Belzec as a guard and freely admitted this in numbers of interrogations as a witness. He lived after WWII all his life in Germany. He was charged like Demjanjuk in 2011, but he died in 2012 before the trial started.

Hans Lipschis, who was a guard in Auschwitz, left the US to Germany in 1982 because of the OSI investigations - before he could be extradited. At that time German prosecutors said there was no evidence for participation in murder. Finally he was indicted in 2014, but was too sick to stand trial.

Johann Breyer, living in Philadelphia, who was a guard in Auschwitz, died about one year ago, just on the day before his deportation was approved by an US District Court.

(4)

The trial against **Oskar Groening** was successful for several important reasons:

1. Groening wanted to stand the trial and did not want to hide himself behind illness and age.

2. The prosecutor Dr. Lehmann from Hannover wrote within a short time an intelligent indictment.
3. The court in Lueneburg constituted the crime of the whole Hungarian Action from May 16 till July 11, 1944, as “one” criminal act, so that all those assisting Groening had been aiding and abetting the murder of 300.000 Hungarian Jews who were killed within this space of time.

But let me speak finally about the **51 co-plaintiffs** whom my friend Professor Nestler, 3 other colleagues and I myself represented in a team – especially the 22 Canadians - and among them **13 from Toronto**. But in addition I want to mention **all the other survivors** with whom I had contact as well but who did not feel strong enough to join the trial. The nightmares came back, and the burden of life in old age prevented them from attending. I am thankful for all these contacts and conversations. I learned a lot from all these survivors, who are all together the **heroes of my heart**.

14 co-plaintiffs from Canada, USA, England, Hungary and Germany were in Lueneburg. I organized all the flights, hotel, transfers, bus to the court, dinners, interviews with the media. The court, the staff of the court, all lawyers, the mayor of Lueneburg, the public, the media and finally people on the street treated the survivors with high respect and you can say “affection”.

Some quotations from the co-plaintiffs

Judith Kalman, Toronto - in court

I think this trial is important in two ways. It **puts faces** to the numbers tattooed on arms, faces **to the survivors** who had the super human task of rebuilding their lives after losing everything and in many cases everybody. Part of this trial’s great value is to witness further the suffering of innocent people at the hands of the Nazi state.

But perhaps more importantly, this trial **puts a face** to one of the **perpetrators** of the Final Solution. A policy is meaningless until it is enacted, and those who carry it out are individuals with names and faces as well. Too many perpetrators of the Final Solution have been allowed the privilege of anonymity. Putting a face such as Mr. Groening’s to even one of them demonstrates that a policy of murder can only be carried out by individuals.

Irene Weiss Fairfax/Virginia - at court

In closing, I would like to address some comments the defendant has made regarding his role at Auschwitz. He has said that he does not consider himself a perpetrator, but merely a small cog in the machine. But if he were sitting here today wearing his SS uniform, **I would tremble**, and all the horror that I experienced as a 13-year old would return to me. To that 13-year-old, any person who wore that uniform in that place, represented terror and the depths to which humanity can sink, regardless of what function they performed. And today, at the age of 84, **I still feel the same way**.

Esther Altman, daughter of Gabor Stern from Montreal, came to Lüneburg together with her **two daughters** – after returning to New York

About the 3rd day at court:

The trial became more painful each day as small details of the depravity and horror of Auschwitz emerged. Each day highlighted with increasing clarity the many trials that had not happened, and reminded me of the thousands of men like Groening, now dead, who had lived fulfilling, complacent lives. It was only in the silence of the room as the survivors read their testimonies that I felt a sense of sanctity and reconciliation.

My body has returned to New York but my heart and mind are in a German courtroom. ...
Genocide 70 years later is still genocide.

Hedy Bohm, Toronto – after the first day at court cited by “Reuters” in the media:

Hedy Bohm, an Auschwitz survivor from Toronto who is attending the trial, said she wanted to see Groening declared guilty but saw no need for him to go to jail at the age of 93. “Those who commit crimes today must know they will be held responsible in the future,” she said. “And never again will they be able to just plead ‘I’m a cog in the machinery, I didn’t kill’.”

The verdict of the Court in Lueneburg explained Auschwitz what it is in a historic sense and what you never have to forget during investigations and in the courtroom:

*Auschwitz was an extermination camp not only for those who were killed immediately upon their arrival, but also for the other inmates. They all were doomed for “extermination by labor”, as the key phrase goes, and inhumane conditions. Anyone who was not transferred to another camp survived “the camp of Auschwitz only due to (his or her) liberation or escape.” Here it is summed up: The camp of Auschwitz – from 1942 onwards at the latest – as a mass extermination camp for **all** Jews.*

The court wrote in the verdict the facts. And the court wrote down what the witnesses testified:

Bill Glied, Toronto – cited in the verdict:

"One morning the train stopped, the doors opened, it was a beautiful morning in June. I saw an empty ramp with soldiers and people in blue-grey pyjamas and round caps, who shouted "Out! Out!" We were supposed to label our luggage. It would be brought to us later. Men and women were separated. I never saw my mother and my 8-year-old sister again. They simply disappeared from my life. My father and I stood in a long line. It was relatively quiet, here and there a few people were crying."

Max Eisen, – cited in the verdict:

"On the third night the train was sidetracked, there was a rumbling. The doors opened, it was pitch-dark. There was a man in striped clothes who called out "Out! Fast!" Everyone tried to find their things, the place was all full of excrement and urine. Suddenly floodlights came on. I smelled burned flesh. Somewhere big flames were blazing up, it reminded me of a big factory. We couldn't make out anything more. We were shocked and numb. My mother had my sister and my two little brothers in her arms. She was sent to the left. Later I learned that this was the way to the gas chamber. My father, my uncle

and I were sent to the right. We were worried, but we assumed that we'd all be together again the next day."

In the end I read some few sentences of the verdict within the conclusion:

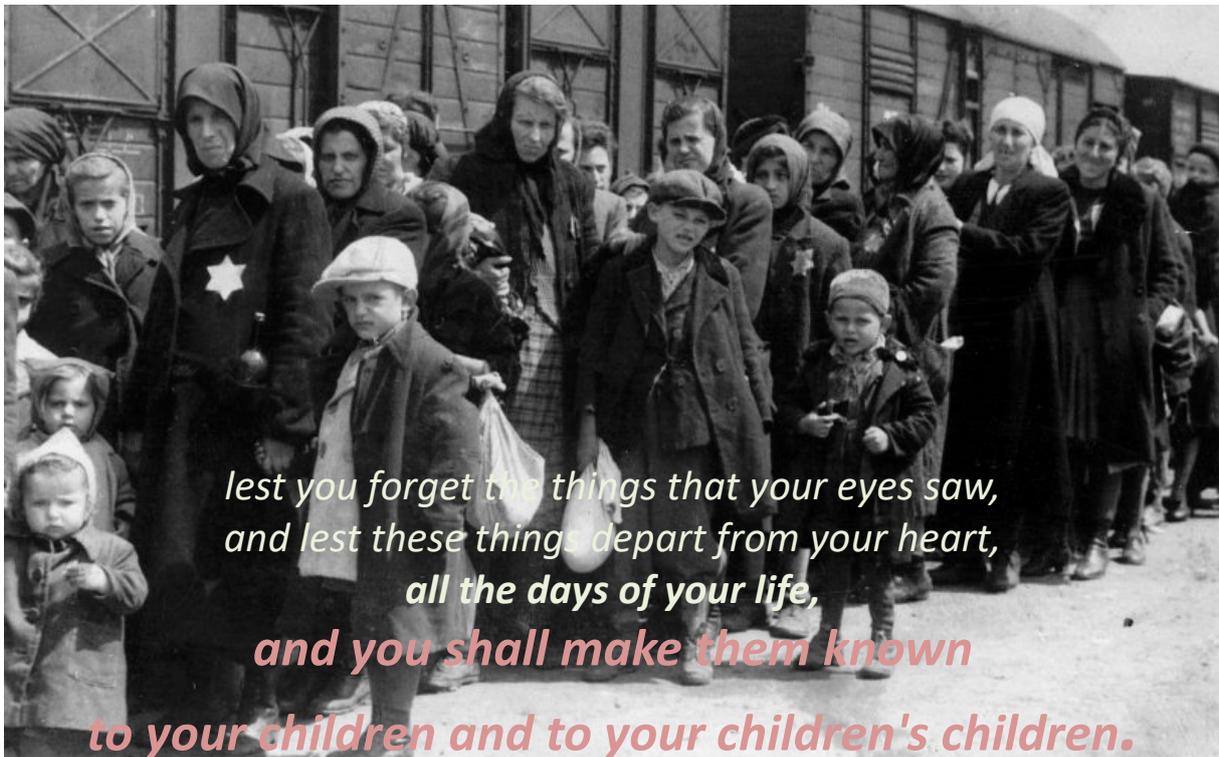
Upon these findings the defendant is guilty of aiding and abetting murder in 300,000 legally concurrent cases. The subject matter of the indictment and the conviction is solely the killing of the Jews deported from Hungary during the so-called "Hungary Operation" between May 16, 1944, and July 11, 1944.

... and ...

The Defendant is guilty of aiding and abetting murder by continuously aiding the **concentration camp system at Birkenau**, which was by and large established to kill people.

According to established case law, aiding and abetting is generally interpreted to mean **any** act that objectively promotes or facilitates the successful commission of the crime by the principal with no causal link of any act of assistance needing to be specifically established for the crime committed. Within the context of his "ramp duty," the defendant contributed to the efficient and fluid "selection" process by maintaining the victims' guilelessness. in that luggage was prevented from being looted while at the same time being part of the menacing backdrop, which was intended to quash any thoughts of resistance or flight and thus also facilitating and expediting the subsequent killing process in the gas chambers.

Now I end my speech!



We read in the Torah – Deuteronomy chapter 4:

„But beware and watch yourself very well, lest you forget the things that your eyes saw, and lest these things depart from your heart, all the days of your life, and you shall make them known to your children and to your children's children.”¹

I know the religious meaning and background of this exhortation.

But I want to draw your attention to other *“things that your eyes saw”*.

And I speak to you.

I speak to you survivors of the Holocaust.

This night and all other days and nights *“you shall make them know”* to all of us.

You give us the chance to learn.

We listen.

We learn.

Does the world learn?

If “yes”- then slowly.

I **hope** so.

It is Hanukkah.

It is a **night of hope**.

I thank you for your kind attention.

Toronto (13) with 5 in Lüneburg

Hedy BOHM

Vater: Ignac Klein, Mutter: Erzsebet Klein

Judy COHEN

Vater: Sándor Weiszenberg, Mutter: Margit Weiszenberg

Max EISEN

Mutter: Ethel Eisen, Brüder: Shmuel, Moshe, Schwester: Judith

Gisele FOTI

Mutter: Etelka Schwartz

Bill GLIED

Mutter: Maria Glied, Schwester: Anniko

Sam GRAD

Mutter: Frida Grad, Brüder: David, Laszlo, Ervin

Magda HILF

Vater: Eugen Schön, Mutter: Etel Schön-Levkovits, Schwester: Elza Klein

¹ 5. Buch Mose (Kapitel 4, Vers 9): „Hüte dich und bewahre deine Seele gut, dass du die Geschichte nicht vergisst, die deine Augen gesehen haben dein Leben lang – und tue sie deinen Kindern kund“.

Judith KALMAN

Schwester: Eva Edit "Evike" Weinberger

Joe MANDEL

Vater: Salamon Mandel, Mutter: Gittel Mandel

Lili PRINCE

Mutter: Irén Reiter

Alexander SINGER

Mutter: Nelly Singer, Schwester: Miriam Singer

Ernest SINGER

Mutter: Nelly Singer, Schwester: Miriam Singer

Kathleen ZAHAVI

Mutter: Rosa Politzer

Montreal (7) with 1 in Lüneburg

Ted BOLGAR

Mutter: Adele Polgar, Schwester: Vera

Ella EHRMANN

Vater: David Drummer, Mutter: Regina Drummer, Brüder: Mechel, Shlomo, Schwester: Esther

Ernest EHRMANN

Vater: David Drummer, Mutter: Regina Drummer, Brüder: Mechel, Shlomo, Schwester: Esther

Paul HERCZEG

Mutter: Regina Schwarcz

Elaine KALMAN-NAVES

Schwester: Eva Edit "Evike" Weinberger

Eva KONIGSBERG

Vater: Armin Ehrmann, Mutter Berta Ehrman, Schwester: Magda Konigsberg

Gabor STERN

Vater: Ignatz Stern, Schwester: Magda Braun

Vancouver (2)

David EHRLICH

Vater: Pincas Ehrlich, Mutter: Mindel Ehrlich,
Brüder: Leib, Chaim, Mordechai

Armin KORNFELD

Vater: Lipot Kornfeld, Mutter: Gizella Kornfeld