



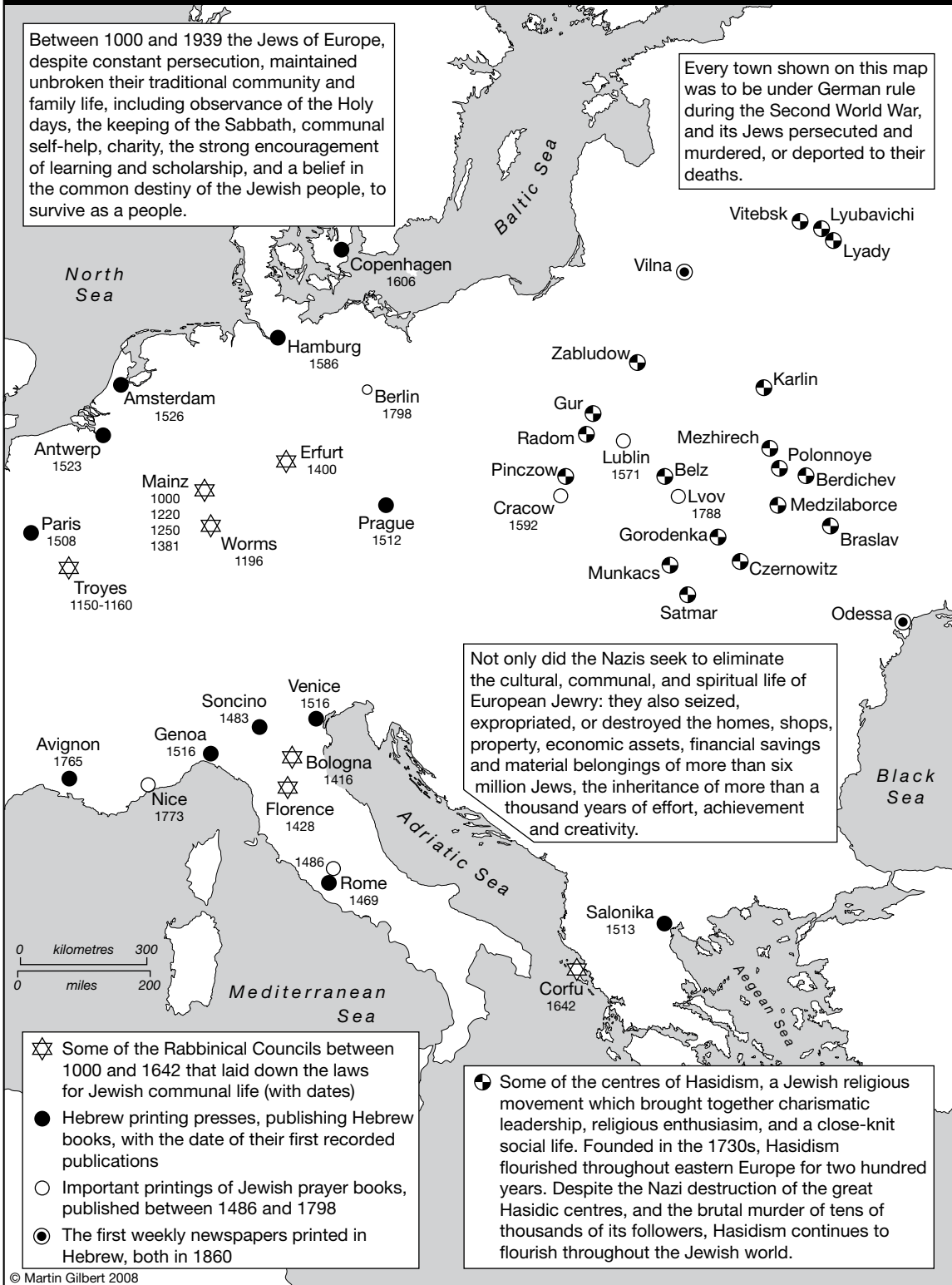
THE ROUTLEDGE **ATLAS** OF THE **HOLOCAUST**
MARTIN GILBERT
FOURTH EDITION



A THOUSAND YEARS OF JEWISH CULTURE AND COMMUNAL LIFE

Between 1000 and 1939 the Jews of Europe, despite constant persecution, maintained unbroken their traditional community and family life, including observance of the Holy days, the keeping of the Sabbath, communal self-help, charity, the strong encouragement of learning and scholarship, and a belief in the common destiny of the Jewish people, to survive as a people.

Every town shown on this map was to be under German rule during the Second World War, and its Jews persecuted and murdered, or deported to their deaths.



Not only did the Nazis seek to eliminate the cultural, communal, and spiritual life of European Jewry: they also seized, expropriated, or destroyed the homes, shops, property, economic assets, financial savings and material belongings of more than six million Jews, the inheritance of more than a thousand years of effort, achievement and creativity.

THE ROUTLEDGE ATLAS OF THE HOLOCAUST

THE GRAPHIC HISTORY OF THE NAZI ATTEMPT TO DESTROY THE JEWS OF EUROPE DURING THE SECOND WORLD WAR IS ILLUSTRATED IN THIS SERIES OF 333 DETAILED MAPS.

The maps, and the text and photographs that accompany them, vividly depict the fate of the Jews between 1933 and 1945, while also setting the chronological story in the wider context of the war itself. The maps include:

- Historical background – from the effects of anti-Jewish violence between 1880 and 1933 to the geography of the existing Jewish communities before the advent of the Nazis
- The beginning of the violence – from the destruction of the synagogues in November 1938 to Jewish migrations and deportations, and the establishment of the concentration camps and death camps throughout German-dominated Europe
- The spread of Nazi rule – the fate of the Jews throughout Europe including Germany, Austria, Poland, Greece, Yugoslavia, Bulgaria, Russia, Denmark, Norway, France, Holland, Belgium, Italy, and the Baltic States
- Jewish revolts and resistance; and the work of Christians in saving Jews
- The death marches, the advance of the Allies to the liberation of the camps, the fate of the survivors, and the final death toll.

This revised edition includes a new section which gives an insight into the layout and organization of some of the most significant places of the Holocaust, including Auschwitz, Treblinka and the Warsaw ghetto, which will be especially useful to those visiting the sites.

Sir Martin Gilbert is one of the leading historians of his generation. An Honorary Fellow of Merton College, Oxford – of which he was a fellow for thirty years – he is the official biographer of Winston Churchill and the author of eighty books, among them *The Routledge Atlas of the Second World War*, *The Holocaust: The Jewish Tragedy*, *The Righteous: The Unsung Heroes of the Holocaust*, and *Churchill and the Jews*. For more information on his books visit <http://www.martingilbert.com>.

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Special symbols used in this Atlas

- 00,000** numbers of Jews in a particular country, town or village before the Holocaust, according to the last peace-time census
- 11,111** number of Jews seeking refuge elsewhere, deported, or confined to a ghetto
- 22,222** numbers killed, or deported to their deaths
-  the borders of Greater Germany at the time of any particular map
-  the front lines at the time of any particular map
-  acts of resistance or revolt by Jewish groups or individuals

Introduction

The map below shows the birthplaces, places of work, and places of execution of 17 Jews who were murdered during the war years. The text which follows on this page tells, briefly, something of their personal stories. If a similarly short reference were made to each Jew murdered between 1939 and 1945, 353,000 such maps would be needed. To draw these maps at the author's and cartographer's fastest rate of a map a day, would take more than 967 years.

Among the 17 people whom I have chosen for this map is the historian, Simon Dubnow, who had taught at Vilna, Kovno and Berlin, and who was murdered in Riga on 8 December 1941, at the age of 81. Among other Jewish historians murdered by the Nazis was Emanuel Ringelblum, born in Buczacz, who survived the Warsaw ghetto revolt, but was later caught by the Gestapo and murdered, at the age of 44, together with his wife and children (*page 166*).

Many thousands of doctors, medical men and scientists were also killed, among them the pharmacologist Emil Starckenstein, born in the Bohemian town of Pobezovice, who

had made major contributions to preventive medicine, first as a Professor at Prague, and after 1938, as a refugee in Amsterdam. In 1941, at the age of 58, he was deported to Mauthausen and killed (*page 66*).

Charlotte Salomon was a painter. Born in Berlin, she had fled to France in 1939, at the age of 22. Later she was deported to Auschwitz and gassed. One of her paintings bore the caption: 'I cannot bear this life, I cannot bear these times.' Rudolf Levy, also a painter, was born in Stettin in 1875, and worked with Matisse. In the First World War, as a German soldier, he won the Iron Cross. Fleeing from Berlin to Paris in 1933, from Paris to Florence in 1940, he was deported from Italy to Auschwitz in 1943. That same year, the Munich-born painter Hermann Lismann, who had studied in Lausanne and Rome, was deported from France to Majdanek (*page 142*).

Harry Baur, a Marseilles dock worker who became known throughout France as 'the king of character actors', died in Berlin in 1943, after being tortured by the Gestapo. A fellow French Jew, René Blum, successor to Diaghilev as director of the Monte Carlo ballet, perished at Auschwitz in 1944.

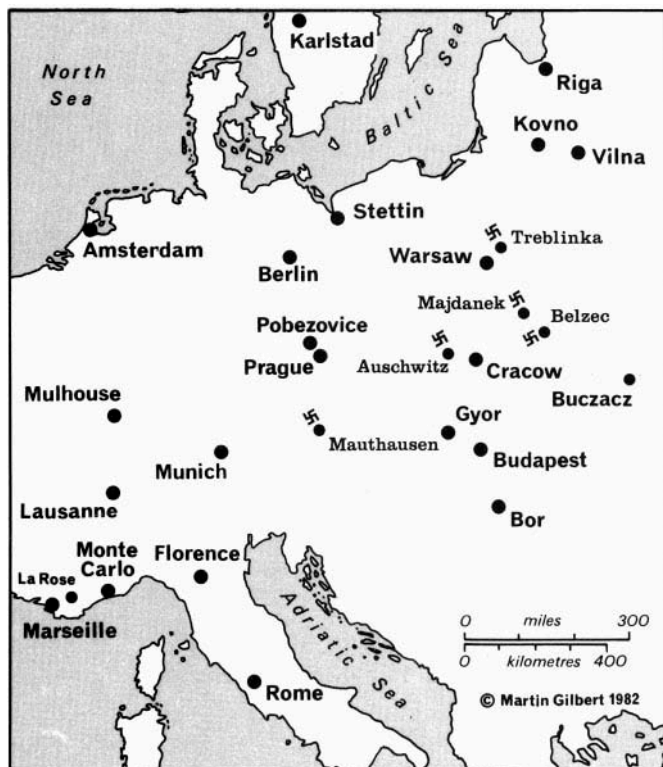
Many poets were also murdered, among them Mordechai Gebirtig, killed in Cracow (*page 91*), Samuel Jacob Imber, deported to Belzec (*page 119*), Yitzhak Katznelson, killed at Auschwitz with one of his sons (*page 170*), and Miklos Radnoti, a 35-year-old Hungarian who, after more than three years in different slave labour camps, died in October 1944 on a death march from Bor in Yugoslavia to Győr in Hungary (*page 193*).

Among the hundreds of thousands of teenagers killed was the 15-year-old Yitskhok Rudashevski, who recorded in his diary the day-to-day life and moods of the Vilna ghetto (*page 143*), and Judit Sandor, from Budapest, who survived both the death camps and the war itself, but was too weak to survive the peace, and died at Karlstad, in Sweden, in September 1945, shortly after her seventeenth birthday (*page 223*).

Janusz Korczak, writer of children's stories, educator and social worker, was murdered at Treblinka with all 200 children from his Warsaw orphanage. He had insisted on accompanying them to the death camp. Alice Salomon, director of the children's home at La Rose, near Marseilles, also voluntarily joined her children, when they were deported to Auschwitz (*page 142*).

In all, more than a million Jewish children

Map 2



were murdered by the Nazis, among them the three-year-old Pierre Roth, born in Mulhouse (*page 133*). Thousands of children were shot in the streets, or separated from their parents for the terrible journey to the death camps. Even the tiniest infants were brutally murdered, many wrenched from their mothers' arms, as both were shot, beaten to death, or gassed.

With the death of so many children, future generations were also destroyed, and the natural descent of generation to generation was unnaturally cut off. We shall never know what these million and more children would have made of their lives, had evil men not marked them out to die.

The 317 maps that follow show, in chronological sequence, the destruction of each of the main Jewish communities of Europe, as well as acts of resistance and revolt, avenues of escape and rescue, and the fate of individuals.

The story told in these maps is not complete, nor can the statistics, however carefully researched, be comprehensive. 'With all the resources in the world', as Professor Yehuda Bauer has said, 'it is impossible to show – or even to know – all that was done.'

For each community whose pre-war strength, or war-time destruction, I have been able to plot on one of these maps, two or three other communities existed, particularly smaller ones, for which there is either no room in this Atlas, or for which there is no evidence beyond the knowledge that they were in fact destroyed. The Nazi aim was to blot out these communities and all they represented of life, heritage and culture. Although the Nazis made no specific effort to record every killing, their general efficiency and sense of order was such that much detailed evidence survives of the killings in progress, often as set down at the time by the killers themselves.

The aim of this Atlas is to trace each phase of Hitler's war against the Jewish people: against all those with Jewish blood or of Jewish descent, wherever they could be found. It therefore traces the German conquest of territory in which Jews had lived for centuries, the first random but brutal killings, the enforced expulsions of ancient communities, the setting up of ghettos, the deliberate starvation of tens of thousands – at least 4,000 a month in Warsaw alone – the round-ups and deportations, the creation and

working of the death camps, the slave labour system, the death marches, and the executions up to the very moment of liberation.

The photographs show the places, and some of the people, against whom this enormous organization and effort of murder was directed. Most of them, tragically, are anonymous. Nevertheless, the people in these photographs were real people. Their faces once meant struggle and sorrow, joy and laughter, to those who knew them.

Although this Atlas is one of Jewish suffering, no book or atlas on any aspect of the Second World War can fail to record that in addition to the six million Jewish men, women and children who were murdered at least an equal number of non-Jews was also killed, not in the heat of battle, not by military siege, aerial bombardment or the harsh conditions of modern war, but by deliberate, planned murder. Hence, even in this Atlas, which traces the Jewish story, mention has frequently been made, often as an integral part of the Jewish fate, of the murder of non-Jews. These include Polish civilians killed after Poland's capitulation (*page 25*), the first, mostly non-Jewish, victims at Auschwitz (*page 33*), the tens of thousands of victims of the Nazi euthanasia programme (*page 38*), the non-Jews killed with Jews in the slave labour camps of the Sahara (*page 43*), the Serbs killed with Jews in April 1941 and January 1942 (*pages 45 and 74*), the Czech villagers massacred at Lidice (*page 88*), the Poles expelled and murdered in the Zamosc province (*page 126*), the Gypsies deported to the death camps (*page 128*), the non-Jews killed with Jews in the reprisal action in Rome (*page 168*), Greeks and Italians taken hostage and drowned with Jews in the Aegean (*page 179*), the French villagers massacred at Oradour-sur-Glane (*page 182*), and the tens of thousands of Gypsies, Russian prisoners-of-war, Spanish republicans, Jehovah's Witnesses and homosexuals murdered at Mauthausen (*pages 219–20*).

I have tried in this Atlas to give a chronological presentation of how the Holocaust evolved, and to show how that evolution was bound up with the changing course of the Second World War. The facts set down here will I hope add to our knowledge of what was done to the Jews, with particular reference to where it was done, in what circumstances, and on what massive a scale throughout every territory which came under Nazi domination.

Acknowledgements

The sources for all the facts shown in this Atlas are given in the Bibliography on pages 251–259. In gathering this material, and in preparing the maps themselves, I was particularly inspired by Rabbi Hugo Gryn, a survivor of Auschwitz, whom I first met in the spring of 1974, when work on the Atlas was beginning. His desire to see the story told in as much detail as possible has been a strong influence on my work; as were his personal encouragement and specific suggestions at every stage in drafting the maps and preparing the text.

For Hugo Gryn, as for many of the survivors who have helped me to collect material, or have encouraged me to map particular events, the act of recollection itself is often painful. They feel strongly, however, that unless the full scale and range of the slaughter is set down, many of its episodes will never be recorded, thus blurring the full enormity of the Holocaust, and reducing it to little more than a footnote to the history of the Second World War.

As the work proceeded, I also gained inspiration from the work of the French lawyer and historian, Serge Klarsfeld, whose father was deported from Paris to Auschwitz and perished there, and whose own comprehensive edition of the deportation lists of Jews from France, first published in 1978, is not only a model of scrupulous historical research, but also provided the basic material for thirty-three of the maps in this Atlas.

For the maps themselves, I am indebted to the cartographic work of Terry Bicknell, who transformed my rough and tentative drafts into maps of the highest quality. The Atlas owes much to his skills and patience.

As the maps evolved, I was helped considerably by the kindness and wisdom of Dr Shmuel Krakowski, the Director of Archives at Yad Vashem, Jerusalem, and himself a survivor, who not only provided me with valuable material, but also encouraged me in my researches: his knowledge of the fate of Polish Jewry in the war years, and of events in many other regions, has been an indispensable help, as has been his own pioneering work on Jewish resistance in Poland between 1942 and 1944.

I am also grateful to Professor Yehuda Bauer, of the Institute of Contemporary Jewry at the Hebrew University of Jerusalem,

who scrutinized the maps when they were still in draft, and who gave me important guidance as to themes and sources; some of the most important research work on the Holocaust is being done by his pupils, and under his supervision.

When the maps were already at an advanced stage, they were helped by the critical scrutiny of Dr Arthur Cygielman.

Two institutions, Yad Vashem in Jerusalem and the Wiener Library in London, provided me with considerable help from their own substantial holdings, both published and manuscript. I was also helped in my search for materials, and for other reference works, by the late Dr Chaim Pazner, who not only gave me enormous personal encouragement, but also introduced me to the experts at Yad Vashem, whose assistance has been of considerable value.

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In its last phase, the Atlas benefitted from the cartographic corrections of Danuta Trebus, whose work was financed in part by a grant from the Memorial Foundation for Jewish Culture. Work on the original maps was made possible by the generosity of Rex and Deborah Harbour.

My sincere thanks are also due to Frederick A. Praeger, of Westview Press, Boulder, Colorado, for his encouragement of the project in its early stages; to Max J. Holmes, of Holmes and Meier; to Martin Savitt, and the Board of Deputies of British Jews, which published an illustrated 23-map school edition in 1978; to Arthur Wang, of Hill and Wang, who published this school edition in the United States; and to Paul Shaw, then Educational Officer to the Board of Deputies, who gave me good guidance on the presentation and content of many of the maps at this early but important planning stage, and who encouraged me to continue with the present larger work.

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Many people have written to me with suggestions for specific maps, or have answered my own requests for information. In this regard I should like to thank: Chana Abells; Dr Yitzhak Arad, Chairman of the Directorate, Yad Vashem, Jerusalem; the late Ehud Avriel; Dr Gershon Bacon; Dr Konstantin Bazarov; Professor Shlomo Ben-Ami; Andras Berezny; Professor Yehuda Blum; John A. Broadwin; Peter Brod; Hyam Corney; Dr Szymon Datner; Professor Dr L. de Jong, Director, Netherlands State Institute for War Documentation; Adina Drechsler; Melvin Durdan; Dr Elizabeth Eppler, Assistant Director, Institute of Jewish Affairs, London; Henning Gehrs, Librarian, Museet For Danmarks Frihedskamp 1940–1945, Copenhagen; Richard Grumberger; Clara Guini, Reference Librarian, Yad Vashem, Jerusalem; Professor Yisrael Gutman; Jerzy Herszberg; Alfred Herzka; Professor Daniel Ivin; Stanislaw Kania, Main Commission for the Investigation of Nazi Crimes in Poland; Hadass Kaufman, Secretary of Archives, Yad Vashem, Jerusalem; Dr Rivka Kauli; Donald Kenrick; Dr J. Kermish, Director of Archives, Yad Vashem; Warren Kimball; Yehudit Kleiman; Erich Kulka; Janet Langmaid; Naomi Laqueur; Curt Leviant; Dr Dov Levin; Karin Levisen, Press and Cultural Department, Royal Danish Embassy, London; Lawrence Litt; Fritz Majer-Leonhard; Hadassa Modlinger; Miriam Novitch; Thomas Orszag-Land; Professor Dr Czeslaw Pilichowski, Director of the Main Commission for the Investigation of Nazi Crimes in Poland; Hayim Pinner; Leon Pommers; Leslie Reggel; Matthew Rinaldi; Dr S. J. Roth, Director, Institute of Jewish Affairs; Dr Livia Rothkirchen, editor of *Yad Vashem Studies*, Jerusalem; Michele Sarfatti, Centro Di Documentazione Ebraica Contemporanea, Milan; Dr. Schulz, Landeshauptarchiv, Koblenz; A. E. Scopelitis, Embassy of Greece, London; Mrs. M. Segall; Tovia Shaha; Dr Shmuel Spector; Jennie Tarabulus; Michael Trengenza; Harold Werner; and K. Zailinger, Director, Service Social Juif, Brussels.

The photographs in this volume come principally from the archives of Yad Vashem, Jerusalem. Others are from Serge Klarsfeld (page 132); The Main Commission for the Investigation of Nazi Crimes in Poland, Warsaw (page 196); The Museum of Denmark's Fight for Freedom 1940–1945,

Copenhagen (page 154); I am grateful to those who put these photographic archives at my disposal; and to Tomasz Krasowski, who accompanied me on my own journey through Poland during which I took the photographs on pages 3, 69, 90, 135 and 169. The photograph on page 142 was taken by me in 1976.

As with each of my books, the support and advice of my wife Susie has been of inestimable value, both in terms of the structure of the work, and of her scrutiny of its content at every stage in the long process of evolution; to her are due not only my thanks, but also those of every reader who finds the Atlas of service.

I am most grateful to those who have provided me with extra materials, or have sent in corrections, which I have been able to include in this fourth printing. Special thanks are due to Ben Helfgott, to Professor Gaston L. Schmir, and to Luci Petrovic and A. Mosaic (Federation of Jewish Communities in Yugoslavia). Any further material, corrections, or suggestions for new maps, would be much appreciated. My particular thanks are due to the publisher, William Morrow and Company, Inc., and to my editor there, Rose Marie Morse, for giving me the extra pages needed to include an index of the places and of the people mentioned in the atlas. For help in enabling me to compile this index, which will, I hope, add significantly to the usefulness of the atlas, I would like to thank Rachelle Gryn, Kay Thomson, and my son, David.

Martin Gilbert
Merton College
Oxford

22 September 1992

Note to the Fourth Edition

In the six years since the last edition, visits to the concentration camps have become more frequent; I have drawn sixteen new maps, at the end of the atlas, for the use of visitors, and those who are interested in the camps themselves. A new Map 1 (*page ii*) shows a thousand years of Jewish culture and communal life. I have also updated Map 316 (*page 230*), showing, country by country, the numbers of Christians who saved Jews.

16 September 2008

MARTIN GILBERT



Jews had lived throughout Europe for more than a thousand years. But no century had passed without their being attacked, expelled and killed.

Before the First World War, several hundred Jews had been killed in a series of violent attacks, or 'pogroms', in all the towns shown above, throughout western Russia and Rumania. As on each of the maps that follow, the numbers of those killed are shown inside a black box.

The murder of 49 Jews in Kishinev in 1903 led to protests throughout the

Christian world; but the pogroms had continued.

Immediately after the First World War, tens of thousands of Jews were murdered in the western Ukraine (*opposite*). In a single town, Proskurov, the numbers killed far exceeded the total deaths in 40 years of pogroms throughout Tsarist Russia.

Farther killings took place in Hungary in 1919, with the overthrow of the Communist regime, in which some Jews had played a prominent part. In Germany, at Nuremberg, Munich, Rosenheim, Zwickau, Coburg and



Salzburg, Adolf Hitler preached hatred of the Jew as part of his National Socialist, or 'Nazi', philosophy. 'It is our duty', he declared in 1920, 'to arouse, to whip up, and to incite our people to instinctive repugnance of the Jews.'

In Berlin, in 1922, anti-semites murdered Walter Rathenau, the German Foreign Minister, and in 1923 Jewish houses in Berlin were attacked.

In the Moravian town of Holesov, in 1918, three Jews had been murdered. In eastern Poland, in 1918 and 1919, Jews were attacked and killed in Vilna, Lvov and throughout Galicia, where more than 500 Jews were killed.

In Rumania, in December 1922, restrictions were imposed on the percentage of Jewish students at Cluj University; then at universities in Jassy, Bucharest and Czernowitz, where Jewish students were attacked. Three years later at Piatra, synagogues and schools were looted and the Jewish cemetery desecrated. In 1926 a Jewish student was murdered at Czernowitz, and his murderer acquitted. In 1927, during anti-Jewish riots in Oradea, four synagogues were wrecked, while prayer houses were plundered in Jassy, Targu Ocna and Cluj.

But it was in Germany that anti-semitism

gained its greatest hold. Between 1922 and 1933 there were 200 instances in Nuremberg alone of desecration of Jewish graves. Also in Nuremberg, the first issue of a vicious anti-semitic newspaper, *Der Stürmer*, was published in 1923. The newspaper proclaimed as its banner slogan 'The Jews are our misfortune'.

Following his unsuccessful attempt to seize power in Munich in 1924, Hitler was imprisoned at Landsberg. From there, on 18 July 1925, he published the first part of *Mein Kampf (My Struggle)*, in which he wrote with venom of the Jews. The second part was published on 10 December 1926.

Out of prison, Hitler rebuilt his Nazi party, and at 'Party Day' in Weimar in 1926, and again at Nuremberg in 1927, many speakers advocated driving the Jews out of German life. In 1927 Jewish cemeteries were desecrated by Nazi gangs: at Osnabrück and Krefeld the synagogues were wrecked. In Berlin, on 12 September 1931, the eve of the Jewish New Year, Nazi gangs attacked Jews returning from synagogue.

On 30 January 1933, Adolf Hitler became Chancellor of Germany. He was to rule Germany for nearly twelve years, until his suicide in Berlin on 30 April 1945.



From the moment that Hitler became Chancellor of Germany, he worked to transform one of Europe's most civilised states into a totalitarian dictatorship, and to deny Germany's half million Jews the basic rights of citizenship. Yet Jews had lived on German soil since the time of the Roman Empire. Despite often savage persecution in medieval times, and frequent expulsions from town to town, they had continued, over a period of sixteen centuries, to make their contribution to the development of



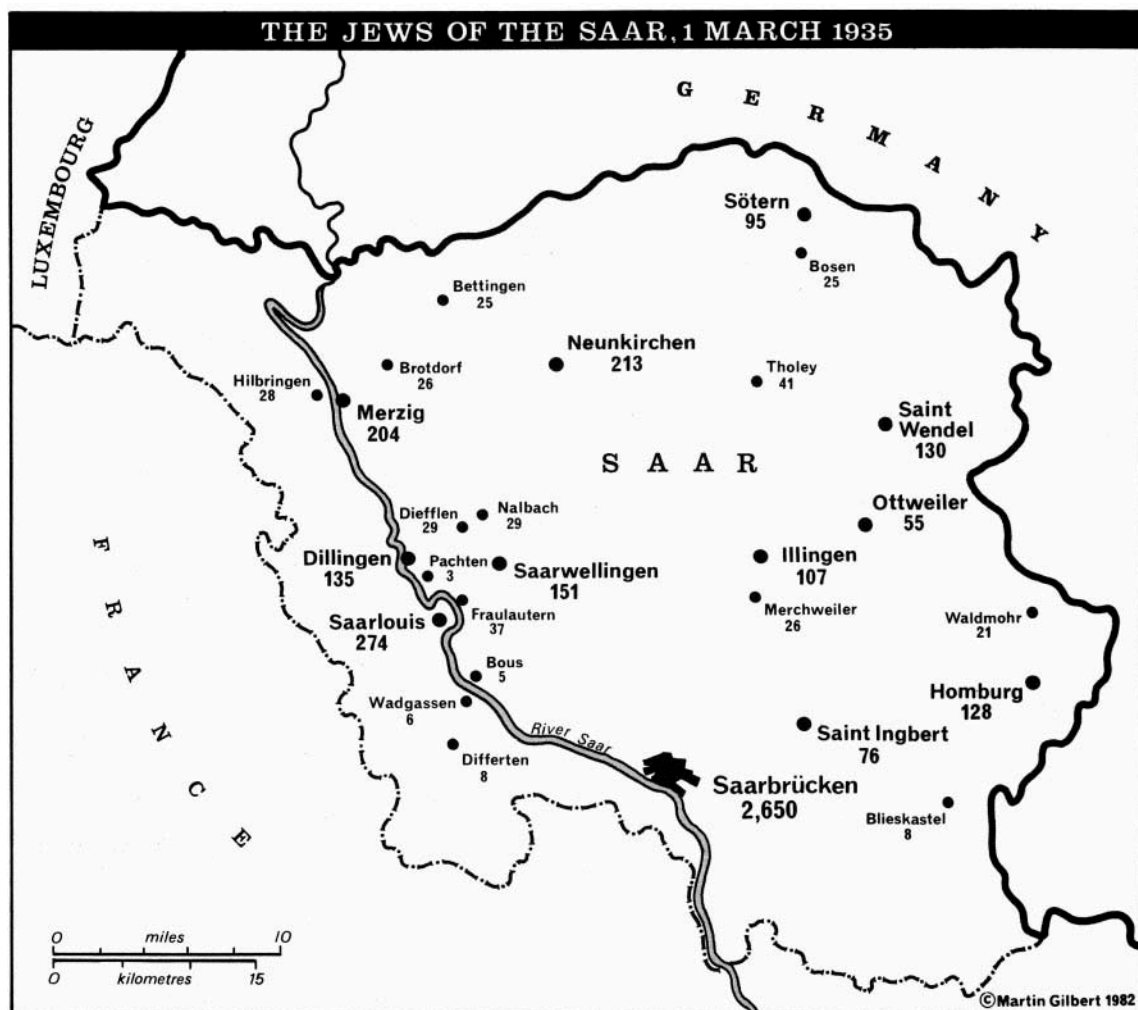
modern Germany. Elsewhere in Europe the earliest Jewish communities dated back even further: the map opposite shows the age of those communities in countries which were to come under German rule or influence between 1933 and 1945.

The photograph, taken in 1980, is of a seventeenth-century synagogue in the present-day Polish town of Wlodawa.

From the very first days of Nazi rule in Germany, concentration camps were set up (above). Critics of the regime were sent to these camps, as were thousands of individuals against whom Nazi hatred was directed, including homosexuals, for whom the law was particularly severe, socialists, dissident clergymen, and Jews. Brutality by guards led to many deaths in these camps from the first days of Hitler's rule.

In July 1935 the *Manchester Guardian*

published the following description of the interrogation of a prisoner at the hands of the Gestapo: 'His head was wrapped in a wet cloth that was knotted so tightly across his mouth that his teeth cut into his lips and his mouth bled profusely. He was held by three assistants while the official and another assistant took turns in beating him with a flexible leather-covered steel rod (*Stahlrute*). When he fainted from pain and loss of blood he was brought to by means of various other tortures ... He was told that he might write a letter to his wife, as he would never see her again. The assistants fingered their pistols and discussed which of them should shoot the prisoner. But he remained silent. He was released some time afterwards.' Similar press reports appeared regularly outside Germany: by 1935 at least 45 Jews had been murdered in Dachau alone.



The first territory outside Hitler's control to be incorporated inside Nazi Germany was the Saar (*above*). This small but prosperous province had been separated from Germany in 1919, under the Treaty of Versailles, but was then returned, as a result of a plebiscite, overwhelmingly in Germany's favour. The plebiscite, held under the auspices of the League of Nations, took place on 13 January 1935. Jews had lived in the city of Saarbrücken since the fourteenth century. Under the League of Nations administration between 1920 and 1935, their civil, political and personal rights had been protected by the minority statutes of the League. Outside Saarbrücken itself, there were some 25 rural communities with Jewish inhabitants, ranging in size from the 274 Jews of Saarlouis, to single Jewish families.

On 1 March 1935, six weeks after the plebiscite, the Saar became an integral part of

Germany (*opposite, below*) and was at once subjected to all the rigours of Nazism, including the anti-Jewish legislation, the rule of the Gestapo, and the concentration camps. Almost all the Jews of the Saar chose French or Belgian citizenship. By 1938, when the Saarbrücken synagogue was burned down during the 'night of broken glass' (*page 13*), only 177 Jews were still living in the city.

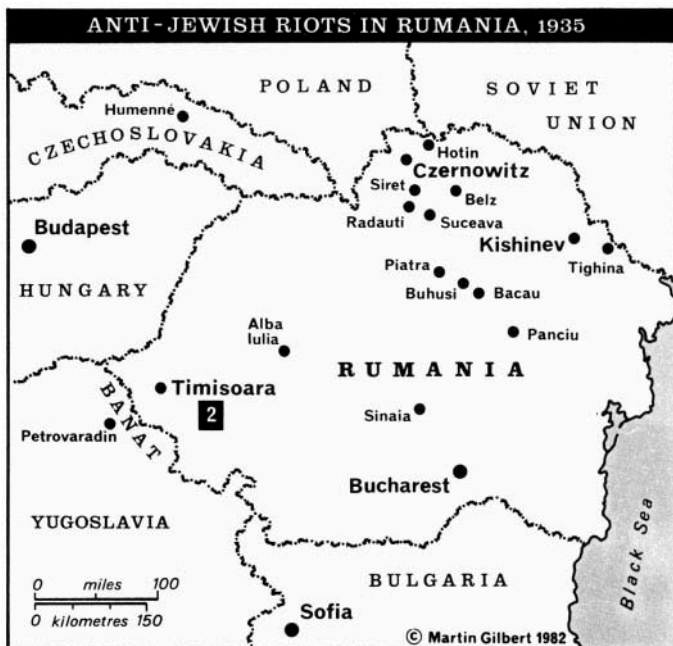
In Upper Silesia (*opposite*), the first record of a Jewish community dates back to the eleventh century when, in 1060 a synagogue near Ratibor was seized by the town authorities and transformed into a church. There is also a record of Jews being persecuted in Leobschütz a century later, in 1163. Many of the earliest Jewish settlers in this region were poor; fugitives from the crusades or from persecution further east.

Despite more than six centuries of persecution, the Jews of Upper Silesia



emerged in the nineteenth century as a small but progressive community. When, after the First World War, the region was returned to Germany, the minority rights of the Jews shown here were protected. This was a result of the German-Polish Convention of 15 May 1922. Even after Hitler came to power in 1933, these minority rights were upheld by the League of Nations, and the imposition of Nazi racial laws was prevented, following a Jewish petition, the 'Bernheim Petition', to the League. But the Convention itself expired on 15 July 1937, bringing the Jews of Upper Silesia, like those of the Saar two years before, within the full rigour of Nazi rule.





In the 1930s anti-Jewish violence spread through eastern Europe. It was particularly fierce in Rumania, where attacks on Jews took place in each of the towns shown on the map (left). In universities throughout Rumania, student members of an influential anti-semitic organization, the Iron Guard, prevented Jewish students from attending lectures. From 1934, no new Jewish lawyers were allowed to enter the legal profession. In 1936 the Iron Guard exploded a bomb in a Jewish theatre in Timisoara, killing two Jews, and injuring many more.

In November 1936, at Petrovaradin in Yugoslavia, the editor of an anti-semitic paper modelled on the Nazi *Der Stürmer*, was tried and acquitted. In August 1937, at Humenne in Czechoslovakia, Jews were accused of sacrilege.

In Lithuania (left, below), severe restrictions were imposed on the number of Jews allowed to enter universities; in the 1936 university entrance, not a single Jewish student was granted admittance to study medicine.

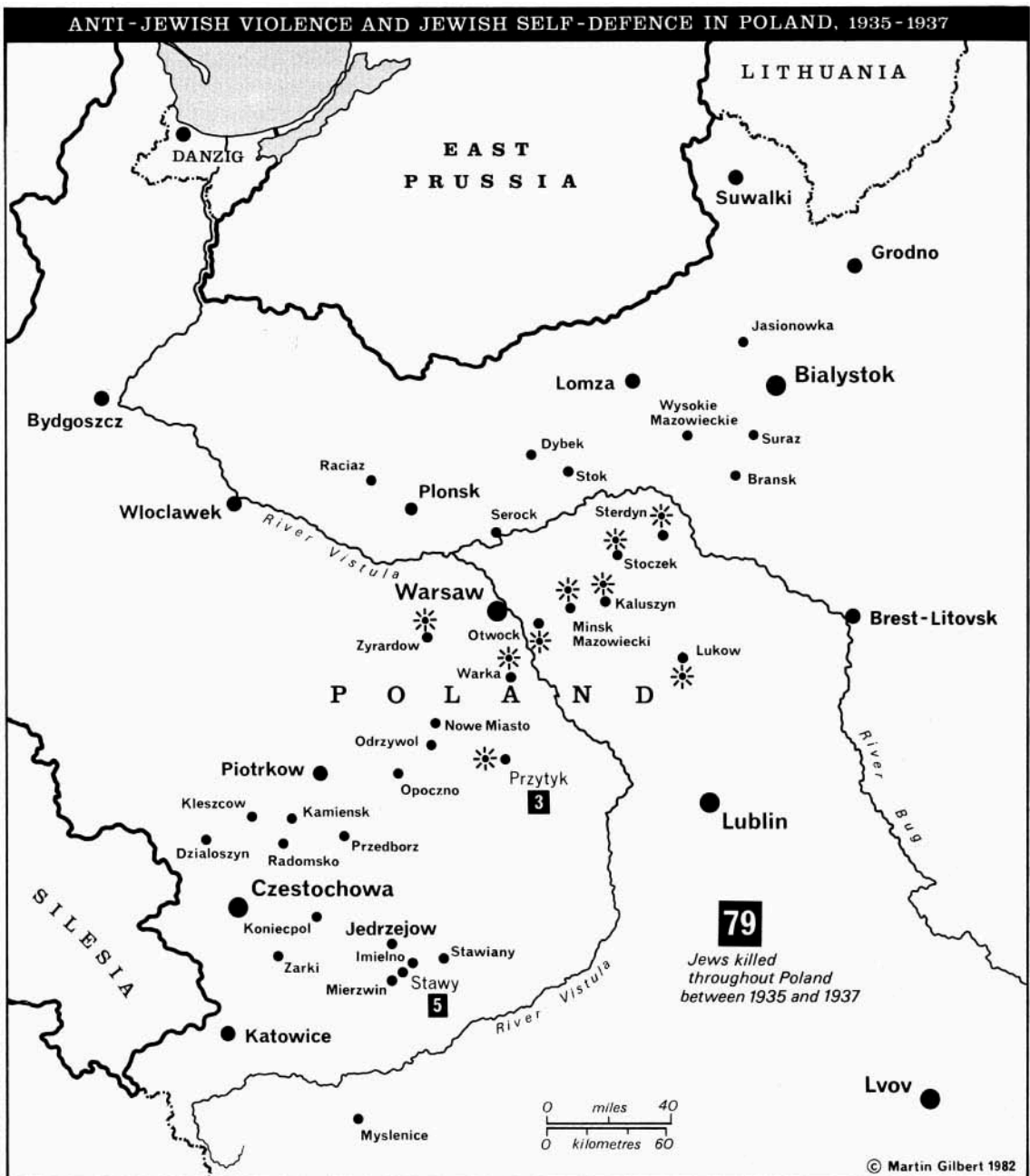
Anti-Jewish laws now began to appear in the statute books of several countries. On 21 January 1938 Rumania formally abrogated the minority right of Jews, and revoked the citizenship of many Jews who had been resident there since the end of the war.

On 29 May 1938 the Hungarian Government passed its first law specifically restricting the number of Jews in the liberal professions, administration, commerce and industry to 20 per cent, while on 3 May 1939 a second 'Jewish Law' forbade any Hungarian Jew to become a judge, a lawyer, a schoolteacher, or a member of Parliament.

Such laws encouraged anti-semitism and led to violence. On 3 February 1939 a bomb thrown into a Budapest synagogue killed one worshipper and injured many more.

But it was in Poland that violence against the Jews was most widespread between 1935 and 1937. In every town and village shown on the map opposite, Jews were attacked in the streets, and Jewish houses and shops were broken up and looted. It was necessary, a Polish Jesuit periodical asserted in 1936, 'to provide separate schools for Jews, so that our children will not be infected with their lower morality'. On 29 February 1936 Cardinal Hlond declared in a public letter: 'It is true that the Jews are committing frauds, practising usury, and dealing in white slavery. It is true that in schools, the influence of the Jewish youth upon the



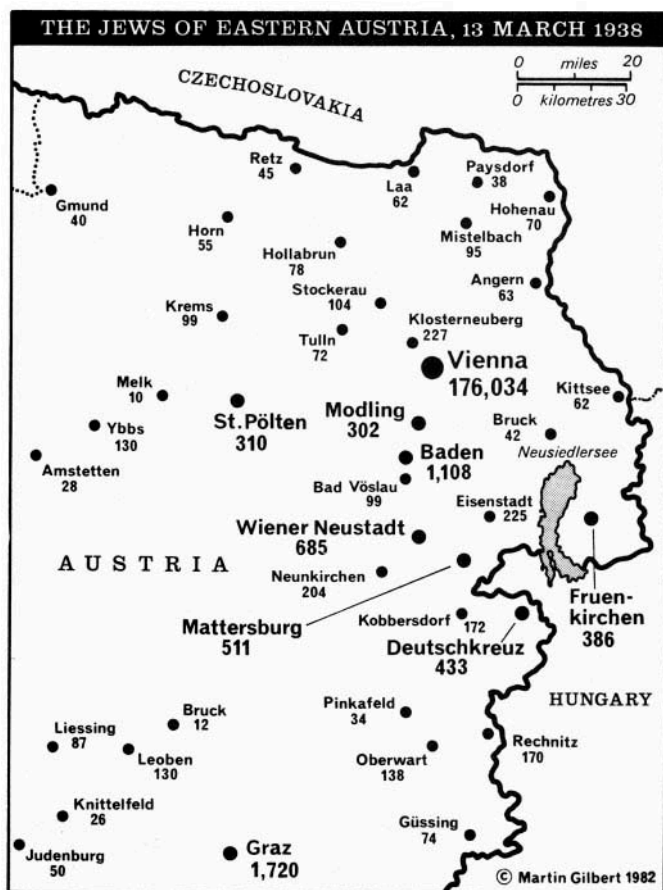


Catholic youth is generally evil, from a religious and ethical point of view. But let us be just. Not all Jews are like that. One does well to prefer his own kind in commercial dealings and to avoid Jewish stores and Jewish stalls in the markets, but it is not permissible to demolish Jewish businesses, break windows, torpedo their houses . . . ?

On 9 March 1936, in the village of Przytyk (above), the murder of three Jews sent further fears through Poland's three million Jews. A

few days later, five Jews were murdered in the village of Stawy. Despite Jewish self-defence, as shown here in the Warsaw region and indicated by the star symbol, 79 Jews were killed, and 500 injured.

During 1937 there were further attacks on Jews throughout Poland: 350 attacks in August alone, and in Katowice bombs were thrown into Jewish-owned shops. Tens of thousands of Polish Jews emigrated: to France, Belgium, Holland and Palestine.



Jews had lived in Austria since Roman times. In 1867, following the abolition of all laws based on religious discrimination, Jews had risen to prominence in Austrian life and culture. They had come to Vienna from all over the Austro-Hungarian Empire, especially from the impoverished province of Eastern Galicia.

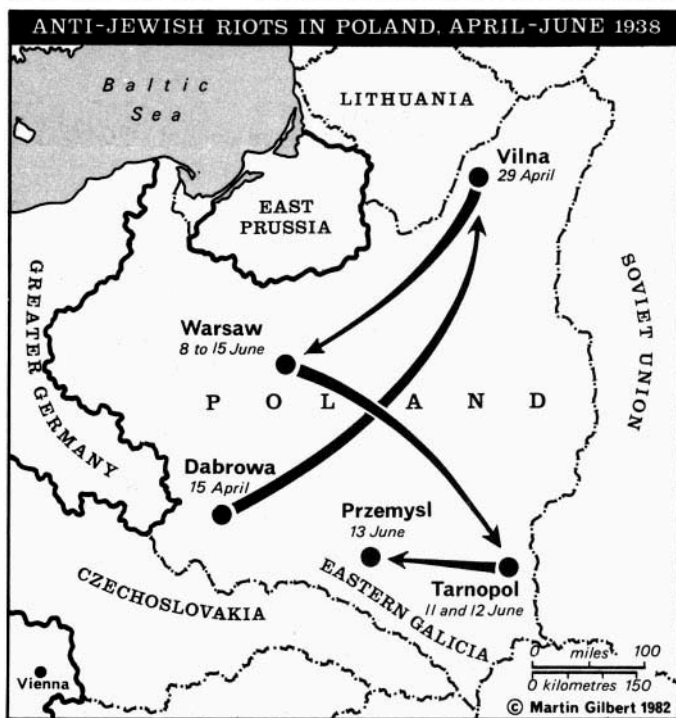
In 1919 the Treaty of St Germain guaranteed minority rights to the Jews of Austria. Most lived in Vienna (*left*), but as the map shows, some were to be found in the towns and villages of every region: the Austrian census of 22 March 1934 listed 769 localities with Jewish inhabitants.

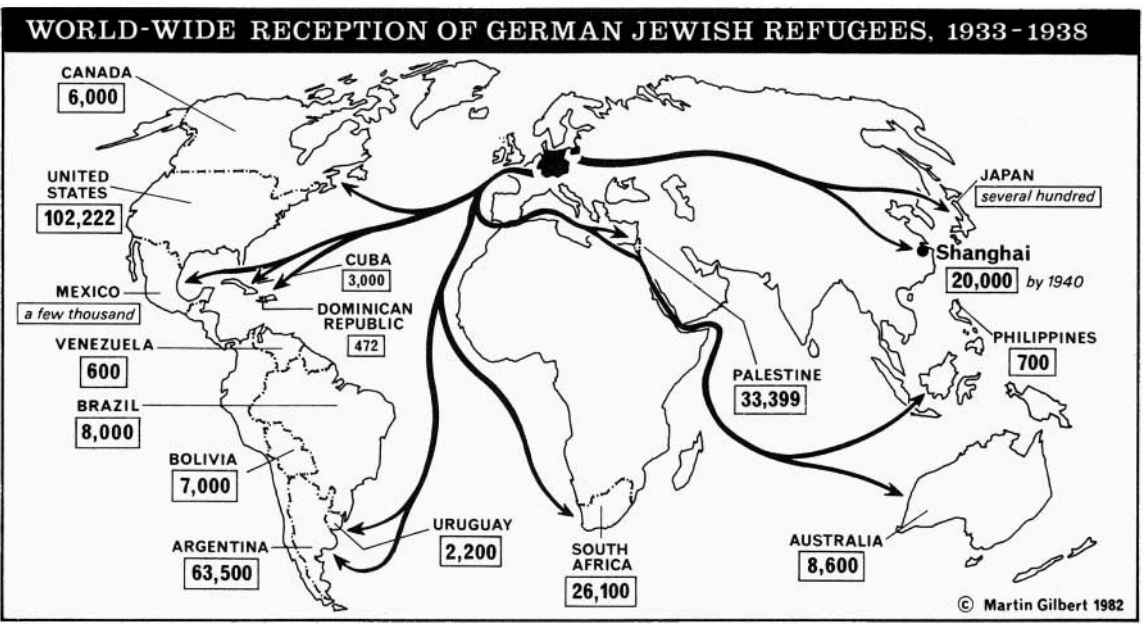
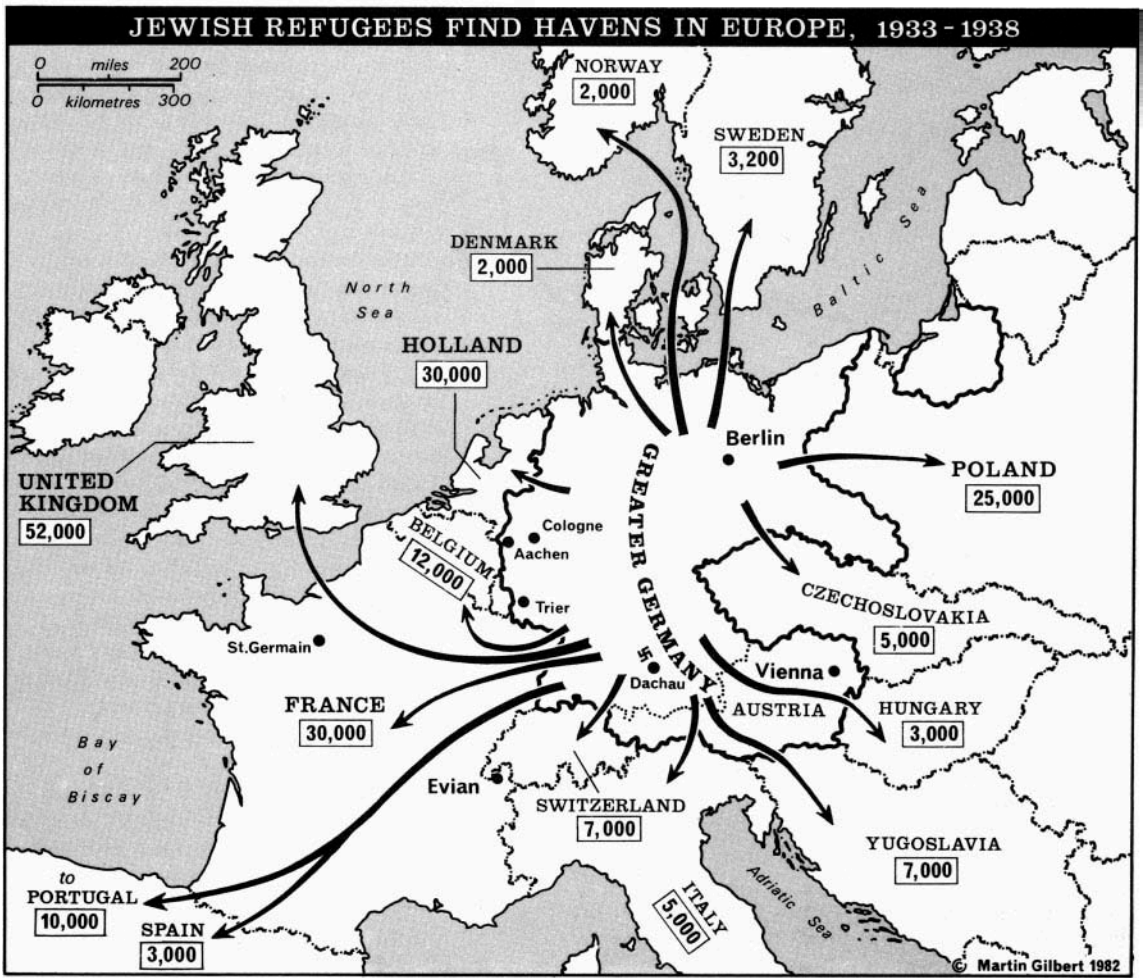
Following the violent suppression of the Social Democrat parties in 1934, anti-Jewish discrimination grew, and Austrian Nazism was encouraged by the German Nazis in power across the border.

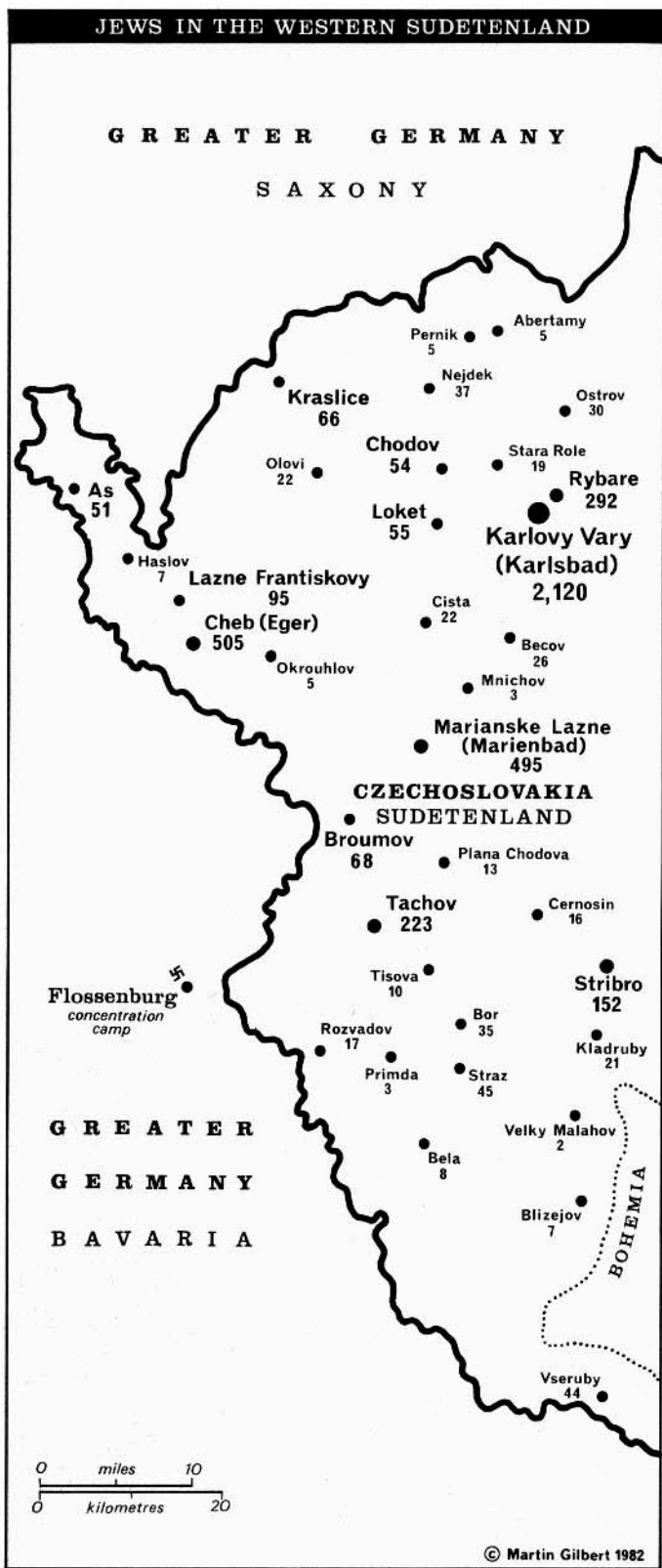
On 13 March 1938 Germany annexed Austria, and a further 183,000 Jews came under German rule. The activities of all Jewish organizations and congregations were at once forbidden. Many Jewish leaders were imprisoned; several were taken to Dachau and murdered. The Great Synagogue of Vienna was first desecrated by organized hooligans, then 'occupied' by the German army. Many Jews were forced to turn their property over to the Gestapo. Individual Jews were seized in the streets, beaten, and even killed. More than 500 Jews, driven to despair, committed suicide.

In Poland a further spate of anti-Jewish activity broke out within three weeks of the imposition of Nazi rule in Austria (*left, below*). Starting in Dabrowa on April 15, hundreds of Jews had been injured, and much Jewish property destroyed.

From Poland, and from Greater Germany, which now included Austria, tens of thousands of Jews sought safety elsewhere (*opposite, above*). More than 85,000 Austrian Jews found havens in Britain, the United States, and in countries which were later to fall under Nazi rule. From Germany almost half of the country's 500,000 Jews emigrated or fled abroad (*opposite, above*), including more than 33,000 to Palestine, where they joined tens of thousands of recent Jewish immigrants from Poland. But on 5 July 1938, with the opening of the Evian Conference, it became clear that more and more countries wanted to restrict the number of Jewish refugees. The Australian delegate at Evian declared: 'since we have no racial problem, we are not desirous of importing one'.







In October 1938, only six months after the German annexation of Austria, Germany annexed the Sudeten-German region of Czechoslovakia (*opposite*). The area inside the broken line is shown in detail in the map on the left. Here, too, was a long-established Jewish community, whose origins went back, in Cheb for example, to the thirteenth century.

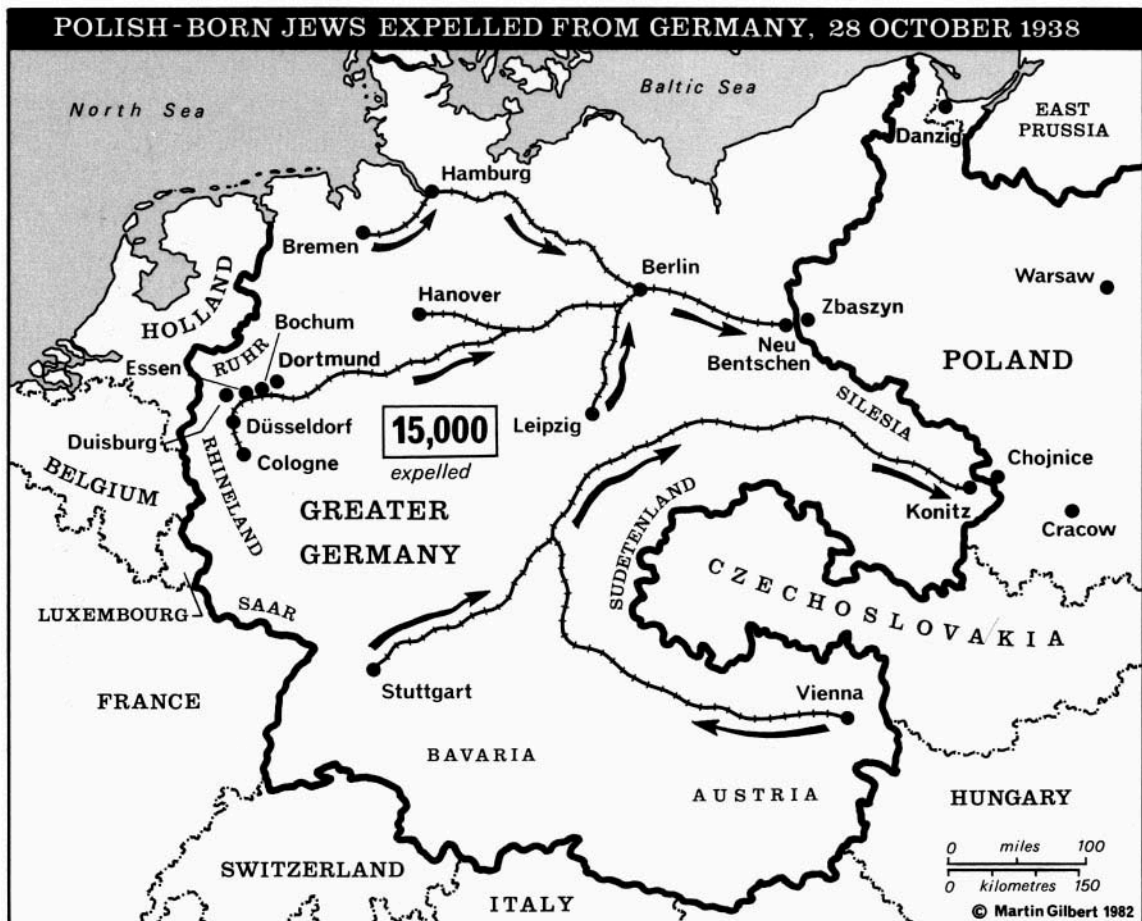
Between the wars the Jews of the Sudetenland were protected by the democratic and egalitarian laws of Czechoslovakia, and were living in towns and villages throughout the region. The map on the left, based on the national census of 1930, shows the Jewish communities in the western areas. The largest of these towns, Karlsbad, known in Czech as Karlovy Vary, had long been a popular resort town and meeting place for Jews. Two Zionist Congresses had been held there in 1921 and 1923. At Marienbad, known in Czech as Marianske Lazne, Jewish doctors had contributed to the development of the spa, whose cures had been popular with Russian Jews during the nineteenth century. In 1937 the Great Assembly of the union of orthodox Jews had been held there.

Beginning in 1933, the Jews of the Sudetenland were increasingly harassed by local, German-speaking, Nazis. During the Sudeten crisis in the autumn of 1938, many synagogues were burned down, including the synagogues at both Cheb and Marienbad on September 23. As the Germans prepared to occupy the region, almost all the 20,000 Sudetenland Jews fled into the still independent Czechoslovak provinces of Bohemia and Moravia. Those who remained were arrested by the Nazis, and sent to concentration camps.

Following the German occupation of the Sudetenland in October 1938, the borders of Greater Germany, as shown opposite, were extended yet again. So too was the concentration camp system, with the opening of a new camp at Flossenbürg, and the enlargement of Dachau. Another new camp, Buchenwald, had been opened on 19 July 1937, for professional criminals. In June 1938 many political prisoners, including Jews, were sent there, followed shortly afterwards by a further 2,200 Austrian Jews.

The photograph shows a rollcall at Dachau in 1938. Often during such rollcalls the prisoners, Jews and non-Jews alike, were forced to stand for many hours, hungry and cold, and were savagely beaten if they fell.





The next group of Jews to suffer under German policy were 15,000 Polish-born Jews who had been living and working in Germany for 10, 20 and even 30 years. Early in October 1938 the Polish Government announced that all Jews who had lived outside Poland for more than five years would have their passports revoked, and they would thereupon become 'stateless'. The Germans at once announced there would no longer be a place inside Germany for these 15,000 'stateless' Jews.

On October 18 these 15,000 Jews were forced to leave their homes throughout Germany, and to go, with only a single suitcase, to the nearest railway station. The rest of their belongings had to be left behind. Then they were taken through the night to the German-Polish border, and forced over the border at gun point.

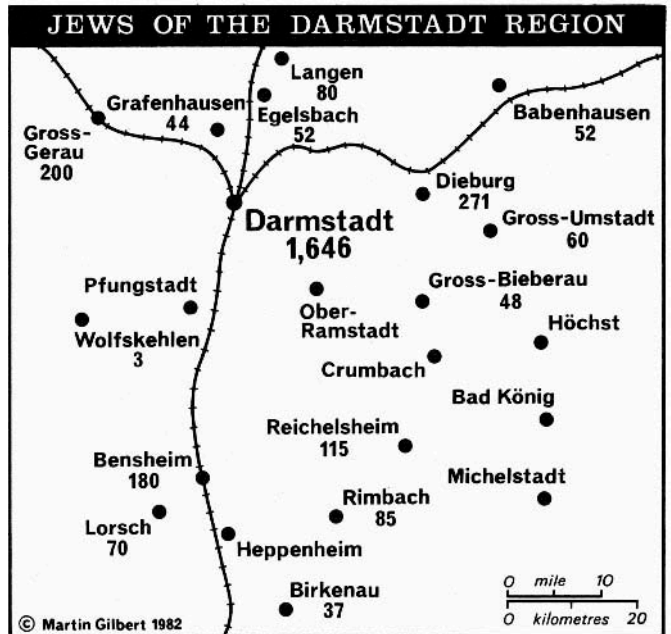
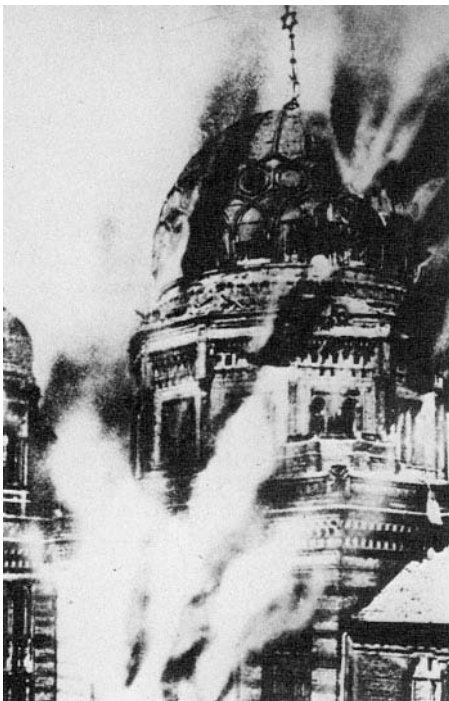
At first the Polish Government was reluctant to take them in. Conditions, especially at the border town of Zbaszyn (*above*), were appalling. Learning of this, a

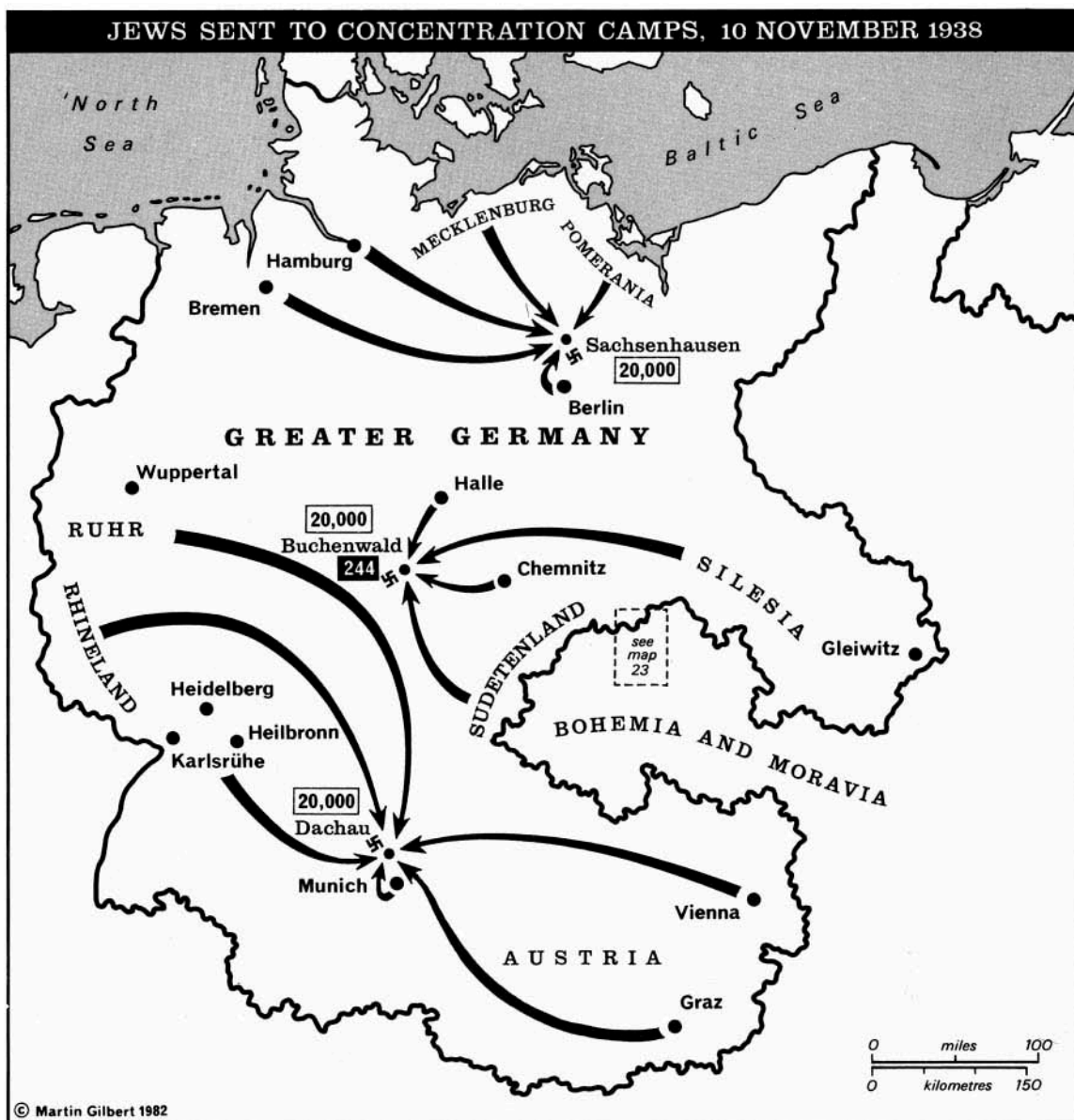
member of one of the families which had been expelled, a young man named Herszel Grynszpan, who was living in France, shot and killed a German diplomat in Paris.

Using the diplomat's death as their excuse, the Nazis launched a campaign of terror against all the Jews of Greater Germany. On 9 November 1938, in one night, the so-called 'night of broken glass', hundreds of synagogues were set on fire, Jewish shops looted, and Jews beaten up in the streets. By morning, 91 Jews had been killed. All the towns shown in the map opposite (*above*) were the scene of anti-Jewish violence, as were hundreds of smaller towns, villages and hamlets throughout Greater Germany.

The lower map shows the towns in one small region of Germany, with their Jewish populations of 1932. Each of these little communities was likewise attacked during the 'night of broken glass'.

The photograph shows the fire raging in the principal synagogue in Berlin.





Immediately following the ‘night of broken glass’, more than 35,000 Jews were seized throughout Germany, and sent to concentration camps, bringing to more than 60,000 the total number of Jews in the camps (above). Hundreds died of ill-treatment, including 244 at Buchenwald alone in the first month of their imprisonment. Hundreds more committed suicide as a result of the harsh conditions and the brutality of the guards.

In March 1939 Hitler ordered his armies to enter the Bohemian and Moravian provinces of Czechoslovakia (*opposite,*

below). Tens of thousands of Jews were trapped, many of them refugees from Germany and Austria who had fled to Bohemia and Moravia a year before. Other Jews fled from Slovakia to Poland, as the Slovak province, where anti-semitic activities had been growing, declared its independence.

Jews had first been mentioned in Prague in AD 970, the first settled community in 1091. They survived repeated expulsions in the seventeenth century, to enjoy religious liberty and their own civil jurisdiction by 1700. Forbidden to follow many of the trades of the time, they had come to excel as