



I proposed the Neighbours Who Disappeared project to my pupils in February 2000. I thought only one or two people would respond but in the end, there was a group of sixteen people who were very active. We met every Tuesday at seven in the morning and they children tremendously enjoyed the work.

Mgr. Martina Svobodová



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We were given the chance to meet Mrs. Viera Siladiova who survived Auschwitz, to correspond via the Internet with Mrs. Rachel Isserow, who had to leave Ústí nad Labem with her family. We were also allowed to look at the authentic diary entries of the great-grandfather of one of our classmates and listen to the memories of two grandmothers of two other classmates. They were not random memories shed from books. The more precious these testimonies are for us.

Each one of us worked on the project out of their own free will and we were all united by a shared curiosity about the history of our town as well as an interest in how our compatriots lived during the Protectorate.

We also think that it is important that our generation as well as those to come learn more about how far people can be taken by fanaticism and hatred towards their neighbours and about the destruction a person is capable of inflicting on another.

8th and 9th grade pupils, Elementary and Elementary Art School, Husova 19, Ústí n. Labem



## Questions:

- What authentic sources could the project participants consult?
- How was Veronika's grandmother saved before deportation?
- Which other ethnic group has also been pursued by the Nuremberg laws?
- In what way did marriage with a non-Jewish partner protect the Jewish one?

## Jews in Ústí nad Labem before and during Second World War

In the commemorative book of the royal city of Ústí nad Labem it is written that until 1839, there was no Jewish family in the city. The first Jews settled permanently after 1848. The closest areas with permanent Jewish populations before 1848 were Teplice, Sobědruhy and Roudnice.

In 1863, a Jewish cult community was founded in Ústí. Its prayer house was situated in house no. 286 in Bílinská and Malá hradební ulice (Small City Wall Street). On November 5, 1866, at 2 PM, rabbi David Pick consecrated the future Jewish cemetery. Burials were performed on the old cemetery until 1893 when an independent Jewish department was set up within the newly founded central cemetery. This department was canceled in 1953. This cemetery has been replaced by Spolchemie, a chemical factory.

In 1866, a house in Malá hradební ulice was bought in order to be rebuilt as a synagogue. It was



inaugurated on April 4, 1880, paid for from contributions by thirty Jewish families (a sum of 26 000 Guldens was collected). The synagogue was consecrated in the same year by the Teplice rabbi, Dr. Rosenzweig. In 1870, an Israelite religious community was granted permission to operate in Ústí. Its first caretaker was Lippmann Deller, a teacher.

In the second half of the 1930s, the Jewish religious community of Ústí had 1250 members. Since 1936, signs of racial intolerance began to appear. At that time, the Jews, especially the more wealthy ones, began to leave the city (among them the Petschka and Weinmann families). Anti-Jewish riots broke out in the city (damaged synagogue, breaking the windows of Jewish shops). At the end of 1941, 15 to 20 Jewish sportsmen were dragged away. The Nazis spread the false information that they were drafted for work in the Reich.

The Jews from Ústí were evidenced and their cards were marked with the letter J and two red riders, the so-called mixed-breed were marked with one. Only a few cards were marked with a note from 1942 – moved, whereabouts unknown. A transport to Poland is mentioned only on the card of Karl Löwy.

There were 30 000 Jewish citizens settled in the Czech and Moravian borderlands before the Treaty of Munich (1939). When the borderlands were annexed by the Reich and established as the Sudetenland, less than a tenth of the original Jewish population remained (2373 citizens in 1939). Transports to Terezín (Theresienstadt) from the Sudetenland departed from Ústí nad Labem, Karlovy Vary and Opava between November 13, 1944 and March 7, 1945. From the initial 2373 people marked by the Nuremberg Laws, 612 men, women and children have been transported. Only 247 people survived to see the liberation. The Ústí Jews were placed in an internment camp at a chateau in the village Krásný Les in Krušné Mountains and from here they were further deported to Terezín.

Twelve transports left from Ústí, the deported were Jews from all over the Ústí region. Jews from Ústí left by transports XIX/5, 6, and 8.

After the war, only three families returned from abroad. Leo Pick from Tel Aviv tried to make a register of the members of the pre-war Jewish community. He found out that there were twenty in our territory, about 35 in Britain and Western Europe, 80 in Israel, 35 in Canada and the USA, about 20 in South America and 5 in Australia.

## Viera Siládiová's Memories



Mrs. Viera was born in 1922 in southern Slovakia in a Jewish doctor's family. Because of her Jewish ancestry, she was affected by the Nuremberg Laws during the Second World War. The year 1944 was decisive for her and her family. Her father was arrested together with two hundred other doctors. Viera and her mother were deported to the extermination camp in Auschwitz-Birkenau after a week in a ghetto. The journey to the death camp took place in the cramped conditions of an overloaded train where several dozens of people were pressed inside a wagon. Viera, her mother, her fellow-passenger – nobody knew what exactly is going to await them in Auschwitz. After the arrival, the prisoners were selected – the healthy ones on the right, the old and sick ones on the left. In this case the word "right" meant death, death in the gas chambers. The greater part of Viera's family went to the right... Taking the advice of the Polish prisoners, Viera said that her mother is her sister. This cross-dressing saved her mother's life.

What came next? Shaving the hair, clothing her in rags, extermination camp B3. A horrifying place. There was no water, no plumbing, the girls were forced to lie on the floor without cover sheets, with the option to wash approximately once every two weeks in the "spa". They were constantly haunted by one huge uncertainty: were really going to a "spa"? Viera was informed about the gas chambers by a Polish officer.

The prisoners were exposed not only to physical but also to psychological torture. Daily appellations, endless counts and standing, humiliating fights for drinking water, kneeling with a stone held above their head, giving out food with too much salt in the aim of provoking extreme thirst, effort to liquidate a personality, beating. Often, dogs were let out to attack the girls and inflict wounds. How to survive all that? Viera witnessed instances of girls who killed themselves by jumping into the electric wires. One of the most atrocious remembrance is a day when the gypsy camp was liquidated. Viera heard crying, screaming, calling for help...

In the deplorable conditions of the camp, Viera contracted the scarlet fever followed by a joint inflammation. Thanks to friendship and solidarity she was able to hide her sickness and thus survive. Both of them, Viera and her mother, have later been transported to another camp, Ravensbrück. They stayed there for six weeks. There were other Czech women in the camp, from Lidice. In this camp, people were marked and distinguished from one another by triangles in different colors. Political prisoners were given red, religious people purple, and Jews yellow with "Jude" written on it. In this camp, Viera found a new friend, a Czech girl called Božena Němcová.

The third and last camp Viera and her mother had to go through, was Buchenwald. They worked twelve-hour day and night shifts in a cable factory. Only Sundays were free. In April, the evacuation of the camp began – the death march. The prisoners had to march about thirty kilometers a day with only very little to eat (sugar and bread) and they were not dressed warm enough. A few kilometers before Cheb, Viera and her mother were helped by a group of Frenchmen. First they hid in a haystack, then, for eight days, in a forest. After that, Viera could finally breathe freely. The war was over, they could return home. Viera and her mother both survived. Viera's father was shot on October 6, 1944. After the war, Mrs. Viera studied at the Institute of Chemical Technology in Prague and graduated with a Master's degree. In 1950 she moved to Ústí nad Labem.

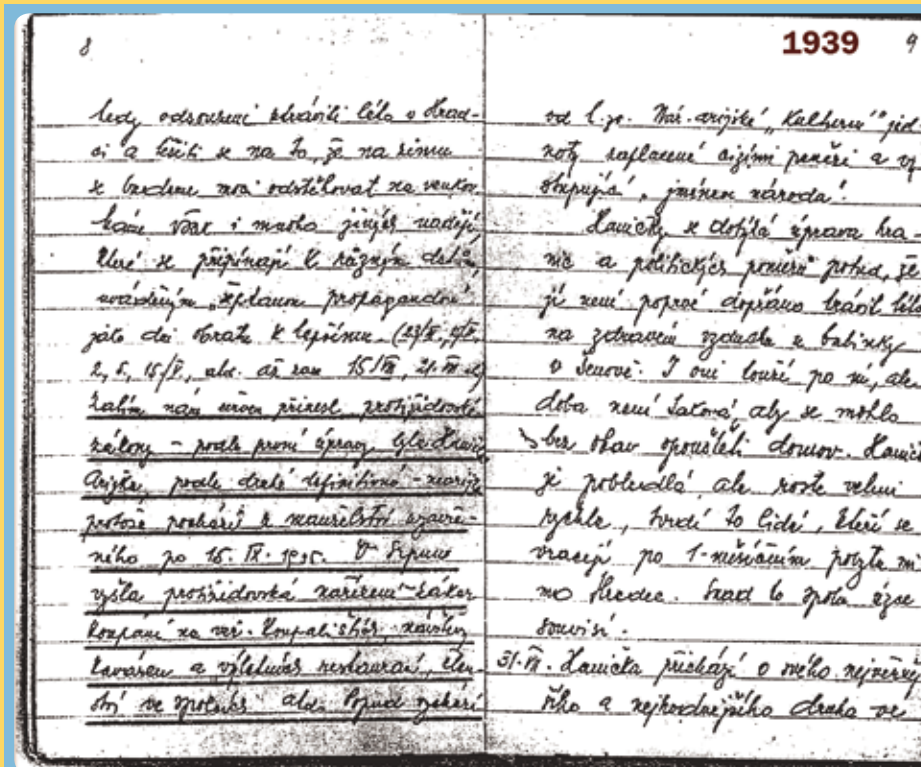
## Grandfather's diary



The notebook pages adjoined below this text are authentic pages from my great grandfather's diary. He wrote predominantly about his small daughter Hana, my paternal grandmother. However, his writing also contains fragments on the restrictions imposed upon the Jews in the Protectorate and notes about the members of the family called into the transports. He noted down, for example, that Jews were not allowed to go to the public swimming pool, to cafés, to cinemas and summer restaurants, that they were forbidden to hold membership in clubs and were under curfew after 8 PM.

He also writes about the star of David that he had to wear on the left side of his chest. He often mentions members of the family who went into the transports. He mentions that uncle Karel is in Buchenwald-Weimar, that uncle Hugo was moved from Terezín to Riga (transport no. H 375). In the transport from Kolín, more people disappeared: grandmother (C1 506), aunt Emma (AAv 140), uncle Emil (AAc 583). None of them knew where they were going to be taken.

Thanks to the fact that my grandfather had a German wife, he left with the last transports and he was the only member of the family to return alive. His only remaining relatives, the Kabeláč family, emigrated to France.



So far, July brought anti-Jewish laws – according to the first draft, Hana was Aryan, according to the second she was definitively non-Aryan, because she's from a marriage certified after September 15, 1935. In August, more anti-Jewish regulations have been published – ban on public swimming pools, cafes and summer restaurants, membership in clubs, etc.





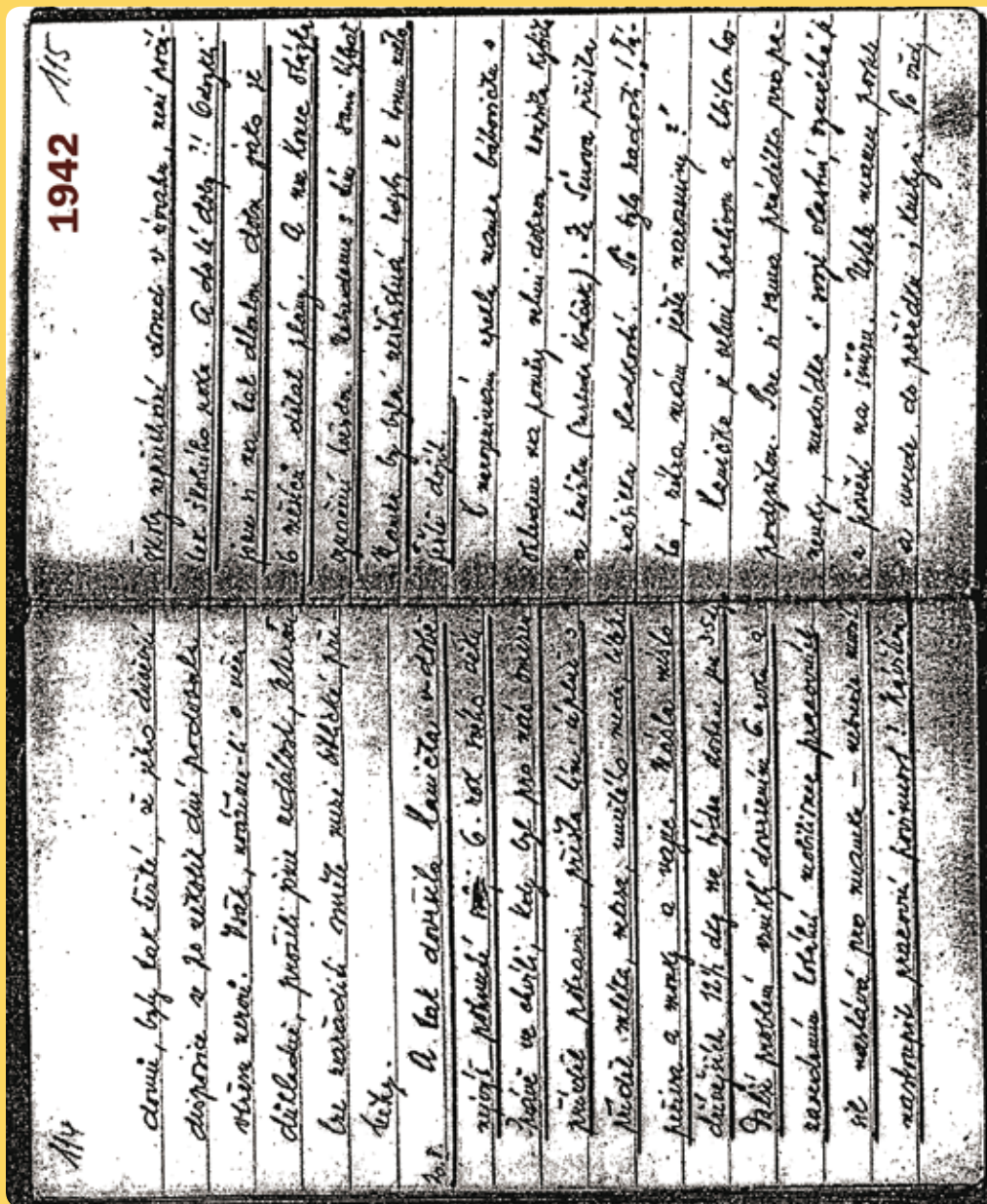






# ÚSTÍ NAD LABEM

Little Hana reached her sixth year in the saddest of times. Exactly at the moment when our food rations were restricted. She thereby completely lost her ration of milk, meat, artificial honey, white bread, flour and eggs. Instead of the former 12,5dkg of butter per week, she'll only have 3,5dkg. Another problem arises for mom, with Hana reaching the age of six. New fliers are being distributed about the mobilization of labor forces – will mom have to report for work? Going to school is still out of question, it's not the beginning of the school year. And until then?! We are no longer used to making plans for such long periods of time as six months.







## The memories of Marie Farkašová



My grandmother Marie Farkašová (born September 22, 1931 in Košice) bore the Second World War and the application of the Nuremberg racial laws with great difficulty. This is because she is of Romani origin. In 1943, she was forcefully moved to the Košice brewery with other Romani and Jews. This event was preceded by a physical attack on the family in the evening hours. Grandmother was transported to the brewery dressed only in her night shirt. When she tried to get permission to put something on because she was cold, one of the Nazis assaulted her, first verbally, then physically.

Grandmother told me, with tears in her eyes, that on that day, her death march began. She was to be brought to Komárno (which was Hungarian at that time) and she was to be sent to the concentration camp from there. During the preparations for the intended transport, she had what might have been the greatest stroke of luck imaginable, which helped her in the state of utter powerlessness she found herself in. A certain lady, with whom she traveled to Komárno, had several children and took my grandmother to raise her as her own. This way, she saved her life and my grandmother was released. To this day, grandmother thinks that she must have been saved by a being representing the Good on Earth.

Grandmother's mother was saved from the transport but her stepfather Alois Budaj survived Auschwitz and Buchenwald. From the camps, he returned psychically broken and branded for the rest of his life. Grandmother told me how people in the camps were treated and how they were tortured. Her stepfather died in a few years after he returned. His first wife, Ilona Budajová, was also transported to a concentration camp. She never returned, however. She was burned alive in one of the furnaces.

Grandmother's acquaintances have been in the concentration camps as well, František Horváth (1912), Jozef Polák (1913), Alexandr Hudi (1910). All of these people survived but were tragically affected and all died within four years after the war. The only survivor among my grandmother's friends who is still alive is Alois Krok (1926), who contracted tuberculosis while he was in the camp. His psyche is still severely damaged. He lives in Slovakia.

## Transports from Ústí nad Labem

In the second half of the 1930s, the Jewish religious community of Ústí had 1250 members. Since 1936, signs of racial intolerance began to appear. At that time, the Jews, especially the more wealthy ones, began to leave the city (among them the Petschka and Weinmann families). Anti-Jewish riots broke out in the city (damaged synagogue, breaking the windows of Jewish shops). At the end of 1941, 15 to 20 Jewish sportsmen were dragged away. The Nazis spread the false information that they were drafted for work in the Reich.

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Twelve transports were dispatched from Ústí. The people on board came from the whole Ústí Region. The Ústí Jews were sent away in transports XIX/5, 6 and 8. We attach a list of the transports from Ústí.

### Ústí Jews who have not survived:

Transport XIX/5, June 11, 1943

Glässner Adolf,	* Dec 15, 1899, ÚL, EV 1736,	deported from Terezín to Auschwitz, + October 28, 1944
Glässnerová Hedvika Marie,	* Oct 7, 1889, Praha, EV 1737,	deported from Terezín to Auschwitz, + October 28, 1944
Glässnerová Anita,	* Aug 8, 1924, ÚL, EV 1738,	deported from Terezín to Auschwitz, + October 28, 1944

Transport XIX/6, January 1, 1944

Grünfeld Josef,	* Oct 9, 1882, Ev 1648,	deported from Terezín to Auschwitz, + October 28, 1944
Neumannová Helena,	* Jan 31, 1897, Ep,	deported from Terezín to Auschwitz, + October 9, 1944

### Ústí Jews who have been liberated:

Transport XIX/6, January 10, 1944

Glöcknerová Rosa,	* Sep 1, 1882,	liberated in Terezín
Höhlerová Olga Paula,	* Mar 20, 1880,	liberated in Terezín
Kunzová Berta,	* Jul 9, 1875,	liberated in Terezín
Richterová Bella,	* May 14, 1893,	liberated in Terezín

Transport XIX/8, February 6, 1945

Ginsburg Filip,	* Apr 4, 1884,	liberated in Terezín
Glässner Quido,	* ? 31, 1884,	liberated in Terezín
Pick Josef,	* Dec 14, 1875,	liberated in Terezín
Singer Arthur,	* Dec 11, 1882,	liberated in Terezín
Wernerová Marta,	* Sep 26, 1898,	liberated in Terezín
Haberlová Emma,	* Jul 26, 1886,	liberated in Terezín