

THE LIVES OF THE JEWS OF HORAŽD'OVICE



IN MEMORIAM

יִזְכּוֹר



WESTMINSTER SYNAGOGUE

Our community's visit to Horažďovice confirmed that no brutality or oppression can ever destroy the spirit of humanity.

The inhabitants of that little town not only showed us their respect and love for those who were so cruelly taken from their midst but also that no amount of fear placed into people's minds and hearts whether it was through fascism or communism can destroy the spark of godly spirit implanted within us.

The preservation of the Horažďovice scroll and the scrolls from other Czech cities is a reminder of our duty to foster their memories both within the Jewish community and outside, to pass it on to our children and to future generations, forming a chain strong enough to always overcome.

It also tells us how important it is to respect one another and not allow prejudice to rear its ugly head. There has to be tolerance and understanding and our role here, with our friends in Horažďovice and with the world at large, is to ensure that this never ever should happen again.

We must be vigilant and never remain silent in the face of danger or where truth is at stake. We owe this duty to all those who have perished in the horrors of the Holocaust and also to those who today, in different parts of the World, suffer because they are seemingly different. Humanity is only one, just as there is One God whose watchword we say twice a day, *Hear O Israel the Lord our God the Lord is One*. God is all-embracing and all-creative and, as we are told, we were created in the Image of God.

Rabbi Thomas Salamon

Each year Westminster Synagogue organises a Commemorative Service to remember the lives of those people who were brutally murdered simply because they were Jewish.

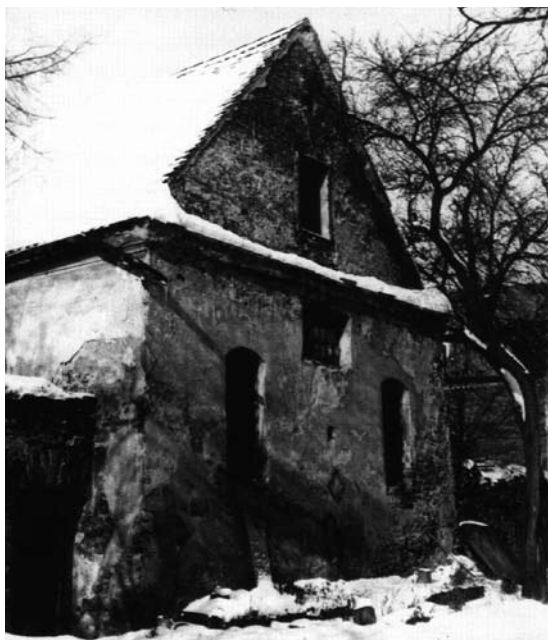
In particular we mark the anniversary of those Jews from Horažďovice, who were forced to march together from the Old Cemetery at six in the morning through the town to the railway station where they were taken by train to Terezin and ultimately to their deaths.

One of the few survivors from the town, Shlomo Fischl, came from Israel to attend our services here in 2010. He also came from Israel to Horažďovice in 2011 to meet a group from our synagogue who with him somberly retraced the footsteps of his family and friends on their fateful journey to the station. The memory of that experience is indelibly etched into our consciousness. He and those who perished will always be remembered especially as we read from the scroll of Horažďovice.

As a result of our trip to Horažďovice we have taken the initiative to enhance our relationship with the present community by creating a series of "stumbling stones" embedded in the ground indicating places of Jewish involvement. We undertake this mission to identify former Jewish homes, the synagogue, and businesses to remind the present inhabitants and visitors of the presence of past Jewish life.

Alberta Strage Chair, Westminster Synagogue Scrolls Committee.

THE SYNAGOGUE IN HORAŽD'OVICE



SYNAGOGUE EXTERIOR BEFORE DEMOLITION IN 1980
(COURTESY JEWISH MUSEUM IN PRAGUE)



HORAŽD'OVICE *Chevra Kadisha* CEMETERY CEREMONIAL HOUSE, 1930
(COURTESY HORAŽD'OVICE MUNICIPAL MUSEUM)

Vážení pi. A. Raananová, vážený p. rabíne T. Salamone, vážená Židovská obec Westminsterské synagogy!

Byl jsem hluboce dojat Vaším dopisem, datovaný 14. května 2010. Z neznámého důvodu tento byl mi doručen, s velkým zpožděním, teprve 8. července 2010. To tedy je důvod této mé zpožděné odpovědi.

Váš dopis byl psán trojím jazykem, t.j. Anglicky, Česky a konečně i Ivrit. Moje vědomosti v řeči Anglické jsou nedostatečné, proto navrhuji, aby naše budoucí korespondence byla, podle Vaší volby, buď v Čestíně, nebo v jazyku Hebrejském, t.j. v Ivrit.

Důvod mého dojetí z Vašeho dopisu byl způsobem faktem, že na tomto světě jsou lidé, dobré vůle, kteří uctívají památku těch, kteří z části byli moji bližní, příbuzní a známí, které vesměs nazýval jsem "strýčkou", nebo "teto", u kterých všude po městečku byl jsem jako doma. Váš dopis navrátil mě do dnů mého mládí, jedna vzpomínka navazovala na další až do onoho osudného dne, když naposled jsem se loučil a ručkou mával za vzdalující se lokálkou, která odvážela mé milé do neznáma.

Pí. Mgr. Smetanová, ředitelka městského muzea v Horažďovicích mě už dříve informovala o Vašem zájmu o Horažďovické Židovské obci, zájem, který byl způsobem tím, že zakoupili jste Svitek Tory, který byl kdys majetkem Horažďovické obce.

Můj strýc Adolf Popper, manžel sestry mého nebožtíka otce, měl hluboké náboženské vzdělání. F minulého století v Horažďovicích vedl modlitby a četl patřičné kapřipravoval Bohoslužbu a hledal, myslím, že bylo jich sedm, znár

Z Vašeho dopisu vím, že vyhle Jad Vešem, v Jeruzalémě, též o Mohu poukázat ještě na informínulého roku vydalo Horažď Horažďovicích" a "Kořeny rojsem já.

Tedy otázka: Jak mohu byt Vašemu přání a udeřám vše o Váš plán a projektovaný "Mer

Hluboce ocenuji Vaši čin Nacizmu a to právě teď, když těch, kteří chtějí "vědecky" d



SHLOMO FISCHL, AGE 4 WITH MOTHER, HORAŽĎOVICE C.1936
(COURTESY SHLOMO FISCHL)

Dear Rabbi Salamon and honoured Westminster community!

I was deeply touched by your letter dated 14th of May 2010. Your letter was written in three languages, English, Czech and Hebrew. My English is not sufficiently good and therefore I suggest that we pursue our correspondence in either Czech or Hebrew.

The reason for being so deeply touched was the fact that I found in this world that there are people of good-will who honour the memory of those who were either partially related to me, or were relatives or friends, whom I called "uncle" or "aunt" and around whom I always felt at home. Your letter caused me to look back into the past, to my younger years, when memories connected and brought me back until to that fatal day when I said good bye and waved toward the local train taking my dear ones to an unknown place.

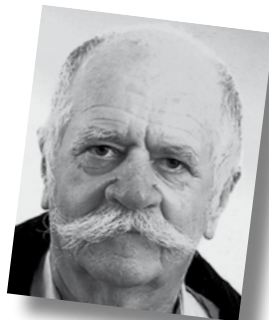
My uncle Adolf Popper, the husband of my late father's sister had a deep and good Jewish education and so because from the middle of the thirties of the last century the community had no Rabbi, my uncle Adolf led prayers and read from the scroll. I helped my uncle in his preparations for the services and in finding the right Torah portion. Therefore I have an intimate knowledge of what I believe were seven scrolls, which were in the possession of the community.

I deeply appreciate your activities, bringing back memories of those innocent victims of Nazism, particularly now when reminding is so very important, as many are trying to prove "scientifically" that the Shoah never happened and was just a Jewish invention.

With reverence, and good wishes for all the very best, with regards from the Promised Land.

Shlomo (Jaroslav) Fischl

Ramat Gan 25th July 2010



SHLOMO FISCHL, RAMAT GAN, ISRAEL 2010
(COURTESY SHLOMO FISCHL)

FROM HORAŽD'OVICE TO WESTMINSTER THE JOURNEY OF THE CZECH SCROLLS

On 28 May 1942, a letter was sent from Dr. Augustin Stein of the *Jüdische Kultusgemeinde* (Jewish Community) agency of the Protectorate of Bohemia and Moravia, directing all local Jewish authorities to send their cultural materials to the Central Jewish Museum in Prague.

A detailed list of artefacts covered by the directive accompanied Dr. Stein's letter. So began the journey of the Czech Torah scrolls, binders, breastplates and other Jewish cultural items.

The plan to save the religious objects was developed by Jewish leaders in Prague, as the deportation of Jews from these regions meant that synagogues and their contents were subject to looting and wilful damage.



The synagogue in Horažd'ovice (a town approximately 100 km southwest of Prague) served as a collection point. Items from the synagogue and the surrounding smaller communities were then forwarded on to the Central Jewish Museum, where they were stored for the remainder of the war.

Some of the Scrolls were wrapped in *Tallitot* for the journey to Prague, and many bore signs of severe damage.

After the war, Jewish communal life did not return to most of these communities. Today, no Jews live in Horažd'ovice. In all, nearly 80,000 Czech Jews perished.

WORKERS RECEIVING THE CULTURAL OBJECTS AT THE CENTRAL JEWISH MUSEUM
(COURTESY JEWISH MUSEUM IN PRAGUE)

In the early 1960s, representatives of the Czech state approached a leading dealer in antiquities, Eric Estorick, regarding the Scrolls collection, which by then was being stored in the synagogue building in Michle, a suburb of Prague.

Together with a client of his, he arranged for a prominent scholar of Hebrew Studies, Professor Chimen Abramsky, to visit and assess the collection.



MICHLE SYNAGOGUE NEAR PRAGUE, WHERE SCROLLS WERE STORED FOR A NUMBER OF YEARS FOLLOWING THE WAR (COURTESY JEWISH MUSEUM IN PRAGUE)

The client was Ralph Yablon, a founding member of Westminster Synagogue. Mr. Yablon then arranged for the transfer of the collection to what was to become the Czech Memorial Scrolls Trust. In 1964, 1,564 scrolls arrived by lorry at Kent House, and the work of restoring as many of them as possible to a usable state began.

Today, restored scrolls are loaned to Jewish communities throughout the world, whilst those damaged beyond repair are stored in the Czech Memorial Scrolls Museum on the third floor of Kent House.



RESCUED SCROLLS AFTER THEIR ARRIVAL AT KENT HOUSE
(COURTESY CZECH MEMORIAL SCROLLS TRUST)



MEMORIAL SCROLLS TRUST

Kent House, Rutland Gardens, London SW7 1BX
Telephone: 020 7584 3741 Email: czech.scrolls@virgin.net

As we celebrate our annual Service, each one of which has strengthened our involvement with the town from which our Scroll originated, we continue to deepen our knowledge of the life and times of the Jewish people who once lived there.

Much of the Memorial Scrolls Trust's work is concerned with encouraging congregations to honour their Czech Scrolls. We ask them to hold an annual Service to commemorate the place of origin of the Scroll and to recall the names of those who were murdered. Who else is there to say *Kaddish* for them? The worst fate that can befall a victim is to be forgotten and, so often, the *Torah* Scroll is the only survivor of those once vibrant communities.

The Trust hopes that all those who are guardians of Scrolls will be inspired to hold a Service such as this. It will help them to ensure that they gain increased knowledge and understanding of the significance of the precious legacy of their Czech Memorial *Torah* Scroll.

Evelyn Friedlander

Evelyn Friedlander

Chair, Memorial Scrolls Trust

ABOUT THE MEMORIAL SCROLLS TRUST

1,564 Torah Scrolls came to Westminster Synagogue in 1964 thanks to its founding rabbi, Harold Reinhart and through the generosity of Ralph Yablon. The Memorial Scrolls Trust was promptly set up to care for the Scrolls, to assess their condition and to repair them as necessary.

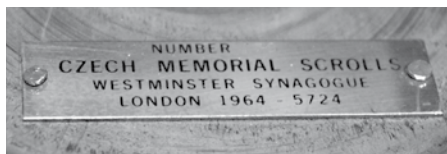


Requests to house a Scroll came from all over the world and the Trust distributed them on long-term loan to congregations and Museums across the globe. The Trust continues to monitor them but now that most of the Scrolls have found homes, it can turn its attention to other matters, with education uppermost on its agenda. The Czech Memorial Scrolls Museum welcomes synagogue and school groups and it has a well-stocked library of books about the Czech lands as well as relevant photographs and archives. It also possesses and displays a superb collection of about 400 Torah binders, probably the largest such collection in the country.

THE SCROLLS FROM HORAŽD'OVICE

The records of the Memorial Scrolls Trust show that 12 Memorial Scrolls were received from Horažďovice. 7 of these scrolls are believed to be from the Horažďovice Synagogue and the remainder from smaller surrounding communities. 10 of these scrolls have been distributed, whilst the other two can be found in the Memorial Scrolls Museum at Kent House in London.

Scroll 931 (Czech. No. Cz23999) was issued on loan to Westminster Synagogue in 1968. It stands in the fourth position in our Ark and is a poignant reminder of this lost community that lives on through us.



PHOTOS: SHELLEY LADDIE

BRASS PLAQUE ON TORAH ROLLER



SCROLL 931 WAS WRITTEN IN 1841

The 9 other Horažďovice scrolls on loan from the Memorial Scrolls Trust can be found in the following communities – a number of which will be holding a Memorial Service each year.

Scroll 19	Congregation Ezrath Israel	Ellenville, NY	USA
Scroll 375	Park Avenue Synagogue	New York, NY	USA
Scroll 461	Temple Sinai of Dresher	Dresher, PA	USA
Scroll 476	Congregation Kol Emeth	Palo Alto, CA	USA
Scroll 558	Temple Beth Ora	Edmonton, AB	Canada
Scroll 1178	Temple Emanuel	Orange, CT	USA
Scroll 1274	B'nai Israel Congregation	Wilmington, SC	USA
Scroll 1272	Ministry of Religious Affairs	Jerusalem	Israel
Scroll 1559	Young Israel of Hollywood	Hollywood, FL	USA

HORAŽD'OVICE SYNAGOGUE



SYNAGOGUE EXTERIOR: UNDATED
(COURTESY JEWISH MUSEUM IN PRAGUE)



SYNAGOGUE INTERIOR PRE-WAR
(COURTESY JEWISH MUSEUM IN PRAGUE)

The original Horažďovice Synagogue was built in 1684 and destroyed by the Great Fire of 1868. A new synagogue was built on the same site.

From the marriage register, we can reconstruct the names of the following Rabbis:

Abraham Winternitz	1839 - 1840
Zachariáš Spitz	1853 - 1858
Isak Troller	1858 - 1860
Dr. Bernard Altar	1861 - 1862
Moses Rosenstrauch	1862 - 1864
Daniel Kohn	1867 - 1871
Leopold Müller	1872 - 1875
Mojžíš Stark	1875 - 1879
Martin Friedmann	1887 - 1931
Adolf Popper*	1931 - 1941

* *lay leader*



WINDOW PANE
FROM THE
DEMOLISHED
SYNAGOGUE
(COURTESY
HORAŽD'OVICE
TOWN MUSEUM)



ARK CURTAIN
(COURTESY JEWISH MUSEUM
IN PRAGUE)

In 1901, the synagogue underwent a major renovation when electric lighting was brought to Horažďovice. The interior furnishings originated from the Synagogue of Polish Jews in Vienna after being purchased by Jakub Kohn, a prominent Horažďovice trader.

The synagogue was used as a storehouse by the German army in WWII and as a house of worship by the U.S. military after liberation.

The Synagogue was demolished in 1980 by order of the Czechoslovakia Communist State.

JEWISH LIFE IN HORAŽD'OVICE 1618-1939

EDITED BY DANIEL E. SMITH

Horažd'ovice is a small town of fewer than 6000 inhabitants 100 km south-west of Prague in the historic region of Bohemia. A Jewish presence is believed to have existed from ancient times and the first written reference to the Jewish community is contained in the records of the Thirty Years War (1618 to 1648) which indicate that 10 Jewish families were present in 1618. The earliest surviving deed shows the purchase of a house by the Jew Eliah Stastny from the widow Eliska Kovarová in 1629.

Archival evidence indicates that a Jewish cemetery existed in 1619. The first synagogue and Jewish school were founded in 1684. Officially banned from guilds, the early Jewish residents were farmers and traders. The earliest Jewish homes were concentrated in an area that is now called Prácheňská Street.

The Jews of Horažd'ovice were subject to orders and decrees that made life extraordinarily difficult throughout much of their entire history.



PRÁCHEŇSKÁ STREET, 1980
(COURTESY HORAŽD'OVICE MUNICIPAL MUSEUM)

In the 17th century, the number of Jewish residents in Horažďovice was limited to 10 families, partially in an effort to discourage competition for local tradesmen. Renting homes to Jews was strictly prohibited:

“Because Adam Crabec unlawfully rented his house to the Jew for 16 guilders which he did against the ordinances, he is granted a place in the local manor jail.”...Horažďovice Town Records, 14 June 1647

Town hall meetings illustrate how the ten-family limit was strictly enforced:

***“They will write to his Excellency the Earl that they had heard another Jew was about to come to town and will ask him to keep the current number of Jewish inhabitants and not allow any others to come here.”...
Horažďovice Town Hall Meeting Minutes, 1710***

The restrictions on Horažďovice Jews were all-embracing. In the late 17th century, an edict prohibited the Jews from allowing their cattle to graze with the communal herd. This imposed severe hardship and the Jewish community sent the following plea to the town:

“Our predecessors and we, until now, were allowed to pasture goats in the communal herd. Now unfortunately, we are denied that and the shepherd cannot accept them into the herd although we paid him for it. We meekly ask you to accept two pieces per family into the herd so that we are able to feed our children.”...Horažďovice Town Archives, 1682

In 1687, Jews were targeted further with special taxes, prohibitions on carrying firearms and an even more foreboding edict:

“Jews were required to wear yellow cloth badges and if someone caught a Jew who did not have this sign he would take half of everything that the Jew had on him.”⁹¹



LOCATION OF
SYNAGOGUE
ON HORAŽĐOVICE
TOWN MAP, 1837

The situation of the Horažďovice Jews at the end of the 17th century has been described as “terribly desolate” and the records show that the Jew Salamoun Konif abandoned his house and fled in desperation with his wife and children in 1692.

Jewish traders passing through the town were a constant focus of the non-Jewish residents because of perceived competition. According to an edict of 18th August 1713, the town had to look out for them because they were afraid *“these Jews could bring plague infection with them”*. Guards were hired to surround the town and the local Jews were ordered to pay the cost.

The most far-reaching restrictions were a series of measures known as the *“Family Laws”*, introduced by Austrian Emperor Charles VI in 1726 and designed to limit Jewish population numbers. All marriages between Jews required the State’s permission.

No Jew under the age of 30 could marry and only the eldest male in each family was permitted to do so. The result was that large numbers of Jewish children were stigmatized with the entry of “illegitimate” on the birth registers. Since only the eldest male could marry, younger siblings sometimes left their family and native town to avoid the shame that they were “living in sin”.

The repeal of the Family Laws in the mid 1800s launched what many regard as the “golden age” of Horažďovice Jewry. By 1890, the Jewish community reached its peak population of 300 – 9% of the total population. The influence of the Jewish community however was far greater as they were the driving force behind much of Horažďovice’s Industrial Revolution.

In 1873, Samuel Kohn opened a matchstick factory that produced matches with colourful wax heads in decorative boxes for export to the east. On the adjacent property, a paper manufacturing plant owned by Rud, Firth and Bernard Gans was particularly important as it employed many workers and purchased straw from local farmers. This early business interaction with the Non-Jewish community likely accelerated the process of acceptance and assimilation.



ADVERTISEMENTS
FOR HORAŽĎOVICE
JEWISH BUSINESSES



ELEANORE (MÜNZ) PORGES, VIKTOR PORGES, RUZENA PORGES (PISINGER),
ANNA PORGES (WERNER), ŽIBŘID PORGES (*Left to right*)
HORAŽD'OVICE. CIRCA 1913



THE MÜNZ BROTHERS COMPANY TRUCK, HORAŽD'OVICE, AROUND 1927
FRANTISEK MÜNZ (*Driver's seat*), ŽIBŘID PORGES (*Roof*),
VIKTOR PORGES & ANNA MARIE PORGES (BONDYROVA) (*Right, off centre in truck*)

(CREDIT: EVA ROCEK MEMOIRS, 2007)

In 1898, Heřman Steiner, Zikmund Friedler and Josef Geschmay opened a starch factory which was so successful that it inspired potato farmers across Bohemia to form an agricultural cooperative, which purchased the factory in 1912. It still operates today as LYCKEY AMYLEX and is the largest producer of potato starch in the Czech Republic.

Perhaps the best known Jewish business in Horažďovice's was the vinegar and spirits company "Münz Brothers" founded by Simon Münz in 1831 and famed for its "Münzovka" whiskey. Expanded by his sons, Eduard and Karel Münz, and later by František and Pavel Münz, it became the largest distributor of spirits and vinegar in the region and was the sole distributor of almost all foreign wines and domestic mineral waters. The company continues to operate today.



In 1859, Heřman Katz founded what was to become the largest grocery mercantile house in southern Bohemia. In 1907, his son Otto Katz founded a wholesale grocery house which was as prosperous as his father's shop and his brother Eduard Katz founded an ironworks shop.

Eduard Steiner purchased an ironworks shop in 1907. His partnership with Žibřid Porges was tremendously successful as they were the first suppliers to the Balkans after WWI with shipments of more than 200 wagonloads of enameled and iron goods.

In 1919, Eduard Steiner purchased Vienna's famed Riesenrad Ferris wheel.



Beginning in the 1870s, Jews were active as corn traders including J. Dušner, Vilém Kohn, Bernard Gans, and Heřman Steiner. Jews active as livestock traders included Heřman Adler, Leopold Levý, Josef Löwy and his children Jakub, Richard, Jaroslav and Frida.

Moritz Steiner successfully traded in agricultural machinery beginning in 1890, expanding to sell bicycles, sewing machines and gramophones. Jewish textile traders included K. Sabat, Rudolf Fantl, Gustav Fischl, Ludvik Löwy and Leopold Treichlinger and the grocery shop of Ern. Kohn and the egg trade of Max Kafka were also successful.



Eduard Münz



Karel Münz



Pavel Münz



Heřman Katz



Leopold Treichlinger



Rb. Moritz Friedmann

“On the whole we can declare that through commerce, the Jews in Horažďovice either became affluent or were at least comfortable, for which they thank firstly their highly developed sense for trading and also the solid foundation of their enterprises”.... Karel Němec, State Conservator, Horažďovice, 1934

The community in Horažďovice was officially German during Austrian rule. In 1885, Eduard Münz was elected representative of the Jews announcing:

“We, the Jews, live here in the wholly Czech region and we have no interest in German language. Therefore I make a proposal here for the Jewish community to use the Czech language in their offices and also to have prayers in Czech in the synagogue at funerals and for the inscriptions on the gravestones to be in Czech as well.”¹

His proposal was accepted and the Czech language was established for all official dealings. Rabbi Martin Friedmann was asked to conduct prayers in the synagogue in Czech despite his knowledge of only three Czech words. He promised that he would conduct prayers in Czech and, after much study, he fulfilled that promise with honour.

While close-knit, the Horažďovice Jewish community was rapidly assimilating with the native Czech population. At the beginning of the 20th century, many of the homes on Prácheňská Street were still owned by Jews, but unlike conventional ghettos, Jewish and non-Jewish homes now stood side by side and Jews often lived outside the ghetto boundaries.

One of the community's favourite pastimes was football. The SK Horažďovice football club roster in 1921 included Viktor Porges, Ludvik Löwy and Jarka Adler. Gustav Fischl was a founding star player. Attending the celebration of the club's 65th anniversary in Horažďovice in 1985, he was presented with a book inscribed:

“Comrade Fischl Gustav, the oldest club player on the occasion of the 65th anniversary of the establishment of the club...SK Sport Horažďovice”
(Courtesy Shlomo Fischl, Ramat Gan, Israel 2007)



The Horažďovice Jews were also not oblivious to the needs of the wider Jewish community. The Horažďovice Town Chronicle reported the welcoming of 100 Jewish refugees from Galicia on 15 November 1914 in response to a humanitarian appeal.²

The city council and the fire brigade greeted the train and collections of clothing were organized. After being quarantined at the Boys School, the refugees were placed with local Jewish families. The local paper inflamed the town's non-Jewish residents by reporting that the Boy's School was "virtually destroyed" and it questioned, "how could Polish Jews live in this fashion?"

The cultural differences between the Horažďovice Jews and the Polish Jews also quickly became apparent. The Polish Jews were described as "relentlessly demanding respect of religious practices including requesting kosher meat when none was available". Tempers flared and the situation ultimately became unpopular with all, Jews and non-Jews alike.

A significant number of Jews emigrated from Horažďovice from 1850 to 1938, particularly to the USA, Australia and South America, some inspired by the community's international business perspective. Adolph Sabath, emigrated to the US in 1881 aged 15 and served in the US House of Representatives for 48 years representing the 5th Congressional district of Illinois.

In 1880, Sigmund Eisner emigrated to the US from Horažďovice aged 21 with the family sewing machine. By 1922 the Sigmund Eisner Company in Red Bank, NJ became the largest manufacturer of uniforms in the US with over 2,000 employees; it became the exclusive supplier for the Boy Scouts of America after providing uniforms for the Spanish-American War. His great-grandson Michael Eisner was CEO of the Walt Disney Company from 1984 to 2005.

Horažďovice's Jewish community seemed well positioned when the German Army entered on 15 March 1939 to declare the Protectorate of Bohemia and Moravia of the Third Reich, but all was soon to change.



¹ *Die Juden und Judengemeinde Böhmens in Vergangenheit und Gegenwart*, edited by Hugo Gold, 1934.

² *Židé v Horažďovicích*, Hana Smetanová, Muzeum Horažďovice, 2009.

773

HORASCHDOWITZ, den 194
HORAŽDOVICE, dne 26. října

Jakékoliv rozpravy s arizoi jsou přísně zakázány !

Glauber Valter *Atividade/Item 23 no anexo*

Weiner Leo Kloster

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26 October 1941

JEWISH LIFE IN HORAŽD'OVICE 1939-1942

The lives of Horažďovice's Jews changed dramatically within days of German occupation. Excerpts from the Horažďovice Town Chronicle capture an endless set of increasingly harsh restrictions:¹

"All Jews are dismissed from their jobs."	1 April 1939
"All Jewish Families must give up their radio receivers."	22 September 1939
"Jews are banned from bars."	
"Jews may only enter barbers on Wednesday afternoons."	25 September 1939
"Jewish shops gradually close."	January 1940
"Münz Wholesale forced to relinquish control to commissioner."	5 March 1940
"All remaining Jewish businesses are closed."	1 July 1940
"Jews students are banned from public schools."	
"Jews may only shop at stores 11:00-11:30 and 16:00-17:00."	14 August 1940
"Social relations with Jews prohibited, including talking and greeting."	25 October 1940
"Münz Brothers business sold to Schwecke, Haas & Co, previous owner evicted."	1 January 1941
"Jews obligated to forced labour."	
"Jews banned from public venues."	January 1941
"Jews conscripted for forced labour in forestry, starch factory and collection of field samples."	1 May 1941
"14 Jewish families evicted from their homes."	8 September 1941
"Jews forced to wear yellow stars."	15 September 1941
"Jews are forbidden to buy poultry, sweets, fruit, preserves, cheeses and fish."	26 October 1941
"Jews' cattle confiscated."	1 March 1942
"Confiscated Jewish property sold to those with positive attitudes to the Reich."	September 1942
"All Jewish families were assembled and transported by train to Klatovy for transfer to Theresienstadt. Only three families in mixed marriages remain."	23 November 1942

¹ *Židé v Horažďovicích*, Hana Smetanová, Muzeum Horažďovice, 2009.

36

Ghetto Theresienstadt
Der Ältestenrat

TODESFALLANZEIGE

Datum: 14. 7. 1943 Podpis: [Signature] No. 3647 Sterbematrik

1 Name (bei Frauen)
auch Mädchennamen) L Ö W Y 2 Vorname Josef 3 Tr. Nr. 60/00

4 Geboren am 5. 3. 1864 in Opatowitz Wloclaw 5 Bezirk Strakonitz

6 Stand verh 7 Beruf Kaufmann 8 Relig. bos. 9 Geschl. männl.

10 Staatszugehörigkeit Protektorat 11 Heimgemeinde

12 Letzter Wohnort (Adresse) Horaždowitz 193

13 Wohnhaft in Theresienstadt Gebäude No. E. VII Zimmer No: 17/21a

14 Name des Vater 15 Name der Mutter (Mädchennamen) 16 Letzter Wohnort

17 Sterbetag 1. 3. 1943 18 Sterbestunde 2.- 19 Sterbeort: Theresienstadt 20

21 Genaue Ortsbezeichnung (Gebäude, Zimmer) E. VII Zimmer 17/21a

16	a Name	b Tr. Nr.	c Verwandtschaftsgr.	d Wohnadresse (b. Gatten u. Kindern auch Geburtsdaten):
Verwandte	in Theresienstadt			
	im Protektorat			

22 Tag der letzt. Eheschliessung 23 Ort der letzt. Eheschliessung 24 Zahl d. Kinder aus letzt. Ehe

25 Art des Personal. ausweises Bürgerlegitimation No 631-39 26 Ausgestellt von Bezirksbehörden Strakonitz

27 Behandelnder Arzt: Dr. Alfred Kerin

28 Krankheit (in Blockschrift) 29 Cystopyelitis chron. Harnblasenentzündung

30 Todesursache (in Blockschrift) 31 Uraemia Harnvergiftung 32

33 Totenbeschau 34 führte durch Dr. Hans Epstein 35 Tag u. Stunde der Totenbeschau 1. 3. 1943 36

37 Ort der Beisetzung 38 Tag u. Stunde der Beisetzung

Theresienstadt, am 1. 3. 1943.-

Der Totenbeschauer: [Signature] Dr. Hans Epstein	Der Amtsarzt: M. U. Dr. ERICH MÜLLER	Der Chefarzt: [Signature]
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TEREZIN DEATH CERTIFICATE FOR JOSEF LÖWY,
DEPORTED FROM HORAŽD'OVICE 1942

The daily entries in the town chronicle do not begin to capture the sheer terror of their lives during the German occupation. Arrests would occur for any minor infraction, including simply being reported as having been seen outside after the eight o'clock curfew.

Survivor Shlomo Fischl, himself a child at the time, recalls one particularly painful example. Mrs. Glauberova, the 33-year old mother of four year old Charlie, was caught stepping outside without wearing the required yellow star. She was arrested by a local policeman, turned over to the Gestapo and immediately transported to Auschwitz without any opportunity to say goodbye to her family.

There was also the constant fear of a small group of Czech collaborators. Ludvík Löwy, father of five year old Hana Löwy, was arrested after being denounced by a collaborator and sent to Mauthausen where he was subsequently executed. These deportations occurred more than a year before the mass deportation to Terezin and instilled a sense of perpetual fear .

Isolation compounded the sense of terror. With radios confiscated and travel prohibited, the community was completely cut off from the outside world. Isolation also came from within. In June 1940, the Jews were expelled from all clubs. Particularly painful for the Horažďovice Jews was their removal from their beloved Prácheň Choral Society which sent out notification letters to all their members and contributors.



“Now and then, we heard rumours of a new city Terezin being built for the Jews, a place of employment opportunity and free enterprise.

When the order came to assemble on November 23rd 1942, it was called an ‘evacuation’ and our people received the message quite calmly, even with some relief. In our dreams we did not imagine that most of us would be sent to the gas chambers at Auschwitz just three months later on February 23rd 1943”

Survivor, Shlomo Fischl, born Horažďovice 1935

Private Correspondence, Ramat Gan, Israel 2010

Some of the local Czech population appears to have harbored no such illusion:

“I cannot say we suffered but we witnessed terrible things. For example, when the Jews were taken out of our town, we knew very well that they were going to be murdered.”

Professor Jaroslav Blahoš, born Horažďovice 1930

Former President, World Medical Association

Interviewed on Czech Radio in 2008

“AND TO THEM WILL I GIVE IN MY HOUSE
AND WITHIN MY WALLS A MEMORIAL AND A NAME
‘*Yad Vashem*’ THAT SHALL NOT BE CUT OFF”

(ISAIAH 56 VERSE 5)



ARTUR AND HERTA TREICHLINGER, 1934
(COURTESY HORAŽDŮVICE MUNICIPAL
MUSEUM)



JIRI AND EVA TREICHLINGER, 1938
(COURTESY HORAŽDŮVICE MUNICIPAL
MUSEUM)

YAD VASHEM MEMORIAL WALL, JERUSALEM, ISRAEL 2010
(PHOTO COURTESY OF CHRIS REES)

IN MEMORIAM

יִזְכוֹר

93 Jews were transferred from Horažďovice via railway on transport Cd to Terezín on the 26th November 1942. Six Jews were deported by other means. Only seven survived. Today, not one Jew lives in Horažďovice.

The names and ages of the Jews from Horažďovice who perished during the Shoah:

Růžena Adlerová (68)	Karel Kafka (57)	Marketa Löwyová (41)
Otto Adler (34)	Osvald Kafka (35)	Růžena (Reijzl) Löwyová (45)
Jakub Adler (76)	Otakar Kafka (34)	Zdenka Löwyová (13)
Karel Adler (51)	Berta Kafková (59)	Zikmund Mautner (41)
Jaroslav Adler (48)	Eduard Katz (76)	František Münz (57)
Josef Adler (36)	Jaroslav Katz (38)	Hugo Münz (30)
Tomy Adler (8)	Karel Katz (28)	Malvina Münzová (50)
Jindřiška Adlerová (33)	Osvald Katz (41)	Josefa Pisingerová (43)
Lili Alderová (age unknown)	Emilie (Pesl) Katzová (56)	Valerie Popper (47)
Hanuš Petr Deutsch (11)	Terezie Katzová (64)	Oskar Rainmann (60)
Ela Deutshová (38)	Gabriela Kaudersová (58)	Elsa Raimannová (55)
Zikmund Edelstein (77)	Artur Klein (37)	Erna Reikh (age unknown)
Eliska Edelstein (71)	David Klein (85)	Růžena Reichová (17)
Otto Edelstein (44)	Rudolf Klein (67)	Arnold Schwartz (39)
Josefa Ehrenfreundová (43)	Valtr Klein (34)	Arnost Schwarz (19)
Bertold Eisner (73)	Efrosina Kleinová (63)	Gustav Schwarz (54)
Vilem Eisner (42)	Sali (Sorl) Kleinová (83)	Elsa Schwarzová (51)
Anna Eisnerová (40)	Žofie (Sarche) Kleinová (63)	Helena Schwarzová (24)
Františka Eisnerová (73)	Arnošt Kohn (62)	Irma Schwarzová (47)
Milena Eisnerová (5)	Evženie Kohnová (42)	Markéta Schwarzová (49)
Jan Elters (54)	Vojtěch Lederer (82)	Bedřiška Singerová (38)
Barbora Elters (43)	Rerina Ledererová (74)	Berta Singerová (69)
Aharon Elters (31)	Josefa Ledererová (61)	Mořic Steiner (81)
Karel Fantl (20)	David Loheit (67)	Josefa Steinerová (71)
Rudolf Fantl (59)	Elsa Loheitová (34)	Vilem Swarz (age unknown)
Anna Fantlová (55)	Khaia (Josefa) Loheitová (59)	Artur Treichlinger (53)
Karel Fischer (42)	Alice Löwenstammová (70)	Jiří (Rene) Treichlinger (7)
Elsa Fischerová (31)	Olga Löwenstammová (40)	Josef Treichlinger (56)
Oskar (Cvi) Fischl (42)	Alfréd Löwy (47)	Charlota Treichlingerová (83)
Adéla Fischlová (42)	František Löwy (14)	Eva Treichlingerová (6)
Ema Fischlová (68)	Josef Löwy (79)	Gabriela Treichlingerová (45)
Ota Fried (58)	Leo Löwy (15)	Herta Treichlingerová (33)
Martin Friedman (82)	Ludvík Löwy (45)	Karel Weiner (66)
Elsa Friedmanová (48)	Richard Löwy (52)	Leo Weiner (39)
Karel Glauber (7)	Emilie (Blimele) Löwyová (35)	Amalie Weinerová (c.66)
Valtr Glauber (43)	Františka (Frumit) Löwyová (78)	Antonie Weinerová (27)
Gertruda Glauberová (30)	Hana Löwyová (7)	Růžena Weisová (61)



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