THE JEWS OF KASZONY, SUBCARPATHIA



THE זכר
MEMORY OF
THE צדיק
RIGHTEOUS
IS A לברכה
BLESSING



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THE JEWS OF KASZONY, SUBCARPATHIA

by
Joseph Eden (Einczig)

Remember what Amalek did unto thee!
(Deut. 25.17)

New York—1988

This book is dedicated to the martyrs of Kaszony who died in the Holocaust, among them

My father: Eliás Einczig
My mother: Matilda Einczig
My brother: Miklós
My brother: Lajos, his wife Piroska and their daughter Judith
My sister: Teréz, her husband Dezső Rapaport and their son Imre

Cover Art: Bronze "Yahrzeit" lamp in the Collection of The Jewish Museum. (circa 2nd. to 3rd. cent. C.E.) Lamps of this type were commissioned by wealthy families for religious-holiday and yahrzeit use, to replace the common clay oil-lamps of the ordinary week. Found in Israel during an excavation of the grave-site of a priestly family. (:)

COVER DESIGN: Courtesy of Temple Israel of Great Neck

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FOREWORD

This book is the result of a collective effort of a group of Kaszonyers living in three countries: Israel, the United States, and Hungary.

Whenever we could locate somebody from a family, we asked them to provide the necessary information. Whenever that couldn't be done, we relied on the memories of the following people:

In Israel	*In the United States*	*In Hungary*
Imre Ackerman	Nándor Ackerman	Sári Auspitz
Rózsi Fendrich	Rózsi Ackerman	Juliska Einczig
Irén Gártenberg	Józsi (Einczig) Eden	Riza Glaub
Vera Grósz	David Felberbaum	Ernő Klein
Siku Klein	Viola Gotteszman	Bözsi Lebovics
Bureh Pinkovics	Magda Iczkovics	Ilus Lebovics
Sanyi Rapaport	Zsuzsi Róth	Hermina Teitelbaum
Rezsi Veres	Sámson Féder	

The facts for the narrative part of this booklet were gathered by the author from the archives of "Yad Vashem" in Jerusalem, from the "Judaism" section of the New York Public Library, from the library of the Jewish Theological Seminary in New York (with the help of Dr. Arnon Yardeni), and from the Szécsényi Library in Budapest, Hungary.

This booklet was written with very specific goals in mind:

1. To preserve the memory of Kaszony's martyrs for future generations.
2. To answer questions which our descendants may ask, such as: Who were my ancestors? How did they live? What happened to them?
3. To add, in a small way, to the record which is still being compiled, of that period in our history known as the Holocaust. Every bit of testimony like this can make it more difficult for it to be claimed that these things never happened!
4. To serve as a reminder for future generations not to take their freedom for granted. Jewish survival needs to be guarded constantly, by Jewish education, by support of Jewish institutions, and by support of the State of Israel.

The choice of a language for this book posed additional problems. Should it be written in Hebrew, Yiddish, Hungarian or English? An argument can be made in favor of any of the above-mentioned languages. I finally settled on English, a language which will allow it to reach the greatest number of Kaszony descendants worldwide.

Finally, I would like to express my gratitude to all those who contributed to this publication, including Mrs. Betty Steinhart for typing and editing; Temple Israel of Great Neck for helping us with the art work for the book cover; Mr. Abe Malin for preparing this book for publication; Tom and Zsuzsi Ackerman for editing; and last, but not least, my wife Vera whose advice and active participation made this publication possible.

Joseph Eden (Einczig)

CHAPTER 1

I REMEMBER JEWISH LIFE IN KASZONY

I was born in Kaszony in the year 1920, just after World War I, when things started to settle down under the new Czechoslovak regime.

My father's clothing store was right on the main village square. Every afternoon the older people of the village, both the Jews and the non-Jews, would sit just outside the store, joking, gossiping and discussing present and future politics.

As a child I was fascinated as I listened to their stories about the Austro-Hungarian monarchy, life during the war, the recovery, and the world-wide depression. Anti-Semitism was never mentioned. I got the impression that during our parent's lifetime it had never been a serious problem in our village. Of course, in the late thirties all this began to change.

The rule of Franz Joseph I, the Emperor and King of the Austro-Hungarian Empire, was characterized as the "good old times." Kaszony was the trade and administrative center for twenty-seven smaller villages, whose populations were completely dependent on Kaszony for selling their agricultural products and buying industrial necessities. Kaszony businesses, which were mostly in Jewish hands, were booming. There was plenty of everything for everybody.

In 1914, Hungary entered World War I. All able-bodied men were recruited into the Hungarian army, Jews and non-Jews alike. Of 41 Jews who fought in the war, 15 never returned. (See their names on page 3.) Kaszony received its share of refugees from Poland and Romania. Some of them decided to stay for good.

After the war, Kaszony experienced the same events as the rest of Subcarpathia: from monarchy to liberal republic to Communism. After a short Romanian occupation, the Czechs established themselves in power for the following eighteen years.

Under the Czech regime Kaszony went through great changes. The Czechoslovak-Hungarian border was established right outside the village, cutting off two-thirds of the satellite villages. Even the vineyards, which were the main means of employment for the population, were divded, right down the middle. One side of the road belonged to Czechoslovakia, the other to Hungary. To visit a neighboring village, like Barabás, for instance, a passport was needed, and one had to go through two border check points. Life became more complicated and difficult. Many people became unemployed or underemployed. Some of the stores closed; others struggled for survival. Many of the workers joined the Communist and Socialist parties in the hope of changing things. These developments culminated in the first half of the 1930s in a world-wide depression, during which many businesses went bankrupt, and families were without bread and other basic necessities.

Socially, the Jewish population, which constituted about 20% of the general population of 2,500, consisted of different "castes." Approximately 20% were families that did not own any property, not even their own homes. Their only product for sale was non-skilled physical labor. Their living depended completely on supply and demand. Many of them very often needed help from the government or from the Jewish community.

The largest group, 65%, owned small stores and workshops. They usually owned their own homes and had a marketable skill which more or less took care of the basic needs of their families in good times or in bad. This group included the butchers, bakers, tailors, shoemakers, carpenters, sheetmetal workers and painters. To this group may be added the small storekeepers such as clothing and shoe store owners, grocers, small innkeepers, etc. They were all completely dependent on the favorable economic conditions of the general population. Everybody knew everybody in the village personally and most of the orders and purchases were done on a credit basis. Therefore, in bad times everybody suffered.

The third and smallest group, about 15% consisted of the intellectuals, big businessmen, and wealthy property owners. To be considered part of the intellectual group, all that was needed was a secondary school education or employment by the state or a bank. To this group also belonged the doctors, lawyers and pharmacists. The wealthy property-owners included the owners of lumberyards, of the mill, and those in possession of at least a hundred acres of land, where hired workers produced wheat, corn, tobacco or wine in large quantities. A few Jewish families accumulated, over generations, hundreds and even thousands of acres of land and vineyards. One such family even had its own bank.

The Jewish families had settled in Kaszony over a long period of time. The first Jewish settlers arrived in the eighteenth century from Poland, and were permitted to settle on the estate of the Count Schoenborn and Count Lónyai. Jews having at least an elementary education were hired by the feudal landowners as bookkeepers and supervisors.

The Jews soon adopted the Hungarian language which was the exclusive language of the general population. But Yiddish remained the language of communication between themselves and other Jews throughout Europe.

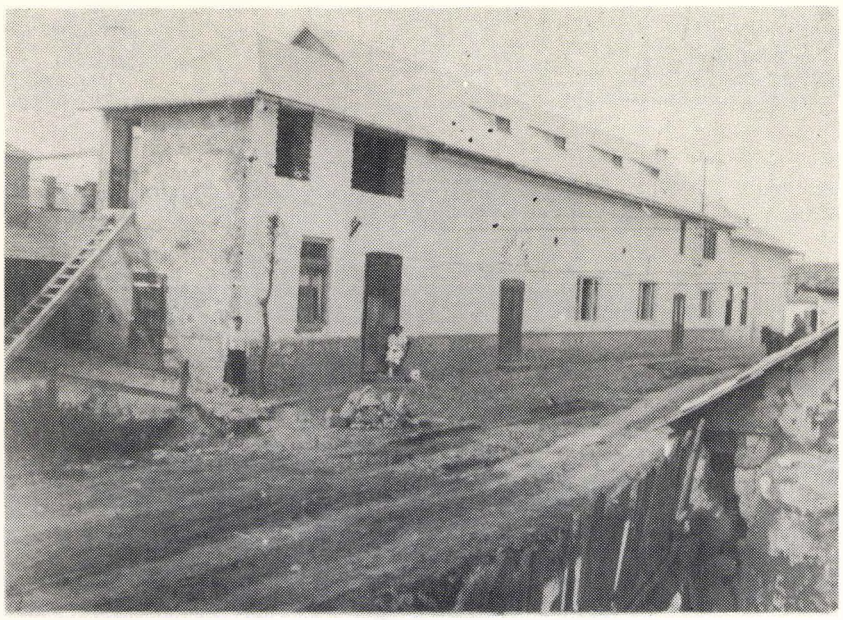
The Jewish Veterans of World War I

Mezőkászony izraelita hadveseltjei

1. Akermann Lipót, őrmester, O_2
2. Klein Sámuel, honvéd, Károly cs. k.
* 3. Özv. Einzig Lajosné, hadiözvegy.
* 4. Özv. Friedrich Hermanné, hadiözvegy.
* 5. Özv. Herskovits Henrikné, hadiözvegy.
* 6. néhai Kis Béla, zászl.
* 7. néhai Vinkler Lajos, őrvezető.
* 8. néhai Einzig Lajos, honvéd.
* 9. néhai Wallenstein Izidor, honvéd.
*10. néhai Herschkovits Henrik, honvéd.
*11. néhai Rosenberg Fülöp honvéd.
* 12. néhai Klein Jenő, honvéd.
* 13. néhai Klein Samu, honvéd.
* 14. néhai Glaub Lajos, honvéd.
* 15. néhai Rosenberg Mór, honvéd.
* 16. néhai Fendrich Herman, honvéd.
* 17. néhai Dicker Adolf, honvéd.
18. Koványi Mór, fhgy. állatorvos.
19. Ackermann Lipót, őrv.
20. Róth Dezső, tűzmester.
21. Klein Miksa, őrmester.
22. Rapaport Vilmos, őrm.
23. Klein Mihály, szakv.
24. Iczkovics Sándor, szakaszvezető.
25. Klein Henrik, szakv.
26. Ackermann Zoltán, gyalogos.
27. Ádler Menyhért, tüzér.
28. Burger Géza, őrmester
29. Eiczig Éliás, huszár.
30. Eiczig Lajos, honv.
31. Fendrich Herman, honvéd.
32. Friedmann Herman, gyalogos.
33. Fendrich Dezső, gyal.
34. Feder Jenő, gyal.
35. Gottesmayer Márton, hadnagy.
36. Grünberger Aladár, gyalogos.
37. Glaub Herman, gyal.
38. Grosz Sámuel, gyal.
39. Klein Vilmos, távirász.
40. Klein Sámuel, gyal.
41. Róth Károly, gyal.

From the "Golden Book" Published in Budapest in 1941

*Deceased, in WWI.



The Einczig Movie Theatre "Lidové Kino" (Peoples Movie Theatre).



Eszti Einczig — Left Kaszony to the USA in 1939.



On Kaszony's Tennis Court: First line: Erzsike Róth, Klein Menyus (Móric), Klein Loli, Unknown, Klein Anka, Unknown, Dr. Klein Pista, and Fendrich Lala. Second and third line: Unknown, Dr. Klein Béla, Klein Vilmos, Klein Laci, Klein Ilonka, Fendrich Sári, Unknown, Klein Ilonka (Gyuri), Unknown, Róth Olga, Unknown.



The Seamstress Salon of Jolán Braun: Magda Espán, Ilon Grosz, Jolán Braun, Margit Braun, Eszti Einczig, and Aliz Braun.



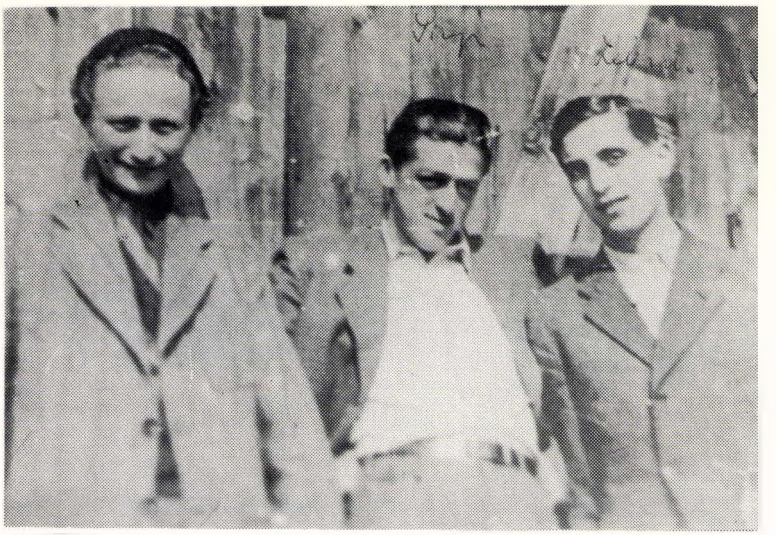
AVIGDOR HAMEIRI, The Famous Hebrew Poet in Kaszony

Upper row: Herbstman Aranka, Rapaport Dezső, Fendrich Márton, Herbstman Sári, Lefkovics Sári, Waldman Bözsi, Avigdor Hameiri, Waldman Rózsi, Herbstman Lili, Winkler Sanyi, Waldman Annus, Waldman Irén, Herbstman Sanyi.

YOUNG PEOPLE OF KASZONY IN THE 1930s



Jenő Ackerman, Józsi Einczig, Berti Klein*, Andi Weisz, and Abi Weisz*



Ernő Einczig, (disappeared in Budapest) Sanyi Rapaport (survived in Budapest) Józsi Lebovics (was murdered in Auschwitz).



1st line: Yossi Róth, Józsi Grósz, Yoyni Pinkovics (survived in Palestine). Ernő Lebovics (survived in Palestine), Béla Klein*, Móric Ackerman*, Yosef-Vari Pinkovics (survived in Palestine), Béla Teitelbaum*, Yossi Fendrich (survived in Palestine), Sanyi Lebovics, Sanyi Grósz*, Imre Iczkovics*, Miki Iczkovics

*Died in Labor Camp

KASZONY, A CENTER OF JEWISH LEARNING

The Jewish community was organized in the first half of the nineteenth century. In the neighboring city of Beregszász there was already an organized community with a synagogue and a "hevra kadisha" by 1795. From this we can safely assume that the Jewish community in Kaszony was established not much later. For many years they could not afford their own rabbi, and were therefore part of the rabbinate of Beregszász or Munkács.

From a religious point of view, every Jew in Kaszony was considered orthodox. 98% of them kept a kosher kitchen. Most of the Jews attended the synagogue on the Sabbath, but in terms of practice, the differences were great. About 20% were considered "ultra-orthodox." They spent a great deal of time studying and in the synagogue. They were easily identified by their clothing, beards, peyyot (sidelocks) tsitsiot (fringes) and the wigs of their women.

However, the great majority of the Jews, probably 80% of them, had none of these "typically Jewish" accoutrements. They dressed and behaved like the rest of the population, except for wearing their best clothing on the Sabbath, when all Jewish businesses were closed and the village assumed a holiday atmosphere.

The centers for Jewish learning were the heder, the yeshivah and the synagogue. Most of the Jewish children from the age of three attended the heder. The teacher was usually a person who had graduated from a yeshiva and had decided to devote his career to teaching. He was supported partially by the community and partly by direct payment from the parents, according to their ability to contribute. Children attended heder generally until age sixteen.

More ambitious students continued their education in a yeshivah or in a high school in Beregszász or Munkács. To the yeshivah arrived hundreds of young "bachurim" (young men) from within a hundred mile radius to study a year or more with the famous "Kaszonyer Rebbe." On the Jewish holidays many more Hasidism arrived to be with the rabbi. They wore the traditional "shtreimlech" (fur hats), and black or white socks under long flowing coats.

The synagogue was crowded only on the Sabbath and on holidays. During the week it was not much of a problem to get together a minyan (10 Jews over thirteen years of age), but not many more attended. The synagogue was the place for circumcisions, for "bevarfen" (throwing), where the bridegroom was called to the Torah before his wedding and was showered by the women with candy, which the children quickly picked up. In the winter the synagogue's "court-shtibl" (chapel) was used for prayers, study, and the discussion of daily events and politics.

The community also maintained a cemetery and a Hevra Kedisha (burial society), to assure burial according to the Jewish tradition. The dead were taken to the cemetery in a special coffin, carried by the friends and relatives of the deceased. The body was interred directly into the earth and the coffin was used over and over again.

A special Jewish institution was the kosher slaughterhouse, one for cattle and another for poultry. All Jews bought their supply of meat from a kosher butcher who was under rabbinical supervision. Poultry was taken alive to the schochet (slaughterer) and brought back to the kitchen only if he had declared it kosher.

Another Jewish tradition was the baking of "cholent", a dish made of meat and beans, in the baker's ovens for Sabbath use. Most of the Jewish families, especially in winter, prepared this repast in a special ceramic dish and all the Jewish families took them to the ovens of the two Jewish bakers where they remained in his oven until Sabbath morning when they were picked up by their owners. This practice precluded the necessity for cooking on the Sabbath, yet provided a substantial dish for the family.





Zwi Elimelech Féder



Hayem (Hendrych) Féder

Students of the Yeshiva

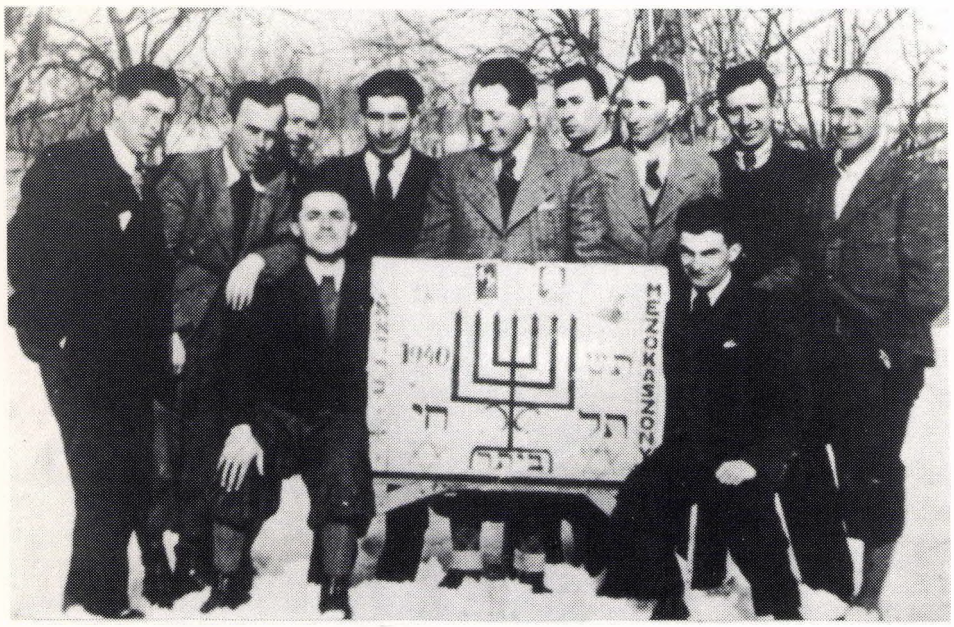


YESHIVA "ATERET ZVI" – KASZONY 1939

THE ZIONIST MOVEMENT

The Zionist movement reached Kaszony in the 1920's. The first Zionist boy and girl scout organization was the "Hashomer Kadimah" (The Advance Guard) which was founded in 1928 under the leadership of Fendrich Márton. Approximately thirty to forty children between the ages of eight and fourteen joined the group, which lasted for five or six years.

In the early 1930's the revisionist movement established a "Betár" organization under the leadership of Dezső Rapaport, Henry Ackerman and Siku Klein. Betár remained an active force among the Jews of Kaszony until the war, having up to eighty active members. Each summer several young people left to participate in their summer camps where they received recreational and even para-military training. They wore brown shirts at their gatherings and studied Hebrew, Jewish history and politics. They followed the teachings of Zeev Jabotinsky. Their "moadon" (club house) became the recreational center of the young people. On Saturdays they had their own "minyan" (10 Jews over 13 years of age) in the "moadon", which was in one of the rooms of Ignác Schwartz's house. Major events of Betár were the yearly Hanukah shows and dances.



BETÁR – KASZONY 1940

Standing: Salamon Józsi, Auspitz Miklós, Berkovics Béla, Herbstman Pubi, Ackerman Henrich, Herbstman Menyus, Klein Józsi, Einczig Miki, and Grósz Józsi.

Sitting: Ackerman Yoszi, and Friedman Mojshi

PURIM IN KASZONY Organized by Betár







Purim shows were organized by Betár and became a regular celebration in the life of Jewish Kaszony. Betár frequently received visitors from other locals, such as Halperin and Eri Jabotinsky, the son of Zeev. A few of them even went to a "hachsarah" (preparatory training) and to Palestine. They were also active in "Aliya Beth," the "illegal" immigration to Palestine during the British Mandate.

In 1933 Betár organized in Kaszony a "hachsarah" for the movement. About fifty to sixty young men and women arrived from all over Subcarpathia and Slovakia to work in the vineyards of Kaszony as their preparation for aliyah to Palestine. The "hachsarah" existed in Kaszony for two to three years.

In the mid-1930's a strong competitor of Betár was established, The League for Eretz Yisrael Haovedet (The League for Labor Eretz Yisrael). The local representative was Suli Klein. The League drew its membership mostly from among the working class and the small businessmen. In their orientation they followed the policies of David Ben Gurion. The members of the League were less visible than Betár. They never attained the same influence, but nevertheless developed a youth organization which practically saved the lives of many youngsters in our village.

This organization became known as Dror-Hechaluz Hatzair (Freedom—Young Pioneers). It was formed in Kaszony in 1934 by the writer of this book, who became attached to this movement in Munkacs. The local organizer was Karcsi Lebovics. The club's "moadon" was in his parents' home and workplace. Dror's membership came from the poorest non-orthodox young people of Kaszony. Many of them were too poor to attend high school or even to have an opportunity to learn a trade. This group grew slowly, to about thirty members. They met frequently to study Hebrew and to read together Jewish literature supplied to them by their headquarters. After 1939, when the movement developed industrial "hachsharas" in Budapest, most of them left home to learn a trade there. Many of them survived the Holocaust in Budapest.

Except for Betár, the League for Labor Eretz Israel and Dror, no other Zionist organization existed in Kaszony. While the religious Zionists certainly had individual members in Kaszony, they never managed to grow into a viable movement.

THE HOLOCAUST PERIOD

The Hungarian Period and the Holocaust in Kaszony

In 1938 the border between Czechoslovakia and Hungary became "hot." Hungarian guerrillas (Szabadosok) started to disturb the Czechs by shooting at them. These guerrillas were recruited mostly from highly nationalistic elements, who were also anti-Semitic. They were potentially dangerous to the Jewish population. At the end of October the fighting between the Czechs and the Hungarian guerrilla forces became so fierce that the Czechs decided to evacuate the population. After the "Vienna-decision" of November 2, 1938, the people were allowed to return to their homes.

Two days before the Hungarian Army returned to Kaszony on November 10, 1938, the Jews, like the rest of the population, displayed Hungarian flags on their houses. Many Jews, especially of the older generation, remembering the "good old days" of the Austro-Hungarian Empire, were looking forward to the disappearance of the border between Kaszony and the satellite villages which had remained after World War I.

But then it happened. As soon as the Czech army left, the Hungarian guerrillas started to terrorize the Jewish population by breaking windows and tearing down the Hungarian flags from their homes. The Jewish young people of the village organized a self-defense group and chased the guerrillas back over the border. There were a few influential Hungarian families, like Horthy Sándors (a distant relative of Horthy, the regent of Hungary) who helped the Jews by summoning the gendarmeries from Barabás, the nearest Hungarian village.

But help was otherwise non-existent. As soon as the Hungarian army returned, all anti-Jewish laws which already existed in Hungary became law in Kaszony. The first targets were the so-called "foreign" Jews, those who could not prove Hungarian citizenship. They were molested and threatened with deportation to Poland. Luckily the deportation was stopped in October of 1941, after the Kamenetz-Podolsk massacre. (Described on page 17 in this book.)

The next step was the "review of licenses." Jews were not allowed to keep their stores or to work in the professions. Only a few of them, if they could show that they had served in World War I with distinction, were exempt. Many Jewish families either took on manual labor jobs, which were still allowed, or became unemployed. Some of the Jewish businesses reopened by taking in a non-Jew as a partner (straw man). The Jewish partner was allowed to work for the non-Jewish partner. For example, the movie theatre was taken over by the Horthy family, but the Einczig family continued to run it for a fee.

Young people, and later the not-so-young, were called up to serve in the labor battalions which were run by the Hungarian army. All the officers of the labor battalions were officers in the army. Jews were allowed to "help out" with the management and organization of the work task. (See details on page 18.) Fifty-seven Jews from Kaszony lost their lives in these labor camps. (See list on page 39.)

The worst came after March 19, 1944, when the German army occupied Hungary. Jews lost any remaining civil rights and all their properties. All in Kaszony, who were not in work camps or in Budapest, were transferred to the ghetto in Beregszász, and from there to Auschwitz.

THE LIQUIDATION OF THE JEWISH COMMUNITY

Rózsi Ackerman-Weissman, one of the survivors, described the liquidation of Jewish life in Kaszony as follows: Róth Dezső and my father Lajos Ackerman were the last elected officials of the Jewish community in Kaszony. The Germans arrived in Kaszony on Erev Pesach (the day before Passover) and took over the organization of the "re-settlement" program in co-operation with the local gendarmerie. Already on the first day of Passover some of the Jewish families were transferred to the Kont and Váry brick factories in Beregszász. Three days later all Jewish families of Kaszony were transferred into the local schools and the synagogue and from there to the brick factory. We were allowed to take with us no more than that we could carry in our own hands. The ten-mile journey to Beregszász was carried out by horse-drawn carriages, supplied by the largest Jewish landowner, Menyus Klein. In the brick factory we were sleeping on the floors without any roof above our heads. We built protective walls from the bricks, but this didn't protect us from the rain and wind. For the first few days we still had food from home, but later food became scarce. Sanitation facilities were horrendous and medical services or medicine in short supply. Some of the old and very young died in the ghetto. The evacuation started on May 15, 1944. We were packed in freight cars, not less than 80 people in one sealed wagon. In Kassa the train was taken over by the Germans, but we still didn't know anything about our destination. The trip to Auschwitz lasted about three days. There we went through the selection process. Only the young and healthy people were selected for work. I was separated from my father, my mother and Joli, my youngest sister. I have never seen them again. After some months I was sent with several hundred other girls to work in a factory in the Sudetenland of Czechoslovakia, where I was liberated by the Russian army in May of 1945. I was lucky to find two of my older brothers in Debrecen, Hungary. We decided to move to Israel and not to return to Kaszony ever, ever again.

Died in Kaszony Between 1938–1944

1. Braun Lajos
2. Burger Hermina
3. Felberbaum Zipora Rájze
4. Fendrich Perl (Pepi néni)
5. Fendrich Maier (in a work accident)
6. Fendrich Etus
7. Fendrich Lenke
8. Fendrich Maierné, Fáni
9. Glaub Borbála
10. Herbstman Aranka
11. Herskovics, Liebe néni
12. Jónás József
13. Jónás Márton
14. Klein Dávidné
15. Klein Ferenczné, Berta
16. Klein Hermanné, Laura
17. Klein Jenőné, Ilonka
18. Klein Menyus (in a car accident)
19. Rapaport Sámuel
20. Rapaport Haye
21. Róth Klára
22. Spiegel Hanna
23. Schwartz Regina
24. Veres Róza
25. Weisz Maier
26. Weisz Matyi



יוסף הצדיק הגאון קדוש ישראל
העובד אלקים וצדקתו עם ישראל
ומנעוריו בנפשו הטהורה עסק בתורה
סתרי הכמה בינה ודעת לו לישרה
פעל בקדושת תפלתו רבים לעזרה
השיב רבים מדרכי עקלתון לדרך ישרה
לבבות ישראל הלהיב לא-ל איום ונורא
וימצא יוסף חי"ן שנים בעלותו* הסערה
יחד נפש רוח ונשמה למהצב מקורה

ה"ה מורינו ורבינו הגאון
הצדיק הקדוש המפורסם
מרן יהוסף הלוי זצ"ל

ב'ה'ר'ה'צ'מ' צבי נכד לרבינו הקדוש
בעל המחבר סה"ק עטרת צבי
מזידיטשוב זצללה"ה

שבה בחו לאלקים ביום ג' חיי שרה
ב"ג לירה מרחשון תרע"ב לפ"ק

* תיבה זו מטושטשת ואנו משערים
שזאת היא התיבה:

The tombstone of Rabbi Yehosaf (Joseph) Rottenberg. He died in 1911.



The tombstone of Regina Schwartz. She died in 1939.

CHAPTER 2

HOW DID OUR PEOPLE PERISH?

AUSCHWITZ AND THE "FINAL SOLUTION"

(In memory of Kaszony's 492 martyrs whose names are listed on pp. 39–51)

The largest number of the Jews of Kaszony died in Auschwitz and in other German concentration camps. We know specifically about 492 persons, including 109 children under the age of 12. This number amounts to almost 70% of the entire Jewish population of Kaszony, who lived during World War II, under the Nazis.

From eyewitness testimony we know that the trip from Beregszász to Auschwitz lasted about three days, with unbearable conditions of hunger, overcrowding and absence of toilet facilities.

On the day of arrival, they went through the first "selection", accompanied by the shouting of the Nazis, torture and humiliation, which for many was an added test of endurance and a source of terrible spiritual anguish.

For the Hungarian groups the selector was the notorious Dr. Mengele who conducted the "medical research." Dr. Mengele made a sign, and the arrivals lined up in two groups. The first group consisted of able-bodied men and women under the age of fifty. They were flanked by SS guards and taken into the barracks. The second group included the aged, the crippled, the feeble, and the women with young children. Those too sick to walk were loaded into Red Cross vans. This group including those who went off in the vans, passed a few moments later through the doors of the crematorium from which no one ever returned.

KAMMENETZ PODOLSK

(To the memory of Alte Rechama, the daughter of our renowned Rabbi Yisruel Zvi Halevi Rottenberg, her husband Zvi Eichenstein, the rabbi of Dobrony, and their five children, Mindel, Chava, Esther, Rachel-Malka, and a son whose name is not known.)

In 1941 KEOKH, the National Central Alien Control Office, devised a plan for the expulsion of the "alien" Jews of Polish and Russian origin, with the promise that these Jews could start a "new" life in German-occupied Galicia. By the end of August, 1941, approximately 18,000 Jews, men, women and children, were handed over to the SS in Korősmező (Jasina). From there they were taken by the SS in trucks to the vicinity of Kolomea and from there marched in columns of 300 to 400 to temporary homes

around Kamenets-Podolsk. En route they were often attacked by Ukrainian militiamen, who robbed them of their possessions. Those who refused to yield their valuables were killed. The Germans were unprepared for the mass arrival of the Jews, and at first actually requested that the deportations stop. The Hungarians, however, refused. On August 27 and 28, 1941, the Hungarian Jews, surrounded by units of the SS, their Ukrainian hirelings and reportedly a Hungarian sapper platoon, along with the indigenous Jews of Kamenets-Podolsk, were compelled to march about ten miles to a series of craters caused by bombings. They were ordered to strip, after which they were machine-gunned. Many of them, still alive though gravely wounded, were buried with the dead.

THE WORK AND PLIGHT OF THE LABOR SERVICEMEN IN THE UKRAINE

(In memory of our 57 martyrs, whose names are listed on pp. 39–51)

We don't know the circumstances under which, or where, our brothers from Kaszony died, but eyewitnesses told some of the unbelievable events that happened to the labor servicemen in the Ukraine from 1941 through 1945. We know that they had to put up with many difficulties: war conditions, hard work, malnourishment, inadequate clothing, lack of shelter and cruel weather. But above all ranked the inhuman treatment by their guards, the SS and the Hungarian military police who were rampaging in the area.

The conditions under which the Jewish labor servicemen lived and worked depended entirely on the company commanders and their Hungarian guards. Far removed from the scrutiny of the central authorities, officers and guards often gave vent to their own frustrations and to their sadistic inclinations by abusing the labor servicemen entrusted to them. In the winter, in sub-zero weather, their hard labor included construction, cleaning and maintaining roads, snow removal, the loading and unloading of ammunition and provisions, building trenches and fortifications. Some of the more dangerous work included the cleaning of mine fields, which sometimes meant marching over them, or the burying of the dead between the German and Russian front lines. Sometimes they had to replace with their own bodies the horses that collapsed and died on the rain-soaked mud roads. Their low food rations were very often withheld as punishment or were stolen by the guards. Often, after work, the guards amused themselves by tying Jews onto tree branches with their hands tied behind their backs (kikötés), beatings, forcing them to swim in icy rivers and then to climb ice-covered trees to become ice statues.

To escape was almost impossible. Even if a Jew managed to escape to the partisans who were hidden in the forests, he wasn't always safe. Some of the partisans, like the "Benderovci," Ukrainians, while anti-German, were also anti-Soviet and anti-Semitic.

Labor servicemen also had to witness the destruction of the indigenous Jewish population, an experience that didn't give them much hope for their own survival.

At the end of the war, it was estimated that about 50,000 labor servicemen had died, probably 80% of them in Poland and the Ukraine.

THE THREE STAGES OF DEGRADATION IN THE LABOR CAMPS



Jenő Ackerman and Józsi Einczig in full Hungarian uniforms (1940-41)



Jenő and Józsi with friends, still in uniforms, but with a yellow ribbon on their arms (1941-42)





Only the hat and the yellow ribbon remains (1942-45)

Józsi Einczig

Burech Pinkovics



Lajos Einczig before shipment to the Ukrainian front.

MEMBERS OF A JEWISH LABOR BRIGADE WORKING UNDER THE SUPERVISION OF THE HUNGARIAN ARMY



Building Telephone Lines in the Carpathian Mountains of Transylvania (Romania)



Building an Airport near Lake Balaton in Western Hungary.

DOROSHICH—ANOTHER TALE OF HORROR FROM THE UKRAINE

(In memory of: Hugó Huth (Sólembácsi's grandson), Yisrael-Menahem Felberbaum, Mayer Rapaport, Simha Veres, Lajos Einczig, Feri Weisz.)

In Ervin G. Gallili's book *Tanuk Vagyunk*, ("We Are Witnesses"), Zoltán Singer describes what happened on a small collective farm called Doroshich, near Zitomir, in the Ukraine on April 30, 1943, the last day of Passover:

Whatever remained of the Second Hungarian Army after the defeat of January near Voronez was retreating under chaotic conditions. The situation of the six or seven thousand Jews remaining out of forty thousand was even worse. They were retreating on foot, without food or shelter, for months, in temperatures of 24 degrees below zero, Fahrenheit. Many died of frostbite and typhus on their way to their destination, Doroshich. Because hundreds were sick, suffering from fevers of 104 to 106 degrees Fahrenheit, the Hungarians established a "hospital" for them. It consisted of several large empty barns with straw on the floor. Each of those barns housed six to eight hundred "patients" in the care of one or two Jewish doctors and several male nurses. The food consisted of black coffee and a piece of bread in the morning and soup for both lunch and dinner. Medicine was a few aspirin and "paper cotton" and tape. The entire "hospital" was surrounded by barbed wire and guarded by Hungarian soldiers.

On April 30, 1943, one of the barns, with approximately 800 men in it suffering from typhus, started to burn in four places at the same time. Later it was noted that the doors were locked with barbed wire, so it was obvious that the guards were involved. The fire spread quickly. Many of the patients tried to escape, living torches as they were, only to be machine-gunned by the guard. The fire was over in ten minutes but it left several hundred dead and burned people. The wounded continued to die in agony for several more days. Mr. Singer, the writer of this article, was one of the few survivors of this barn; he only received a bullet in the leg.

It is interesting to note that the official military commission which investigated the tragic events in Doroshich found that "nobody could be charged with responsibility or even negligence, since the fire had been inadvertently set by a smoking Jew." The report doesn't even mention the massacre perpetrated by the guard.

BOR AND THE KISKUNHALAS MASSACRE

(In memory of Yitzhak Stark, Imre Rapaport and Dr. Pista Klein)

The Bor copper mines were located about 200 kilometers (124 miles) northeast of Belgrade. In April of 1941, following the subjugation of Yugoslavia, the mines were taken over the by Prussian National Bank and were operated by the German "Todt," a half-military, half-technical organization. In July of 1943 the Hungarian Government agreed to supply about 6,000 Jewish labor servicemen to work in the mines "under Hungarian military control and discipline." The Germans also employed a small number of Seventh Day Adventists (Szombatisták), Jehovah's Witnesses, Serbian convicts, Russian and Italian prisoners—all classified as "enemies of the Reich." They worked under grueling conditions eleven hours a day under German supervision. Most of them worked underground, knee-deep in water, breathing air filled with suffocating dust and explosive gases. Their pay consisted of half a pound of bread, seven dinars, and a portion of watery soup. Sundays were spent cutting wood for the kitchen or doing repair work for the buildings. On the slightest pretense the guards would hang the culprits by their hands which were tied behind their backs. Despite the deplorable living and working conditions, loss of life was relatively light.

Tragedy befell the Jews after mid-September of 1944, when the Germans were forced to evacuate Bor under the combined pressure of the Red Army and the partisans. The first contingent of 3,600 men left Bor under the escort of the Hungarian guards. A few of them escaped to the Yugoslav partisans. The bulk of them marched through Belgrade several hundred miles to Mohács, Hungary. From there they were transported to different concentration camps in Germany. Only a handful survived.



Imre Rapaport

A second group of 2,500 Jews, left two days later. They were driven mercilessly through Belgrade, with little or no food or water. Whoever could walk no longer was shot. Close to the Hungarian border 147 tried to escape. The Germans caught them and executed 146. Only one of them got away. In one instance 36 doctors were senselessly murdered by criminal German and Hungarian elements. Among them Dr. Klein Pista and Fendrich Sári's husband from Kaszony.

The greatest slaughter occurred during the nights of October 7 and 8, in 1944, at Cservenka. Here the SS forced the Jews to run back and forth all day to exhaust them. They had to surrender all their remaining possessions. Then they were taken in groups of 20 to 30 to a huge pit where they were murdered. Seven hundred to 1,000 lost their lives in Cservenka.

Any who survived were driven further to the Hungarian border where they were transferred into freight trains. The train stopped in Kiskunhalas, where 196 of them, including the above-mentioned from Kaszony, were ordered off the train and were massacred by the SS, the Nyilas gangs and some of the Hungarian guard. The 196 are buried in the Jewish cemetery in Budapest.

Those who did not die in the many massacres which occurred on the way or from exhaustion on the march were sent to several concentration camps in Austria and Germany, where most of them perished.



Memorial in The Budapest Jewish Cemetery for the 196 young men murdered in Kiskunhalas, Hungary.

CHAPTER 3

KASZONY'S OUTSTANDING PERSONALITIES

RABBI YISRAEL ZVI HALEVI ROTTENBERG, 1890-1944

Rabbi Rottenberg, the famous "Kaszonyer Rebbe" was born in 1890 and served his congregation from 1919 to 1944. He was descended from a family of famous rabbis. His great grandfather was Rabbi Zvi Hirsh from Bezidisow, Galicia, the author of *Ateret Zvi (The Crown of the Deer),* and the student of Hachoze, the Seer of Lublin. Rabbi Zvi Hirsh died without a male heir; therefore his work was continued in many Polish villages by his sons-in-law, and his nephews. One of them was Rabbi Yosef, one of his sons-in-law, who spread Rabbi Zvi's teachings in Koziba, Galicia. His son was Rabbi Zvi Hirsh, who inherited his father's rabbinate.

In 1853, his son Rabbi Yosef Halevi Rottenberg, was born. He is also known as Yehosaf. In 1873, when he was only twenty years old, he became the Rabbi of Tas, Hungary. From Tas he went to Nyirmada and in 1894 became the Rabbi of Debrecen. Three years later, in 1897, he became the Rabbi of Kaszony where he remained for fourteen years until his death in 1911. He was, probably, the first Kaszonyer Rebe.

Rabbi Yosef Halevi was an exceptional personality who became known and honored all over Hungary. In fact he was considered to be one of the fathers of Hasiduth in that country. His yeshivah made Kaszony famous all over the world. Thousands of students came to study with him. On certain holidays Kaszony was flooded with chasidim who came to listen to his sermons, to seek his advice and to receive his blessing. His teachings were incorporated in two books, *B'ne Shileshim (The sons of the third generation)* which was about the Torah and the holidays, and *Vaizbar Yosef (And Yosef collected produce).* He used to fast very often. Whatever he received from his followers he contributed to charity. He died in 1911.

After his death, his oldest son, Rabbi Hayem Shlomo Rottenberg became the rabbi of Kaszony: He died in 1919. He was the author of "Shmua Tova" (Good News).

In 1919 the Jews of Kaszony picked Rabbi Yosef's youngest son, Yisroel Zvi Halevi to become their rabbi. He was incidentally the son-in-law of his oldest brother, Hayem Shlomo.

Yisroel Zvi Halevi was reluctant to accept this position, but he was persuaded to do so by the "Belzer Rebbe", Yesashar Dov Rokah. During his rabbinate Kaszony again became an important center of the chasidut. Yisroel Zvi was considered one of the "gaonim", eminent scholars, in the Kabala, the Torah and its commentaries. All of his time was devoted to learning and teaching. Under his leadership Kaszony, which was

hardly known in Hungary, became well known as the center of Talmudic learning and the source for consultation about all Jewish problems. Rabbi Israel Zvi Rottenberg was respected not just by his Hasidim, but by all Jews who needed help. He never preached against anybody nor became involved in the daily disputes of his people. His life was devoted to learning, teaching and spreading the word of the Torah in his yeshiva, named *Ateret Zvi, (The Crown of the Deer).* His book is "Or Malé" (Full Light). Several times a year he preached in the Great Synagogue of Kaszony whose members were less orthodox. But his students were supported by the entire Jewish population, not just the ultra-orthodox.

About his family: His first wife Mindl, died in 1919. She was the mother of his two oldest daughters, Alte-Rechama and Ziporah Yentl. Alte-Rechama died in Kamenetz-Podolsk together with her husband Zvi Eichenstein, the rabbi of Dobrony, and their five children. Ziporah-Yentl became the wife of Lipa Teitlebaum from Nyirbátor. She died at Auschwitz together with her three children.

His second wife, Rachel Malka died in 1925. She was the mother of his only son, Alter Hayem Shlomo. He died with his father in Auschwitz.

His third wife Adel had three children, Rochl, Yoheved and Ester. Rochl lived in Poland where she died in the Holocaust. Yoheved died in a tragic accident in 1935 in Kaszony. She pierced her finger with a fish-bone. Ester died in Auschwitz.

In April 1944 Rabbi Yisroel Rothenberg was transferred to the ghetto Beregszász together with the rest of the Jews of Kaszony. In the ghetto he was beaten almost to death by one of the guards whom he asked whether he might keep a cheap clock. In 1944, on the third day of Sivan, he perished in Auschwitz with the rest of the martyrs of Kaszony. His book *Or Malé (Full Light)* was published in 1984 by David Felberbaum, one of his many admirers. David Felberbaum now lives in New Square, Rockland County, New York.



Sabbath stroll with Rabbi Yisrael Zvi Rottenberg



Rabbi Yisrael Zvi Halevi Rottenberg, 1890–1944

Manuscript of Rabbi Yiszrael Zvi Rottenberg


כי עמך מקור חיים באורך נראה אור, פלג אלקים מלא מים

בעזהשי"ת

ספר

אור מלא

על פרשיות התורה ומועדי ד' מקראי קודש וליקוטי אורו"ת אמרות טהורות
מהאי ר"ב נהורא" אפסקלריא המאירה. דטמירין לי' גליא. חסידא ופרישא.
גאון תפארת ישרא"ל הצב"י הצדיק. קדוש יאמר לו

אדמו"ר מרן ישראל צבי ר"ב הלוי זצוק"ל

האב"ד ור"מ דק"ק קאסאני והגלילות יצ"ו

הועד על פקידת עקו"ה ג' סיון תש"ד לפ"ק הי"ר

הספר נחלק לשלשה חלקים. חלק ראשון עה"ת. חלק שני עה"מ. והחלק השלישי
וכולל בקרבו ד"ת שונים ודיני תלמידי והמידי מדן ודין. וכו בחלק הזה העלינו
ג"כ מרעיונא טבא שמעתי מפומי כולי שיח קדש סרקע"ד קודש מאבי הנחלים
אדמו"ר מרן ראפשיץ זצוק"ל ותלת כעיסתים. בני שלשים ועבר יוסף עה"ת. ובני
שלשים דרשות. גם פתוים יקרים מאלפו הגחלים בקונט"ת מלוקט מחוט שלשה וחלוה
בעומקים שמעתה טובה אשר עיניין לא ראו אזר הרפוים.

גם הרפבנו אודות את הספר בני שלשים הרשות (בדרך הדרוש) למבר"ג שיש ריח
ומתוק הלוי מרבינו הגחלים מרן בעל פני שדשים עה"ת יצ"ל, ומה ראיתו על בבתו
ראה נא בהקדמה.

נדפס בשנת אל"ף וי"ו רי"ש (אור) במלא יפ"ק

נדפס בדפוס "בלשן" ע"י מרדכי שוסטערמאן ושלום דיבער פוזנער

ועתה נדפס מחדש עם אינה הוספות חשובות

שנת אדמו"ר מרן ישרא"ל צבי ר"ב, תרשי"ם לפ"ק

שלום רב לאוהבי תורתיך

The last Kaszonyer Rabbi's book "Or Malé" (Full Light) published in New York in 1984


כי כי ירבי ימיך ויוסיפו לך שנות חיים (משלי ט')

ס פ ר

שמועה טובה

חדושים יקרים ומתוקים, שבעתים מזוקקים

אשר דרש דרש כ"ק אאמו"ר הרב הגאון הגדול
בתורה, מנורה הטהורה, אספקלריא המאירה, בנן
של קדושים, מגזע תרשישים, קדוש יאמר לו

מרן חיים שלמה הלוי זצללח"ה

אב"ד דק"ק קאמאני יע"א

הוצאתיו לאור בנו ותלמידו

משה שמואל הלוי ראטטענבערג

רב דהברה משניות אהל יעקב אנשי קאזיוו

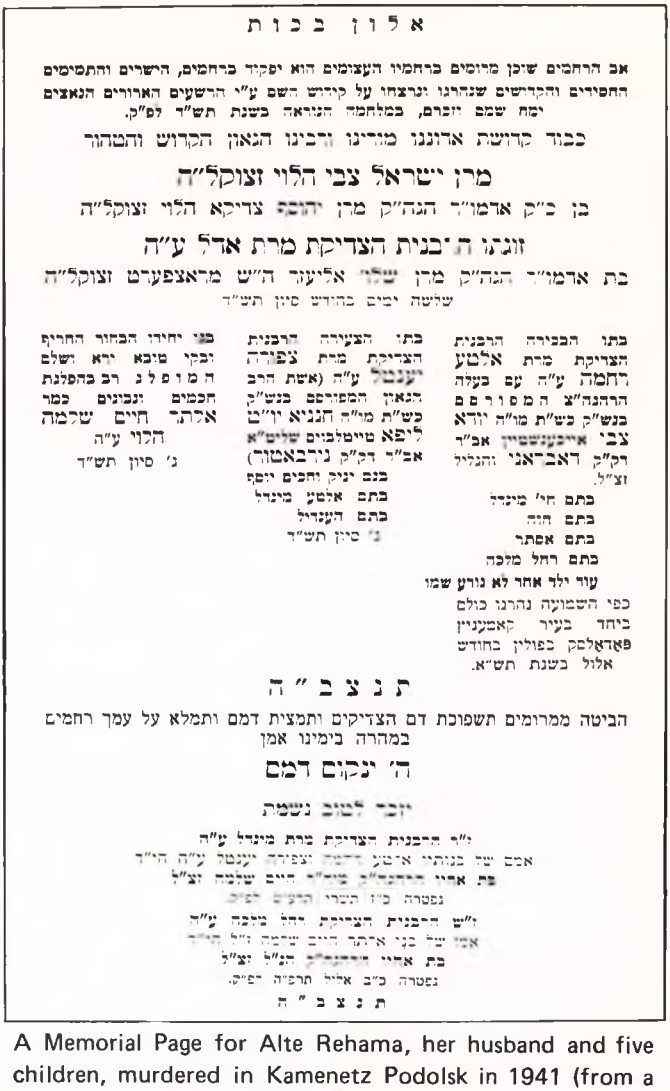
שנת הגה"צ חיים שלמה בן יהוסף זלה"ה לפ"ק

ברוקלין, ניו־יארק

יצא לאור מחדש
ע"י בנו של המו"ל
אשר ישעי' הלוי ראטטענבערג
שנת פדה בחתים
פה ברוקלין

ויתן אלקים חכמה לשלמה ותבונה הרבה מאד (מלכים ט' ה')

The book of Rabbi Hayem Schlomo-Rottenberg, Shmua Tova (Good News), published in Brooklyn, New York



א ל ו ן ב כ ו ת

אב הרחמים שיכן מרומים כרחמיו העצומים הוא יפקיד ברחמים, הישרים והתמימים החסידים והקדושים שנהרגו ונרצחו על קידוש השם ע"י הרשעים הארורים הנאצים ימח שמם וזכרם, במלחמה הנוראה בשנת תש"ד לפ"ק.

בכבוד קדושת אדוננו מורינו ורבינו הגאון הקדוש והטהור

מרן ישראל צבי הלוי זצוקל"ה

בן כ"ק אדמו"ר הגה"ק מרן יהושע צדיקא הלוי זצוקל"ה

וגיסו ת' יבנית הצדיקת מרת אדל ע"ה

בת אדמו"ר הגה"ק מרן שלמה אליעזר ה"ש מראצפערט זצוקל"ה

שלשה ימים בחודש סיון תש"ד

בתו הבכורה הרבנית הצדיקת מרת אלטע רחמה ע"ה עם בעלה הרהגה"צ ה מ ס ו ר ם ם בנש"ק כש"ת מו"ה יודא צבי אייכנשטיין אב"ד דק"ק דאבראני והגליל זצ"ל.

בתם חי' מינדל
בתם חנה
בתם אסתר
בתם רחל מלכה
עוד ילד אחד לא נודע שמו

כפי השמועה נהרגו כולם ביחד בעיר קאמענץ פאדאלסק בפולין בחודש אלול בשנת תש"א.

בתו הצעירה הרבנית הצדיקת מרת צפורה ענגעל ע"ה (אשת הרב הגאון המפורסם בנש"ק כש"ת מו"ה הגניא וו"ט ליפא טייטלבוים שליט"א אב"ד דק"ק נירבאטור)

בנם יעקב ויחבים יוסף
בתם אלטע מינדל
בתם העניל
ג' סיון תש"ד

כמו יחידו הבחור החריף יעקב טוביא ירא ושלם ה מ ו פ ל ג רב בהפלגת חכמים וגבונים כמר אהרן חיים שרמה הלוי ע"ה
ג' סיון תש"ד

ת נ צ ב ו " ה

הביטה ממרומים תשפוכת דם הצדיקים ותמצית דמם ותמלא על עמך רחמים במהרה בימינו אמן

ה' ינקום דמם

יזכר לטוב נשמת

ו"ר הרבנית הצדיקת מרת מינדל ע"ה
אמם של בנותיה אלטע רחמה צפורה ענגעל ע"ה הי"ד
בת אחיו הרה"ק מוה"ר חיים שלמה זצ"ל
נפטרה כ"ז תשרי הרבים תפ"ק.

ו"ש הרבנית הצדיקת אדל מלכה ע"ה
אמו של בני אהרן חיים שרמה ז"ל הי"ד
בת אחיו הרה"ק הג"ל זצ"ל
נפטרה כ"ב אייר תרפ"ה רפ"ק.

ת נ צ ב ו " ה

A Memorial Page for Alte Rehama, her husband and five children, murdered in Kamenetz Podolsk in 1941 (from a recent publication of "Or Malé" (Full Light).


יפתח ה' לך את אוצרו הטוב

ס פ ר

בני שלשים

כולל שלשה ספרים

א' ויפתח יוסף על התורה.

ב' ויזכר יוסף על מועדי השנה.

ג' וילקט יוסף לקיטים ממקומות שונים.

דרושים יקרים עפ"י פרד"ס נאמרים. בפיים מפיים שונים כולם נבונים. ליודעי דעת ומבינים. אהובים וברורים: אשר חיבר איש חי ה"ה פעליים הרב הגאון הגדול המקובל ר' מפיורסם קדוש יאמיר לו בכבוד שמו תפארתו מו"ה יוסף הצדוק זלה"ה האב"ד דק"ק קאסאן והגליל שם מנוחתו בכבוד התצ"בה

חלק ראשון

נדפס בשנת דור"ש מי"ב לעמו"ש לפ"ק

וכעת נדפס מחדש עם הוספות והגהות מבן המחבר הגה"ק מוהר"ר חיים שלמה זצ"ל בימלא מקום אביו בקאסאן שנמצא תחת בני הרה"צ מקאסאן שיט"א החיה בבני בניו עי"א. וגם איזה מכתבים הנמצאים תח"י מאא"ז המחבר והספרים לבאן.

שנת צדק וישר הוא

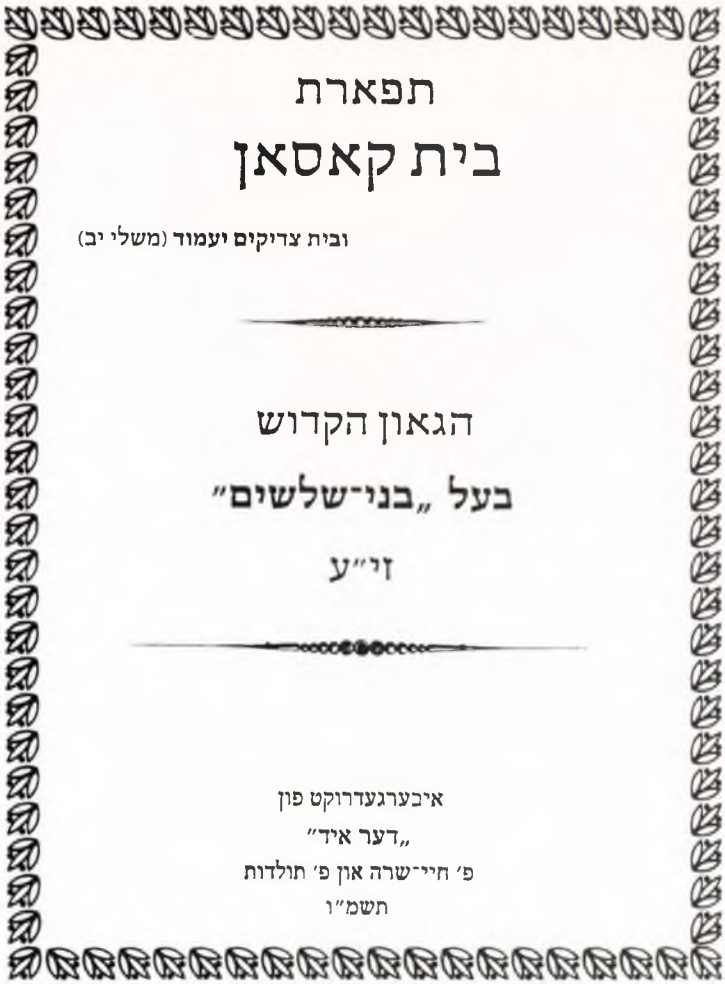
עוד יוסף חי וכי הוא משל

The book of Rabbi Yehosaf (Yosef) Rottenberg "Bné Shileshim"

(The Sons of The Third Generation).


קול רנה וישועה באהלי צדיקים
זה השער ליי צדיקים יבואו בו
ספר
ויצבר יוסף
חדושים יקרים יהודים מיספאים
מאמ"ו הרב הגאון הגדול המקובל המפורסם קדוש יאמר
לו בק"ש מוה' יהוסף צדיקא זללה"ה בעל
המחבר ספר בני שפישים האב"ד דק"ק קאסאן שם מ"כ
תנצב"ה. נעתר רפפי בבני שוב בשנת
שבה למלך מלכי המלכים לפ"ק

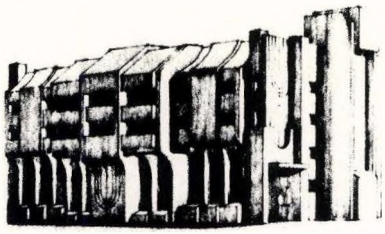
The book of Yehosaph (Yosef) Halevi Rottenberg, "Vayitzbor Yosef" (So Joseph Collected. . .) (So Joseph collected produce in very large quantities . . . . Genesis 41, 49)



Commentary on "Bné Shileshim" (The Sons of The Third Generation), published in Brooklyn, New York in 1986.

(סה שמצאתי (המו"ל) אחר חתורכן האחרון הנורא, בחיפוש בניי"רות בן השפתות
בביתי שר ארבו"ה הק' זצ"ל הי"ל הי"ל הי"ל אחר בן כתבי יד קדשו של אבוי הק' מרן
יהוסף הלוי זצוק"ל מחבר בני שלשים, והוא כוריושו לחג המכות, ווי תמוצתו:)

Manuscript of Rabbi Yehosaf Rottenberg



קהל **בני שלשים** דקוסון

בני ברק

ישינת **עטרת ישראל צבי** ע"ש מרן **אדמו"ר הרה"ק ר' צ** זצוק"ל

מקוסון

הרב צבי אלימלך פנט
רחוב חבקוק 11 ב"ב

קרן הבנין
רחוב בן פתחיה 19 ב"ב

The "Bné Shiléshim" synagogue in Bné Brak, Israel



YESHIVA (Academy) OR MALÉ KASZONY in Brooklyn, New York



BETH HAMIDRASH (Institute of Jewish Learning) Shmua' Tová Ve OR MALÉ KASZONY in Brooklyn, New York



GEORGE (GYURI) KLEIN (1925-)

Gyuri is one of our outstanding "landsmen", of whom all of us can be proud. Following his brilliant career causes one to wonder how many like him ended up in the crematoria of Auschwitz. Gyuri was just lucky, and humanity can be grateful for that!

Gyuri is the son of Henrich Klein who owned and lived in the "bank's building" next to the synagogue, until his death in 1927. After his father's death, Gyuri and his mother moved to Budapest, but he visited Kaszony frequently during the summer vacations. Gyuri studied at the University of Budapest and finished his medical education in Stockholm, Sweden, in 1951. He spent a couple of months in 1950 at the Institute of Cancer Research in Fox Chase, Philadelphia, where he fell in love with biology. Since 1957 he has been a full professor at the Karolinska Institute and head of the Department of Tumor Biology in Stockholm.

Gyuri's achievements are many. He has published over 800 papers in Swedish and other international scientific journals. He has received many honors and international prizes. Among them are his being a member of the Royal Swedish Academy of Sciences, a foreign associate of the National Academy of Sciences of the United States, an honorary member of the Hungarian Academy of Sciences, an honorary member of the French Society of Immunology. For ten years (1973–1983) he was a visiting professor at the Hebrew University Hadassah Medical School. In 1972 he received in Israel the Rabbi Shai Shacknai Prize in Tumor Immunology.

Gyuri lives in Stockholm with his childhood sweetheart Eva whom he married in Budapest. She is also a professor at the Karolinska Institute. They have three children and three grandchildren. One of their children, Peter, lives in New York.

God was good to Gyuri: he still enjoys the company of his mother, Mrs. Henrich Klein, now in her 90's.

There is another of our countrymen living in Stockholm; Dr. Tomas Kenedi (Klein), a physician. He is the son of Béla Klein, Henrich and Miska's brother. Tomas had spent many summers in Kaszony with Gyuri.

George Klein
Date of Birth: July 28, 1925 in Budapest
M.D. Karolinska Institute, 1951; D.Sc. (Hon.) University of Chicago, 1966. Instructor in histology, Budapest University, 1945; Instructor in pathology, Budapest University, 1946; Research Fellow, Karolinska Institute, 1947–1949. Assistant Professor of Cell Research 1951–1957; Since 1957 Professor of Tumor Biology and Head of the Department of Tumor Biology, Karolinska Institute, Medical School, Stockholm. Guest Investigator at the Institute for Cancer Research, Philadelphia, PA, 1950; Visiting Professor, Stanford University, 1961; Fogarty Scholar, NIH, 1972; Visiting Professor, Hebrew University, Hadassah Medical School, 1973–1983. Member of the Royal Swedish Academy of Sciences. Foreign Associate of the National Academy of Sciences of the United States; Honorary Member of the Hungarian Academy of Sciences; Honorary Member of the American Association of Immunologists; Foreign Member of the American Philosophical Society. Honorary Member of the French Society of Immunology. Member of the Scientific Advisory Council of the Swedish Medical Board; Honorary Foreign Member of the American Academy of Arts Sciences; Member of the Scientific Advisory Council of the Cancer Research Institute, New York; Editor, Advances in Cancer Research, and Advances in Viral Oncology. Bertha Goldblatt Teplitz Award together with Dr. Eva Klein, 1960; Dunham Lecturer of Harvard University, 1966; Clowes Memorial Lecturer, American Association for Cancer Research, 1967; Prize of the Danish Pathological Society, 1967; Lennander Lecturer of the Swedish Medical Association, 1967; Rabbi Shai Shacknai Prize in Tumor Immunology, 1972; Bertner Award, 1973; Annual Award of the American Society, 1973; Harvey Lecturer, 1973; Prix Griffuel, 1974; Harvey Prize 1975; Gardner Award, 1976; Behring Prize, 1977; Björkén Prize, 1978; Sloan Prize from the General Motors Cancer Research Foundation, 1979; Award of the Santa Chiara Academy, Italy, 1979; Erik Fernström Prize (with Eva Klein), 1983; Anniversary Prize of the Swedish Medical Association, 1983. Published more than 800 papers in the fields of experiment and cancer research.



BÉLA AUSPITZ (1904–1941)

Béla was the second oldest son of the large Auspitz family which consisted of six boys and four girls. Their father Ignác died in 1936. Their mother perished in Auschwitz in 1944.

Mrs. Auspitz was the sister of the famous writer and revolutionary Zalka Máté (former name, Béla Frank) from the village of Mátészalka near Kaszony. Zalka Máté participated in the short-lived Hungarian Communist regime of 1919. After its defeat, he fled to Russia where he became a general in the Russian Army. In 1934 to 1936 he fought in the International Brigade in Spain under the name, General Lukács. He died in Spain fighting Franco's Fascist army. He is buried in Budapest.

In 1928 Zalka Máté had summoned his nephew Béla Auspitz to the Soviet Union, where he joined the air force, becoming a test pilot. He attained the rank of colonel in the Soviet Air Force. He lost his life in 1941, in Moscow, while testing a new aircraft.



YERMIYAHU HALPERIN FROM THE WORLD CENTER OF BETÁR IN KASZONY
Standing: Klein Siku Sitting: Mrs. Halperin, Rapaport Magda, Mrs. Rapaport, Dezső Rapaport, Weisz Sári, Yermijáhu Halperin

DEZSŐ RAPAPORT (1892-1945)

Dezső was an outstanding personality in Kaszony between the two world wars. He was the eldest son of a large family consisting of four sons and two daughters. His father was the only Jewish barber in the village, but he divided his time between his occupation and the study of the Torah. As soon as the boys passed their bar Mitzvah, or even earlier, each had to learn a trade and help out their family. Their formal schooling was limited; Dezső acquired his secular education through reading. His interests included Jewish and general history, politics, photography, and his chosen profession—drug store management. Through hard work he acquired his own house, a vineyard, and his own drug store.

In the 1920's, when Zionism came to Kaszony, he became the leader of the Betár movement. He studied the works of Herzl, Jabotinsky and the other Zionist literature and shared their contents with the young people of Kaszony each Saturday for many years. His home became the lodging for such Zionist leaders as Eri Jabotinsky and others. Under his influence many young people left the village for a hachshara (training camp) and later went to Palestine.

Dezső had an exceptional talent for photography and became the photographer of the village. He also played the violin very well, learning it just from listening. He was one of the organizers of all the Purim shows and Chanukah plays. His outstanding sense of humor was reflected in the plays, satires and songs he wrote for those occasions. Unfortunately all of his writings were lost in the Holocaust. In 1944 he was taken to Auschwitz with the rest of the Jewish population. Allegedly, he survived the camp, but he never arrived home.

SÁNDOR ICZKOVICS

Mr. Iczkovics was the last president of the Orthodox Jewish Community of Kaszony. His duties included all financial matters of the Rabbinate, the Yeshivot and The Great Synagogue. He was responsible for the salary of the Rabbi and all other employees. Every Jewish home was assessed and "taxed" according to their ability to pay, unless they chose not to. Very few families opted for this exception. He was also in charge of the welfare of the poor, the sick, the orphans and all other religious institutions such as the "Mikve" (ritual bathhouse) and the cemetery.

When Mr. Iczkovics assumed the presidency in the early 1930s, at the time of the depression, the Community was in great financial trouble. He worked hard, without pay, and within a few short years managed to improve the Community's financial position considerably. All employees received their salaries on time and bills were paid without delay. His devotion and capability paid off in the later years of the 1930s, when he managed to renovate the Great Synagogue, modernize the Mikve and increase the support for the Yeshive, the poor and all others who needed the Community's help. He filled his "thank-less" position with pride and honesty. He finished his life in Auschwitz together with his wife, Ethel, his brother Bernát and their teenage daughter Irén. One of his sons, Imi died in the labor camps. His two surviving children Miki and Magda, with their families, live in Connecticut.

JULIS ZÁLI

If there were any heroes of the Holocaust period among the Jews of Kaszony, Julis was certainly one of them. She arrived in Kaszony as a young girl from Munkács, where her brother was a Hasid. In Kaszony she abandoned the practices of the Jewish religion. All her friends were non-Jews. With them she attended church services on Sundays. Very few people knew that she was Jewish. When all the Jews of Kaszony were transferred into the ghetto in Beregszász, she remained behind and used her freedom to rescue children from the ghetto. For example, she managed to rescue Manci Waldman's child from the ghetto. She took him over the Slovakian border and delivered him into the hands of his mother from whom he had been separated. He now lives with Manci in Natanya, Israel.

Unfortunately somebody tipped off the gendarmerie about Julis' activities; (people suspect Gere's wife), and Julis was deported with the rest of her people. In Auschwitz, since she was an old lady at the time of her arrival, she volunteered "to take with her" several young children in order to save their mothers. This is how Cili and Lenke Halpert were saved.

כָּל־הַמְקַיֵּם נֶפֶשׁ אַחַת... כְּאִלּוּ קִיֵּם עוֹלָם מָלֵא (סנה' לז.).

He who preserved the life of one person, (his merit is)
as if he would have preserved the whole world
Sanhadrin 37



Miska's brother
Dr. Béla Klein (Kenedi)



Miska Klein and his wife Hajnal



Their daughter Erzsike is seen with Sari Auspitz.
Mrs. Klein and her child were murdered in Auschwitz.

MISKA KLEIN, CIRCA 1894–1962

Miska was another outstanding leader that the Jewish community produced. He was born into a well-to-do family, one with great sensitivity to the needs of all the population.

In World War I, while serving in the Austro-Hungarian army, he earned several medals for bravery and dedication. Under the Czechoslovak regime, Miska established good relations in governing circles and organized the first volunteer fire department in the village. He managed to get all the equipment and uniforms that the fire department needed. For many years he himself headed the department.

Miska was also interested in the local sport clubs, mainly soccer, which he supported wholeheartedly.

He survived Auschwitz, but lost his wife and his four-year old daughter, his only child, experiences that affected him for the rest of his life.

After the war, when the Soviets occupied Kaszony, he joined the Communist Party in order to offer his experience and know-how in helping the local population. He was early recognized by the Russians as being an exceptionally capable administrator and organizer of food supplies. He received many honors and civilian decorations for his work. His influence extended far beyond Kaszony and is said to have reached Moscow.

He died in 1962. His place was taken over by the only Jew remaining in Kaszony—Karcsi Lebovics. (He died recently.)

CHAPTER 4

לזכר עולם

THE VICTIMS OF HATE



אל מלא רחמים

שׁוֹכֵן בַּמְּרוֹמִים, דַּיָּן אַלְמָנוֹת וַאֲבִי יְתוֹמִים,
הַמָּצֵא מְנוּחָה נְכוֹנָה עַל כַּנְפֵי הַשְּׁכִינָה, בְּמַעֲלוֹת קְדוֹשִׁים
וּטְהוֹרִים כְּזֹהַר הָרָקִיעַ מְאִירִים וּמַזְהִירִים, אֶת נִשְׁמוֹת

קדושי קאסון והסביבה

הַקְּדוֹשִׁים, שֶׁנֶּהֶרְגוּ וְשֶׁנִּטְרְפוּ וְשֶׁנֶּחְנְקוּ וְשֶׁנִּקְבְּרוּ חַיִּים
בִּידֵי הַנָּאצִים וְעוֹזְרֵיהֶם, בָּהֶם צַדִּיקִים, אַנְשֵׁי מִדּוֹת וַאֲנְשֵׁי אֱמוּנִים,
תִּינוֹקוֹת שֶׁל בֵּית רַבָּן, עוֹלְלִים וְיוֹנְקִים, בְּגַן עֵדֶן
תְּהֵא מְנוּחָתָם.
לָכֵן בַּעַל הָרַחֲמִים יִצְרֹר בִּצְרוֹר הַחַיִּים אֶת נִשְׁמָתָם, ה׳
הוּא נַחֲלָתָם, וְיִזָּכֵר לָנוּ עֲקֵדָתָם, וַתַּעֲמֹד לָנוּ וּלְכָל יִשְׂרָאֵל
זְכוּתָם.
אֶרֶץ אַל תְּכַסִּי דָּמָם וְאַל יְהִי מָקוֹם לְזַעֲקָתָם.
בִּזְכוּתָם נִדְחֵי יִשְׂרָאֵל יָשׁוּבוּ לַאֲחֻזָּתָם, וְהַקְּדוֹשִׁים לְזִכְרוֹן־
תָּמִיד, נֶגֶד עֵינֵיךְ צִדָּקָתָם, יָבוֹאוּ שָׁלוֹם וְיָנוּחוּ עַל מִשְׁכְּבוֹתָם
וְנֹאמַר אָמֵן.

Prayer in memory of the Martyrs

The Martyrs		In Auschwitz*	In Labor Camps	In Budapest	Elswhere
ACKERMAN	Áron	1			
	Móritz	1			
	Ida	1			
	Giza	1			
ACKERMAN	Lajos	1			
	Ethel	1			
	Joli	1			
ACKERMAN	Herman		1		
	Rezsi, két gyermekével	3			
ACKERMAN	Klára	1			
	Fancsi	1			
	Lenke	1			
	Annus	1			
ACKERMAN	Zoltán	1			
	Eszter	1			
	Joszi		1		
	Rezska két gyermeke	2			
ACKERMAN	Helén, két gyermekével	3			
ÁDLER	Menyhért	1			
	Paszja 3 gyermekével	4			
	Pepi (Feld)	1			
ÁDLER	Róza	1			
	Hanni	1			
	Sári	1			
AUSPITZ	Ignátzné	1			
	Béla				USSR
	Sándor	1			
	Mariska 3 gyermekével	4			

*Or other Nazi camps

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
AUSPITZ	Rózsi 2 gyermekével	3			
	Moritzné				
BERKOVITZ	Yehezkiel	1			
	neje és 8 gyermeke	9			
BERKOVITZ	Jakab	1			
	Jolán	1			
	Lajcsi	1			
	Manyi	1			
BRAUN	Pepi	1			
	Samu		1		
	Akhen	1			
	Bözsi	1			
BRAUN	Nehama	1			
	Róza	1			
	Jolán	1			
	Margit	1			
	Aliz	1			
	Edith	1			
BRAUNSTEIN	N.		1		
	Hermina	1			
	Babu	1			
BURGER	Irén, két gyermekével	3			
	Géza	1			
DICKER	Sarolta	1			
	Ida néni	1			
EINCZIG	Éliás	1			
	Matild	1			
	Miklós		1		
EINCZIG	Lajos		1		
	Piroska	1			
	Judith	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
EINCZIG	Lajos és 3 gyermeke				Slovakia(4)
	Jenő és 1 gyermeke				Slovakia(2)
	Bözsi	1			
EINCZIG	Róza	1			
	Elu		1		
	Smilu		1		
EINCZIG	Solem	1			
	Fáni	1			
	Regina és 3 gyermeke	3	1		
	Hanni és két gyermeke	3			
EINCZIG	Lajos	1			
	Teréz	1			
	Ernő			1	
	Magda	1			
FARKAS	Dvojre	1			
	Hajim		1		
FÉDER	Jenő	1			
	Lina 1 gyermekével	2			
	Henrich		1		
	Ernő		1		
FELBERBAUM	Ábrahám	1			
	Sureh	1			
	Smuel	1			
	Feigl	1			
	Hanna	1			
	Jiszroél		1		
FELBERBAUM	Jitzhak	1			
	Smuél	1			
FELDMAN	Izsó	1			
	Ilonka	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
FENDRICH	Ármin	1			
	Hanni	1			
FENDRICH	Eszter	1			
FENDRICH	Nelly (állapotos)	1			
FENDRICH	Pepi	1			
	Herman	1			
	Rózsi, két gyermekével	3			
	Boriska, egy gyermekével	2			
	Manci, egy gyermekével	2			
	Klári	1			
	Dezső			1	
	Herman	1			
FRIEDMAN	férj	1			
	felesége	1			
	leánya	1			
	leánya	1			
FRIEDMAN	Herman	1			
	felesége	1			
	Bercsu		1		
	Rózsi	1			
GÁRTENBERG	Éliás	1			
	Ida, Ilonka gyermekével	2			
	József	1			
	Erzsike és 3 gyermeke	4			
	Etus	1			
	Ignác	1			
GLAUB	Fáni	1			
	Honora	1			
	Mendi	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
GLAUB	Hershi	1			
	neje, egy gyermekükkel	2			
GOTTDIENER	Hermina	1			
	Fia	1			
GOTTESMAN	Izrael				Antwerpen
	Mendel második gyermeke				Antwerpen
GOTTESMAN	Márton	1			
	Ilonka	1			
	László	1			
GRÓSZ	Sarolta	1			
	Jolán egy gyermekével	2			
	Margit gyermeke	1			
GRÜNBERGER	Janka, két gyermekével	3			
GRÜNBERGER	Mariska	1			
	Irén	1			
	Elza	1			
	Sanyi		1		
HALPERT	Jakab	1			
	Hanna	1			
HERBSTMAN	Lenke	1			
	Sári és két gyermeke	3			
	Bözsi	1			
HERBSTMAN	Sanyi	1			
	Irén, egy gyermekével	2			
HERSKOVICS	Nachman	1			
	Szeréna és 7 gyermeke	8			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
ICZKOVICS	Sándor	1			
	Ethel	1			
	Bernát	1			
	Imre		1		
	Irén	1			
JÓNÁS	Helén	1			
	Ethel	1			
	Deborah	1			
	Jenő	1			
	Rózsi, két gyermekével	3			
KELEMEN	Móric	1			
	Mariska	1			
	Fáni	1			
	Bözsi	1			
	Ignác			1	
KLEIN	Avigdor	1			
	nejével,	1			
	5 fiával és	4	1		
	4 leányával	4			
KLEIN	Borka	1			
	Judith	1			
KLEIN	Fáni	1			
	Menyus		1		
	Vilmos		1		
KLEIN	Ferencné	1			
	Anka	1			
	Loli	1			
	Józsi		1		
KLEIN	Hajnal 1 gyermekével	2			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
KLEIN	Ilonka 1 gyermekével	2			
	Ferenc két gyermekével	2	1		
	Vilmos két gyermekével	3			
	és leánya	1			
KLEIN	Jenő	1			
	Béla		1		
	Józsi		1		
	Berti		1		
KLEIN	József		1		
	Mechl		1		
KLEIN	Lajos	1			
	Seindl	1			
	Berl hét gyermekével	7	1		
	Irén négy gyermekével	5			
	Hanna	1			
	Háva	1			
	Duved		1		
	Gerson		1		
	Sije	1			
KLEIN	Margit 1 gyermekével	2			
KLEIN	Mayer	1			
	Eszter	1			
	Helén	1			
	Lézer	1			
KLEIN	Mechl	1			
	Berta	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
KLEIN	Menyhért	1			
	Jolán	1			
	Józsi				Prague
KLEIN	Miksa	1			
	Sári	1			
	Kató	1			
KLEIN	Pista (dr.)		1		
KLEIN	Sándor				Slovakia
	Ilonka				Slovakia
	Bandi				Slovakia
	Évi				Slovakia
KLEIN	Suli	1			
	Ilonka	1			
KLEIN	Vilmos	1			
	Magda	1			
KOVÁNYI	Mór (dr.)	1			
	Irén	1			
KÚN	Ida	1			
	Magda	1			
KUPFERSTEIN	két gyermeke	2			
	Ábrahám	1			
LEBOVICS	Bernát	1			
	Malvin	1			
	Bözsi	1			
	Józsi			1	
LEBOVICS	Duved		1		
LEBOVITS	Lipótné	1			
	Etus	1			
	József	1			
	Rozália	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
LEFKOVICS	Lipót	1			
	és felesége	1			
	Bözsi 1 gyermekével	2			
PINKOVICS	Regina	1			
RAPAPORT	Giza 1 gyermekével	1	1		
	Dóra 1 gyermekével	2			
	Szimu	1			
RAPAPORT	Dezső	1			
	Teréz	1			
	Imre		1		
RAPAPORT	Májer		1		
	Boriska 1 gyermekével	2			
REINGEWÜRTZ	Regina	1			
	Béla			1	
ROSENBAUM	Józsi		1		
	Bözsi 1 gyermekével	2			
	Mari néni	1			
RÓTH	Károly				Kaszony*
	Olga	1			
RÓTH	Móritz	1			
RÓTH	Dezső	1			
	Gabi	1			

*Chose to commit suicide before the ghetto.

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
RÓTH	Herman	1			
	Hermanné	1			
	Jolán	1			
	Valvi	1			
RÓTH	Emánuel	1			
	és felesége	1			
	Jolán	1			
	Majsi		1		
ROTTENBERG	Jiszrael Zvi rabbi	1			
	Adél	1			
	Rehama 5 gyermekével				Kamenecz Podolsk(6)
	Ziporah 3 gyermekével	4			
	Alter Chaim	1			
	Rachel	1			
	Eszter	1			
SALAMON	Abu	1			
	Margit	1			
	Józsi		1		
	Hencsu 2 gyermekével	3			
	Bözsi	1			
SALAMON	Berta	1			
	Herman				Prague
	Oli és gyermeke			2	
SALAMON	Herman	1			
	Hermina	1			
	Sarolta	1			
	Sándor		1		
	Márton		1		
	Annus	1			
	Ernő	1			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
SÁNDOR	Magda	1			
SPIEGEL	Helén	1			
	Yisrael Mendl		1		
	Avrum Majse		1		
	Aharon Wolf		1		
SPIRA	Sije				Slovakia
	Hanni				Slovakia
	Duved				Jasina
	Paula (Pipi)			1	
SCHNEIDER	Béla	1			
	Mirjam 4 gyermekevel	5			
SCHNEIDER	Slomo	1			
SCHNEIDER	Mose Leib	1			
	Lea 2 gyermekével	3			
SCHWARTZ	Ignác	1			
	Béla	1			
SCHWARTZ	Jenő	1			
	Tibi	1			
SCHWARTZ	Elemér		1		
STARK	Menyhért	1			
	Lina 2 gyermekével	3			
	Elza	1			
	Ignác				
STARK	Menyhért	1			
	Anna	1			
	Irén	1			
	Eszter	1			
SILBER	Hermina 1 gyermekével	2			

The Martyrs		In Auschwitz	In Labor Camps	In Budapest	Elswhere
SPIEGEL	Giza	1			
(Zápszony)	Bözsi	1			
	Ernő	1			
TEITELBAUM	Zipora	1			
TEITELBAUM	Regina	1			
	Béla		1		
	Samu		1		
	Aladár		1		
	Menyus		1		
	Fáni	1			
	Szerén leánya	1			
TIRNAUER	Jakab	1			
	felesége és 4 gyermeke	5			
VÉGH	Rózsa	1			
	Mendel				Slovakia
VERES	Zeharja és 3 gyerek	3	1		
	Béla		1		
	felesége 3 gyermekével	4			
	Bercsu		1		
	felesége 3 gyermekével	4			
	Hindu 1 gyermekével	2			
	Leib	1			
WALDMAN	Herman	1			
	Sarolta	1			
	Annus	1			
WALDMAN	Herman	1			
	felesége	1			
	Helén	1			
	Rózsi	1			
	Leib		1		

The Martyrs		In Auswitz	In Labor Camps	In Budapest	Elswhere
WALLENSTEIN	Lajos	1			
	Eszter 4 gyermekével	5			
WEINBERGER	Cili	1			
	Annus gyermeke	1			
WELTMAN	Móritz (Dr.)	1			
WEISZ	Andor	1			
	Juliska	1			
	Gyuri	1			
	Magda	1			
WEISZ	Izidorné	1			
WEISZ	Albert		1		
	Laci		1		
WEISZ	Gabi (trafikos)	1			
WEISZ	Nute	1			
	Malka	1			
	Rózsi	1			
	Helén	1			
WEISZ	Miriam	1			
	Yankev Schmuel		1		
	Hanoch	1			
	Yisrael Meir	1			
WEISZ	Hani	1			
	Lili	1			
	Jolán	1			
	Feri		1		
ZÁLI	Julis	1			
ZIMMERMAN	Jenő	1			

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Memorial to the Victims of the Holocaust in The Jewish Cemetery of Budapest



Memorial Plaque to the Jews of Beregszász and Vicinity
on Mount Zion in Jerusalem, Israel

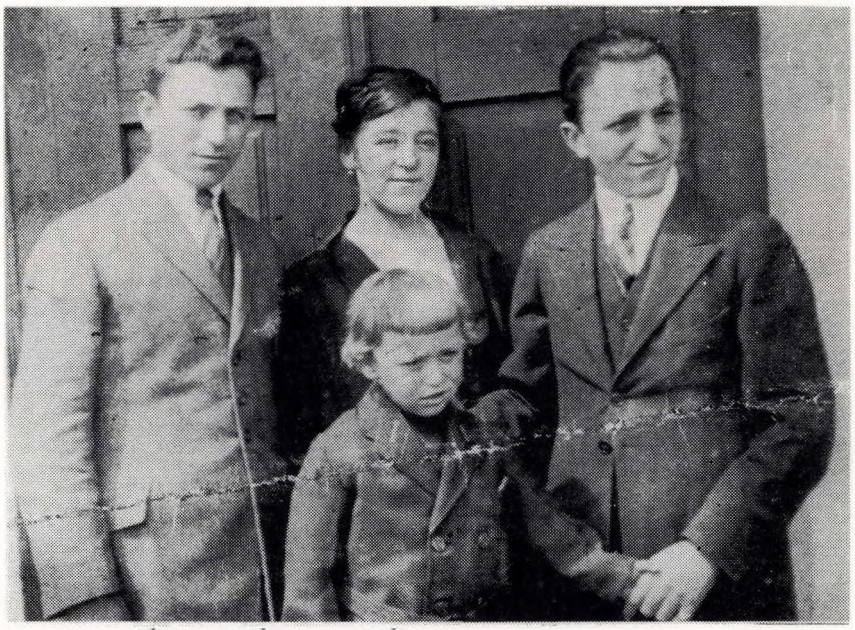
The Einczig and Rapaport Families



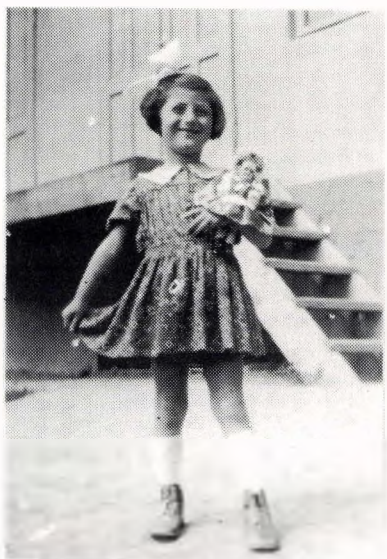
Matilda and Eliás Einczig. Both murdered in Auschwitz



Sándor, Imre* and Magda Rapaport
*Murdered in Kiskunhalas



Lajos*, Teréz**, Miklós*** and Józsi Einczig (Eden) *Murdered in Doroschich
**Murdered in Auschwitz, ***Murdered in Labor Camp



Judith Einczig
Murdered in Auschwitz



Eliás Einczig, Sándor Rapaport, Teréz Rapaport, Piroska Einczig, Magda Rapaport, Erdész Miklósné & Imre Rapaport



Lajos Einczig's wedding picture. The only survivor: The boy sitting on the floor.



Erdész (Einczig) Miklós* and his wife Irmus

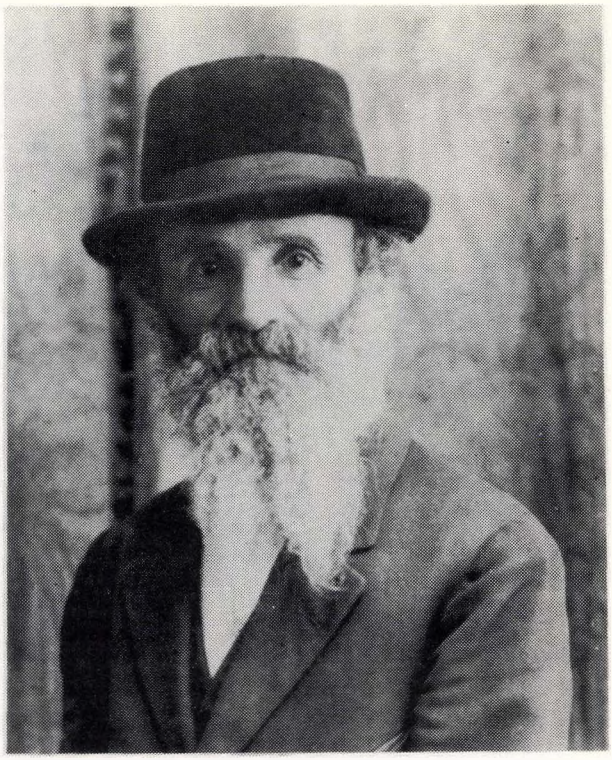
*Died in Labor Camp



Memorial plaque for the Einczig and Rapaport families on Mount Zion in Jerusalem.

Sulem Bácsi, his Wife and his family.





Sulem Bácsi, who made a living from collecting old cloth in the surrounding villages with his skeletal horse named Csinos (Pretty). From here is the saying in Kaszony: Pretty, like Sulem Bácsi's horse. They were both murdered in Auschwitz.

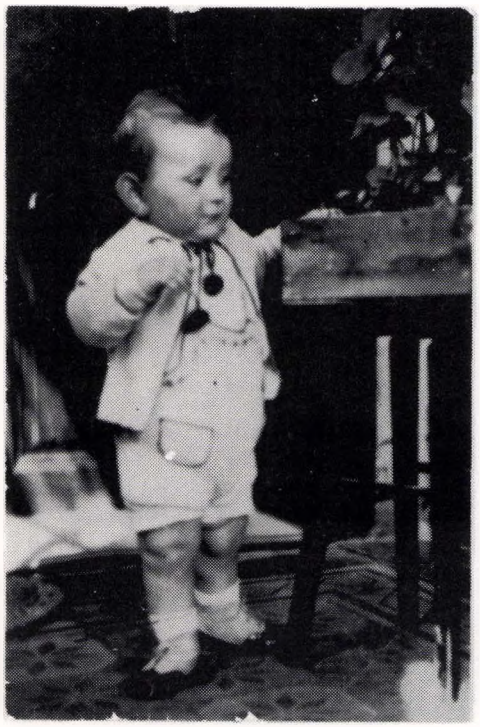


Einczig Leopold and his wife Terezia. They were both murdered in Auschwitz.

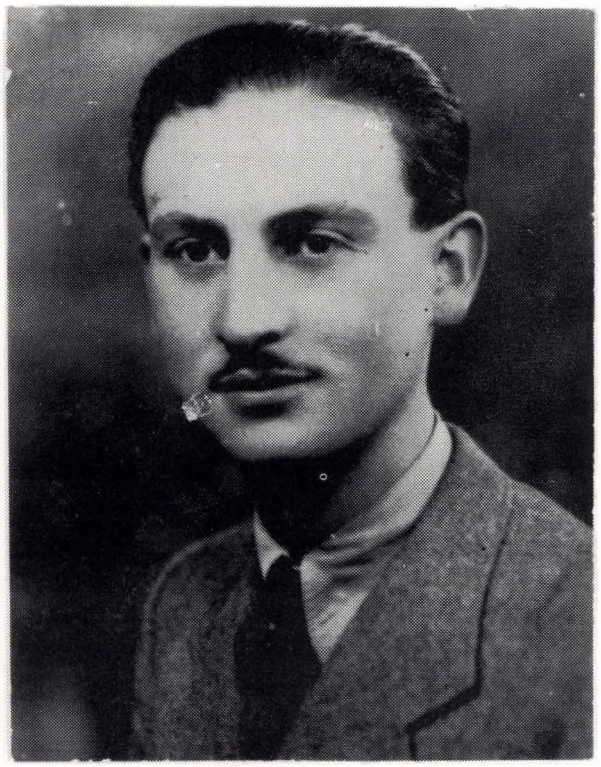
The Ackerman and Schwartz families



Standing: Jenő, Miki, Olga, Yossi (died in Labor Camp), Nándor (in Czech uniform). Sitting: Rezska, her husband Márton, Schwartz Helén (died in Auschwitz), Henrich, Mr. and Mrs. Zoltán Ackerman (both died in Auschwitz).



Dénes Ackerman



Béla Schwartz

Dénes Ackerman (Schwartz Helén's son) and Béla Schwartz. Both were murdered in Auschwitz.



Mayer Fendrich and his wife Fáni with seven of their nine children. Left to right: Klári, Lala, Hanka Ármin, Izsi, Sári, Jolán. The Fendrich family were the second largest landowners in Kaszony. The parents died before 1938. Ármin, Jolán and Hanka died in Auschwitz. Lala, Izsi and Sári survived in Budapest.

Fendrich Mayer's family



Lala's daughter, Marika Schweitzer on the main square of Kaszony. (In the background the Weisz, Einczig and Herbstman families house.) Marika saved many of the pictures appearing in this book. She lives in Boston, Massachusetts.



A group of Kaszonyers in the mid 1930s.
Left to right standing: Patyu Lefkovics, József (Rozi) Rosenbaum, Vilmos Klein, and Menyus Klein
Sitting: Jenő Zimmerman, Erzsi Róth, Dr. József Szamolovics, Kató Szamolovics, Dr. József Sándor, Mrs. Vilmos (Magda) Klein, and Elemér Klein.

Klein Menyus and his family





Menyhért Klein and his wife Jolán Fendrich, considered the richest people in Kaszony. Owners of several thousand acres of land, vineyards and their own Bank. They were murdered in Auschwitz.



Their son, Joseph Klein, correspondent for the London Times in Prague. Arrested by the Gestapo in 1939 in Prague. Was never seen alive again.



Their daughter, Ágnes, survived in Budapest and now lives in Caracas, Venezuela. In the background — the Hungarian Reform Church of Kaszony.

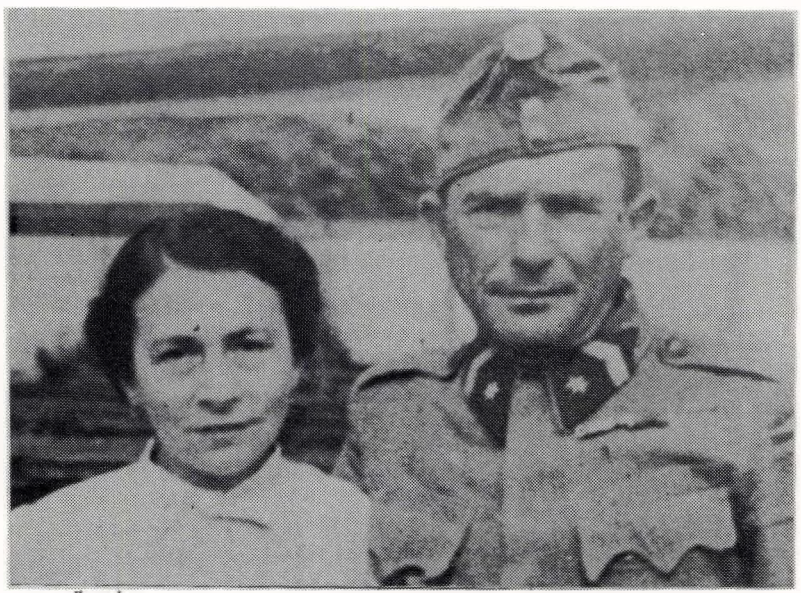


Left to right: Dezső Róth—Murdered in Auschwitz. Károly Róth—Preferred death over the ghetto. Committed suicide. Was buried in Kaszony. Klára Róth—Died in Kaszony in 1941. Zsuzsi Róth—Survived in Budapest. Gabi Róth—Murdered in Auschwitz.



During the Hungarian Rule (1938—1945), all teenagers, including Jews until 1942, received para-military training at the "levente" organization.

Gabi in his "levente" cap.

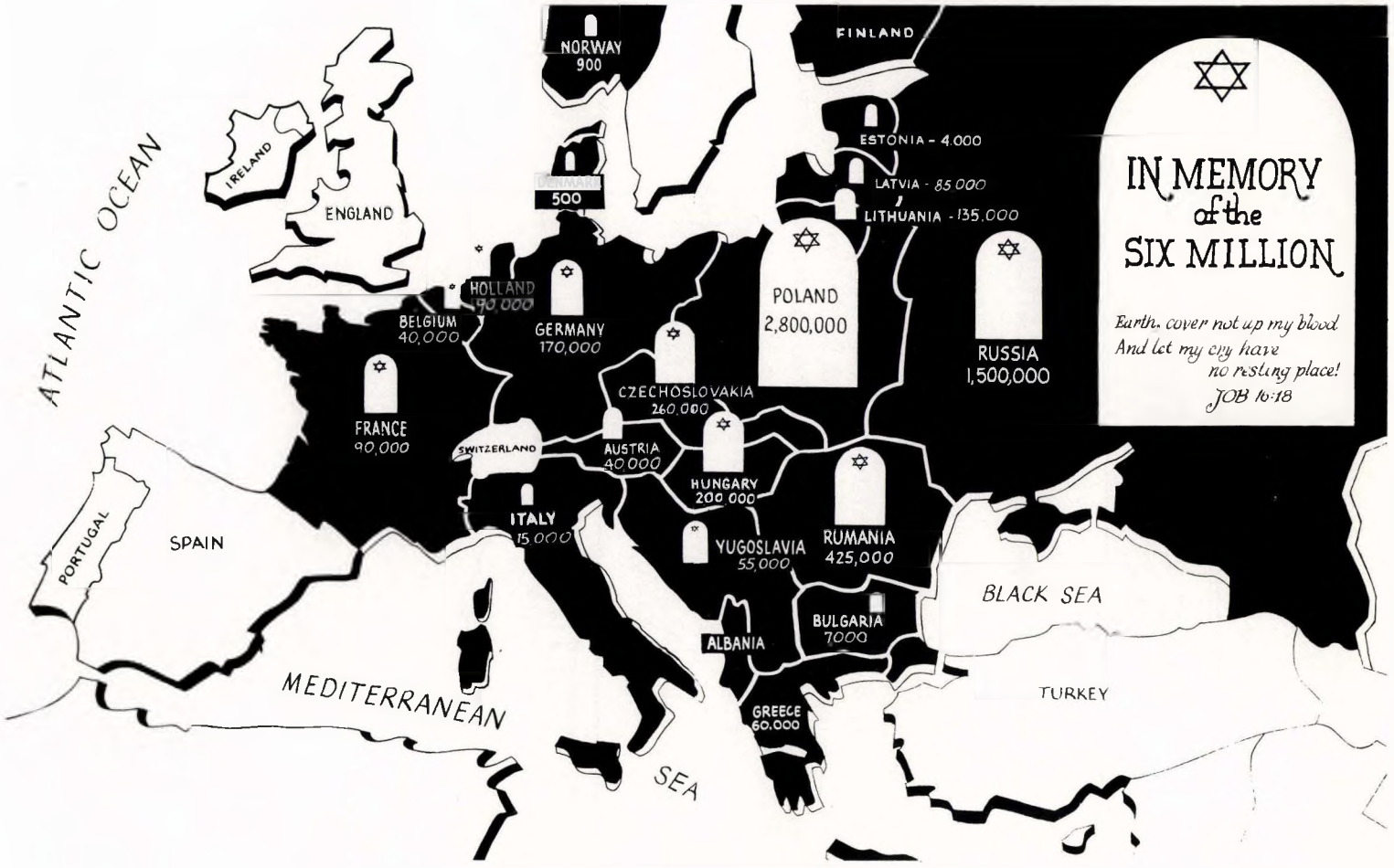


Dezső Róth, with his wife Erzsike, wearing a Hungarian Officers uniform in 1941.

Lajos Ackerman's family



Sitting: Mr. Lajos Ackerman in 1940, wearing his medals for his bravery in World War I. Was murdered in Auschwitz. Standing (from left to right): Sanyi, Rózsi, Mrs. Ackerman, Joli and Imre. Mrs. Ethel Ackerman and Joli were murdered in Auschwitz.



*This map shows the borders of Europe in 1938.

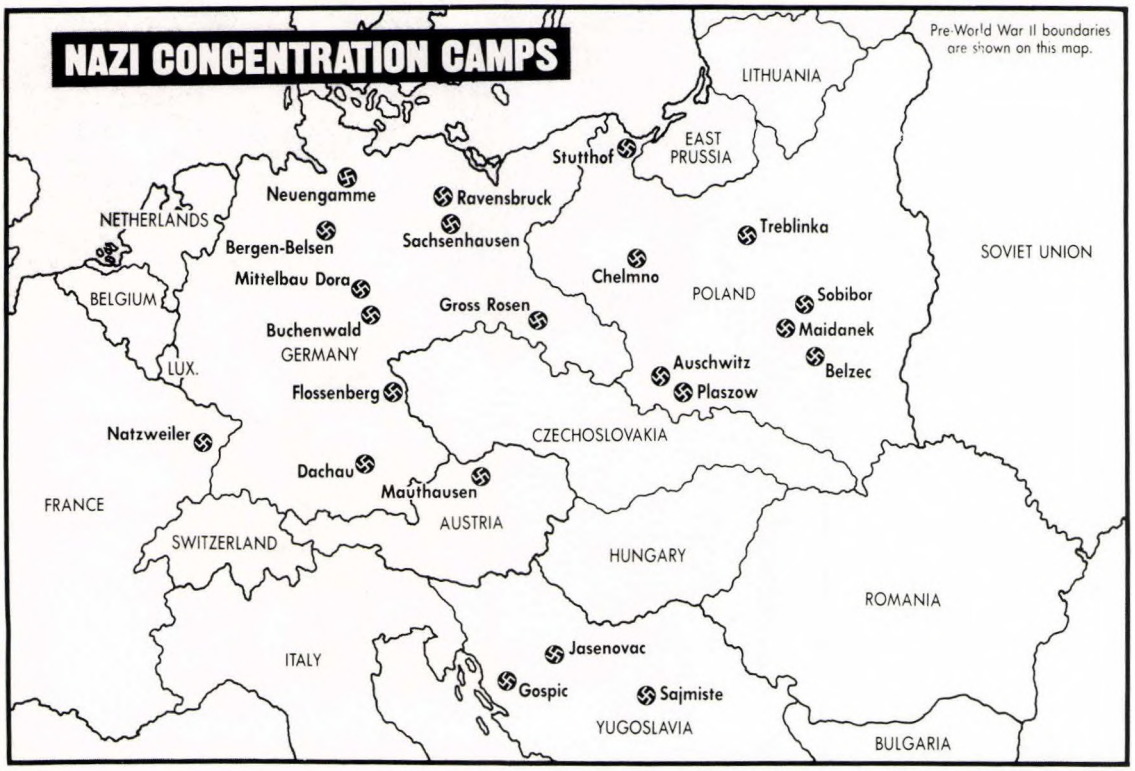
CHAPTER 5

THE SURVIVORS

THE SURVIVORS OF CONCENTRATION CAMPS

The concentration camps were originally established by the Nazis for the imprisonment of opponents of the Hitler regime. They were "legal" from 1936 on, when the German government put the Secret Police above the law, and the courts were not allowed to interfere in any way. The camps were intended not just for Jews, but for anybody who opposed the Nazi regime (Socialists, Communists), for "inferior" races (Slavs, Gypsies) and for so-called "anti-social" elements (the retarded, thieves, vagrants, drunkards, etc.).

Most of the inmates lived in barracks, 300 to 800 in each. The worst conditions were, of course, in the "Jewish barracks." Food was rationed and consisted of hardly more than a starvation diet. People died of disease, of hard work or of malnutrition. For refusal of any order, the inmates were shot or hanged.



Each camp was vigorously guarded by electric fences, machine gun posts and SS guards. The SS guards consisted of Germans, Ukrainians, White Russians, Letts, Estonians, and Lithuanians. For internal control the SS in turn developed a hierarchy of privileged prisoners: Kapos and Block-Elders. There were some Jews among the Kapos and Elders. Some of them were quite cruel.

The lot of women was not better. They were segregated from the men by a barbed-wire fence, and communication between them was prohibited. They were clothed in torn rags. Their heads were shaved. By and large, most of the women shared the same fate as the men.

Auschwitz was also the site of "medical experiments" where Dr. Mengele conducted his monstrous "research" on human guinea pigs.

The cause of the greatest anguish and torment were the "zeil-appels" or roll calls, and the "selections." Inmates had to stand in lines for hours, in any kind of weather. Whoever seemed to be unfit for work was sent to the gas chambers. Auschwitz boasted of achieving the greatest efficiency in the process of exterminating men, women, and children—up to 12,000 per day!

Non-Jews would occasionally receive a package of food from outside. Jews had no such chance. They were given the hardest work, the worst food and barracks, and thus suffered more than the others from cold and disease.

Some "lucky ones" spent only a few months in Auschwitz. As the German factories needed cheap labor, some Jews were transferred into "regular" non-annihilation camps (Non-Vernichtungs Camps) where conditions remained harsh, but better than in Auschwitz. When those camps were freed by the armies of the Allies, very few of the Jews returned to Kaszony. The bulk of the survivors settled in Czechoslovakia, Hungary, and later in the United States and in Israel.



The American Flag is raised over liberated Dachau

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
ACKERMAN	Sándor		●				●								●		Israel
	Imre		●				●										
	Rózsi	●						●									
ACKERMAN	Henrich	●						●							●		USA
	Rezska	●						●							●		USA
	Miki					Pal	●										
	Nándor		●					●								●	USA
	Olga	●					●										
	Jenő		●					●							●		USA
ADLER	Samu		●					●									
(Papi)	Sanyi					USA		●									
AUSPITZ	Móric		●							●				●			Subcarpathia
	Miklós		●				●							●			Israel
	Károly					Pal.	●							●			Israel
	Józsi					Pal.	●							●			Israel
	Rózsi			●			●										
	Sári	●							●								
	Juci	●									Canada						
BERKOVICS	Béla		●							●				●			Subcarpathia
BRAUN	Lajos		●					●							●		USA
	Ernő		●				●										
	Kálmán		●					●							●		USA
	Sári	●								●							
	Irén	●					●										

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
BRAUN	Móritz					Belg.	●								●		Israel
BRAUNSTEIN	Miklós		●				●										
	Ili	●					●										
DICKER	Bözsi			●					●								
EINCZIG	Józsi				●			●									
EINCZIG	Eszter					USA		●									
EINCZIG	Miki		●				●										
	Margit			●					●							●	Hungary
EINCZIG	Juliska	●							●								
EISDÖRFER	József				●		●								●		Israel
FÉDER	Ella (Málcsu)	●						●									
	Sámuel(Sámson)		●					●									
	Blanka	●						●									
	Duved				●			●							●		USA
FELBERBAUM	Moishe		●				●									●	Israel
FELBERBAUM	Mindl	●						●								●	USA*
	Duved					Hung.		●									
	Haya (Pipi)	●						●							●		USA*

*Buried in Israel

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
FENDRICH	Rózsi	●					●										
	József				●		●										
	Bozsó	●									Canada						
FENDRICH	Feri		●								Canada				●		Canada
	Laci		●								Venez.						
FENDRICH	Lala			●					●							●	Hungary
	Izsi			●					●								
	Sári			●					●						●		Hungary
	Feri (Dr.)		●								Czech.						
FENDRICH	Márton		●								USSR						
	Erzsi	●							●								
	Jolan	●								●					●		Subcarpathia
FARKAS	Smilu		●						●								
FELDMAN	Zsuzsi	●						●									
	Edith	●						●									
	Alice	●						●									
FRIEDMAN	Erno"		●								Unkn.						
FRIEDMAN	Moishe		●				●								●		Israel
	Arany	●									Czech.						
GÁRTENBERG	Henrich (Nisu)				●		●										
	Ilonka	●						●									
	Irén	●					●										
	Jolán	●					●										
	Margit	●						●									

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
GLAUB	Ábrahámné			●					●					●			Hungary
	Hanna			●					●						●		Hungary
	Riza			●					●								
	Zoli		●					●									
	Henry					USA		●								●	USA
GLAUB	Margit	●					●								●		Israel
GOTTDIENER	Móritz					USA		●					●				USA
GOTTESMAN	Bandi			●			●									●	Israel
	Viola	●						●									
	Kamilla	●									Czech.						
GRÓSZ	Sámuel	●					●								●		Israel
	Józsi		●				●										
	Margit	●						●									
	Ilon	●					●										
	Erzsi			●			●										
	Vera	●					●										
GROSS (Weiss)	Sári			●					●					●			Hungary
	Józsi			●					●							●	Hungary
	Jenö		●						●								
GRÜNBERGER	Aladár		●								Czech.			●			Czech.
	Jenő					USA		●									

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
HALPERT	Cili	●							●							●	Hungary
	Lenke	●							●								
	Nåtzi		●							●				●			Subcarpthia
	Tercsi			●				●									
	Loli	●							●							●	Hungary
HERBSTMAN	Lili	●					●									●	Israel
	Herman (Pubi)		●				●								●		Israel
	Eta	●					●									●	Israel
	Menyus	●						●									
	Micu		●					●									
HERSKOVICS	Nissu		●					●									
	Jitu	●						●									
ICZKOVICS	Miki		●					●									
	Magda	●						●									
KELEMEN	Lajos		●						●								
KALLUS	József					USA		●								●	USA
	Fåni					USA		●						●			USA
	Lajcsi					USA		●									
	Erna					USA		●									
KLEIN	Annus	●					●									●	Israel
KLEIN	Siku			●			●										
	Miki		●				●										

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
KLEIN	Bözsi	●									Austr.						
	Edith	●								●						●	Subcarpathia
KLEIN	Moishe		●					●							●		USA
	Sári			●				●									
KLEIN	Teréz			●					●						●		Hungary
	Elemér	●						●									
	Ernő			●					●								
	Laci		●					●							●		USA
KLEIN	Málka	●						●									
	Relly	●						●						●			USA
	Blimcsu	●					●										
	Dezső		●				●									●	Israel
KLEIN	Miklós		●								Venez.				●		USA
	Ági			●							Venez.						
KLEIN	Elemér		●					●									
KLEIN	Ilon			●					●								
KLEIN	Annus	●					●									●	Israel

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
KLEIN	Frieda					USA		●									
	Menyus					USA		●									
	Elijahu					USA		●									
	Vilmos					USA		●									
	Béla					USA		●									
KLEIN	Ilon			●					●			●					Hungary
	Panni			●					●								
	Erzsi			●					●								
KLEIN	Nelly			●					●					●			Hungary
	Hugó			●					●						●		Hungary
	Ilonka			●					●								
(Klársky) (Dr.)	József					Czech.					Czech						
KLEIN	Miska	●								●					●		Subcarpathia
	Henrichné			●							Sweden						
	György (Dr.)			●							Sweden						
(Kenedy)	Béla (dr.)			●					●					●			Hungary
(Kenedy)	Tamás (dr.)			●							Sweden						
KLEIN	Vilmos					USA		●				●					USA
KOVÁNYI	Gábor				●				●								
KÚN	Sándor		●				●									●	Israel
(Zápszony)	Erzsi	●							●								
	Juci	●					●									●	Israel
	Gyula	●					●										

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
KUPFERSTEIN	Wolf Hersh		●				●								●		Israel
	Sári	●					●										
LEBOVICS	Karcsi		●							●						●	Subcarpthia
	Vera	●					●										
LEBOVICS	Magda	●									Austral						
	Sári	●						●									
LEBOVICS	Sanyi		●					●							●		USA
	Ernő				●		●										
	Ilus	●							●								
	Béla				●						Czech.						
	Kálmán		●								Rom.						
	Sári			●					●								
	Bözsi	●							●								
LEFKOVICS	Mihály (Patyu)		●								Eng.						
NAGY	Andor (Dr.)					USA		●							●		USA
	Tibor (Dr.)					USA		●							●		USA
	Imre (Dr.)					USA		●									
PINKOVICS	Lenke	●					●										
	Jojni					Pal.	●									●	Israel
	Nelly					Pal.	●									●	Israel
	Feiby		●				●										
	Ráci	●					●										
	Joszi Vári					Pal.	●										
	Bureh		●				●										

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
RAPAPORT	Sanyi			●			●										
	Magda	●					●										
RAPAPORT	Vili					Pal.	●								●		Israel
	Ilona					Pal.	●								●		Israel
REINGEWIRTZ	Márton	●								●					●		Subcarpthia
	Sári			●					●							●	Hungary
	Sanyi	●					●										
ROSENBAUM (fogász)	József		●								Czech.	●					Czech.
RÓTH	Erzsike	●						●									
	Zsuzsi	●						●									
RÓTH	József		●							●						●	Subcarpathia
RÓTH	Jolán			●					●						●		Hungary
	Miklós			●			●									●	Israel
	Bözske					Czech.											
	Etus			●					●			●					Hungary
RÓTH	Margit	●									Czech.						
RÓTH	Yossi					Pal.	●										
ROTTENBERG	Sári					USA		●									

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
SALAMON (Schwartz)	Rezsi	●					●							●			Israel
	Arany	●					●									●	Israel
	Edith	●						●									
SALAMON	Dávid	●									Austria						
	Lajos	●									Austria				●		Austria
SAMOLOVICS	József (dr.)	●									Czech.						
	Kató	●									Czech.						
SÁNDOR	József (dr.)	●									Czech.				●		Czech.
SCHNEIDER	Lea	●					●										
	Jentu	●					●										
	Alex	●						●									
SCHNEIDER	Eszter	●					●										
SCHWARTZ	Rózsi			●				●									
	Gizi	●					●										
	Józsi		●				●									●	Israel
	Judith	●						●									
SCHWARTZ	Rózsi	●							●						●		Hungary
	Hédi	●						●									
STARK	Sári			●				●									
	Feri			●			●										

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
STARK	Dudi		●				●										
	Jossi		●				●										
SILBER	Andor		●				●										
	Mariska			●					●						●		Hungary
SPIEGEL	Miklós		●				●										
	Józsi		●							●						●	Subcarpathia
	Sanyi		●							●							
	Miska		●				●									●	Israel
TEITELBAUM	Lipa	●						●								●	USA
TEITELBAUM	Szeréna			●			●										
	Etus	●					●										
	Hermin	●							●							●	Hungary
	Dudi			●			●									●	Israel
VERES	Blanka	●						●							●		USA
	Leizer					Pal.	●									●	Israel
	Teréz					Pal.	●										
	Rezsi			●			●										
	Matyi				●		●										
	Magda	●								●		●					Subcarpathia
VÉGH	Marchu	●					●										
	Rechu	●					●										
	Jolán	●					●										
WALLENSTEIN	Pepi					Pal.	●						●				Israel

Survivors		Survived					Settled in					Died					
		Auschwitz or other KZ	Labor Camp	Budapest	Army	Elswhere	Israel	USA	Budapest	Subcarpathia	Elsewhere	In the 1940s	In the 1950s	In the 1960s	In the 1970s	In the 1980s	Where?
WALDMAN	Rózsi			●					●							●	Hungary
	Manci					Czecho	●										
WALDMAN	Hershi					Pal.	●										Israel
	Leizer					Pal.	●								●		Israel
WEINBERGER	Annus	●						●						●			USA
	Sári	●					●										
(Arnon)	Eizik					Pal.	●										
WEISZ	Dani		●				●										
	Bumi		●				●										
	Sanyi		●				●										
	Manyi	●					●										
	Andi		●				●										
	Irén	●					●										
WEISZ	Hermina	●						●									
WEISZ	Ernő		●				●									●	Israel
	Janka	●						●						●			USA
	Annus	●						●									
	Jolán	●						●									
WEISZ	Leibi		●								Canada				●		Israel
	Ilonka			●			●									●	Israel
WEISZ	Jónás		●					●									
WEISZ (Zápszony)	Sanyi		●							●							

HOW DID OUR PEOPLE SURVIVE?

Every Jew who survived the war has an unbelievable story to tell. The Jews escaped by miracles and sometimes because the Nazi beasts and their lackeys didn't have time to finish their criminal business. A small percentage of people returned from the concentration camps or the labor battalions. Others survived in Budapest, in Swiss or Swedish protected houses, or with false, assumed Christian papers. Very few, if any, were hidden by the general population. Most Hungarians, even if they were not Nazis, didn't want to get involved; it was too dangerous. As always, apathy helps the aggressor, never the victim.

Let us examine a few cases of those who managed to survive.

JENŐ ACKERMAN



Jenő grew up in Kaszony. He was a devoted follower of Betár and a natural charismatic leader. In October 1941 he was recruited into the labor service in Kassa. He became the SZKPH (Szakaszparancsnok Helyetes), the assistant to the unit commander. He was a hard worker, well disciplined, and always ready to defend the members of "his" unit against the guard.

In 1943, just one year before his unit was to be sent to the Ukraine, the Hungarian Army was looking for all kinds of artisans to work in Budapest. Jenő volunteered. In Budapest, the "artisans" enjoyed exceptionally good conditions, similar to those of any Hungarian Army unit. After work they were free to move around the city. Jenő used his freedom to get in touch with the underground Zionist movement which was primarily engaged in the "legalization" of refugees whom they provided with the necessary "Aryan" identification papers, Jews from Poland and Slovakia. After October 15, 1944, when the Nyilas gangs took over the government, the production of "Aryan" papers greatly increased. Jenő and his friends produced not just "Aryan" papers but also stamps and seals used by the authorities, even Nyilas membership cards. He distributed these papers without any compensation to anyone known to him or needing his help. In fact, he disguised himself as a Nyilas and participated in their meetings to learn something about their plans and to tip off their intended victims.

Jenő joked for years about an incident which happened at one of those Nyilas meetings. The Nyilas unit leader picked him out as having a "typical Aryan face." He explained to the others how Jenő's face was different from a Jewish face.

Jenő survived the war in Budapest. He died in 1970 in Brooklyn, New York. He left his wife and two sons, Peter and Ronney.

SIKU KLEIN

Siku lived in Budapest during the war under an assumed name to avoid being drafted into the Labor Service. When the Germans occupied Hungary on March 19, 1944, the Nyilas and other extreme rightist elements were helping to find Jews who had escaped deportation by fleeing from the countryside or who were living in Budapest illegally. Those who were caught were deported or jailed, and after the October 15, 1944 putsch of Szálasy, summarily executed. The River Duna was full of Jewish corpses killed by the Hungarian Fascists.

Siku knew many other Jews who were living under the same circumstances as he. He decided to organize them into a Christian congregation, with himself as the priest. He acquired the necessary vestments, studied the New Testament and how a priest and a Christian congregation behaved. His "congregants" were well screened; only Jews were accepted. In the chaos which characterized those days, many people were arriving in Budapest as refugees from territories occupied by the Red Army. Therefore it wasn't unusual for new small Christian congregations to open and close their doors all the time. Siku's plan worked. He escaped unharmed with all the members of his "congregation." Siku now lives in Jerusalem, is married, the father of two children and has several grandchildren.

REZSI VERES

Rezsi wrote her memoirs under the name of Ruth Bergner: The name of her book is *Azok Vagyunk (We Are Those).* It was published by Delta Publishers in Israel. The book contains 196 typewritten pages in which she describes her miraculous escape from deportation together with her two young daughters.

Rezsi grew up in Kaszony, but was married in Bocskó, a small village in Maramaros county near the Romanian border. When the Hungarians occupied all of Subcarpathia in March of 1939, the Hungarian gendarmerie and the Kémelháritó (Counter-Spy Unit) started to terrorize the Jewish and Ruthenian populations. In Bocskó a non-Jewish Communist fled to Russia, leaving behind a family with small children. Somebody with humanitarian motives decided to collect money for his family. The Kémelháritó somehow obtained a list of the donors, most of them Jews. Seventy Jews were jailed without trial. Rezsi's husband was tortured to death by the Kémelháritó in the infamous Kóner-castle in Munkács where hundreds were brutally tortured by the Hungarian Counter-Spy Unit. He was buried by the "Hevra Kadisha" without the presence of any of his family members.

In 1944 just before the deportation, Rezsi fled to Budapest with her two small daughters. She managed to obtain false Christian documents for herself and the children. She taught them to pray and to behave like Christian children. They were also taught to claim that they were Hungarian refugees who had fled their homes in fear of the Russian Army. Their documents were checked numerous times by the Nyilas gangs and by the gendarmerie, but no fault could be found with them.

Rezsi was invited by some peasants to come to their village where she did housework and farming until the end of the war. She now lives in Haifa with her two daughters who are married and has three grandchildren.

ALEX SCHNEIDER

Alex was the youngest child from Kaszony to survive Auschwitz and other concentration camps. He was only twelve years old when he was deported in 1944. Before he left, his father took him to the Kaszonyer Rabbi, Rabbi Jisrael Zwi Rottenberg and asked his blessing for his son. The Rabbi blessed Alex.

At the selection at Auschwitz and at all the other selections Alex always envisioned two angels standing behind him. When the Nazis passed him as looking strong and fit for work, he escaped sure death.

After a few months he and his father were transferred to work in a factory in Zitau, Germany. Not long before their liberation, his father became weak and ill and asked Alex to do everything he could not to let his body be burned by the Nazis. When he did die, Alex secretly buried him.

After the war, Alex found his father's grave and buried him according to Jewish custom. Alex now lives in Los Angeles. He is married and the father of three children. Whenever he travels to Israel, he stops on the way at the grave of his father in Germany for Kever Avot.

JÓZSI EINCZIG (EDEN)

It was not an easy task to select a few "characteristic" survivors to tell their stories for this book. Each of Kaszony's survivors has an interesting story to tell, but this book couldn't contain all of them.

I am the only survivor of a family of six. Each member of my family died in one of the tragedies that befell our village. Both of my parents died in Auschwitz, probably right after their arrival. My sister Teréz survived a couple of selections, but not all. She became a victim of one of those selections in September or October of 1944. Her son Imre was killed at Kiskunhalas (see story, page 22) of this book). My oldest brother Miklós survived the death marches from Budapest, including the concentration camp in Buchenwald. He died after the liberation on his way home to Budapest, in Gunskirchen, Austria. My other brother, Lajos, went to the Ukraine with a labor battalion in 1941. In the summer of 1943 we were notified that he had died in Doroshich. He was one of the black typhus sufferers who died in the fire of the "hospital." (See story on page 21.) Lajos' daughter Jutka and his wife both died in Auschwitz.

My survival, like that of everybody else, was truly a miracle. I was "recruited" into a labor battalion in 1941. After a short training in Kassa, we were sent to Transylvania* to build a railroad bridge. We worked hard, but the food was relatively decent and we all survived the harsh winter intact. In 1942 we built an airport in Szentkirályszabadja* near Lake Balaton. We lived in army tents, but the treatment was fair except for a few "hangings by the hands" punishment for taking unauthorized absences to Budapest.

In 1943 we were sent back to Transylvania to build a telephone communication line through the Carpathian Mountains. We spent every other day in a different village. The treatment was again fair. At the end of 1943 we were sent to Poland and the Ukraine. At that time all that was left of our army uniforms was the hat and a yellow band on our left arms. As we arrived in Brody (Poland), we were taken over by a different Hungarian unit. They "greeted" us with what the American Indians called "running the gauntlet", which involved being forced to run back and forth between

*See pictures on page 20



Józsi Einczig (Eden) in Czechoslovak uniform at the statue of Jan Hus in Praque (1945)

two rows of soldiers wielding whips and canes. The next day we were taken by car directly to the front line. After a short training, we were sent to work between the front lines to pick up mines and to bury the German, Hungarian and Russian dead. We worked all night between the two lines, while both the Russians and the Germans kept shooting at each other. There were very few Jewish survivors. I was one of them.

A few weeks later the Hungarian army came looking for auto mechanics. Because I had my driver's license with me, I volunteered. This driver's license probably saved my life. I was sent with a group of about 100 Jews to work for the field unit of the Hungarian Army at repairing cars for the Germans and Hungarians. The commanding officer of the unit was a first lieutenant, a lawyer from Miskolc. He was a real "mentsh"; there were very few like him around. He hated the Germans and didn't care much about the war. We were treated not just fairly, but exceptionally well. Every day we received the same rations as the German soldiers, cigarettes, vitamin candies, sodas. Meat and bread were available without restrictions. I can best characterize this man's humanity through my own story. One day the Germans brought in a big truck. The problem was a screw which had broken off, part of which was embedded in the motor. I was told to make a hole in the screw and to remove it with a large screwdriver. Because I had difficulty getting the screwdriver into the hole, I decided to make use of a ten pound hammer. Of course, the entire motor cracked. In time of war, this would be considered sabotage, punishable by death. One of the Jewish workers decided to inform the commanding officer before he got an official report. The commanding officer wasn't shocked, and knew exactly what to do. He sent four Jews in Hungarian uniforms to the nearest supply depot with an order to exchange the whole motor for a new one. When the Germans arrived a few days later, the truck had been "repaired."

When the Russian Army was nearing, the unit received an order to return to Hungary. The commander summoned a few Jews who were in close contact with him and said, "My boys, (he never called us just Jews), I haven't forgotten my promise to take all of you home to Hungary alive. But you know what has happened in Hungary (the

German occupation), and therefore I wouldn't advise you to return with me. Go wherever you can!" Of course he meant that we should all try to get over to the Russians.

I and three of my Jewish friends received a German luxury car, an Opel Captain, "to save it from the Russians." We filled it up with fifty pounds of butter, bread, conserves, salami and whatever else the kitchen had left behind. If anything were to go wrong with the car, we had permission to burn the car, "not to leave it to the Russians." When we arrived at a small village called Dolina, near the Hungarian border, we decided not to go further. We found an empty Jewish house which was some distance from the main road and transferred the food from the car into the attic. To make sure that nobody would ever use the car again, we burned it on the spot and retired into the attic. From there we watched the German army retreat in defeat. The same night, the Russians arrived.

In the morning we came out of hiding and identified ourselves as Jews, but this didn't make much of an impression on the Russians. They took away all our food, our watches and other belongings and put us into a prisoners camp, together with about 20,000 Germans, Hungarians, Romanians and others who had fought against them. We went together on a march on foot that lasted over a month to Kiev, the capital city of the Ukraine. From Kiev we were sent to a prisoner of war camp in Zaporozhnye, a large city near the Dnieper River. In this camp we were separated from the Germans and were allowed to live together with other Jews in the same barracks. We were not allowed to leave the camp except for work which consisted mainly of unloading cargo from the ships which arrived on the Dnieper.

Again I was lucky. I became a member of a tinworkers unit which made baking forms for the camp's bakery. Having connections with the bakery gave us access to bread, which, next to gold, was the best "monetary unit" in the camp. Soon we had everything to make our lives easier.

As soon as we had arrived, many of my friends and I had volunteered to join the Czechoslovak army in Russia. After three months we were sent to Moscow into a transit camp. In Russia at least 60% of the Czechoslovak army consisted of Jews who had somehow managed to survive. My induction into the army was simple. The recuiting officer was a Jew named Elovics, from Beregszász. Because he wanted to know that I was Jewish, he asked me to recite the "Mode Ani" ("I thank thee") from the prayer book. As I had no trouble doing this, I was soon dressed in an all new uniform traveling to Lvov (Lemberg). When the authorities discovered that I was a high school graduate and could speak the Czech language, I became the head clerk of a unit which fought the Germans until the end of the war. As a veteran I was given a German's apartment in Brno and four years of scholarship at the University of Brno.



In liberated Prague
(1945)

Those of The Jewish Youth of Subcarpathia, who survived the Hungarian Labor Camps, and managed to escape to the Russians, had two choices: a) To remain in a Russian prisoner of war camp and share the fate of other prisoners, such as the Germans, Italians, Hungarians, etc. b) To join one of the fighting armies: The Russian Army, The Czechoslovakian Army in Russia or The Hungarian Army in Russia. Most of them joined The Czechoslovakian Army.





Membership Card in The Czechoslovakian War Veteran Organization.

Členský průkaz č. 4025

Bratr Josef Einczig

Datum narození 8-XI-1920

Zaměstnání studující

Bydliště Brno

Na Schodech 4.

jest členem

SVAZU NÁRODNÍ REVOLUCE

sdružení zahraničního vojska

zamské *odbočky v* Brně.

Vlastnoruční podpis majitele průkazu

Tento průkaz ve spojení s jiným úředním průkazem s fotografií opravňuje k nošení odznaku SNR a je platný, je-li majitelem vlastnoručně podepsán, řádně potvrzen orgány SNR a je-li zaplacen členský příspěvek na příslušný rok.

Průkaz byl vydán dne

Svaz národní revoluce Razítko

tajemník *jednatel*

1946	1947	1948

CHAPTER 6

THE STATISTICS

This book follows the fate of 774 Kaszonyers who lived there during the period of 1938–1945 or emigrated during the 1930s, when the shadow of Nazism emerged in Europe. We also followed the fate of 256 survivors of the war until the end of 1987 when this book was printed.

The statistics put the tragedy into figures:

THE SAD STATISTICS

No. of Jewish Kaszonyers	No. of People	%	Died	%	Survived	%
Sent to Auschwitz	500	100%	401*	80%	99	20%
Served in Hungarian Forced Labor Camps	122	100%	57	47%	65	53%
Lived or hidden in Budapest	52	100%	8	15%	44	85%
Elsewhere in Nazi-Occupied Europe	31	100%	26	84%	5	16%
SUBTOTAL	705	100%	492	70%	213	30%
Lived in Palestine	15	100%	0	0%	15	100%
Lived in the USA	19	100%	0	0%	19	100%
Served in Allied Armies	9	100%	0	0%	9	100%
SUBTOTAL	43	100%	0	0%	43	100%
Died in Kaszony During 1938-1944	26	–	26	–	–	–
TOTAL IN 1945	774	100%	518	67%	256	33%

*Includes 109 children

THE SURVIVORS AND THEIR RESETTLEMENT

Settled after 1945	No.	Died since 1945	No. of living at the end of 1987
Israel	96	36	60
USA	75	25	50
Budapest	41	21	20
Subcarpathia	14	11	3
Czechoslovakia	12	4	8
Canada	4	1	3
Sweden	3		3
Venezuela	3		3
Austria	2	1	1
Australia	2		2
England	1		1
Romania	1		1
USSR	1		1
Unknown	1		1
	256	99	157



The tombstones of Duved Féder and Mojshe Klein in a Jewish Cemetery near New York.

CHAPTER 7

CONNECTING THREADS



SURVIVORS

In the U.S.A.



Sitting: Rezska Dub (Ackerman), Mrs. Erzsébeth Róth, Mrs. Ilona Rapaport (Glaub), Wili Rapaport
Standing: Henrich Ackerman, Mrs. Henrich Ackerman, Mrs. Zsuzska Ackerman (Róth), Mrs. Jenő Ackerman, Jenő Ackerman, Mr. Márton Dub, Mrs. Vera Eden, Nándor Ackerman.

In Israel



Olga (Ackerman), Joseph Eisdörfer and Joseph Eden.

**NOTE: Barbwire is original from Auschwitz-Birkenau's death camp.*

In Hungary



Sitting: Rizus Glaub, Ilu Lebovics, Sári Lebovics, Bözsi Dicker.
Standing: Hermin Teitelbaum, Juliska Einczig, Bözsi Lebovics, Sári Auspitz.

WHAT HAPPENED TO THE 20,000 (20%) JEWS OF SUBCARPATHIA WHO SURVIVIED?

The end of the war didn't stop the Jewish suffering. Many died from exhaustion, from irreversible sicknesses and from malnutrition, in the hospitals of Germany and Austria, in displaced persons camps, and on their way to look for a new home in Palestine, Hungary, Czechoslovakia, the United States, or any other country in the world that might be willing to accept them. Some had survived concentration camps, others labor camps, prisoner-of-war camps, partisan camps, and the various armies of the Allies. Many survived in large cities like Budapest with false names and identity papers. All had a horrible story to tell.

Their plight was extremely painful. There were no homes to return to, no families to rely on for help. Many of the non-Jews were hostile and still poisoned by racial hatred. They were fearful of losing the Jewish loot they were hiding and the Jewish homes in which they were living.

Of the 20,000 survivors, the great majority did not return to Subcarpathia, but remained in D.P. camps in Germany in the hope of reaching Palestine or some other destination. Up to 8,000 moved westward to Czechoslovakia, most of them into towns in the Sudeten area which was depleted of its former German population.

A few tens settled in Budapest, others in countries on five continents. Some groups resettled in their former places of residence in Subcarpathia. Later other Jews arrived from distant parts of the Soviet Union, mainly office workers and technical administrators employed by the Soviet state. Differences developed between the two Jewish groups and they did not amalgamate. Cultural differences remained. According to Soviet estimates, there were 13,000 Jews in Subcarpathia in 1971. The actual number was probably much greater, but there was no real Jewish life to speak of. The remnants of the Jewish heritage was maintained by only a few survivors of the original Jewish population.

In the second half of the 1970s the Soviets opened the doors for many to leave. Hundreds of families left Subcarpathia for Israel, Hungary, the United States and other countries of the world. Very few remained of the "original" population. In Kaszony, as far as is known, only one family remained—the family of Karcsi Lebovics. The news of his death arrived when this book was in the stage of printing.

After the establishment of the State of Israel in 1948 and The Communist takeover of Czechoslovakia, many Subcarpathian Jews moved to Israel or to the West.

In Israel, both boys and girls joined the Israeli Armies to fight for it's survival.

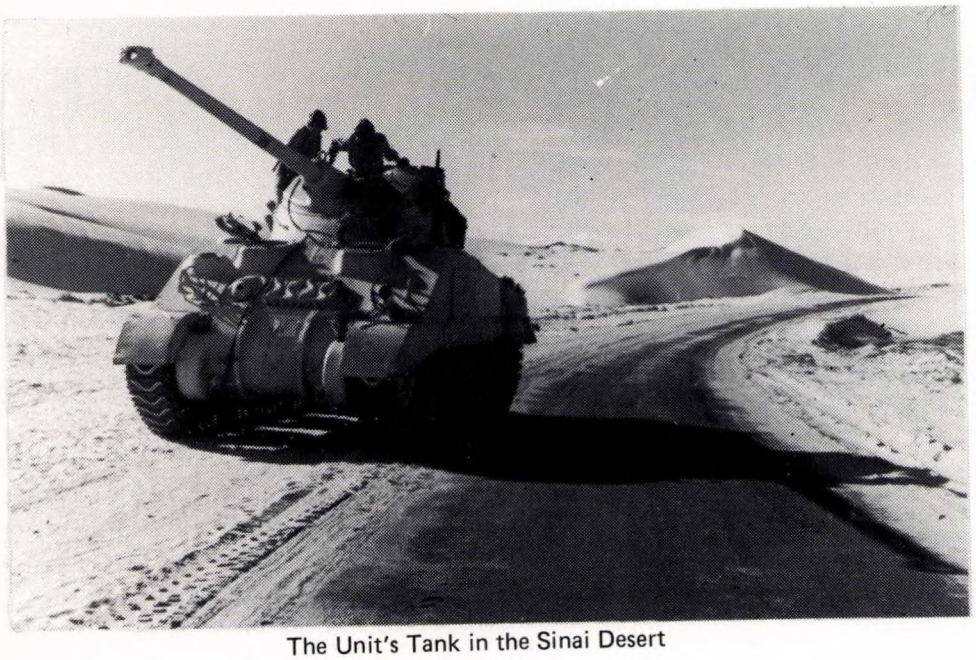
One of our boys, David (Laci) Eisenreich sacrificed his life in the 1956 Sinai Campaign.







Józsi Eden (Einczig) serving in an Israeli Tank Unit
in the Sinai



The Unit's Tank in the Sinai Desert



David (Lacika) Eisenreich
(1930-1956)



Sitting: His mother, Margit Glaub, his uncle, Vili Rapaport and his aunt Ilon Rapaport. Standing: His step-father Mr. Stern, his wife Shoshi and Lacika Eisenreich

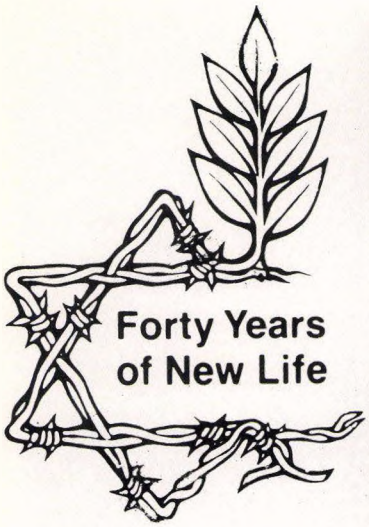
OUR ISRAELI WAR HERO: DAVID (LACIKA) EISENREICH (1930–1956)

Lacika was born in Huszt, but most of his childhood he spent in Kaszony with his mother Margit Glaub. He was only 14 years old when he was sent to Auschwitz. Mengele spared his life because of his early developed physique.

In Auschwitz he was lucky to get a "job" as a courier, and to supply both himself and his mother with food. In 1945 he was evacuated to Winzheim near Nürnberg where he was liberated by the American Army.

After the war, in 1947, he was a "passenger" on the ship "Exodus" which was trying to enter Palestine "illegally," but was returned by the British to Germany. A few months later he tried to enter Palestine again, but this time he was interned in Cyprus. Only after the establishment of the State of Israel in 1948 was he allowed to enter the promised land together with his mother. In Israel he joined his aunt and uncle, Vili and Ilon Rapaport.

In 1949 he married Shoshi Stern from Munkács and soon after that he joined the Israeli Army for two and a half years. He became the driver of General Rabin, the former Prime Minister. After a short stay at Mikvé Yisrael, a school for agriculture, he joined the "Dan" Bus Cooperative as a bus driver. In 1956 he was called up to serve in Israel's Sinai Campaign against the Egyptians. He fell, as a fighter, October 31, 1956, on the third day of the war. He is buried in Kiryat Shaul Cemetery near Tel Aviv. He left behind his mother, wife, and two young children: Árі and Telma.





(1986) Rapaport Sanyi's visit in the USA. Standing: Einczig Józsi; Ackerman Rózsi's husband, Isidor; Gotteszman Viola; Nándor Ackerman; Sanyi; Einczig Eszti's husband Ernő. Sitting: Ackerman (Róth) Zsuzska; Einczig Eszti; Ackerman Rózsi; Einczig Józsi's wife, Vera.



(1987) Rapaport Magda's visit in the USA. Standing: Ackerman Rózsi's husband, Isidor; Gotteszman Viola; Einczig Józsi's wife, Vera; Iczkovics Magda; Schwartz Jutka; Schwartz Rózsi; Herbstman Micu. Sitting: Einczig Eszti's husband, Ernő; Einczig Eszti; Einczig Józsi; Ackerman Rózsi; Magda; Ickovics Magda's husband, Jancsi.

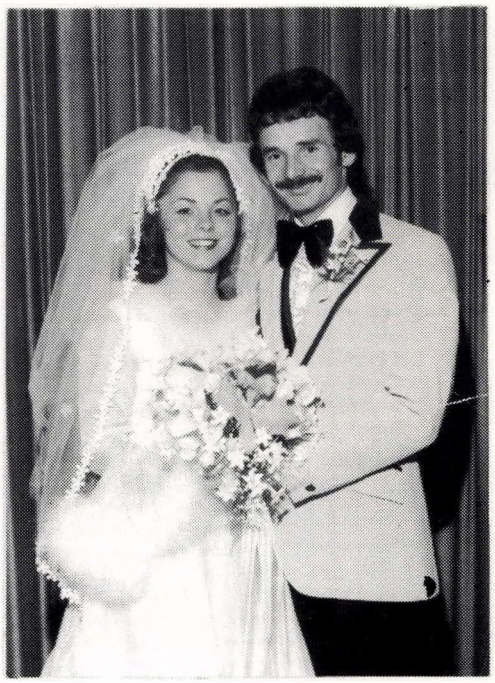
Some survivors contributed more than the others to the replacement of the stock of Kaszonyers.

The Felberbaum Family in the USA



Our landsman Duved Felberbaum with his wife (Beile Berkovics from Ilonca) at the wedding of their son (1982) surrounded by their four sons (Luzer, Yitzhak Yankev, Haim Sruel Zwi and Shije) their three daughters (Rifke, Mirjam and Scheindi) one son-in-law, four dauthter-in-laws and fourteen grandchildren.

At the time of publication Duved and Beile have twenty-one grandchildren and one great-grandson. Mazel Tov Duved and Beile. Kén Yirbu!



Another Kaszonyer Wedding

Tibi Weisz, the son of Weisz Józsi and Halpert Tercsi, marries Rita Weiss from Budapest in New York (1974)



The Féder Family in the USA

Duved (dec.), Sámson, Blimcsu and Málcsu. Duved has two children, Burech Hersh and Leah, and 17 grandchildren. Blimcsu has one daughter, Lajele. Málcsu has five children, Avrum Yankel, Leah, Moishe, Hedva and Duved and 22 grandchildren. Kén Yirbu!



Sámson and his family:
Sons: Yidi, Shlomi and Nuchi.
His wife, Vilma Lowinger
(from Nyirlugas, Hungary).
Two of their daughter-in-laws and two grandchildren.
Sámson and Vilma have four grandchildren.
Kén Yirbu!



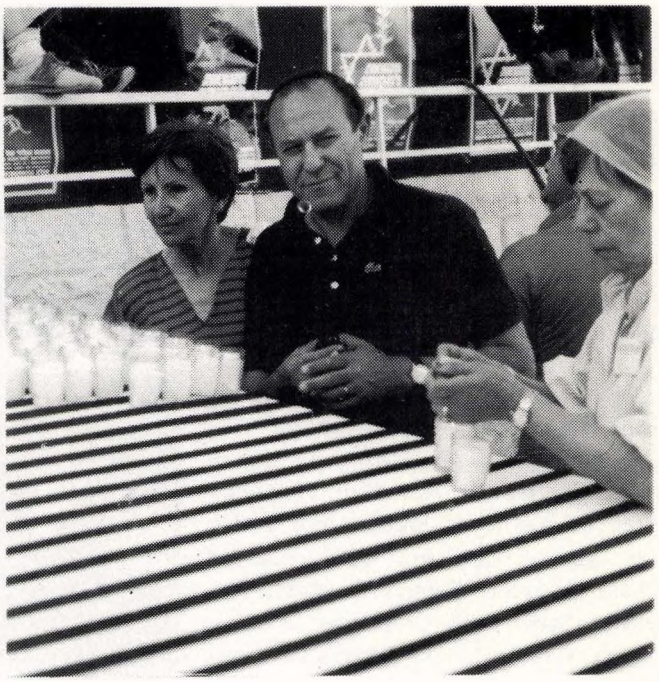
Mrs. David Klein. Mother of Klein Lajos and Mrs. Jenő Féder. Died in Kaszony in 1943.



The survivors remember their dead

In the picture: Gathering of Holocaust survivors in Jerusalem (1981)
at the Western Wall







Áron Feri's (Kaszonyer) grandson, Gidi, serving in a Parachute Unit of the Israel Defense Forces



Áron Feri's daughter, Oli, and her daughter-in-law Dvori, with "Kaszonyer" grandchildren



(A Kaszonyer wedding) Braun Móritz's son, Yaakov's wedding. First row: Oli, Áron Feri's daughter; Braun Móritz's wife, Eszter; the bride Eszter; Áron Feri's daughter, Márta; Áron Feri's granddaughter, Tali; Rapaport Magda; Magda's daughter, Judith (Grünberger). Second row: Gidi; the groom Yaakov (named after Braun Lajos bácsi); Weisz Bumi's son and Tali's husband Yitzhak; Rapaport Sanyi's daughter, Agi; Rapaport Sanyi with Grünberger Aladár's grandson, Itaj. Last row: Manyi's son Yigal Grünberger with son Eldár (Aladár).



In the USA

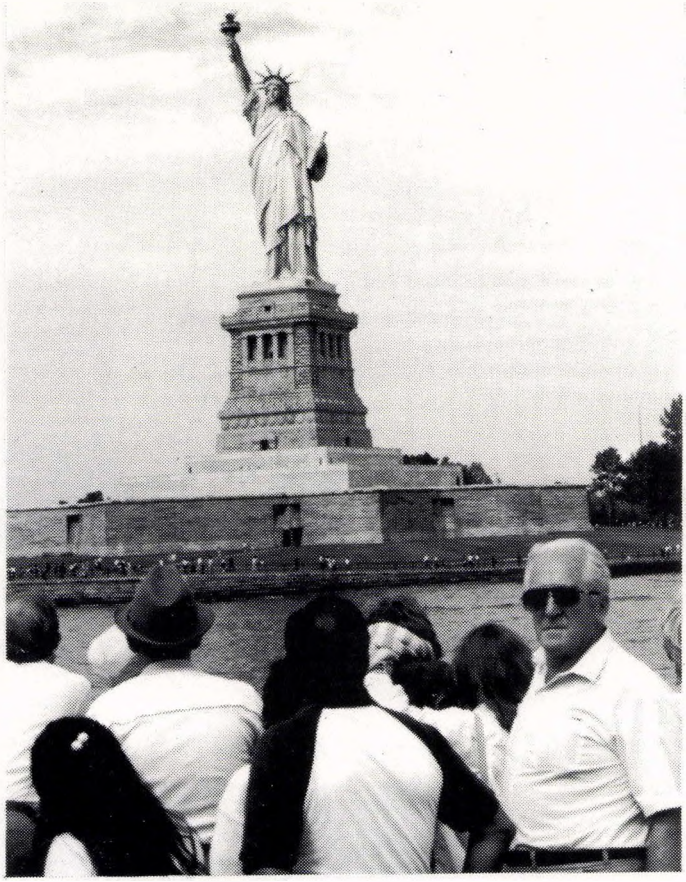
Vera and Józsi at their son David's graduation with sons Netty (Ed) and Elan (Alan)



And all over the world

Rapaport Magda (Israel) with her daughters, Zsenya (USA), Judith (Australia) and their sons Amir (USA) and Itaj (Australia), and their Uncle Józsi.





On the streets of New York



The new generation is still fighting for their right to live as Jews and in freedom anywhere in the world.

The Hymn of the Jewish Partisans

Zog ni keyn mol az du geyst dem letstn veg,
Khotsh himlen blayene farshteln bloye teg.
Kumen vet nokh undzer oysgebenkte sho -
Es vet a poyk ton undzer trot-mir zaynen do!

Fun grinem palmenland biz vaysn land fun shney,
Mir kumen on mit undzer payn, mit undzer vey.
Un vu gefaln siz a shprits fun undzer blut,
Shprotsn vet dort undzer gvure, undzer mut.

Es vet di morgnzun bagildn undz dem haynt,
Un der nekhtn vet farshvindn mitn faynd.
Nor oyb farzamen vet di zun in dem kayor -
Vi a parol zol geyn dos lid fun dor tsu dor.

Dos lid geshribn iz mit blut un nit,mit blay,
S'iz nit keyn lidl fun a foygl af der fray,
Dos hot a folk tsvishn falndike vent
Dos lid gezungen mit naganes in di hent!

To zog nit keyn mol as du geyst dem letstn veg,
Khotsh himlen blayene farshteln bloye teg.
Kumen vet nokh undzer oysgebenkte sho —
Es vet a poyk ton undzer trot — mir zaynen do!

Never say this is the final road for you,
Though leadened skies may cover over days of blue.
As the hour that we longed for is so near,
Our step beats out the message — we are here!

From lands so green with palms to lands all white with snow,
We shall be coming with our anguish and our woe.
And where a spurt of our blood fell on the earth,
There our courage and our spirit have rebirth.

The early morning sun will brighten our day,
And yesterday with our foe will fade away,
But if the sun delays and in the east remains —
This song as password generations must maintain.

This song was written with our blood and not with lead.
It's not a little tune that birds sing overhead.
This song a people sang amid collapsing walls,
With grenades in hands they heeded to the call.

Therefore never say the road now ends for you,
Though leadened skies may cover over days of blue.
As the hour that we longed for is so near —
Our step beats out the message — we are here!

CHAPTER 8

WHERE IS KASZONY?

WHERE IS KASZONY?

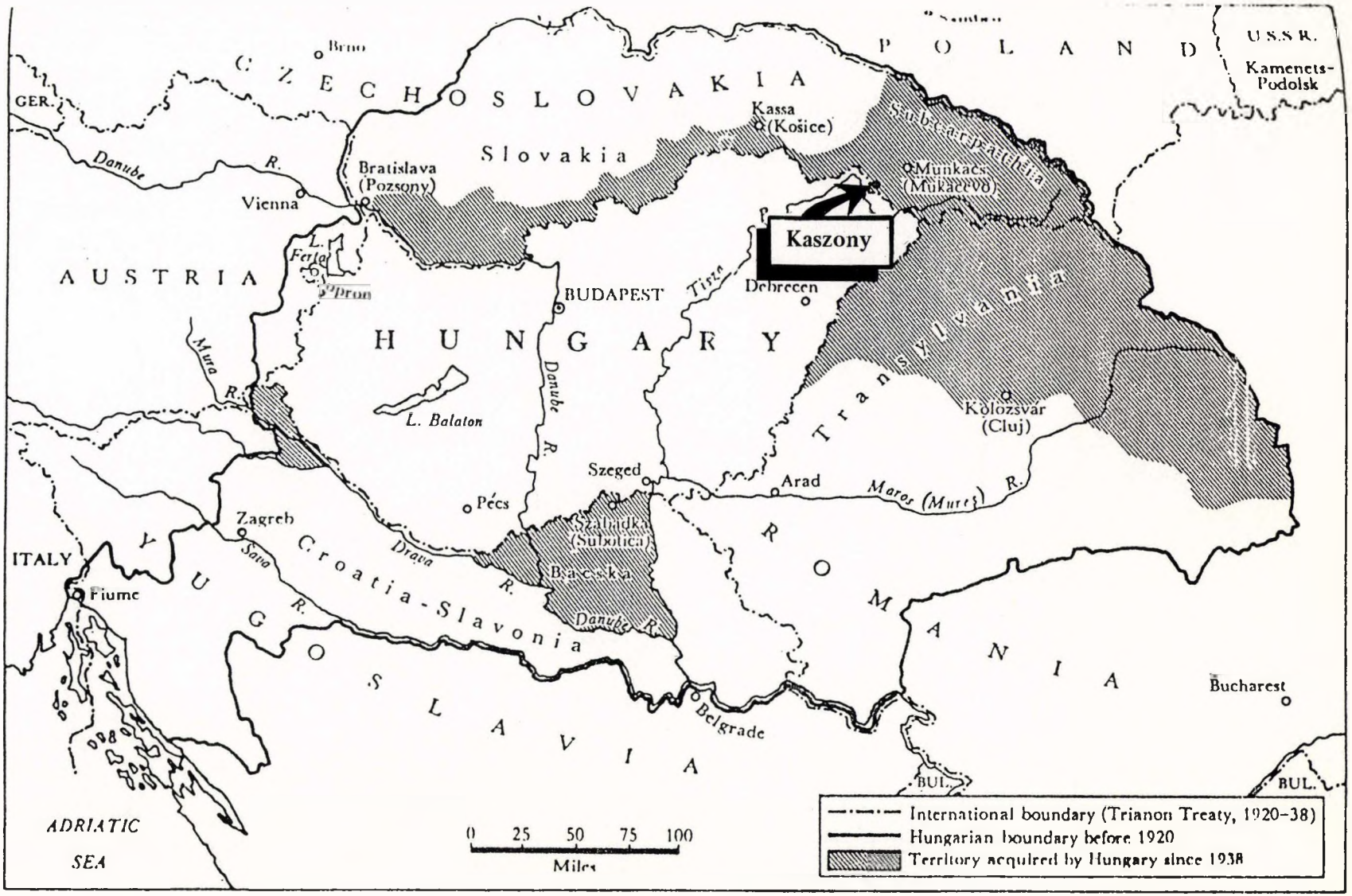
Kaszony is a small village in the northeastern part of the Carpathian Basin which is known as Subcarpathia. Its territory adjoins the U.S.S.R. in the north and east, Czechoslovakia in the west, Romania and Hungary in the south.

Subcarpathia consists of four counties: Ung, Bereg, Ugocsa and Máromáros. Its territory encompassed 12,171 square kilometers (4,257 square miles) with a total population of about 700,000. Of these, 100,000 were Jews. (All population figures given throughout are for the period between World War I and World War II.)

During its long history Subcarpathia was ruled by many conquerors and acquired many different names, such as Kárpátalja (Hungarian), Podkárpátska Rus (Czechoslovakian), Zakarpatskaya Oblast (Ukrainian), and Subcarpathia (English). The area has also been called Ruthenia, Carpathian Ruthenia, Carpatho-Ukraine, Subcarpathian Russia, Ruska Kraina, Transcarpathian Ukraine, etc. The name depended on who was describing the area, and when.

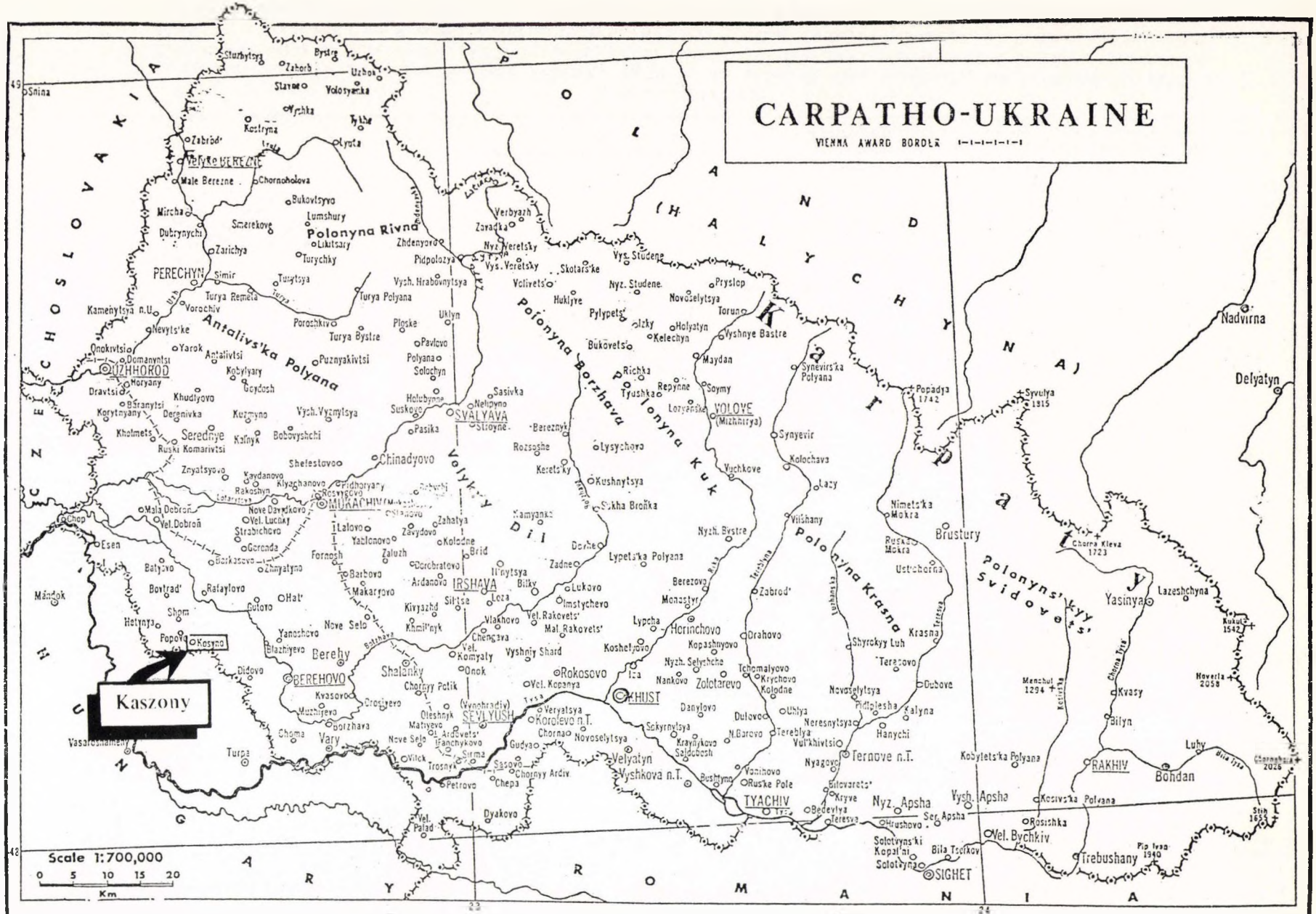
Kaszony itself was also known as Mezőkaszony (Hungarian), Kosino (in Czech and Russian). The non-Jewish population was 100% Hungarian. About 60% were Catholic, 22% Protestant, and 18% Jewish.

The main cities of the area included Ungvar (Užgorod), the capital and administrative center of the area with a population of 30,000 of which 33% were Jewish; Munkács (Mukachevo), the trade and cultural center of the area, population 30,000, 50% Jewish; Beregszász (Berehovo), population 12,000, 29% Jewish; Vinogradov or Nagyszőlős (Sevjus), population 60,000–20% Jewish; Huszt (Hust) population, 5,000, 16% Jewish; Körösmező (Jasina), population 1,500, 12% Jewish.



Hungary, 1919–1945.

1. Trianon Hungary; 2. Upper Province (*Felvidék*), 4,630 sq. m., acquired from Czechoslovakia in November 1938; 3. Carpatho-Ruthenia or Subcarpathia, 4,257 sq. m., acquired from Czechoslovakia in March 1939; 4. Northern Transylvania, 43,494 sq. m., acquired from Romania in August 1940; 5. The Bačka (Bácska), the Baranya Triangle, the Prekomurje (*Muravidék*), and the Medjumurje (*Muraköz*), 4,488 sq. m., acquired from Yugoslavia in April 1941.


CARPATHO-UKRAINE
VIENNA AWARD BORDER
Kaszony
Scale 1:700,000
0 5 10 15 20
Km
CZECHOSLOVAKIA
POLAND
HUNGARY
ROMANIA
Uzhorod
Mukachiv
Berehovo
Khust
Irshava
Svalyava
Volovets
Tyachiv
Rakhiv
Sighet
Chornohora
Hoverla
Menchul
Petros
Pip Ivan
Nadvirna
Delyatyn
Brustury
Yasinya
Bilyn
Bohdan
Trebushany
Vel. Bychkiv
Ternove n.T.
Velyatyn
Vyshkova n.T.
Horinchovo
Rokosovo
Zolotarevo
Chornyy Potik
Shalanky
Berehy
Chinadyovo
Serednye
Perechyn
Velyki Bereznyi
Polonyna Rivna
Polonyna Borzhava
Polonyna Kuk
Polonyna Krasna
Polonyny's'kyy Svidovets's'
Antalivs'ka Polyana
Volyky Dil
Chorna Kleva 1723
Syvulya 1915
Popadya 1742
Kobyletska Polyana
Kosivska Polyana
Rosishka
Nyz. Apsha
Vys. Apsha
Ser. Apsha
Nyz. Studene
Vys. Studena
Vel. Palad
Dyakovo
Petrovo
Chepa
Vilok
Sirma
Gudyas
Sasovo
Chornyy Ardiv
Vaskovo
Ruske Pole
Bushtyno
Nyagovo
Kryve
Bedevlya
Teresva
Hrushovo
Solotvyns'ki Kopalni
Solotvyna
Bila Tserkov
Kolochava
Lazy
Vyshkove
Synevir
Synevirs'ka Polyana
Maydan
Toruno
Vyshnye Bastre
Holyatyn
Kelechyn
Soymy
Repynne
Tyushka
Richka
Bukovets
Pylypets'
Izky
Novoselytsya
Pryslop
Huklyve
Volivets'ko
Skotars'ke
Verbyazh
Zavadka
Nyz. Veretsky
Vys. Veretsky
Pidpolozya
Zhdenyevo
Vysh. Hrabovnytsya
Uklyn
Ploske
Pavlovo
Polyana
Solochyn
Turya Bystre
Turya Polyana
Turya Remeta
Porochkiv
Vorochiv
Nevyts'ke
Kamenytsya n.U.
Onokivtsi
Domanyntsi
Yarok
Antalivtsi
Puznyakivtsi
Kobylyary
Oydosh
Horyany
Dravtsi
Khudlyovo
Derenivka
Kuzmyno
Vych. Vyzmitsya
Bobovyshchi
Kalnyk
Khotmets
Ruski Komarivtsi
Znyatsyovo
Shelestovo
Kaydanovo
Klyachanovo
Rakoshyn
Pidhoryany
Rosvygovo
Nove Davydkovo
Vel. Lucnay
Strabichovo
Mala Dobron'
Vel. Dobron'
Gorenda
Barkasovo
Zhnyatyno
Esen
Batyovo
Bovtgad'
Rafaylovo
Gutovo
Hal'
Shom
Hetynya
Popovo
Kosyno
Didovo
Vasaroshnameny
Turpa
Choma
Vary
Muzhiyevo
Kvasovo
Drociyevo
Borzhava
Nove Selo
Oleshnyk
Matiyevo
Ardovets'
Vanchykovo
Trosnyk
Velyki Selmenci
Yanoshevo
Blazhiyevo
Nove Selo
Vlakhovo
Chengava
Vel. Komyaty
Vyshniy Shard
Kiryazhd
Khmil'nyk
Sil'tsa
Loza
Ilnytsya
Ardanovo
Barkova
Makarovo
Zaluzh
Fornosh
Zahatya
Zavydovo
Kolodne
Brid
Dorohratovo
Lalovo
Yablonovo
Kamyanka
Dorohe
Zadne
Lypets'ka Polyana
Lukovo
Imstychevo
Vel. Rakovets'
Mal. Rakovets'
Bilky
Lypcha
Monastyr
Berezova
Kosheliyovo
Iza
Nankovo
Danylovo
Dulovo
Chornaa
Novoselytsya
Sokyrnytsya
Saldobosh
Kravtsykova
N. Barovo
Tereblya
Vul'khivtsi
Neresnytsya
Hanychi
Kalyna
Dubove
Tereblovo
Shyrokyy Luh
Krasna
Ustechorna
Russka Mokra
Nimets'ka Mokra
Vilshany
Zabrod'
Orahovo
Kapashnyovo
Nyzh. Selyschcha
Tchomalyovo
Krychovo
Kolodne
Nyzh. Bystre
Berezneyk
Rozsoshe
Kushnytsya
Sukha Broňka
Keretsky
Lysychovo
Stroyne
Pasika
Suskovo
Holubyne
Nelipyno
Sasivka
Lozyanske
Volove (Mizhhirya)
Tereblya
Luzhanka
Chorna Tereblya
Chorna Tereblya
Lazeshchyna
Kukul 1542
Menchul 1294
Kvasy
Luhy
Kobyletska Polyana
Rosishka
Vel. Bychkiv
Pip Ivan 1940
Stoh 1655
Chornohora 2026
Hoverla 2058
Kalyna
Nyagovo
Vaskovo
Ruske Pole
Bushtyno
Velyatyn
Vyshkova n.T.
Ternove n.T.
Hanychi
Vul'khivtsi
Neresnytsya
Tereblya
N. Barovo
Kravtsykova
Saldobosh
Sokyrnytsya
Novoselytsya
Chornaa
Danylovo
Dulovo
Zolotarevo
Nankovo
Iza
Kosheliyovo
Lypcha
Monastyr
Berezova
Lypets'ka Polyana
Dorohe
Zadne
Lukovo
Imstychevo
Vel. Rakovets'
Mal. Rakovets'
Bilky
Ilnytsya
Ardanovo
Barkova
Makarovo
Zaluzh
Fornosh
Zahatya
Zavydovo
Kolodne
Brid
Dorohratovo
Lalovo
Yablonovo
Kamyanka
Kiryazhd
Khmil'nyk
Sil'tsa
Loza
Vlakhovo
Chengava
Vel. Komyaty
Vyshniy Shard
Yanoshevo
Blazhiyevo
Nove Selo
Vilok
Sirma
Gudyas
Sasovo
Chornyy Ardiv
Chepa
Petrovo
Dyakovo
Vel. Palad
Oleshnyk
Matiyevo
Ardovets'
Vanchykovo
Trosnyk
Velyki Selmenci
Drociyevo
Borzhava
Nove Selo
Muzhiyevo
Kvasovo
Choma
Vary
Turpa
Vasaroshnameny
Kosyno
Popovo
Hetynya
Shom
Hal'
Gutovo
Rafaylovo
Bovtgad'
Batyovo
Esen
Gorenda
Barkasovo
Zhnyatyno
Mala Dobron'
Vel. Dobron'
Strabichovo
Nove Davydkovo
Vel. Lucnay
Rakoshyn
Klyachanovo
Kaydanovo
Shelestovo
Znyatsyovo
Khotmets
Ruski Komarivtsi
Kalnyk
Bobovyshchi
Vych. Vyzmitsya
Kuzmyno
Derenivka
Khudlyovo
Horyany
Dravtsi
Domanyntsi
Onokivtsi
Nevyts'ke
Kamenytsya n.U.
Vorochiv
Turya Remeta
Turya
Turya Polyana
Turya Bystre
Porochkiv
Puznyakivtsi
Antalivtsi
Kobylyary
Oydosh
Yarok
Pavlovo
Polyana
Solochyn
Uklyn
Ploske
Pidpolozya
Zhdenyevo
Vysh. Hrabovnytsya
Likusary
Turychky
Lumshury
Bukovtsyvo
Smerekovo
Mircha
Dubrynychi
Zarichya
Simir
Perechyn
Kostryna
Vyshka
Tykhe
Lyuta
Zabrid'
Velyko Bereznye
Male Bereznye
Chornoholova
Zabrid'
Uzhok
Volosyanka
Stavne
Zaborb
Bystrg
Sturbytsyg
Snina
Verbyazh
Zavadka
Nyz. Veretsky
Vys. Veretsky
Skotars'ke
Volivets'ko
Huklyve
Nyz. Studene
Vys. Studena
Pylypets'
Izky
Holyatyn
Kelechyn
Bukovets
Richka
Repynne
Tyushka
Soymy
Lozyanske
Volove (Mizhhirya)
Pryslop
Novoselytsya
Toruno
Vyshnye Bastre
Maydan
Synevirs'ka Polyana
Synevir
Kolochava
Lazy
Vyshkove
Vilshany
Nimets'ka Mokra
Russka Mokra
Ustechorna
Brustury
Zabrod'
Orahovo
Krasna
Shyrokyy Luh
Terebovo
Dubove
Kalyna
Hanychi
Tereblya
Vul'khivtsi
Neresnytsya
Nyagovo
Ternove n.T.
Velyatyn
Vyshkova n.T.
Vaskovo
Ruske Pole
Bushtyno
Kryve
Bedevlya
Teresva
Hrushovo
Nyz. Apsha
Vys. Apsha
Ser. Apsha
Kobyletska Polyana
Kosivska Polyana
Rosishka
Vel. Bychkiv
Solotvyns'ki Kopalni
Solotvyna
Bila Tserkov
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Polonyna Rivna
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Chinadyovo
Serednye
Perechyn
Velyki Bereznyi
Berehy
Shalanky
Chornyy Potik
Berehovo
Khust
Irshava
Svalyava
Volovets
Tyachiv
Rakhiv
Sighet
Uzhorod
Mukachiv
Rokosovo
Horinchovo
Zolotarevo
Ternove n.T.
Velyatyn
Vyshkova n.T.
Vel. Bychkiv
Trebushany
Brustury
Yasinya
Bilyn
Bohdan
Nadvirna
Delyatyn
Scale 1:700,000
0 5 10 15 20
Km
CZECHOSLOVAKIA
POLAND
HUNGARY
ROMANIA
22
23
24
48
49

The Major Jewish Population Centers of the Felvidék

Locality	*Jewish Population*	*Percent of Local Population*
Abauj-Torna County		
Kassa	10,079	15.0
Szepsi	200	8.5
Bars County		
Léva	1,271	10.0
Verebély	223	6.6
Bereg County		
Beregszász	5,856	30.2
Munkács	13,488	42.7
Szolyva	1,432	17.0
Oroszvég	909	31.3
Mezőkaszony	479 *	18.0
Gömör County		
Rimaszombat	635	9.0
Rozsnyó	388	5.7
Hont County		
Ipolyság	773	15.4
Komárom County		
Komárom	2,743	8.9
Nagymegyer	522	11.8
Nógrád County		
Losonc	1,747	11.7
Nyitra County		
Érsekujvár	2,492	10.7
Nagysurány	563	9.0
Pozsony County		
Dunaszerdahley	2,645	40.2
Galánta	1,216	23.9
Szenc	410	7.8
Nagymagyar	251	14.1
Ugocsa County		
Nagyszőllős	4,264	32.0
Halmi	1,329	32.0
Ung County		
Ungvár	9,576	27.2
Nagykapos	464	17.4
Zemplén County		
Királyhelmec	886	23.6

*This number includes only the Jewish population living in Kaszony in 1940, and not Kaszonyers living somewhere else!

CHAPTER 9

A BRIEF HISTORY OF THE JEWS OF SUBCARPATHIA

Subcarpathia was part of the Hungarian and later of the Austro-Hungarian Empire from 896 to 1918. At the end of World War I, the territory passed to Czechoslovakia. In November of 1938, under German pressure, the Decision of Vienna returned part of the area, including Kaszony, to Hungary. In March of 1939, all of Subcarpathia was occupied by the Hungarian Army. After World War II, in 1945, Subcarpathia was ceded to the Soviet Union and became part of the Ukrainian Soviet Socialist Republic as the province of Transcarpathian Ukraine.

THE AUSTRO-HUNGARIAN PERIOD

Documents confirm the presence of Jews in Subcarpathia from the first half of the 17th century. Some survivors of the Chmelnicky massacres of 1648 who escaped from Poland to Hungary settled in Subcarpathia. According to the Hungarian government census of Jews, there were about 100 families, or 450 persons there between 1725 and 1728. The movement of Jews from Galicia in Poland became even stronger after 1772, when Galicia became part of the Austro-Hungarian Empire. The Jews from Galicia settled in Subcarpathia in the hope that Hungary would provide them with better economic opportunities and a more stable political setting.

At first the main occupations of the Jews were the manufacture and sale of liquor and beer on the estate of various noblemen. The largest estate was that of the House of Schoenborn, from whom the Jews leased the right to mill flour as well as to sell whiskey and meat. Jews were also engaged in the transporting of lumber as far away as Danzig on the Baltic Sea. Jews also worked in the fields, raised cattle and became artisans. They had to work very hard to eke out a living and to pay the ever-increasing taxes. Bread was made of oats and maize; white bread was rare, baked only for the Sabbath.

The Jews adopted many of the ways of their non-Jewish neighbors, such as wearing fur hats and white woolen clothing in the winter.

In spite of hardships the number of Jews increased steadily through natural growth and through immigration. Jews were scattered throughout many villages, with one or

two Jewish families in each. There were few rabbis or Jewish teachers in the area, which resulted in spiritual and cultural desolation.

In 1848 and 1849 the Hungarians staged a revolution against the Austrian Habsburgs. Many Jews from Subcarpathia actively supported the revolt by joining the armed forces of Lajos Kussuth. In 1867 when the Austro-Hungarian Empire was established, the Parliament voted to remove all judicial and economic strictures that had been laid on their Jewish citizens. In spite of this, anti-Semitism remained strong. While Jews advanced rapidly in commerce and in the liberal professions, very few were allowed to serve in public administration.

According to the census of 1891, the Jewish population of Subcarpathia numbered about 93,000 and increased to 120,000 by 1910. This number included the county of Máromáros, part of which became attached to Romania after World War I.

WORLD WAR I

The outbreak of World War I in August of 1914 brought much suffering to the Jews of Subcarpathia. Thousands were recruited into the Hungarian Army, disrupting families and communities. It is estimated that in World War I approximately 10,000 Hungarian Jewish soldiers were killed, about 1,000 of them from Subcarpathia. The Russian armies which swept into Galicia caused a great number of Jews to cross the Carpathian Mountains into Hungary. Ungvár, Munkács and all other Jewish communities were swollen with refugees. Another influx took place in 1916 when Jewish families tried to escape the Romanian troops that had broken into the southern part of Transylvania. The miseries of war increased even further when the Austro-Hungarian Empire collapsed in November of 1918.

INTERREGNUM, 1918-1920

The fighting in this region lasted deep into 1919. At first there was a short-lived Hungarian republic under Count Mihály Károlyi. Later another Hungarian-Soviet republic under the Jewish dictator, Béla Kún. To eliminate these forces, Czech legionaries were ordered into Ungvár and Beregszász, just eight miles from Kaszony. In February of 1919 Ukrainian Cossack bands under Petljura attempted to take over Munkács together with other Subcarpathian territories. Their reputation as "Jew-killers" brought great fear to the Jews. The Jewish communities began to organize civilian self-defense guards from the ranks of Jewish soldiers who had just returned from service in the Hungarian Army. The Jewish guard met this crisis successfully. They waited for the invading bands at the railroad station in Munkács, disarmed them, and chased them back to Galicia. Shortly after the attempted invasion by the Cossacks, Romanian troops entered Subcarpathia from the south and Czech troops from the west. Finally after long negotiations in 1920 in Trianon, France, the victorious allies decided that Subcarpathia would become part of Czechoslovakia, except for the county of Máromáros which was divided between Romania and Czechoslovakia.

Immediately after the war, the Jews of Subcarpathia were concerned mainly with binding up their wounds, with finding food and clothing for their families and medical attention for their sick. Jewish relief efforts had been organized through the American Jewish Joint Distribution Committee (informally referred to as the "Joint") which opened an office in Munkács. The kitchens of the American Relief Administration (ARA) could not be patronized by Jews because their food was not kosher.

There was gradual starvation, people going virtually naked, and little employment. Tuberculosis, typhus and dysentery were rampant in the refugee-filled villages. Lack of soap and of sanitary facilities contributed to the spread of infectious diseases.

Dr. M. Olkon, a Chicago physician, reported the following in 1920:

> ". . . This section (Subcarpathia) has 3,300 widows, 900 as a result of the war, 2,000 whose husbands died of sickness and 400 where husbands are missing for the past two years. There are 6,800 orphans of which 5,000 are fatherless, 1,000 full orphans and 800 war orphans . . ."

From the economic and social aspects, the Jews' situation was not substantially different from that of the rest of the population. In 1920 the "Joint" reported the following professional distribution of the Jewish population:

PROFESSION	FAMILIES	INDIVIDUALS
Agricultural workers, shepherds	2,500	12,500
Village laborers, unskilled workers	2,000	10,000
Wagoners	1,200	6,000
Skilled workers (tailors, shoemakers, carpenters, tinsmiths)	1,380	6,900
Tavern keepers	1,180	5,900
Shop owners	1,500	7,500
Businessmen	900	1,500
Professionals (doctors, lawyers, engineers)	200	800
Butchers	100	400
Manufacturers	100	400
Teachers (private Hebrew teachers)	800	4,000
	11,860	55,900

This survey accounts for approximately 60 percent of the population. The remaining 40 percent had no definable source of income and must be put in the unemployed or unproductive column.

As the Czech regime established itself, there was a great deal of improvement in all areas. Water supply and sewer systems were built in the major cities: Ungvár, Munkács, Szőllős and Beregszász. Electrification was introduced not just in the large cities but even in the villages. Kaszony was electrified in the late 1920s. Trade and the transportation of goods was developed with the "historic lands," Bohemia and Moravia, which became the largest consumers of Subcarpathian agricultural products. By 1923, fourteen Jewish savings and loan associations had begun to function. Between 1924

and 1930 they received more than five million dollars in low interest loans from the "Joint," a fact that helped greatly in the economic recovery, which was interrupted only by the Great Depression which struck the area in the first half of the 1930s.

During this period the Jews had rapidly adapted themselves to the democratic way of life of the new Czechoslovakia. Jews were recognized as a separate "national minority," and became active politically. They took part in national and municipal elections and even sent a deputy, Dr. Hayem Kugel, to the parliament in Prague.

The Jewish population of Subcarpathia grew from 93,341 (15.39% of its total population) in 1921 to 102,542 (14.14%) in 1930, when they comprised 28.73% of Czechoslovakian Jewry.

Politically Jews were active in all parties: Communists, Socialists, Agrarians and Hungarian Parties. But the Jewish Party received the strongest support. In fact, Dr. Kugel was elected to the Czech Parliament as the coalition candidate of the Social-Democrats and the Jewish Party.

Education was another area of concern for the Jewish population as it progressed. Education was compulsory for all children from age six to age fourteen. But which kind of education should a Jewish parent choose? The ultra-Orthodox were more concerned with Talmudic education than with anything else. Most of the Jewish boys started their Jewish education in the "Heder" at the age of three. When they reached six, they shared their time with the public schools. But which public school? There were several choices: Hebrew (wherever it was available), Czech, Hungarian, and Russian.

The choice was not easy. The Hebrew Schools were Zionist influenced and therefore not acceptable to the very orthodox. Czech was the language of Bohemia and Moravia, but was rarely spoken in Subcarpathia. The Hungarian language was associated with the "old regime," and no higher education was available in this language. The same problem faced those who wished to attend Russian schools: which Russian to learn? Subcarpathian? Ukrainian? or Great Russian? The end result was that Jewish children attended all of the above mentioned schools.

There were basically three types of specifically Jewish education available for Jewish children: "Heders," "Yeshivoth" and Hebrew Schools. A Heder was available to the Jewish child in almost every town and village. Yeshivoth, however, were organized in all major towns around a rabbi. The most important of the yeshivoth were in Ungvár, Munkács, Beregszász, Szőllős, Hust, and last but not least in Kaszony. Thousands of "bahurim" attended these yeshivoth; a few of them continued their education in Bratislava (Pressburg), Budapest and even in Germany.

Any discussion of Jewish education between World War I and World War II would be incomplete without mentioning the secular Hebrew schools. The first Hebrew elementary school opened in Munkács in 1920–1921. Many difficulties had to be overcome: lack of money, teachers, books and equipment and the fierce opposition of the Munkácser rabbi, Rabbi Spira, to any kind of "Zionist" education. In spite of these obstacles Hebrew elementary schools opened in Ungvár, Szőllős, Huszt, Torun, Jasina, Beregszász, Volóc and in other places as well. Some of them soon closed because of financial problems.

The first Hebrew Gymnasium (high school) was opened in Munkács in 1924, and another in Ungvár in 1934. By 1932 1,000 pupils attended Hebrew public schools, out of approximately 13,000 Jewish children.

In 1938 and 1939 when the Hungarian Army returned to Subcarpathia, many of the schools continued to function, but their Hebrew content was greatly reduced. Most of the subjects had to be taught in the Hungarian language. The Holocaust of the Subcarpathian Jews in 1944 and the occupation of Subcarpathia by the Russian Army in 1945 liquidated all Jewish education in the area.

A Jewish press had also been highly developed in the area in four languages. *Új Szó (New Word)* and *Zsidó Néplap (Jewish Popular Daily)* in Hungarian, *Yiddische Stimme (The Jewish Voice)* in Yiddish, *Židovské Zprávy (Jewish News)* in Czech, and *Medina Ivrit (Jewish State)* and *Selbstwehr (Self-Defense)* in German.

THE HUNGARIAN RULE (1938–1944)

Hungary has had a long history of anti-Semitism. Jews were always blamed for all the ills of the country—poverty, capitalism, cosmopolitanism, communism, the defeat in World War I, etc. After World War I, in reaction to the communist regime of the Jewish Béla Kun, the "White Terror," carried out by army officers of Miklós Horthy, killed several thousand Jews. Already in 1920 Hungary had promulgated a law which limited the quota of Jewish university students to 6% (the "numerus clausus").

It must be said that among the leaders and intellectuals of Hungary were many philo-Semites, too, and Jews did attain high positions in government, commerce and cultural enterprises. But in bad times the hand of the anti-Semites always prevailed.

Subcarpathia was re-occupied by the Hungarian Army in two phases: in November 1938 when Ungvár, Munkács, Beregszász (including Kaszony) were occupied, in accordance with the Treaty of Vienna, and in March of 1939 when the German Army occupied all Bohemia and Moravia. Shortly after their arrival anti-Jewish persecutions were initiated. The "First Jewish Law" of 1938 limited to 20% the number of Jews in the professions and in economic life. A few months later, in 1939, a "Second Jewish Law" was passed, further limiting Jews to 6% in the professions and economic life. It included also all persons who had converted to Christianity after 1919. This law "increased" the number of "Jews" by approximately 100,000. Jews were discharged from government positions, the legal professions, newspaper positions and jobs in entertainment. Thousands of commercial licenses were revoked; many Jewish families remained without a means of livelihood. In August of 1941 a "Third Jewish Law" was promulgated. This law was clearly based on the infamous Nuremberg Laws of 1935; it prohibited marriages between Jews and non-Jews.

But all this was just the beginning. With Hungary's entry into the war against the Russians in 1941, approximately 35,000 so-called "alien Jews," those who could not prove Hungarian citizenship, were rounded up and interned. About 20,000 of them, mostly from Subcarpathia, were deported across the border to Galicia, where they were taken over by the Germans. In September of 1941 approximately 14,000 to 16,000 were cold-bloodedly massacred in Kaments-Podolsk by German SS units, Ukrainian militiamen and Hungarian troops. (See page 17.)

In 1940 the Hungarian Parliament passed the "Labor Service Law." Under this law, Jews were discharged from the regular army and transferred to Jewish Labor Units, actually forced labor units. All males, 21 and older, were subject to a minimum of two years service. In reality most of them served until the end of the war. At first

these units were mainly engaged in building railroads and bridges, unloading freight in railyards, maintaining airfields, etc. In the beginning they were dressed in uniforms but with a yellow ribbon around their arms. Later the uniforms were taken away; only the Hungarian army hat and the yellow ribbon, now on their civilian clothing, remained. The treatment of the Jewish forced laborers was not uniform; it all depended on the highest officers in charge of those units. Unfortunately most of them were criminals.

In 1942 the Second Hungarian Army, about 200,000 men, under the command of General Gustáv Jányi, a Nazi-sympathizer and Jew-hater, was sent to the Russian Front. Approximately 50,000 Jews were attached to this unit. The Second Hungarian Army was almost completely destroyed by the Russians in January of 1942, near Voronezh. Only about 60,000 of the 200,000 front-line forces survived. Whatever was left of them started a long march back to the Hungarian border. The long march, which lasted about two years, was filled with Jewish sufferings and martyrdom. (Page 18)

Other sad chapters of this infamous period were written in Budapest and in other parts of Hungary, but the framework of this summary is too narrow to include them.

THE HOLOCAUST YEARS OF SUBCARPATHIAN JEWRY, 1944-1945

The events of 1944 are generally well-known. The Germans had decided on the "Final Solution" at the Wannsee Conference held on the outskirts of Berlin in January of 1942.

From that time on, the Nazis pushed the Hungarian government to cooperate. The Hungarians, however, would have preferred to wait with the "resettlement" of the Jews until after the war. The Nazis, on the defensive on all fronts, occupied Hungary on March 19, 1944, a fatal day for Hungarian Jewry. Two days later Eichmann and his SS henchmen were in Budapest.

At that time, the number of Hungarian Jews still totaled 760,000, of whom 232,000 lived in Budapest and about 100,000 in Subcarpathia.

The Germans found plenty of collaborators among the anti-Semites of Hungary, whose members made up the new German-inspired government. One "Jewish Law" followed the other. Jews were deprived of all civil rights. They were not allowed to travel and they had to wear a yellow star on their garments at all times. Shopping was restricted to a few hours a day; their ration of food was reduced to a minimum.

On April 7, 1944 a decision was reached to place the Jews in ghettos. Subcarpathia, where approximately 100,000 Jews lived, was declared the first "operational zone." Jewish ghettos were established in Ungvár, Munkács, Beregszász, Nagyszőllős and Hust. The Jews of Kaszony were taken to the brick factory in Beregszász.

The Jews of Subcarpathia were rounded up on the first day of Passover by the Hungarian police and gendarmerie with the collaboration of Eichmann's Sonderkommandos. They were aroused in the early morning hours, given only a few minutes to pack bundles: two sets of underwear and shirts and a 14-day supply of food, not to exceed 50 kilograms (about 110 pounds). At the local synagogue, with beatings and terrorization, they were deprived of all valuables, money, jewelry, etc. before their transfer into the ghettos.

In the ghettos the conditions were deplorable. They were forced to build their own shacks from scraps of wood. Sanitation facilities and drugs for the sick were non-existent. There was no milk for the children. Able-bodied men were taken to unload trains,

to clean the streets under degrading conditions and constant beatings. In Munkács on a Sabbath, a group of Orthodox Jews was given the assignment of destroying the interior of the Great Synagogue. They were constantly and brutally searched by guards for "hidden treasures." If something was found, the punishment was a cruel beating or even death.

The deportations began on the 15th day of May, 1944. The day before, hospital patients, newborn babies, the blind, the deaf, the mentally ill and even prison inmates were transferred to the ghettos. At the railroad station, after an additional search, all were packed into cattle cars, 80 to 100 per car, without adequate sanitary provisions. The trains left on a two-day journey to Auschwitz, Poland.

In Auschwitz, the Jews of Subcarpathia were "processed" in the well-known manner: the old, the very young, the sick and all who were unfit for work were immediately sent to the gas chambers by the infamous Mengele and his SS staff. The rest, who survived two or three months in Auschwitz, were sent to factories all over Germany as slave laborers under horrible conditions until the end of the war.

The extermination of approximately 600,000 Hungarian Jews, including approximately 80,000 from Subcarpathia, was accomplished in less than a year by the German Nazis, although the Hungarian Fascists cooperated fully in this "Final Solution."

Sworn Affidavit by RUDOLPH (REZSŐ) KASZTNER, Former Head of the Budapest Rescue Committee

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CHAPTER 10

AN EYEWITNESS TESTIMONY ABOUT THE DESTRUCTION OF THE HUNGARIAN JEWRY (FROM THE NUREMBERG TRIALS)

DR. REZSO (RUDOLPH) KASTNER.

* * *

INTERNATIONAL MILITARY TRIBUNAL
NURNBERG, GERMANY
USA Exhibit 242
Filed Jan 13, 1945

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Dr. Rezsö (Rudolph) KASTNER, being duly sworn deposes and says:

I was born in 1906 at Kolozsvar (now Cluj, Rumania), solicitor and journalist, residing at Chemin Krieg, 16, Pension Sergey, Geneva, now temporarily at 109, Clarence Gate Gardens, London.

I was in Budapest until November 28, 1944;as one of the leaders of the Hungarian Zionist organization I not only witnessed closely the Jewish persecution, dealt with officials of the Hungarian puppet government and the Gestapo but also gained insight into the operations of the Gestapo, their organization and witnessed the various phases of Jewish persecution. The following biographical data of mine might be of interest:

Between 1925-1940	Political Editor of "Uj Kelet" Jewish daily newspaper published in Koloszvar; Secretary-General of the Parliamentary Group of the Jewish Party in Rumania.
Between 1929-1931	Worked in Bucharest; member of the Executive of the Palestine Office of the Jewish Agency.
In Dec.1940	Being a Jew I was excluded from the Chamber of Lawyers; "Uj Kelet" the daily, was closed down by the Hungarian authorities: I moved to Budapest.
Between 1943-1945	Associate President of the Hungarian Zionist Organization.
July 1942	I have been called up for Labour Service: together with 440 other Jewish intellectuals and citizens we worked in South-Eastern Transylvania on fortifications along the Hungarian-Rumanian border.
In Dec.1942	I was demobilized. Returned to Budapest. Some time before being drafted I have begun to organize relief work for refugee Slovakian Jews. After my demobilisation I succeeded in establishing - through diplomatic couriers - contact with the Relief Committee of the Jewish Agency, working in Istambul. On their instructions I have taken over the leadership of the Relief Committee in Budapest. Our task was: 1) To help to smuggle Jews from Slovakia and Poland into Hungary to save them from the threat of the gas-chamber. 2) To feed and clothe them and to assist in their emigration to Palestine. 3) To forward the minut s based on the declaration of the refugees on the question of deportation and annihilation of Jews to Istambul, later to Switzerland, to the hands of the representatives of the Jewish Agency and the Joint Distribution Committee. 4) To co-operate with the Relief Committee of Bratislava in matters concerning saving, hiding of refugee Jews and exchange of information. After German occupation of Hungary, on the 19th March 1944, the Relief Committee concentrated its efforts on the saving of Hungarian Jewry.

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5) The Relief Committee of the Jewish agency which I was a president was engaged in helping Allied prisoners-of-war. Moreover we sent confidential reports to the Allies thru Istambul and Switzerland about our connections with officials of the German government. We helped to hide and supported leaders of the Hungarian underground and gave a wealth of information to those Hungarian authorities which were working against the Germans. During the siege of Budapest, when I was already out of the country, other members of the Relief Committee participated in street fights against the Germans.

On 15 May 1944 — One of my collaborators, Eugen Brand was sent by the Germans to Istambul to pass on certain business proposals in connection with the saving of the Hungarian Jews.

On 21 August 1944 — I travelled from Budapest under German escort to the Swiss frontier and acted as intermediary for the first conversation between Kurt Becher and Saly Mayer, Swiss representative of the Joint D.C. to discuss the price of abandoning the gassing. The conversation took place between St. Margareten and Höchst on the bridge. From there I returned to Budapest.

On 14 October 1944 — I travelled from for the second time to St. Margarethen.

On 30 October 1944 — I travelled to St. Gallen, accompanied by Kurt Becher and Dr. Wilhelm Billitz, director of the Manfred Weiss Works. On this occasion an interview took place between Becher and McClelland, Swiss representative of the War Refugee Board in the Savoy Hotel, at Zurich. I returned to Budapest.

On 28 November 1944 — I left on German instructions to the Swiss border.

On 20 December 1944 — I entered Switzerland.

On 27 December 1944 — I started out to travel back to Budapest, but could only get to Vienna. The Red Army encircled Budapest.

On 29 Dec.44-28 March 1945: — I remained in Vienna. Afterwards toured Bratislava-Spitz an der Donau - Berlin - Bergen Belsen - Hamburg - Berlin - Theresienstadt.

On 19 April 1945 — I crossed the Swiss border.

The Germans entered into discussion with leaders of the Jewish community for reasons of administrative efficiency. We conducted the discussion in the hope that we might be able to save some human lives. By holding the ax over their heads they made them responsible for financial contributions and other exactions imposed on the Jewish community. Ultimately the leaders of the "Jewish council" and other intermediaries were also scheduled for extermination. The SS and the Gestapo was particularly intent on liquidating those who had direct knowledge of their operations. I escaped the fate of the other Jewish leaders because the complete liquidation of the Hungarian Jews was a failure and also because SS Standartenführer Becher took

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me under his wings in order to establish an eventual alibi for himself. He was anxious to demonstrate after the fall of 1944 that he disapproved the deportations and exterminations and endeavored consistently to furnish me with evidence that he tried to save the Jews. SS Hauptsturmführer Wisliczeny repeatedly assured me that according to him Germany cannot win the war. He believed that by keeping me alive and by making some concessions in the campaign against the Jews he might have a defense witness when he and his organization will have to account for their atrocities. Strangely he came to the Hungarian Jews with the letter of recommendation from leading Slovak Jews. The latter were not deported in 1942 and were saved over until the end of 1944.

Major phases in the persecution of Hungarian Jewry.

Before the German occupation.

1. 17,000 Jews - mainly from Ruthenia - were deported to Poland in August 1941. There they were transferred to the German military authorities. These were executed during the succeeding three months. In Kamenetz-Podolsk alone 4,500 Hungarian Jews were shot dead. Responsable: Prime-Minister Bardossy.

2. Between 23 and 25 January 1942 Hungarian military units "cleaned up" the southern region captured from the Yugoslavs. In Novisad they shot dead 1,500 Jews found at home or in the streets, or taken to the Serbian cemetery or to the beach. A further 2,000 Jews were only saved by an order from Admiral Horthy. Commanders of the Military force were General Feketehalmi-Zeisler, General Bajor-Bayer and Captain Zöldi.

3. The so-called Jewish Labour companies, created within the framework of military pioneerservices, were in fact concentration camps organised on the German model. Of the 130,000 Hungarian Jews recruited by this means, about 50,000 died from starvation, typhus and shooting, 30,000 were taken prisoners by the Russians, 20,000 were deported to Germany; about 30,000 remained in Hungary.

Organisers of the "Labour Service" were Bartha, Minister for War, Werth Chief of the Military Staff.

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After the German occupation.

19 March 1944: Together with the German military occupation arrived in Budapest a "Special Section Commando" of the German Secret Police with the sole object of licuidating the Hungarian Jews. It was headed by Adolf Aichmann, SS Obersturmbannführer, Chief of Section IV.B. of the Reich Security Head Office. His immediate collaborators were; SS Obersturmbannführer Hermann Krumey, Hauptsturmführer Wisliczeny, Hunsche, Novak, Dr.Seidl, later Danegger, Wrtok. They arrested, and later deported to Mauthausen, all the leaders of Jewish political and business life and journalists, together with the Hungarian democratic and anti-Fascist politicians; taking advantage of the "interregnum' following upon the German occupation lasting four days they have placed their Quislings into the Ministry of the Interior. These were Ladislas Endre and Ladislas Baky. Utilising the Hungarian administra - tive organs they have:

a. Arrested all Jews arriving or leaving Budapest (about 2,500 persons, who were interned at Kistarcsa); and
b. Excluded the Jews from using postal and telephone facilities.
c. Took over for SS and German military purposes all Jewish public buildings, schools and hospitals.

On 23 March 1944 the Quisling Cabinet was formed, the purpose of which was - according to the statement made by Wisliczeny (to use in June 1944 in Budapest) - solely the solution of the Jewish problem. During the deliberations preceding the formation of the Cabinet, Prime Minister Sztojay undertook in the presence of SS Obergruppenführer Winckelmann, Hungary's SS Commander, SS Standartenführer Wesenmayer, new German Minister and Aichmann, that the Hungarian Government will do everything possible to help in the liquidation of the Hungarian Jewry. One anti-Jewish decree followed another after the Sztojay Cabinet took over. Atvthe same time Krumey and Wisliczeny appeared in the building of the Budapest JewishCommittee and informed Samuel Stern, President, that the matters concerning the Hungarian Jewish problem would be henceforth "dealth with" within the competence of the SS. They warned the Jews against creating panic and obliged the Jewish leaders to form a "Jewish

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Council". A gigantic levy was imposed (money and goods worth about 11,000,000 pengös had to be handed over). When President Stern made an enquiry at the Hungarian Ministry of the Interior he was told: You must fulfill the German demands....."

On the 26 March 1944 the whole of Ruthenia, Upper Hungary and Northern Transylvania were declared operational territory at the request of the German General Staff. During the next days that followed Aichmann, Wisliczeny and Hunsche had daily conferences with Ladislas Endre who received full authority from the Cabinet in matters concerning the Jews.

On 9 April 1944 the military authorities, with headquarters at Munkacs began the rounding-up of 320,000 Jews into Ghettoes within the operational area. In Order to prevent any armed resistance by the Jews, they were concentrated in brick factories (as at Kassa, Ungvar, Kolozsvar) or under the open sky (as at Nagybanyam, Marosvasarhely, Des), in a few cases they were allowed to retire into some sections of the cities (as in Nagyvarad, Maramarossziget). Food allocations: daily 1/5th of a lb.of bread and two cups of soup. From the Jews sent into the ghettoes even matches were taken away.

While an agreement was arrived at between Wesenmayer, German Minister and a representative of Sauckel on the one hand, and Prime Minister Sztojay, on the other, that Hungary would place 300,000 Jewish workers at the disposal of the Reich (who were to be selected by a mixed Hungarian-German committee), total deportation of all Jews was decided by Endre, Baky and Aichmann at a meeting in the Ministry of the Interior on the 14 April 1944.

Novak and Lullay left on the next day for Vienna to discuss the question of transport facilities with the management of the German railways.

A levy of 2,000,000 pengös each was imposed by the Bestapo on the Jews of Novisad and Ungvar. Jewish shops were looted by Germans. Despite a German protest, the Hungarian Government ordered the closing down of all Jewish shops. The Jews resisted in the Ghetto of Munkacs. The Gestapo shot 27 of them, including the entire executive of the

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of the Jewish Community.

On 28 April 1944 the first deportation takes place; 1,500 persons suitable as labourers were taken from the Kistarsa internment camp to Oswiecim. There, they were compelled to write encouraging notes to their relatives with datelines from "Waldsee". The notes were brought by an SS-Courier to Budapest and were distributed by the Jewish Council.

In the meantime the Budapest Relief Committee received two messages from the Bratislava Committee. One message said that there was feverish work going on in Oswiecim to restore the gas-chambers and crematoriums there, which were not working for months and a remark made by a SS-NCO that "soon we will get fine Hungarian sausages" was reported. The other message was to the effect that an agreement was reached, between the Hungarian, Slovakian and German railway managements that, for the time being, 120 trains would be directed, via Presov, towards Oswiecim. This information was passedon to the Bratislava Relief Committee by an anti-Nazi Slovakian railway official. It was obvious that it concerned deportation trains.

The delegate of the International Red Cross, to whom I have appealed for intervention, stated that in view of the Geneva Convention this was impossible for him. The Swedish and Swiss Legations promised that they would report to their Governments and ask for instructions. After repeated appeals the Primate of the Catholic Church promised an intervention on behalf of the converted Jews, But Sztojay refused to listen.

After consulting with all Jewish leaders we turned to the Germans. At first Krumey, Wisliczeny and Hunsche negotiated with us; later Aichmann took over the negotiations. Aichmann arrived at Budapest on the first day of the German occupation, March 19,1944. Wisliczeny arrived there on March 22. The first time we negotiated was on April 3. At first the Germans demanded a compensation of 2,000,000 dollars and promised that in return for this sum they would not deport anyone. Later Aichmann declared: "I can only sell the Hungarian Jews as from Germany. Brand should leave at once for Istambul and inform the Jews there and the Allies that I am prepared to sell 1,000,000 Hungarian

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Jews for goods, primarily vehicles. I would transport them to Oswiecim and "put them on ice". If my generous offer is accepted I will release all of them. If not, they will all be gassed."

In the meantime the organisation of the ghettoes had been directed by Wisliczeny, who had been travelling from town to town. The Hungarian police and gendarmerie was at his disposal everywhere. Officially he only acted as an "Advisor" to the Hungarian authorities; in relaity everything took place on German orders.

15 May 1944 General and total deportation begins. One day before the evacuation all hospital cases, newly-born babies, blind and deaf, all mental cases and prison inmates of Jewish origin were transferred to the ghettoes. About 80-100 Jews were placed in each cattle-car with one bucket of water; the car was then sealed down. At Kassa the deportation trains were taken over from the escorting Hungarian gendarmerie by the SS. While searching for "hidden valuables" the gendarmerie squads tortured the inmaates with electric current and beat them mercilessly. Hundreds committed suicide. Those who protested or resisted were shot at once (as for instance Dr.Rosenfeld, solicitor of Marosvasarhely).

The Hungarian press and radio kept quiet about the deportations. The Hungarian government denied in the foreign press that Jews were tortured.

Between 5 June and 8 June 1944 Aichmann told me: "We accepted the obligation toward the Hungarians that not a single deported Jew will return alive!"

Up to 27 June 1944 475,000 Jews were deported.

The Pope and the King of Sweden intervened with Horthy. Then followed the ultimatum-like appeal of President Roosevelt to stop the brutal anti-Jewish persecutions. Thereupon Horthy has forbidden the deportation of the Jews from the capital which was already fixed to take place on July 5.

Endre, Baky and the Germans protested against this decision and a further 30,000 Jews were deported from Transdanubia; the outer suburbs of Budapest were also emptied. Horthy dismissed Endre. But Aichmann,

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Endre, and Baky continued to try to liquidate the Jews of the capital with the collaboration of the gendarmerie. Liberators bombed Budapest and the railway junctions which were to be used by the deportation trains. Horthy has ordered the mobilisation of the Army against an attempted coup d'etat (8 July). The gendarmerie thereupon went over to Horthy's side. But Aichmann emptied the camp of Kistarosa by secretly collaborating with the Camp Commander and another 1,700 Jews were transported off in the direction of Oswiecim. On Horthy's orders the train was stopped at the frontier and the people were brought back. But Aichmann repeated his coup after three days and prevented any information reaching Horthy in time.

On 15 July 1944 an ultimatum was handed over by Wesenmayer, German Minister to the Hungarian Minister of Foreign Affairs demanding the deportation of the Budapest Jews. The Hungarian Government replied in a note to the effect that it was prepared to transfer the Budapest Jews to satisfy demands of military security, but only within the borders of the country (27 July).

Allied successes have strengthened the position of the Hungarian Government against the Germans. Lakatos, new Hungarian Prime Minister sent a note to the German Government demanding the recall of Aichmann and his staff from Hungary, the transfer of the German-controlled internment camps to Hungarian authorities and the handing over of Hungarian politicians and high-ranking officers in German captivity to the Hungarians.

On 25 August 1944, following instructions received from Himmler, Wesenmayer informed the Hungarian Government that its demands would be fulfilled by the Germans.

But on 15 October 1944 a German coup ended the Horthy regime and Szalasy took over power. On the 17 October Aichmann returns to Budapest by air. On his orders the Arrow-Cross Party and the police began the deportation of all Jews locked into the houses marked by yellow-stars; 25,000 Jewish people, mostly women were made to walk over 100 miles in rain and snow without food to the Austrian border; hundreds died on the way, more died in Austria through exhaustion and dy-

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sentery. On the border the transports were taken over by Wisliczeny; 20,000 Labour Service men shared the same fate.

The German authorities were the same as before; the most active Hungarian collaborators were: Minister Emil Kovarcz, Solymosi, Under-Secretary of State and Ladislas Ferenczi, Lt.Col. of the gendarmerie.

On 8 December the deportations from Budapest stopped.

[redacted]

NOTE: According to Wisliczeny Aichmann refused to carry out Himmler's order to stop deportations until he received written instructions from Himmler himself. Until 11 Feb.1945 the Arrow-Cross party-men did not stop to hunt down Jews in hiding, living on false papers; 10-15,000 Jews were shot on the shores of the Danube or in the streets during these two months. Thousands have died in the ghettoes, as well as in the "protected houses" of the Swedish and Swiss Legations, as a result of enemy action, sickness or starvation.

The losses of Hungarian Jewry.

The 1940-41 census found 762,000 persons of Jewish persuasion within what was then Hungarian territory. But the persecution was extended to the converted Jews, as well as to mixed marriages, of whom there were no official figures. Their numbers were estimated generally at 60,000.

According to figures estimated in August 1945:

There are at present in Budapest	150,000 Jews
In the provinces	40,000 "
In Transylvania (returned to Rumania), in Ruthenia (attached to Russia), in Upper Hungary (attached to Slovakia) and in the Backa (returned to Yugoslavia), there are estimated to be	50,000 "
Total	240,000 Jews
In territory occupied by the Allies and in Russia, Sweden and Switzerland approx.	50,000 "
Total	290,000 Jews.

Of the 10,000 or so Slovakian, Polish, Yugoslav and German Jews who were in Hungary at the time of the German occupation only about 750 are still alive, according to a reliable estimate.

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Therefore, a total of 540,000 Hungarian and 10,000 refugee Jews perished, Of them

The Germans were responsible for the death of	450,000
The Hungarians " " " " "	80,000
The Suicides, sickness, enemy(allied) action	20,000
	550,000.

The figures concerning the deported Jews originate from Wisliczëny, who directed the deportations and was fully competent to give these figures.

It may be added that the objective of the new wave of deportations which started at the end of October 1944 was no longer Oswiecim. On this occation older people, children and the sick were not deported. Those who remained alive after the long journey on foot were - in the majority - employed on fortifications works along the Austro-Hungarian border; a lesser number were sent to Oranienburg, Dachau and Bergen-Belsen.

General history of the Annihilation of the Jews Section IV.B. and the Annihilation of the Jews.

Pogroms and the creation of the ghettoes organized in various centres in Poland during 1939-40 represented a period of hesitation. At that time the extinction of all European Jews was planned, but it was not finally decided upon.The Lublin "reservation", the playing of the Nazis with the idea of a Jewish centre were expressions of this period of hesitation. The decision to exterminate the Jews was probably reached in 1941. In the occupied Baltic countries and in the Ukraine the SS-formation working jointly with the Wehrmacht annihilated nearly all Jews (in the Baltic countries they were helped by the Latvians and Lithuanians). The mass-murder was carried out with the aid of bullets. The victims often dug their own tombs. Frequently they were buried alive. Then began the use of gas. The victims were killed by gas bursting out inside heremetically sealed lorries.

In the fall of 1941 - according to a statement of Wisliczeny - made to me in January 1945 in Vienna - Kaltenbrunner commissioned

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SS-Standartenführer Blobl to work out the plan of the gas chambers. In the opinion of Wisliczeny the initiative came from Aichmann. Hitler approved of the plan at once. The execution was entrusted to the Aichmann-Himmler-Kaltenbrunner trio.

In December 1941 the first tests were carried out in Belzecz. According to a statement of Wisliczeny made to me in Vienna in February 45 it was a complete success. Thereupon three more death-camps were set up in Treblinka, Majdanek and Oswiecim. (Later a smaller camp was set up in Malkini).

According to statements of Krumey and Wisliczeny in February or March 1945 a conference of the officers of IV.B. was called to Berlin by Aichmann in the spring of 1942. He then informed them that the Government decided in favor of the complete annihilation of the European Jews and that this will be carried out silently in the gas-chambers. "Victory is ours" declared Aichmann. "The end of the war is near. We must hurry as this is the last chance to free Europe of the Jews. After the war it will not be possible to utilize such methods."

Wisliczeny claims that he interjected the following remark to Aichmann's statement: "God help us that this method should never be possible against us."

Krumey confirmed this statement of Wisliczeny. He maintained that until the secret - which had to be kept strictly - was not revealed by Aichmann, some of the officers of IV.B. knew anything about it.

The entire machinery of the German State supported Section IV.B. in this work. In occupied countries the Commanders of the Wehrmacht and the Gauleiters (Seyss-Inquart, Frank, Heydrich, etc), in countries allied to Germany the German diplomats (Killinger in Bucharest, Wesenmayer in Zagreb, later in Budapest) supported the work.

The plan of operation was almost identical in all countries: at first Jews were marked, then separated, divested of all property, deported and gassed.

The Officers of IV.B. travelled from country to country. Wis-

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liczeny - according to his own admission - directed the deportation in Slovakia and Greece.

Brunner II. in Poland and Slovakia.

Krumey, Seidl directed the work in Hungary, Austria and Poland.

Seidl was the first commander of Theresienstadt.

Ganther directed deportations in Austria and Czechoslovakia.

Danegger, Brunner in France.

Almost everywhere the local Quisling authorities and even part of the civilian populations assisted them.

Commanders of the death-camps gassed only on direct or indirect instructions of Aichmann. The particular Officer of IV.B. who directed the deportations from some particular country had the authority to indicate whether the train should go to a death camp or not, and what should happen to the passengers. The instructions were usually carried by the SS-NCO escorting the train. The letters "A", or "M" on the escorting instruction documents indicated Auschwitz (Oswiecim) or Majdanek; it meant that the passengers were to be gassed.

In case of doubt instructions by wire were asked from Aichmann in Berlin.

Regarding Hungarian Jews the following general ruling was laid down in Oswiecim: children up to the age of 12 or 14, older people above 50, as well the sick, or people with criminal records (who were transported in specially marked wagons) were taken immediately on their arrival to the gas chambers.

The others passed before an SS-doctor who, on sight, indicated who was fit for work, and who was not. Those unfit were sent to the gas-chambers, while the others were distributed in various labor-camps.

In September 1944 Slovakian partisans engineered a revolt in Banska-Bystricza. The Jewish youth joined the revolution enthusiastically. Aichmann thereupon sent SS-Hauptsturmführer Brunner to Bratislava with instructions to deport all the 17,000 odd Jews still left behind after the deportations of 1942. They were to go to Oswiecim.

SS and Hlinka-Guards arrested the Jews. They were transported

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from Sered. About 13,500 Jews were caught, the rest were in hiding. Following my appeal the A.D.C. of Becher Capt.Grüson journeyed to Bratislava and tried to intervene with SS-Obersturmbannführer Vitezka, Slovakian Gestapo Chief to stop the deportations. Vitezka's reply was: "As far as I am concerned I will agree readily if I get telegraphic authority from Kaltenbrunner to this effect." Becker said on 2 November 1944, in the Hotel Walhalla, St.Gallen, Switzerland, in the presence of the representative of the Joint D.C.:"We have militarily annihilated the Slovakian Jews."

In the first half of November 1944 about 20,000 Jews were taken from Theresienstadt to Oswiecim and were gassed, on instructions from Aichmann. As far as I could ascertain this was the last gassing process.

According to Becher, Himmler issued instructions - on his advice- on the 25 November 1944 to dynamite all the gas-chambers and crematoria of Oswiecim. He also issued a ban on further murdering of Jews.

Wisliczeny confirmed the existence of such an order. But he maintained that Aichmann sabotaged this order and was supported in this by Müller and Kaltenbrunner.

Following the advance of the Russian Army it was necessary to evacuate the Polish and Silesian camps. Some of the Jewish prisoners were sent to Bergen-Belsen or other camps. Most of the Jews found in these camps by the Allies arrived there either at the end of 1944 or at the beginning of 1945. Other Jews in the extermination camps were shot, or were frozen dead on the way.

There was no mass-murders in the months preceding the German surrender but owing to starvation - due partly to the collapse of the German transport system and the general lack of food - the sick and weakened Jews died by the thousands.

After the fall of 1944 Himmler granted several concessions. Thus he permitted the departure for Switzerland of 1,700 Hungarian Jews deported to Bergen-Belsen and also agreed to suspend the annihilation of the Jews of the Budapest ghetto. Himmler permitted the handing over to the Allies the Jews of Bergen-Belsen and Theresienstadt without a shot being fired, which in his eyes and eyes of his colleagues was

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was such a generous and colossal concession that he certainly hoped some political concession in return. In the hope of establishing contact with the Allies Himmler made some concessions even without expecting economic returns. To this desire of Himmler may be ascribed the general prohibition dated 25 November 1944, concerning the further killing of Jews. On 27 November 1944 Becher showed me a copy of Himmler's order on this subject. Aichmann at first did not abey this order.

In accordance with my above described activities I had dealings among others with the following individuals:

Germans: Special Section Commando (for the Liquidation of Jews):
Adolf Aichmann, SS-Obersturmbannführer, head of section IV.B. in the Reich Security Head Office and the following officers of his staff:
SS-Obersturmbannführer Günther,
Danegger,
Hermann Krumey,
SS-Hauptsturmführer Dieter Wisliczeny,
Dr. Seidl,
Novak,
Hunsche,
Schmiedsieffen.
Several NCO's, among them:
Hauptsturmführer Richter,
Oberscharführer Neumann.

Special Staff (Economic Staff):
SS-Standartenführer Kurt Becher,
and some officers of his staff.

SS-Standartenführer Wesenmayer, German Minister in Budapest (after 19 March 1945).

Hungarians: Nicholas Nester, Under-Secretary of State in the Ministry of Education;

Ladislas Vitèz Ferenczy, Lt.Col.of the Gendarmerie
Leo Lullay, Captain of the Gendarmerie;
Dr.Stephen Olah, Counsellor of the Ministry;
Ladislas Baky, Under-Secretary in the Ministry of Interior.

Hungarian Resistance Workers:
Henry Lazar, present Hungarian Under-Secretary of State to the Ministry of Agriculture;
Nicholas Kertesz, former Social-democratic member of Parliament;
Bela Zsolt, journalist;
A. Bereczky, Trustee of the Calvinist Church.

Neutrals: Prof.Waldemar Langlet, Cultural Counsellor of the Swedish Legation;
Count Tolstov) Representatives of the Swedish
Paul Wallenberg) Red Cross;
Consul Lutz, Head of the Protection of Foreign Interests Section of the Swiss Legation.

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Friedrich Born, delegate of the International Red Cross.
The Chargé d'Affaires of the Swiss Legation.
The Chargé D'Affaires of the Spanish Legation.

Jews: All members of the Jewish Council, especially Samuel Stern (Court Counsellor), Chairman of the Pest Jewish Community; Dr. Charles Wilhelm; Dr. Ernest Petö, Dr. Boda (Chief Government Counsellor), Vice-chairmen.

Philip Freudiger, President of the Orthodox Jewish Community and members of the Council of that Community.

Otto Komoly, President of the Zionist Organization; Nicholas Krausz, head of the Palestine Office of the Jewish Agency.

(DR.REZSÖ (RUDOLF)KASTNER

Subscribed and sworn to before me this 13th day of September 1945 at the Office of the United States Chief of Counsel, 49, Mount Street, London W.1, England.

WARREN F. FARR
Major, Judge Advocate General's Dept. Office, U.S.Chief of Counsel

NO 089528

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A KÖNYV TARTALMI ÖSSZEFOGLALÁSA

E könyv magában foglalja azokat a Kaszonnyal összefüggő emlékeket, amelyeket 40 év múltával még összehozhattunk a világ minden tájáról: Izraelből, Amerikából és Magyarországról.

A könyv nyelvének meghatározása sem volt könnyű feladat: főleg a Kaszonyból elszármazottak részére íródott, s nem kétséges, hogy az angol nyelv a jövő nemzedék legnagyobb részének érthető lesz. Ezért készült angol nyelven.

Azok számára, akik angolul nem értenek, az alábbi összefoglalót adjuk, fejezetek szerint:

A FEDŐLAPON egy Jahrzeit-lámpa (kb. a II. vagy III. századból), a newyorki zsidó múzeum gyűjteményéből.

ELŐSZÓ (V lap):

Itt említjük meg azokat, akik szóban, írásban vagy más anyag hozzájárulásával (képek, könyvek, stb.) tették lehetővé az anyag összegyűjtését.

A könyv céljai:

(1) Megőrizni mártirjaink emlékét,

(2) Választ adni az utódok kérdésére, honnan származnak ?

(3) Hozzájárulni — ha kis mértékben is — a vészkorszak dokumentálásához.

(4) felhívni az utókod figyelmét, hogy a zsidóság fennmaradásához állandó éberségre és munkára van szükség. Szükség van zsidó nevelésre, intézeteink támogatására és Izrael állandó erősítésére.

VISSZAEMLÉKEZÉS A KASZONYI ZSIDÓ ÉLETRE. (1-16 lapok).

Szüleink emlékezését tartalmazza az osztrák-magyar monarchiáról, az első világháborúról, a csehek bevonulásáról és a 20-as, valamint 30-as évek jó és rossz napjairól. A 1938-1944 között elhunytak névsora.

KASZONY, MINT ZSIDÓ SZELLEMI KÖZPONT (7-9 lapok).

A kaszonyi zsidóság vallási életének kifejlődése és Kaszony világhírű talmudi központtá válásáról.

A CIONISTA MOZGALOM (10-12 lapok)

A különböző cionista mozgalmak: Betár, Hasomér-Kadima és a szocialista-cionista szervezetek.

A VÉSZKORSZAK IDEJE (13-14 lapok)

Főleg az 1938-48-es évek kegyetlenségeinek leírása, amely az 1944-gettózással, majd Auschwitzba hurcolással érte el tetőpontját.

HOGYAN PUSZTULT EL A KASZONYI ZSIDÓSÁG ? (17-23 lapok)

A különböző borzalmak felsorolása, amelyekben kaszonyiak életüket áldozták.

(1) Auschwitz és más német táborok.

(2) Kamenetz-Podolsk — Alte Rechama Rottenberg és öt kis gyermekének története.

(3) A munkaszolgálat áldozatai.

(4) Doroshich — A tifuszkórház felgyújtása.

(5) Bor és Kiskúnhalas áldozatai.

KASZONY KIVÁLÓ SZEMÉLYISÉGEI (24-27 lapok)

Jiszraél Zvi Halévi Rottenberg főrabbi
Klein Gyuri, rákkutató, Stockholm
Auspitz Béla, szovjet ezredes, repülő pilóta
Rapaport Dezső, cionista szervező
Iczkovics Sándor, hitközségi elnök
Klein Miska, közéleti egyéniség
Záli Julis, anyák és egy gyermek megmentője.

A SZOMORÚ STATISZTIKA (83-84 lapok)

A könyv 7 7 4 kaszonyi származású személyt tart nyilván. Ezek közül:
492 (kb. 64%) mártirhalált halt.
26 (3%) meghalt Kaszonyban. (1938-1944)
256 (33%) átélte a háborút

A 4 9 2 mártir közül:
401 (81%) (közöttük 109 gyermek) Auschwitz ban vagy más német haláltáborban halt meg.
57 (12%) magyar munkaszázadban.
8 (2%) Budapesten.
26 (5%) más helyken.

A MÁRTIROK NÉVSORA (39-51 lapok)
Családonkint és a halálozási hely megjelölésével.
A Kaszonyban 1938-1944 években elhaltak névsora. (15-os lap)

A TÚLÉLŐKRŐL (63-96 lapok)

A koncentrációs táborok túlélői.
Hogyan éltek át egyes személyek:
Klein Siku — Budapesten
Veres Rezsi gyermekeivel - keresztény papirokkal
Schneider Sanyi (Jánkev-Smuél) — Kaszony legfiatalabb túlélője
Ackerman Jenő — földalatti mozgalomban Budapesten
Einczig Józsi — oroszországi munkásszázadban, hadifogságban és a cseh hadseregben.

A TÚLÉLŐK STATISZTIKÁJA (84 lap)

A 256 túlélő a következő helyeken élte át a háborút:
99 visszatért Auschwitzból vagy más koncentrációs táborból
65 visszatért a munkásszázadokból
44 Budapesten menekült meg
19 az Egyesült Államokban
15 Palesztinában
9 szövetséges hadseregekben
5 másutt.
———
256

A túlélők letelepedési helye:
96 Izraelben
75 az Egyesült Államokban
41 Budapesten
14 Kárpátalján
12 Csehszlovákiában
8 más európai államban
7 más amerikai államban
2 Ausztráliában
1 ismeretlen helyen

256

A háború óta (1987 végéig) elhúnyt 93:
36 Izraelben
25 az Egyesült Államokban
21 Magyarországon
11 Kárpátalján
4 Csehszlovákiában
2 másutt

99

Ezek szerint az egész világon csak 157 személy mondhatja még magát kaszonyinak.

A TÚLÉLŐK NÉVSORA (65–76 lapok)

Hol élték át a háborút, hol telepedtek le és az eltávozottak hol haltak meg

MI TÖRTÉNT A KB. 20.000 KÁRPÁTALJAI ZSIDÓVAL, AKI ÁTÉLTE A HÁBORÚT ? (86–96 lapok)

A kárpátaljai zsidóság szétszóródásának rövid története: ki-ki (ideiglenesen) Németországba, Izraelbe, Amerikába, Csehszlovákiába, Magyarországra... Csak kis rész tért vissza Kárpátaljára. Ma már Kaszonyban nem maradt senki a „régiek" közül.

A háború utáni részben megemlékezünk Eisenreich Lacikaról, aki az 1956-os izráeli-arab háborúban hősi halált halt.

A következő lapokon, főleg képekben, példákat hozunk a lassú gyógyulási folyamatról és az új nemzedékről, amelynek tagjai számára ez a könyv íródott.

Vígasztalásul idézzük a zsidó partizánok énekét, amelynek jeligéje az, hogy mindennek ellenére, még i t t v a g y u n k .

MERRE VAN KASZONY ? (97–100 oldal)

Azok számára, akik többet akarnak tudni Kaszony és Kárpátalja felől, további népszámlálási adatokat és térképeket közlünk.

A KÁRPÁTALJAI ZSIDÓSÁG RÖVID TÖRTÉNETE (101-107 lapok)

Ebben a fejezetben írjuk meg a zsidók bevándorlásának történetét Lengyelországból, az 1648-as chmelniczki mészárlások óta. Megemlítjük a kárpátaljai zsidók részvételét az 1848-as szabadságharcban és az első világháborúban, amely utóbbiban 15 kaszonyi zsidó vesztette életét. Megemlítjük sorsunkat a csehszlovák köztársaság idején és az 1938-1944 években volt magyar uralom alatt. S végül megemlékezünk a kárpátaljai zsidóság elpusztításáról az 1944-1945-ös években.

KASZTNER REZSŐ TANUVALLOMÁSA 1945-BŐL (108-123 lapok)

Kasztner Rezső tanúvallomás a nürnbergi nemzetközi bíróság előtt megerősíti a fentieket és kellő perspektivába állítja a kárpátaljai zsidóság tragédiáját, mint az egész magyarországi zsidóság mártiromságának egyik szomorú fejezetét.

Printed by Dr. Ervin Farkas, from the "NEWYORKI FIGYELŐ"

מזמן גמר המלחמה (עד סוף 1987) נפטרו מתוך 256 הניצולים 93 (39%):
36 בישראל.
25 בארצות־הברית.
21 בהונגריה.
11 ברוסיה הקרפטית.
4 בצ׳כוסלובקיה.
2 במקומות אחרים.

רשימת הניצולים **עמוד 64–75**
איפה היו בימי המלחמה, מקום התישבותם ואם נפטרו מאז, ואיפה?

מה קרה עם 20,000 יהודי רוסיה הקרפטית, ניצולי השואה, אחרי גמר המלחמה **עמוד 85–95**
בפרק זה אנחנו מתארים את פיזור יהדות רוסיה הקרפטית לכל ארצות תבל. כעת קאסון ריקה מיהודים. מזכירים גם את הטילטול שהניצולים היו צריכים לעבור אחרי המלחמה, כגון: מחנות הפליטים בגרמניה, עליה ב׳, מלחמת השיחרור ויתר מלחמות ישראל. פה מזכירים גם את בן עיירתנו — דוד (לצקה) אייזנרייך, שנפל במלחמת סיני ב־1956.

על העמודים הנוספים של פרק זה אנו מזכירים, ביחוד בתמונות, את תהליך ההחלמה אחרי השואה וגומרים את הפרק עם שיר הפרטיזנים, שהחיזורת של השיר: על אף הכל, אנחנו פה.

איפה קאסון? **עמוד 96–99**
הפרקים הנוספים נכתבו בשביל אלה שמעוניינים בפרטים נוספים על מיקום קאסון ורוסיה הקרפטית.

קיצור תולדות היהדות ברוסיה הקרפטית **עמוד 100–106**
הגירת היהודים מפולין אחרי טבחות חמלניצקי (ימ״ש) בשנת 1648. שיגשוג היהדות ברוסיה הקרפטית והשתתפותם במלחמת השיחרור של ההונגרים, בצבא קושוט, ב־1848. מזכירים גם את החיים במונרכיה האוסטרו־הונגרית, שהתקיימה בין שנות 1918 — 1867, ובמלחמת העולם הראשונה, בה ניספו 15 ראשי משפחה, מבין יהודי קאסון. אחרי מלחמת העולם הראשונה רוסיה הקרפטית סופחה לרפובליקה הצ׳כוסלובקית. ב־1938 ההונגרים שבו, ואיתם הצרות. החיים היהודיים ברוסיה הקרפטית חוסלו ב־1944 עם גרושם לאושוויץ ב־1944.

עדותו של רודולף (רז׳י) קסטנר **עמוד 107–122**
עדות זו, שמר קסטנר מסר לבית־המשפט הבינלאומי בנירנברג (גרמניה), ששפט את פושעי הנאצים, הוכנס לספר זה במלואו, כדי להכניס לפרספקטיבה הנכונה את הטרגדיה של יהודי קרפטורוס (או רוסיה הקרפטית), כחלק היהדות ההונגרית הכללית בשנות השואה.

Printed by Mr. Ron Zafrir, from ״Israel Shelanu״

אישים הראויים לשבח, מבין יהודי קאסון **עמוד 24**

הרב ישראל צבי הלוי רוטנברג.
ג'ורג' קליין, חוקר סרטן בשטוקהולם, שוודיה.
בלה אושפיטז, אלוף הצבא הסובייטי. טייס נסיוני, שנפל ב־1941.
דוד רפפורט, מנהיג ציוני.
שנדור איצקוביץ, נשיא הקהילה.
יוליש זלי, מציל אימהות וילדים בימי השואה.
מישקה קליין, איש ציבור.

הסטטיסטיקה העגומה **עמוד 82**

גורלם של 774 יוצאי קאסון:

492 (64%) מתו מות קדושים.
26 (3%)מתו בקאסון בימי המלחמה.
256 (33%) נשארו בחיים עם גמר המלחמה.

מתוך 492 הקדושים:

401 (81%) וביניהם 109 ילדים, נהרגו באושוויץ או במחנות ריכוז גרמניים.
57 (12%) **במחנות עבודה הונגריים.**
8 (2%) **בבודפשט בידי הנאצים ההונגריים או בהפצצות.**
26 (5%) **במקומות אחרים.**

שמות הקדושים **עמוד 51-39**

לפי משפחותיהם ומקום מותם. אותם שמתו במשך המלחמה בקאסון וזכו לקבורת ישראל. 15

ניצולי השואה **עמוד 95-62**

ניצולי מחנות הריכוז הגרמניים, מלחמת הקיום במחנות הריכוז, איך ניצלו בודדים:

יהושע (שיקו) קליין – בבודפשט.
רז'י ורש ושתי הבנות שלה – עם ניירות "אריים".
יעקב שמואל שניידר – הצעיר בין הניצולים.
יעקב אקרמן – במחתרת בבודפסט.
יוסף אינזיג (עדן) – באוקראינה, שבי רוסי, והצבא הצ'כי.

סטטיסטיקת הניצולים:

256 ניצולים, שחזרו מזוועות המלחמה:
99 ממחנות ריכוז גרמניים.
65 ממחנות עבודה הונגריים.
44 הצליחו להימלט בבודפשט.
19 חיו בארצות־הברית.
15 בארץ־ישראל.
9 נלחמו בשורות בנות הברית (הידועים בוודאות).
5 במקומות אחרים.

מקום התישבות 256 הניצולים אחרי המלחמה

96 במדינת ישראל.
75 בארצות־הברית.
41 בבודפשט.
14 ברוסיה הקרפטית.
8 בארצות אירופה.
7 ביתר ארצות אמריקה (חוץ מארה"ב).
12 בצ'כוסלובקיה.
2 במקומות אחרים.
1 בלתי ידוע.

(תמצית הספר — The Jews of Kaszony)

תמצית הספר

בספר זה מקובצים זכרונות מעולמנו שנהרס לפתע לפני יותר מ־40 שנה. החומר הכלול בו נאסף מאנשי יוצאי קאסון המפוזרים בכל קצווי תבל ובעיקר ישראל, אמריקה והונגריה.

התלבטנו קשות באשר לשפת הספר: עברית, אנגלית או הונגרית. שפה שפה והיתרונות והחסרונות משלה. בהתחשב עם מטרתנו העיקרית – למען ידעו ויבינו צאצאינו – הוחלט על השפה האנגלית, שהיא המדוברת והמובנת ביותר בעולם כולו בימינו אנו.

מעטפת הספר

מנורת זיכרון (נר נשמה) מהמאה השניה או השלישית אחרי הספירה. מאוסף המוזיאון היהודי בניו־יורק.

המבוא עמוד V

במבוא אנו נזכרים בכל אלה, שבזכותם נכתב ספר זה. אלה, שהעלו זכרונותיהם מהעבר, ואלה שתרמו מתמונותיהם שנשמרו וניצלו בדרך נס.

המבוא מציין גם מטרותינו בכתיבת הספר:

א. לשמור על זכר קדושינו, ויתר מתינו שאינם עוד איתנו.
ב. לענות על שאלות צאצאינו, מאין באו הוריהם ומה היה גורלם בנכר.
ג. להשתתף, גם אם במידה מצומצמת, בדוקומנטצית שנות השואה.
ד. להזכיר לצאצאינו, שאין לקחת ענין קיומינו בקלות ראש.

תוכן העניינים עמוד III

זכרונות מן החיים היהודיים בקאסון עמוד 1

נזכרים בסיפורי הורינו על החיים במונרכיה האוסטרו־הונגרית, מלחמת העולם הראשונה והשפעתה על יהודי קאסון, יסוד הרפובליקה הצ׳כוסלובקית והחיים הטובים והקשים של שנות ה־1920 ו־1930, כאשר הגבול, שבין הונגריה וצ׳כוסלובקיה הגיע עד הבתים האחרונים של העיירה.

קאסון כמרכז רוחני־יהודי עמוד 7

מזכירים את התפתחות החיים הדתיים בעיירה ואיך העלו שלושת הרבנים האחרונים את העיירה הבלתי־ידועה על מפת היהדות, ע״י יסוד ישיבה מפורסמת, שחסידים לה עד היום בכל העולם היהודי.

התנועה הציונית עמוד 10

פעולתן של התנועות הציוניות השונות: ״השומר קדימה״ (צופים), בית״ר (רביזיוניסטים), הליגה למען ארץ־ישראל העובדת (מפא״י), ודרור החלוץ הצעיר (מפא״י – לאחדות העבודה).

תקופת השואה עמוד 13

שנות 1944–1938, ימי שילטון ההונגרים, ימי צרות ומצוקה ליהודים, גזילת רכושם, הסגרתם בגיטאות והעברתם למחנות השמדה.

איך חוסלה יהדות קאסון? עמוד 14

מקומות הידועים לשימצה, בהם ניספו קדושינו וזוועות ההשמדה:

אושוויץ ויתר מחנות ההשמדה הגרמניים.
הטבח בקמנץ־פודולסק.
מחנות העבודה ההונגריים.
דורושיץ, שבאוקראינה, בה נשרפו חיים כמה מעיירתנו.
בור, שביוגוסלביה והטבח בקישקונהלש.