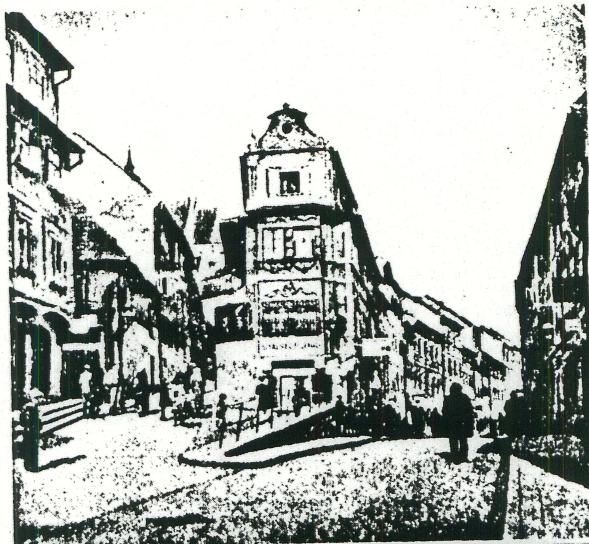


THE PERSECUTION OF THE JEWS IN NAZI SLOVAKIA

REPORTS AND DOCUMENTS



Bratislava, the Forked Jewish Street showing the Baroque House

With Messages from
DR. EDVARD BENES
(President of Czechoslovakia)

and

DR. JURAJ SLAVIK
(Czechoslovak Minister of the Interior)

Issued by the
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FOREWORD

THIS booklet is an attempt to relate the story of the persecution and the mass expulsions of Jews from the puppet "state" of Slovakia.

Some 80,000 Jews lived in this land, in peace and contentment, particularly so, in the Masaryk-Benes period between Versailles and Munich, the years 1919 to 1939.

But their complete destruction has been decided in Berlin, not in Bratislava.

In the French Yellow Book on the causes of the war, there appears a report of M. V. de Lacroix, French Minister in Prague, transmitted to the French Minister of Foreign Affairs on February 7th, 1939.

"What appears to have most impressed Dr. Chvalkovsky, the Czechoslovak Foreign Minister, was the importance which Herr Hitler and Herr von Ribbentrop attached to the Jewish question, absolutely out of proportion to the importance assigned to other questions. The Foreign Minister of the Reich, as well as the Chancellor, are said to have stated emphatically that it was not possible to give the German guarantee to a State which did not eliminate the Jews."

After the last visit of "Prime Minister" Bela Tuka to Berlin, the official newspaper "Slovak" reported that Tuka was told in the German capital that the Jewish question must be regulated.

In this booklet, the manner in which this "regulation" is proceeding is reported. The majority of these reports are taken from news items appearing in Slovak newspapers.

For three centuries the Jews have lived in this Slovak land. They have farmed and tilled it; they have built industries and commerce. They have made it a centre of Jewish learning. Already more than 200 years ago the Yeshivah of Pressburg was famed. There were 59 Jewish elementary schools in the Slovakia of the wise President Masaryk, of which 35 used the Slovak language as the medium of instruction. The six theological colleges of Slovak Jewry were world renowned, attracting pupils from the

four corners of the globe. Social institutions, welfare centres, hospitals, all these were firmly established.

And now, in the midst of this war for freedom, the Slovak Jewish communities have been destroyed. The men are being expelled, sent to concentration camps and to death in the mines. Their women-folk face direst distress. Their property has been "expropriated to the State"; more than 10,000 businesses have been "liquidated," and over 25,000 acres of farm-land confiscated.

This booklet relates from official sources how the sick are dragged from the hospitals, Jewish houses searched by day and by night, people dragged from their hiding-places, Jewish personal belongings stolen; even at the frontiers where they flee, guards are placed to turn them back and arrest them. We read how Jewish girls and women are destined to "special" camps: the men for an unknown destination, to death in the labour camps of occupied Russia.

A priest who intervenes is arrested: the Church is told it must not interfere. Synagogues are closed, and the property of the Jewish communities liquidated. A baptism "plot" is invented to arouse the docile population, denounced subsequently by the Apostolic Delegate.

As an appendix there are published extracts from letters smuggled out of Slovakia through Switzerland to this country. Their authenticity is unquestioned. They prove how in this hour of direst need the Jews of Slovakia have not lost their faith:

*"The Lord is for me, I will not fear:
What can man do unto me?"*

For we know that "the hands are those of Esau." We know that this vileness is inspired and directed from Berlin. We know that it will pass. And that in God's good time a free Czechoslovakia will be restored to a free Europe.

June, 1942.

H. A. GOODMAN.

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A Message from President Benes

THE Jewish problem, along with many others relating to the reconstruction of the life of our State after the conclusion of the war, has greatly occupied my thoughts. It represents an important factor in our efforts to secure civic liberty and social justice in Czechoslovakia within the framework of the genuine and improved new order which, as a sequel to the chaos let loose upon the world by the insane Nazi experiment, is certainly destined to come into existence.

Great tasks await us. In the restored Czechoslovak Republic all sections of the population, in so far as they have shown themselves, and will show themselves in the future, as capable of aiding the work of the State, must receive due justice. Religious freedom is, of course, the first pre-supposition and foundation, and one which cannot be dispensed with by any properly organised state. We shall not depart in the least from the principles of true and honest democracy which we adhered to in creating our first republic. They led us to progress, peace and development. The Nazis, through the fact

that they are today repudiating them, have turned Czechoslovakia into a hell. Their murderous emissaries destroy the works of human culture, introducing in their place the torture chambers of the Gestapo. They incite people to intolerance, to racial, religious and ideological fanaticism; they expel those who are not so cowardly as to accept their regime, or those who in their eyes have sinned only through the fact that they were not born of aryan parents, while at the same time they drive their own youth to the common grave of the battlefields.

But all this is only transitional. It will pass away, like everything which is in contradiction with the laws of humanity. The Czechoslovak State will be re-established, and with it its previous conception of democracy.

Hold on, therefore, to the end, and be sure that the renewed Czechoslovak Republic will have no other programme than the programme of religious tolerance of the first Republic of Masaryk.

Dr. E. BENES.

The Jews in Nazi Slovakia

THE attitude and methods of the present rulers of Slovakia, a country directed by the Nazis and administered by traitors, are opposed to the entire Slovak tradition, and differ diametrically from everything that the Slovak patriots were proclaiming and realising both at the time of the Hungarian slavery, and during the twenty years of the Czechoslovak Republic. This could easily be proved in all walks of national life as well as in all branches of the life of the State, but this appears unnecessary as the evidence in this case is plainly very striking. Instead of traditional Slav solidarity we perceive servility to the Germans, instead of democracy and tolerance nothing but Nazi totalitarianism and terror, instead of the freedom of

conscience and of religious liberty, Gestapo methods and prisons. The same applies, of course, in a full measure to the Jewish question, and in Bratislava to-day they boast of their perversity.

After the last visit of Bela Tuka to Berlin the newspaper of the so-called President Tiso, "Slovak," stated that whilst Bela Tuka was in the Nazi capital he was told that the problem of co-existence of different national groups in Slovakia had been settled in a model way, and that the Jewish question also appeared to be regulated there better than anywhere else outside Germany.

It is a fact, however, that the co-existence of different national groups settled in such a highly satisfactory way signifies simply the hegemony of a small group of Germans

over the whole nation, and that the boast concerning the "regulation" of the Jewish question is a sad and infamous allegation that nowhere in the world, except in Germany, are the Jews more oppressed, tortured, robbed and persecuted than in Tuka's Slovakia.

I am not in possession of all data by which I could prove the shameful boast of the rulers of Bratislava, but let me just mention some facts of the last few months as announced by the Bratislava Broadcasting Station. On September 10th, 1941, the Bratislava Station announced that the council of ministers approved, after a prolonged deliberation, the Jewish Code as well as a regulation concerning a special levy on Jewish property. What provisions the Jewish Code contains appears only from some later remarks and from regulations which followed. The Code defines the term "Jew" exactly in the same way as is laid down in the Nuremberg laws, that is on the basis of the race. In the same way it defines the idea of the admixture of Jewish blood. Jews older than six years must have a visible mark on their clothes, this being in the form of a yellow star over the left breast. The Jews are not permitted to live in the centre of the towns, they are not permitted to employ women-servants below the age of forty, they are not permitted to own industrial enterprises, land and other real property, and they are not permitted to visit places of entertainment, theatres, exhibitions, etc.

The application of the Jewish Code is extremely severe. Jewish property which so far had not been confiscated was subjected to a 20 per cent. tax, the proceeds of which amounted to 600 millions of Czech Kronen. For the payment of this levy it was decreed that all Jews are jointly and severally liable. Jewish enterprises are being liquidated, which means that they are being taken without compensation. Up to November 1st, 9,620 Jewish firms were thus "liquidated" and, as reported from Bratislava, more than 400 millions of annual clear profit has been taken away from over 13,000 firms owned by Jews. Jewish house property to the value of 1,200 millions has been expropriated together

with about 25,000 acres of land. Bratislava announced further that even the personal property of the Jews will be "aryanised," and that the Jews will be permitted to take with them to the Ghetto only objects of absolute necessity.

In Bratislava a Ghetto is being founded, but only for employed Jews. These Jews are now concentrated in certain streets and even there they can be given three months' notice to vacate the premises at any time. They are permitted to live only in old houses. This Ghetto is only a transitory arrangement as all Jews will be removed from Bratislava.

As soon as the authorisation to work is taken away from a Jew, he has to move together with his family to another Jewish centre. By the end of 1941, 70 per cent. of all Jews, that is 10,000 persons, had to move from Bratislava.

Special concentration camps for Jews are being created, and special labour obligations apply to Jews. Even Jewish intellectuals have to perform the most arduous tasks. Before concentration camps are created the Jews are permitted to settle only in the following towns: Trnava, Nitra, Zilina, Presov and Spisska Nova Ves. Jews are not allowed to buy milk and other food in the morning hours and must not do so in the open market, that is, outside licenced shops.

I have stated here an example of how the Jews are treated in the "free" Slovakia. These are sad facts and circumstances and no great fantasy is needed to realise them. Well known also is the brutality and the inconsiderateness of the so-called "Minister of Interior" Sano Mach, who carries out the anti-Jewish laws and regulations. Well known also, however, are his corrupt practices and we can easily judge the disinterestedness of his officials. The application of these laws and regulations could, to better advantage, be entitled: Larceny, robbery, terror and beastliness.

All, however, that is happening to our Jewish fellow-citizens in Slovakia is only temporary. Slovakia is a part of Czechoslovakia and it will remain in the hands of traitors and Nazi lackeys only until the victorious end