

*Beit Theresienstadt and the Theresienstadt Martyrs Remembrance Association  
 Congratulates the  
**CONFERENCE ON JEWISH MATERIAL CLAIMS  
 AGAINST GERMANY, INC**  
 To its fiftieth anniversary!  
 Thanks for your support and cooperation*

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## **APPRECIATION**

### **Fiftieth Anniversary of the Claims Conference**

In 2001 the CONFERENCE ON JEWISH MATERIAL CLAIMS AGAINST GERMANY had its fiftieth anniversary – it is the body representing the Jewish world in all matters of restitution and other claims against Germany. On this occasion a festive ceremony was held at Yad Vashem on November 27, 2001. Yad Vashem, Lohamei Hagetaot, Massuah and Moreshet initiated the ceremony. Beit Theresienstadt joins in the appreciation and in the wishes for a further fruitful activity of the Claims Conference in Israel and the world over.

Today the Claims Conference has a key position in all new contracts concerning the German foundation “Remembrance, Responsibility and Future” regarding slave labour, forced labour, the Swiss program for refugees, the agreement with the Swiss banks and payments of insurance companies. According to its web site the Claims Conference achieved in the 50 years a great deal:

More than 500,000 Holocaust survivors in 67 countries have received compensation payments as a result of the work of the Claims Conference. Payments to Holocaust survivors as a result of the work of the Claims Conference have come to more than DM 100 billion

The Claims Conference has allocated more than \$500 million to organizations meeting the social service needs of Holocaust survivors and engaging in education, research, and documentation of the Shoah.

Since 1997 the Claims Conference supports Beit Theresienstadt and our growth in the last years was dependent a great deal on this support. It started with the “Jacob Edelstein” exhibition hall through upgrade of our computers, posting our internet site, publication of a catalogue and last but not least our educational center. In 2000 the Claims Conference supported the installation of our ongoing exhibition “Kamarad” about the children’s newspaper in ghetto Terezin. The next project supported by the Claims Conference will be the erection of a classroom and toward the end of the year we hope to receive a grant for the upgrading of our museum.

We want to congratulate the Claims Conference on its activities and express our thanks. We hope for further fruitful cooperation.

We invite our readers to learn more about the Claims Conference at: <http://www.claimscon.org>

## **IN MEMORIAM**

### **We Shall Miss Willy Groag**

More than 20 years ago, when we started to publish our newsletter, we decided not to write eulogies so as not to cause feelings of discrimination in families of deceased members – should we inadvertently not mention somebody, because we were not informed of his departure. During the years the editor circumvented this decision – when she wanted to write about someone from the founder generation who died, she wrote about the documents his family donated afterwards to our archives. But with Willy this is not possible: years ago he gave us his parent’s Trude and Emo Groag valuable collection of scores of drawings and handiwork of children whom Trude cared for in the ghetto, drawings by the Groags in the ghetto, poems and documents.

Willy Groag was a part of Beit Terezin since its beginnings and participated in all stages of its erection and activities. From 1984 to 1989 he was chairman of our association and since then he traditionally chaired the annual meeting, which elects our functionaries.

The Groag family are an exceptional case in the history of ghetto Terezin: at liberation three generations had survived there – Emo and Trude, Willy and his wife Madla nee Stein and their small daughter Eva, born in the ghetto. They survived in the ghetto mainly because of Madla’s work in the cowshed whose produce was destined for the Germans. But shortly after arriving in Palestine and joining kibbutz Maanit the young family was stricken by fate. Madla (Miriam) contracted polio, at the time it was incurable. She died in September 1946 at the age of 28.

Willy was born in 1914, the firstborn son of Trude and Emo. The family owned a malt factory near Olomouc - Willy studied chemistry so as to work in the family enterprise. Early on he joined the youth movement Maccabi Hatzair, after the German occupation he became one of the central members of its leadership. In ghetto Terezin he worked initially as a coachman, but out of a feeling of duty he left this work – in the ghetto known as advantageous – and decided to work with youth. He became head of the girl's home L-410 and was beloved by educators and wards. Before leaving for Palestine Willy deposited at the Prague Jewish museum a suitcase with hundreds of children's drawings created in the ghetto under the tutelage of Friedl Dicker-Brandeis. Friedl had left the suitcase with Willy before her deportation to Auschwitz in 1944. At kibbutz Maanit Willy returned to chemistry and worked for many years at the kibbutz factory *Galam*, producing starch and other food additives. But in his soul Willy was an artist, like his parents. He painted, studied in Tel Aviv ateliers, illustrated the kibbutz newsletter, made posters for Jewish holidays, sent his friends regularly hand-drawn greeting cards and published memorial brochures for Madla and for his parents. In April 1999 an exhibition of his works was held at Giv'at Haviva. His second wife Tamar, mother of his children Gideon and Anat, died in her sleep in February 2001. By then Willy was at the kibbutz geriatric ward, where he died in October 2001.

His last year, in a wheelchair, was very hard for his family and for his friends – but mainly for him, of course. We shall remember Willy – or Willicek, as his wards called him – as we knew him throughout the years, a charming person, young at heart, open to beauty and life.

### **The Curtain Came Down**

Naava Shan, then still Vava Schoenova, was an actress and producer in ghetto Terezin. Among other roles she appeared in plays by Cocteau and Gogol, produced by Gustav Schorsch. She was the producer of the children's play *Broucci* (Bugs) from the book of the same name by the Czech author Karafiat and also Kiplings *Maugli*. Vava, born in 1919, always wanted to be an actress like her mother Magda and, indeed, she acted already at the age of 8 at the Prague Vinohradske divadlo and at 19 she played on various Czech stages. In 1942 she was deported to ghetto Terezin together with her parents and two sisters, she survived there. After her immigration to Israel in 1948 Vava lived for a time at kibbutz Neot Mordechai and at kibbutz Giv'at Brenner – but she always wanted to return to the theater. Her first big role was at the Habima as the mute daughter in Brecht's *Mother Courage*. The critics were enthusiastic, but that did not prevent her being fired after 5 years because of her "alien" pronunciation. Since then, up to her retirement in 1988, Naava played on various stages: the Haifa theater, the Cameri theater, the Beer Sheva theater. She appeared all over Israel with her solo performance *Requiem for Terezin*, after the book by Josef Bor and took part in 6 Israeli movies. In 1991 her autobiographical book *To be an Actress* was published by kibbutz Meuhad.

In her last years Naava lived in the house of her daughter Ora and her family at Telsche-Stone near Jerusalem. In spite of her failing health she never missed an event connected to former Czechoslovaks. She often met young researchers who wanted to record her memories on the cultural life of ghetto Terezin. She died on August 3, 2001 after a severe illness.

## ACTIVITIES IN BEIT THERESIENSTADT

### Future Activities – to be Marked in the Diary

#### Holocaust Day 2002

For four years now Beit Terezin organizes on Holocaust Day, in cooperation with the district committee Emek Hefer, an “open house” for members of our association, people from neighboring localities and for the broad public. The day starts at 9 a.m. and ends at noon. We spend the difficult hours together and after the wailing of the siren announcing the minute of silence the participants meet in small groups. There remembrances, ways of remembering and the relationship between the generations are discussed and shared. Every year another subject is chosen. Our members will get an invitation with details toward the coming Holocaust Day.

#### Meeting “Women and the Holocaust”

In April 2002 Beit Terezin in cooperation with the Department for Sociology and the Center for Holocaust Instruction of Beit Berl and with Beit Lohamey Hagetaot will organize a meeting on the subject of “Women and the Holocaust”. It will be held from 28<sup>th</sup> to 30<sup>th</sup> April in these three institutions: the first day, of an academic character, at Beit Berl. The second day, dedicated to the meeting of generations, at Beit Terezin. Lohamey Hagetaot will host workshops, mainly at an exhibition on this subject. Representatives of the three institutions are now preparing the program. “This is a special project of cooperation between the three institutions” said Anita Tarsi, “and I hope that it will prove to be seminal for the future, too”. The meeting is intended for researchers, teachers, women’s organizations and the broad public.

Please note the above dates!

#### History, Music and Remembrance

A workshop for young musicians from Germany, the Czech Republic and Israel, who play music composed in Terezin and classical music performed there, was held at Beit Terezin in October 2001. In spite of the terror attacks at that time 14 young musicians and their teachers attended from abroad and 14 from Israel. The seminar took place now for the second time - it grew out of the initiative of Beit Terezin and Mr. Volker Ahmels, director of the Hartl conservatory in Schwerin, Germany, and chairman of the “jeunesse musicale” in Mecklenburg-Vorpommern, Germany.

The program was very variegated: in addition to the study of Terezin music there were lectures on history, cultural and sociological subjects related to ghetto Terezin, the Holocaust and remembrance. It also encouraged the participants to hold a dialog on art and remembrance, so that each of them took upon himself a certain responsibility for Holocaust remembrance in his locality. A trip in Israel and a guided tour of Yad Vashem enhanced the personal contacts, also for the future.

Vocalist Prof. Emily Berendson (Israel), pianist Prof. Matityahu Kellig (Germany), violinist Prof. Pavel Kling (Canada), pianist Ms Edith Kraus (Israel), pianist Alan Sternfeld (Israel) and cellist Michael Haran (Israel) led the master classes. Our lecturers: Ruth Bondy, Prof. M. Kellig, Prof. D. Bloch, Markus Gerhard (director of the Ullmann archives, Dornach, Switzerland), the dramaturg Jacob Lurie, Eva and Peter Erben and Manka Alter, who had taken part in ghetto performances, the film producer Ari Pullmann and the director of Beit Terezin Anita Tarsi.

The festive opening on September 30<sup>th</sup> was attended by the German ambassador in Israel Mr. Rudolf Dressler and the vice president of Tel Aviv University and former Isr. Ambassador in Germany Mr. Avi Primor. The Isr. Ambassador in Berlin Mr. Shimon Stein and the head of the America Israel Cultural Foundation Mr. Gideon Paz sent greetings. Prof. M. Kellig (piano) and his student Heike Ostrop (soprano) performed Lieder in Yiddish, arranged by Victor Ullmann.

That same evening Ms Edith Kraus and Mr Pavel Kling were honored – both had participated in the music life of ghetto Terezin and continue to perform to this day. On October 4<sup>th</sup> and 6<sup>th</sup> the musicians gave two concerts: at the Vienna House in Givat Hayim Ihud and at the Targ Hall in Eyn Kerem. A concert titled *Dialog of Terezin Composers with Johannes Brahms* was given on October 5<sup>th</sup>, also a piano recital by guest performers – the pianist Friederike Hauffe and the bariton Christfried Biberach. It included works by the former ghetto prisoners Krasa, Reiner, Haas and Ullmann and also compositions by Brahms played in the ghetto.

“In our eyes the workshop was very important, both from a musical-professional viewpoint and with regard to the Holocaust in general – to connect the past with the future” said Anita Tarsi. As to a continuing impact: the young Israelis, Germans and Czechs gained a warm relationship, which still goes on. Three of the Israeli participants were invited for January 2002 to Schwerin to take part in a series of concerts on the anniversary of the liberation of Auschwitz-Birkenau. Some of the musicians played Hanukka tunes and compositions from Terezin at “Volunteers Day” in Beit Terezin and also talked about their impressions from the workshop.

The organization of the seminar required much intensive work by the whole team of Beit Terezin, but mainly by the project leader Yonat Klar.

The workshop was held under the aegis of the German and of the Israeli ambassadors and of the vice president of Tel Aviv University and former Isr. Ambassador in Germany Mr. Avi Primor. We received much assistance and the list is long. Here we would like to point out specifically three of the benefactors: “jeunesse musicale” in Mecklenburg Vorpommern, the Claims Conference (1999) and the America Israel Cultural Foundation.

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#### **From the opening address of Mr. Avi Primor:**

“...I want to restrict myself to the German-Israeli relationship... I remember the times when Israelis refused to have personal contact with Germans. For this reason political and economic connections grew, but no cultural ones. Culture leads to human contacts. Nobody believed then that one day there will be intensive cultural exchanges on a personal level, as they exist today. This seminar is an expression of these contacts and it is wonderful when young Germans and Israelis are able to confront the past together... I wish you much success!”

#### **Changes in Beit Terezin’s team**

Bilha Rubin terminated her work as manageress of our educational center after 6 fruitful years. She will work now full time at drama therapy. We wish her much success and satisfaction in her new job. Starting this January Yonat Klar will replace her. Yonat studied dramaturgy and Judaica and is an accomplished actress and producer. She was the cultural referent of Emek Hefer District Committee and worked also for “Massua”. Her first task at Beit Terezin was curating the exhibition *Kamarad* and organizing the workshop *History, Music and Remembrance*.

Anita Haviv is responsible for our outside contacts, for the second generation, for the development of teaching programs and also for teacher training.

#### **Meeting of our Members and Friends in Los Angeles**

In August 2001, at the Los Angeles Holocaust Museum, the director of Beit Terezin Anita Tarsi met members of our association, friends of Beit Terezin and others – many of them former Terezin prisoners. The director of the LA Holocaust Museum Ms Marcia Josephy initiated the meeting. Anita Tarsi reported, that many new and important contacts were made between the museum, potential friends and activists in the USA and us.

Among others, Ms Susan Goldman Rubin attended. She is a member of our association and wrote a children’s book about the painter Friedl Dicker-Brandeis. She explained her writing process and her way to deal with the subject – and donated 20 signed copies of the book to Beit Terezin. Further there was also the lawyer E. Randol Schoenberg, grand-grandson of the famous musicians Arnold Schoenberg and Sigmund Zeisel and also the film producer Stewart Sender, who is working on a documentary movie about Kurt Geron.

The meeting was concluded with a reception at the house of Susan Boyer, who is involved with the project of the memorialization of Czech and Moravian Jewish congregations in connection with the Torah scrolls. R Schoenberg, who specializes in genealogy, asked to make our members aware of the fact, that he – as director of the site JEWISH GEN – is interested to have Beit Terezin publish the names and other details about Jews in ghetto Terezin on the Internet. This information is very important for genealogical research. The steering committee of our organization decided already to comply with this request. Thereby Beit Terezin joins a number of important institutions, which enable the public to access their databases. Further details are available at Beit Theresienstadt. Research will be charged, according to the extent of the required work.

### **Visitors at Beit Theresienstadt**

On the occasion of visits with Holocaust remembrance institutions at Emek Hefer the deputy director of the Ministry of Education and head of its Youth Department Mr. Oded Cohen and his staff visited us on November 26, 2001. The guests met the staff of our Educational Center and saw our exhibition *Kamarad*. Future cooperation on educational matters was discussed and also stages in the further development of our educational center, aided by the Youth Department.

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Hagay Yehudai, in charge of the Museum Department of the Pedagogical branch of the Ministry of Education visited our exhibition *Kamarad* and wrote in the guest book:

*The exhibition is touching – it is beautifully designed and succeeds to visualize life in ghetto Terezin and the children's stamina.*

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Giora Gerson, a friend of Beit Terezin born at Kibbutz Maayan Tsvi, visited us in December 2001. He is today a film producer in San Francisco and brought a trial video clip he made about the life of Inge Auerbacher. Inge was born on December 31, 1934 in Kippenheim, Germany, and was deported with her mother Regine and father Berthold in August 1942 to ghetto Theresienstadt. All three were liberated there in May 1945. Inge had brought to the ghetto a doll, a present from her grandmother for her third birthday. She wrote a book *I am a Star* about the story of a Jewish family in Germany during the Nazi regime and about its deportation. She wrote about everyday life in the ghetto, about her mother and her doll. The book is written from the viewpoint of a young girl and was translated into many languages: German, Italian, Spanish, Chinese and others. Giora Gerson is the initiator of teaching programs for American children aged 10 – 14 of various backgrounds and cultures. In Inge Auerbacher's book, in her testimony and in the doll he found a very good source for the aims of his teaching program. Inge Auerbacher is a member of our association – she donated to our library a copy of her book, published first in 1986 (Prentice Hall Books for Young Readers, New York). In our archives there is also a replica of the doll.

### **Visit by Mag. Hannah Lessing**

The director of the *Nationalfonds der Republik Oesterreich* Ms Hannah Lessing and the cultural attache of the Austrian embassy in Israel Mr Gerhard Seiler visited us on October 30, 2001. Ms Lessing was very impressed by the activities of Beit Terezin and recommended to the foundation to accept our request for support, in full. The grant is intended for the upgrading of our archives. Ms Lessing plans a further visit at Beit Theresienstadt – for the unveiling of an appropriate plaque when the project is finished. Following the visit Ms Lessing initiated the visit of other important personalities from Austria, to introduce them to Beit Theresienstadt.

### **Translations**

Our members continue to – voluntarily – translate books, articles and documents from the Holocaust era from Czech and German originals into Hebrew and English, to make these papers accessible to researchers, teachers and students.

Lea Alon, Netanya, translated a number of articles from the book *Frauen im Holocaust* (Women in the Holocaust, by Barbara Distel, published in 2001 by Bleicher Verlag) from German into Hebrew.

Alisa Sheck translated the book *Ghetto Litzmannstadt 1941 – 1944*, documents and testimonies by Czech Jews about ghetto Lodz (2000, Prague) from German into English. Now Alisa translates the book *Mesto za mřížemi* (Town behind bars, by Josef Polak and Karel Lagus, 1964 Prague).

Simon Weissbecker, Haifa, translated 12 articles from the yearbook 2000 of *Terezínske studie a dokumenty* (published by The Institute of Terezinska iniciativa, Prague) from German into Hebrew. Among them are some by Petr Kien, Hanus Bonn, Kamil Hoffmann and a conversation with Dr. Maurice Rossel, the delegate of the International Red Cross, who visited ghetto Terezin in June 1944.

## SECOND GENERATION

Members of the second generation continue with their specific initiatives: in October and December 2001 issues no. 3 and 4 of their newsletter came out, it was sent to all members of the second and the third generation. The editors are Talila and Tsvika Kislev.

In no. 3 there are conversations from a personal viewpoint with Anita Haviv, daughter of Holocaust survivors, who was born and grew up in Austria and with David Magen, born in England, who came to Israel on his own at age 18 – about their relationship to Israel and to ghetto Terezin. Liora Cohen reports on a series of talks of members of the second generation, moderated by Yoram Amit. Narda Kuczinsky writes critiques of books and performances interesting for the second generation, she warmly recommends a book by Gabriela Avigur-Rotem *Hamsin v'tsiporim meshugaot* (Desert Wind and Crazy Birds).

No. 4 contains fragments about Hanukka written in ghetto Terezin and a report about a meeting on November 17, 2001, at which Elie Kramer (second generation) performed as storyteller – he remarks that that session was very special for him, not like with a regular audience.

“Meeting an Artist” is a further program for members of the second generation. The first one was held on January 5, 2002 – Koby Lurie talked about popular art and cabaret in the ghetto. 3 members of the first generation brought examples. The next meeting is scheduled for February 9, this one with the author Etgar Keret about the subject of Holocaust in his work.

By request of members of the second generation a trip in the vicinity of Kiriath Tivon will be organized on March 16, 2002, guided by Avi Penn (second generation) and others. There was a form attached to the newsletter, requesting members of the second generation to register for the activities in the coming year. The plans are for 3 meetings with artists and authors and 6 meetings with Yoram Amit, who deals specifically with problems of the second generation. Details at Beit Terezin.

## OUR EDUCATIONAL CENTER

### Study Days

The study center continues to be busy: there are study days for youth (high schoolers), groups going to Poland and the Czech Republic, teacher training and also groups of senior citizens.

The Youth Department of the Ministry of Education initiated a study day on the subject *Women and the Holocaust*, in which three Holocaust-connected institutions of Emek Hefer District collaborate – “Moreshet” (Giv’at Haviva), “Shem Olam” (Kfar Haroe) and Beit Theresienstadt. In the framework of the study day each of these institutions will offer a workshop. Anita Haviv planned our workshop, on the theme “Creativeness of Women in the Ghetto”. For the future we plan a further study day in a new form on the subject “Music in Ghetto Terezin”. It will be organized in cooperation with the “Musical Youth, Israel” – responsible for PR and marketing – and with the “Terezin Music Memorial Project” directed by Prof. David Bloch, who will act as musical consultant. The specialty of this study day will be, that it will include a live concert of popular music, cabaret, opera or classical music. We hope that among the participants in the concert will be such, who attended our workshop “History, Music and Remembrance”. The study day is intended for high schools.

### **Educational Activities Connected to our Exhibition *Kamarad***

With the trend to engage in educational work for the district on the subject of the Holocaust, our educational activities connected to the exhibition *Kamarad* grew. There are ongoing activities with various youth and educational institutions and also year-round projects of schools toward Holocaust Day. We cooperated with the “Yaad” special school in Bat Yam in a series, whose high point was the creation of a “sequel” to *Kamarad*, prepared by pupils as a gesture of remembrance for the murdered children. The sequel will be based on the impressions and experiences of the pupils during their visit of the exhibition and will be created in a special workshop. The quantity and variety of the material in our exhibition and in the original children’s newspaper enables us to broaden our target audience, e. g. to include instructors and wards of youth movements. A special grant by the Jewish Agency made this project possible.

### **Four Years of our Project “To be in Terezin”.**

The project “To be in Terezin”, produced in cooperation of Beit Terezin and the Center for Educational Technology, is now into its fourth year and continues to develop. “This time we decided to connect research about everyday life in the ghetto with the ghetto town map” says Anita Tarsi, “to create the connection between questions of facing everyday difficulties like education, leave taking and confronting death – and the existential conditions in the ghetto like living conditions, livelihood etc.” According to Anita one of the questions frequently asked by students in the project is the subject of religion in the ghetto. “Research has shown, that religion was no problem in the ghetto, orthodox believers lived quite harmoniously side by side with secularists”. Another often-returning question is “why didn’t they rebel?” Such and similar questions are put to the educators of Beit Theresienstadt and to the volunteers from among our members.

### **New Teaching Program Based on Alfred Kantor’s Book**

These days we started using a new teaching program based on a book with drawings by Alfred Kantor. A. Kantor came to ghetto Terezin in November 1941 and was deported from there to Birkenau in December 1943. After the selection in July 1944 he was brought to the labour camp Schwarzhede, from there he returned with one of the death marches in the last days of the war to Terezin. He documented all his experiences in drawings and texts, in a book published in 1970 in the USA. The teaching program, titled “Memories in Color From Darkness – Testimony in Drawings”, consists of 28 large panels with his drawings. Each drawing is accompanied by a card with information and also remarks and explanations added by the artist – who only drew pictures related to his Holocaust memories. Our thanks go to Alfred Kantor and to his family, who gave us the permission to use his drawings and his autobiography *The Book of Alfred Kantor*, published in 1971.

Beit Terezin created the program with support from the Inheritance Fund of the Claims Conference (1999). Its aim is to acquaint youth with a Holocaust testimony through art and also serve as a basis for exhibitions in schools. (Price of the set: NIS 250.-)

### **Teaching Program in German**

In the framework of our endeavor to reach out to various audiences, also abroad, Anita Haviv is developing teaching programs in German. We have found growing interest in our educational work in Germany and Austria. These days Anita is finishing the German version of the teaching program based on Kantor’s drawings. The coming project is the production of a CD – ROM about day-to-day life of youth in ghetto Theresienstadt. The Austrian Ministry for Education, Culture and Science supports both projects. Thanks to Mag. Martina Maschke for her encouragement and interest in Beit Terezin’s educational work. We plan to market the program to institutions in Austria and Germany.

## STUDENT'S AND PUPIL'S PAPERS

*Art and Creativity in the Shadow of Death* is the title of a final paper by Shalva Baruch at a teacher's training course, organized by the Shafirim School in cooperation with Yad Vashem and Moreshet. The subject is Alfred Kantor, born 1927, who documented his still fresh memories shortly after the liberation while in camp Deggendorf, Bavaria – they relate mainly to Auschwitz and Schwarzheide. Before his deportation from Terezin he gave a copybook with his drawings to a friend for safekeeping, it was returned to him after the war. Shalva Baruch's study includes quotations from Kantor's memoirs and instructions, how to use the material with students.

*Life in Ghetto Terezin as Reflected in the Children's Newspapers "Kamarad", "Bo-na-ko" and "Vedem"* is the name of a final paper by Netaly Eytan, student (11<sup>th</sup> grade), which she handed in in December 2000. She quotes fragments from these newspapers to illuminate various viewpoints about the children's life in the ghetto: fear of transports to the East, moments of happiness, hope for the future, hunger, theft and illness.

*Care for Children and Youth in Ghetto Terezin and in the Birkenau Czech Family Camp* is the theme of Noga Koren's paper (120 p.), submitted in October 2001 for her MA at Haifa University. Noga concludes, that the main aim of education in the ghetto was to enhance the living conditions of the children and to isolate them from the grown-ups, whose life was very hard, both physically and socially. An analysis of sources proves that this aim was attained. The authoress believes, that putting the children at the top of priorities, a nucleus for collective survival – as happened intentionally in ghetto Theresienstadt – was a singular phenomenon in the history of the Holocaust.

## FINANCIAL MATTERS

### Economic Crisis

The recession the world over and in Israel specifically and the budget cuts of the ministries influenced Beit Theresienstadt, too – we already observe a sharp drop of incoming monies. "Somehow, with many difficulties, we manage to finance our running expenses, but there is a growing uneasiness" says the director of Beit Terezin Anita Tarsi, "we have to invest much effort in two directions: to introduce Beit Terezin to wider audiences both in Israel and abroad and to mobilize finances for the deepening of our ongoing activities and for a fund safeguarding our future. Both these aims are hard to attain and we must call on help and support of our members and friends".

At a meeting of a number of our members close to this subject various ideas were discussed, among them the possibility to receive money through the Internet. This is now being dealt with. We call on our members to think of creative initiatives in this matter – we will seriously consider every proposal. Anita Haviv, who is responsible for our outside contacts, requests the help of all our members invited abroad for lectures, to propagate Beit Theresienstadt at all occasions. We would like to make new contacts so as to deepen our educational work, initiate exchange of exhibitions and find additional financial sources. Anita Haviv may be reached by phone through Beit Terezin or at 09-8335573.

### Founding of Friends of Beit Theresienstadt in the USA

The lawyer Michael Ticktin from New Jersey, a member of our association, proposed to support us by founding an association of friends of Beit Terezin in the USA. Michael visited Israel in November 2001 and presented this initiative to the steering committee of our association. The idea was readily accepted, both because of the potential of mobilizing financial support and for the possibility to make our activities regarding Holocaust, Education and Remembrance better known to Jews and Gentiles in the USA. M. Ticktin's e-mail address is: [Mticktin@aol.com](mailto:Mticktin@aol.com)

Michael Ticktin was accepted as a member of the board of our association, contact with him will be by e-mail. Before meetings he will be informed on the subjects to be discussed, his viewpoints will be made known at the meeting and afterwards he will, of course, get a protocol of the meeting.

### **Another Kind of Birthday Present**

Another idea to support Beit Terezin: Mausi Grant, member of our association, had an original idea – for her 80<sup>th</sup> birthday she asked her friends and family, to send a donation to Beit Theresienstadt instead of a birthday present. We hope that other members will be inspired to similar ideas – every contribution is welcome. Special thanks to Mausi for her initiative!

### **Grant received**

The *General Restitution Fund for Victims of National Socialism* in Austria gave us a grant for the upgrade of our archives. This is the first of its kind and we hope for further cooperation with the fund.

## **ACTUALITIES**

### **Performances in Terezin Town**

The *Middle European Colony of Contemporary Arts* held an international festival of beginner-film producers and students of film art on August 9, - 11, 2001, in Terezin. Among the films shown at the ghetto Museum and at the town's Culture House were movies about life in the ghetto and documentary propaganda films from the years 1940 – 1945.

*Festival Middle Europe* was the title of a festive concert performed on August 26, 2001 at the Terezin church, initiated by the Hans Krasa Foundation and the Terezin municipality. It included *Sketch for String Quartet* (composed in the ghetto) by Pavel Haas (1899 – 1944), the cantata *The Earth is the Lord's* (composed in 1932) by Hans Krasa (1899 – 1944) and Mozart's *Requiem* played in memory of the Theresienstadt victims. The concert, under the baton of Israel Yanun, was performed by the Prague Chamber Orchestra, the Freiburg *a capella* choir and solists from Japan, Sweden, Slovakia and Germany.

### **60 Years Since the Start of Transports**

The 60<sup>th</sup> anniversary of the first transport of Jews from the Protectorate was commemorated in the Czech Republic by a number of events on October 13, - 16, 2001. The first was a festive concert by the Prague Philharmonic with *Sketch for String Orchestra* by Pavel Haas, *Eroica* by Beethoven, children's songs from ghetto Terezin under the title *What is the Sun for When There is no Day*. Further – wreaths were laid at the Strasnice Jewish Cemetery and at the memorial plaque in Holesovice, the site where Jews had to report for deportation.

On October 16, in Terezin, there was the festive opening of the memorial site at the mortuary and at the columbarium – in the citadel walls (where originally the ashes of those who died in the ghetto were stored in numbered cardboard boxes, until Himmler ordered in November 1944 to strew them into the river Eger). The same day, in the hall of the former Magdeburg barracks, the premiere of Jiri Vrba's *Divadlo za kominem* (Theater behind the Chimney) was performed and also a number by Koko Schumann (of the "Ghetto Swingers") with three musicians.

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On October 25, 2001, in the presence of a delegation of former prisoners of ghetto Lodz from the Czech Republic, a memorial plaque was unveiled at the Lodz Jewish cemetery Mariszin. It is in honor of the victims of the first 5 transports from Prague to ghetto Lodz (October/November 1941).

### **The Robert Guttmann Gallery**

of the Prague Jewish Museum opened in September 2001 an exhibition titled *Restituted Works of Art* – works owned originally by Czech and Moravian Jews, robbed by the Nazis, of which up to now only a part was returned. The focal point of the exhibition is a collection of the lawyer and director of an insurance company Dr. Emil Freund who was deported on October 21, 1941 to ghetto Lodz. He died there at age 56 after less than a year. The collection includes works by Utrillo, Fleming, Derain, Paul Signiac and by well known Czech painters. The paintings were saved because most were brought after

their confiscation in 1943/44 to the Prague Jewish Museum. The Nazis had planned that this should document the destroyed Jewish race in the future.

### **The William Breman Jewish Heritage Museum**

In Atlanta, Georgia, opened on December 1, 2001 an exhibition about Friedl Dicker-Brandeis titled *The Artist Who Inspired the Children's Drawings of Terezin*. The opening ceremony was attended by some of Friedl's former students. The exhibition displays works by the artist from before her deportation and drawings by her students in the ghetto.

### **To Remember Theresienstadt**

The culture department of the city of Loehne in Germany organized between October 26<sup>th</sup> and December 5<sup>th</sup> 2001 a number of events related to ghetto Theresienstadt and its cultural life. In the framework of the project *Remind: Rediscover* Ruth Elias met high schoolers of this city, told them her life story and read from her book *Triumph of Hope*. There were also films about Theresienstadt. The actress and singer Bente Kahan performed the potpourri *Tomorrow Life Starts – Voices from Theresienstadt*. The remembrance weeks were concluded by a concert with works by Ullmann and Pavel Haas and a cantata by Ellwood Derr, composed in 1961 and inspired by children's poems from Terezin was also played. Among the four musicians who gave the concert was Prof. Matityahu Kellig, founder of *cultura reanimata* – friends of Beit Theresienstadt. He told the audience about the activities of Beit Theresienstadt, for whose benefit the concert was given.

### **The Eagles Meet**

In June 2001 a further meeting of the *Eagles* was held in Prague. They had lived in the ghetto in room no. 7 at the children's home L-417 and dedicated this meeting to the 79<sup>th</sup> birthday of their instructor Franta Mayer (Los Angeles). Former wards from the USA, Germany, Switzerland, France and Brazil, with their families, attended. There was a visit in Terezin and a special performance of the children's opera *Brundibar* at the building of the Prague Jewish Community.

The ten surviving wards were aged 11-13 when they came to the ghetto in 1942. Throughout all these years they maintained contact with each other. More than that: their ways after the war were quite similar. After liberation they returned to school and all of them reached the level of their age group after a short time – not in the least thanks to what they received in the ghetto children's home. All left Czechoslovakia (some at the end of the forties, some after the crushing of the "Prague Spring" in 1968), all had to rebuild their lives two or three times, but all of them had professional success, married, founded families and admire their instructor to this day.

The first large meeting of the *Eagles* and their families was in the Czech Republic in 1992. In its wake a brochure of 190 pages titled *Nesharim – from Terezin to Zvanovice*, authored by Thelma Gruenbaum, the wife of Misa, one of the *Eagles*, was published (privately). The concisely written brochure brings the historical background of ghetto Terezin, an article by Franta Mayer and quotes from the newspaper *Nesharim*, written in the children's home. The main part of the brochure contains the biographies of the 10 boys, called only by their nicknames – Spulka, Kikina, Gorila, Majosek... The "boys" formulate their conclusions from the Holocaust epoch regarding their relationship to Judaism, their children and their worldviews. Most find: never give up!

## **OUR ARCHIVES**

### **Family Treasure**

Ruth Bobek from Nof Yam, who was deported at age 8 with her parents and her younger brother Pavel to Terezin, gave us a collection of rare original documents from her family's possession. It includes a present her grandmother Wilma Bobek got for Hanukka 1943 from her friend and neighbor in the "Hamburg" barracks in the ghetto: a handwritten small copybook with selected poems by various authors about the Jewish fate. There are also permits and various other documents from the ghetto,

among them an announcement of a lecture by Hilde Lenhardt-Rosental on June 11, 1944 about "Problems of Palestine".

Of special importance for the history of the ghetto is correspondence between her father Franta Bobek with Dr. Karl Loewenstein – the controversial commander of the ghetto police - written in the sixties and seventies. The connection between the Bobeks and Loewenstein started after the war, when Loewenstein was tried in Litomerice (near Terezin) under the suspicion of having collaborated with the Nazis. At that time he lived with the Bobeks, the only Jewish family in town. Loewenstein, who changed his name after the war to Loesten, never forgot the Bobek's hospitality and their friendship. In many letters Loewenstein wants to prove, that his only aim was the welfare of the ghetto prisoners, mainly the old ones among them. He writes, that 2500 people in the ghetto hated him, mainly the cooks, because he undertook to prevent theft of food in the communal kitchens, storerooms and in the bakery. The collection contains also a document by Loewenstein regarding the Bialystok children and his memoirs from ghetto Minsk, to where he was brought originally from Berlin. He was transferred from Minsk to ghetto Terezin – an absolutely singular case in the history of the Holocaust – following an intervention by Wilhelm Kube, the general commissioner for White Russia, with Hitler. On orders from above he was named in Terezin commander of the ghetto police and of the security service. All this was caused by Loewenstein's friendship with the German Kaiser's family and especially with the successor to the throne. (Loewenstein was of the Christian faith).

Mordechai and Chava Livni (Kiriath Tivon) translated Loewenstein's letters from German into English.

### **Lost Talent**

The editor of the children's newspaper *Vedem* in ghetto Terezin, Petr Ginz, was very talented. His sister Chava Pressburger, who lives in Omer near Be'er Sheva, gave our archives the copy of a novel written and illustrated by Petr – then aged 13 - in 1941. It was written in Czech on 38 typewritten pages and is titled *Navsteva z praveku* (Visit from Prehistoric Times). The young author writes in the preface, that this is "...the translation from French of an unknown novel by Jules Verne – he found it in a crate with old papers in the attic of the house, where Jules Verne used to live." The novel by Petr Ginz, who perished in Auschwitz aged 16, is further proof for the many talents lost to the Jewish nation and to the whole world in the Holocaust.

Chava Pressburger also gave us original documents from the ghetto: postcards written by Chava and Petr to their parents (their Jewish father was protected from transports for a long time thanks to his marriage with their gentile mother), letters from the grandmother and from Petr in very small miniature script, sent illegally and also letters by the Ginz-grandmother who died in Terezin.

### **Saved Life**

Marianne (Marianka) Zadikow-May from Pinebush in the state of New York gave us a copy of the manuscript *The Way I Experienced the Holocaust*, which she wrote in 1984. Among other memories Marianne relates, that in autumn 1938 Albert Einstein sent her parents and her (then aged 15) an affidavit with a signed pledge to pay for the tickets – but the American consul in Prague asked for a \$ 15.000 bribe for himself and his secretary. Since he did not get that, the Zadikows got no affidavit.

In the ghetto all three were tested graphologically to classify them for appropriate work. Prof. Arnold Zadikow worked at the design of the planned crematorium, but died in 1943 following appendicitis. Her mother Hilde Zadikow was in a workshop making arts and crafts for German businesses and Marianne worked in the cleaning brigade, agriculture and in a sewing workshop, where among other articles tobacco pouches for German soldiers were made.

Marianne praises in her memoirs the doctors and the nurses in the ghetto, who saved her life when she contracted pneumonia and was near death. With the help of a Czech policeman they got hold of the very rare Sulfa medication. Dr. Richard Stein, later the founder of the ophthalmic surgery department at Tel Hashomer (today Sheba) hospital, operated in primitive conditions a dangerous glaucoma of her mother's and saved the eye. In all these difficult situations Marianne drew encouragement by participating in the choir under the baton of Rafi Schaechter, performing operas and Verdi's Requiem. Thanks to their workplaces Hilde and Marianne Zadikow remained in the ghetto until the liberation – and then the Czechs persecuted them because of their "German" origin.

### **Drawings from the Ghetto**

Eli Leskly (then Erich Lichtblau) documented during his time in ghetto Terezin day-to-day life in bitter and ironic caricatures, part of which survived: a prisoner dies from loss of vitamin P (=protection), ghetto horses – men pulling a hearse, the only vehicles left to the Jews, old people asking: "...does the gentleman want the soup?", a room elder stealing from the room inmates while these are at work, the ridiculous parade march of the ghetto police under Karl Loewenstein, optimistic news in the latrines. Now Eli Leskly gave us copies of 70 of his caricatures, together with newspaper cuttings about his exhibitions – one held in 1997 at the *Martyr's Memorial and Museum of the Holocaust* in Los Angeles, where his original works are kept.

### **Contacts Maintained**

As an enclosure to *Gedenkbuch fuer die Inhaftierten des Aussenkommandos Theresienstadt 1944/45 – Wulkow* (Memorial Book for the Prisoners of Outside Commando Theresienstadt 1944/45 – Wulkow), published 1995, Josef Klenka from Prague collected from former prisoners a short chronicle of camp Wulkow. It includes a description of the return of the remaining Wulkow prisoners to ghetto Terezin in February 1945, their life after liberation and a report about 25 meetings of the former prisoners, held since liberation. Proudly the Wulkow inmates note their rehabilitation after their years of suffering. Among them are 3 senior physicians, one editor-in-chief, one architect, university lecturers and professors. They are dispersed in the Czech Republic, Germany, the USA, Canada and Israel but they maintain contact. Eli Leskly, Givatayim, gave us the material.

### **Honest People**

*The Buried Treasure* is the title Blanche D. Ginsburg, Los Angeles, called her memoirs of her grandmother. The grandmother was Anastasia Vodicka, nee Bergman, who died in the ghetto in June 1943, aged 77. Blanche – then 9 years old – knew her grandmother only during 3 months in 1934, when she came with her mother from the USA to Petrovice in the Czech Republic for a family meeting. But her childhood memories returned when she learned, that new tenants of the courtyard, where her grandmother's two-storied house stood in Petrovice, found jewels and silver cutlery, while digging in the courtyard. Her grandmother hid the treasure there before she, her son, daughter in law and their 15 months old son were deported to Terezin. The honest new tenants gave the treasure to a neighbor, Dobra Sachova, who was a friend of the grandmother. Dobra informed the family in the USA. The memoirs contain many pictures and also Czech recipes – much beloved by the American granddaughter.

### **Childhood Dreams**

Eva Grant, nee Steiner, from Sidney, Australia, was 3 years old when the family had to leave their house in Turciansky Svaty Martin, Slovakia, in 1943 and had to hide with strangers. But toward the end of 1944 they were discovered. Eva, her mother and grandmother were deported to camp Sered and from there to ghetto Terezin, they never saw the father again. Eva's memories from Terezin are traumatic, mainly concerning the children's home and the hospital where she was brought with pneumonia. For hours on end she stood in her bed and cried: "Mother! Mother! Mother!" With a similar bitterness Eva remembers how the infants were walked on cold days "without panties and barefoot in the snow". From fear of parting Eva slept in one bed with her mother up to her wedding. The mother herself was full of fear and waited for years for the return of her husband. Eva transferred the mother's fear to the relationship to her only son. That lasted until 1985, when Eva, after a meeting of Holocaust children in Sidney, had the first occasion to talk to a woman with similar traumatic memories. Eva Grant's sad story in which she also mourns the death of her beloved husband, was printed in a collection *Child Survivors – Adults Living with Childhood Traumas* by Dr. Paul Valent, published by William Heineman, Australia, 1994.

### **Baby in the Ghetto**

Anna Hopkowitz, now Rivka Friedmann from Efrat, was brought with her mother from the Slovak camp Sered to ghetto Terezin aged 15 months. In a video testimony she tells about being born to her mother after three miscarriages and one stillbirth, about her mother's flight from place to place and in the woods of Slovakia, to protect her baby she was waiting for so long. After their hideout was discovered they were deported in December 1944 to ghetto Terezin. Anicka narrates, that her mother warmed some sugared water over a candle in the crowded cattle car, to feed her. In Terezin they lived at "Bahnhofstrasse" (railway station street). For years after the war Rivka dreamed of dead bodies thrown into trenches. When she asked her mother where this nightmare could have originated, she was told that from their window the prisoners of death marches were visible, brought in cattle cars to the ghetto - the bodies were thrown to the roadside.

Anicka fell ill with pneumonia, there was no medication available. When her mother walked crying in the ghetto, "Like an angel from heaven, a compassionate man approached her – later she found out, that it was a Prague physician, working in the ghetto in the food stores. He gave her two apples and a glass of jam for me and then another miracle happened – I got well". The father also survived and today, writes Rivka Friedmann, who gave us her testimony in writing and video "thank God we are all here, in Israel, in Jerusalem – father, mother, I and my sister, born after the war. And we have a third and thank God a fourth generation, the generation of the future, born here in Israel, in Jerusalem."

### **Prague Portraits 1940 – 1941**

David Friedmann, born 1893 in Moravska Ostrava, was a well-known Berlin artist and also painted portraits for the newspapers of the Ullstein publishing house. In the nineteen thirties he escaped to Prague and – for his livelihood – he painted in 1940 and 1941 portraits of most employees of the Jewish community, among them Jakob Edelstein, Frantisek Friedmann, Fredy Hirsch, Hanna Steiner, Fritz Prosnitz and many others. D. Friedmann's daughter Miriam Friedmann-Morris from Pomona in the state of New York gave us copies of the paintings through her cousin Judita Becher, Ramat Gan. David Friedmann, his wife and their small daughter were deported with the first transport from Prague to ghetto Lodz, he survived Auschwitz, Gleiwitz and Blechhammer – mainly thanks to his art. His family perished.

The portraits are accompanied by memoirs titled *Tagebuch fuer Miriam* (Diary for Miriam), which David Friedmann started to write when his second daughter was born on October 20, 1950. He relates that he met Hilde Taussig on the occasion of his first exhibition after the war, while in deep mental depression. She, too, was a Holocaust survivor, by many years his junior, his future second wife. We also got Hilde Taussig's memoirs, written in 1945 shortly after liberation, in Czech. Hilde, born 1921, arrived in the ghetto with her father in January 1942. She worked in the laundry, child-care, care for old people and in the cleaning detail. In May 1944 she was sent to Auschwitz and from there to Christianstadt. Especially stirring is her description of the death march, when her strength gave out in the middle of a bridge and an SS-man wanted to shoot her – she jumped into the icy water and saved herself, pretending to be a German refugee from the Sudeten area. In 1994 Miriam Friedmann-Morris started to search for works by her father from before the war. (He supported himself in Israel and in the USA by his art, but throughout his life he continued to paint scenes from the camps). She found part of his paintings in Berlin, others at the Auschwitz Memorial Site and at the Prague Jewish Museum – and goes on searching....

### **Germans who Helped**

Herta Arnold nee Neufeld from Neot Mordechai gave us a cassette and a transcript of her memoirs recorded in 1994. She was born in 1922 in Vienna; her father was of Czech origin. After the "Anschluss" he lost all his possessions and was sent to a concentration camp. Herta was brought to relatives in Czechoslovakia. As a member of the Zionist youth movement "Netzach" she worked in a few retraining centers in preparation for her emigration to Palestine. After getting the order to report for a transport she married (in January 1942) her friend Sammy at the training center, instead of a honeymoon the young couple traveled to ghetto Terezin. From there she was sent with a group of

women for forestry work near Krivoklat, afterwards she worked as an instructor with a group of children in the SS vegetable garden and in food distribution. This latter work she was not able to keep on doing because of the horrible scenes – the starved people, mainly the old ones, standing in line... Working in the mica splitting plant protected her from transports, but when her husband was sent in the fall of 1944 to Auschwitz, she volunteered to follow him. From Auschwitz she was brought with a few hundred girls to Freiburg, where she worked in a plant making aircraft parts. She fondly mentions the department head and the German engineer, who supervised the work – often they left food for the prisoners and for Christmas the engineer's wife gave her a precious present: a pair of warm socks. Her husband also survived, though he was very sick, they came together to Israel. Her parents were saved in Mauritius, her brother in England. A lucky family.

### **Elisheva Michaeli, Givat Hayim-Ihud**

gave our archives original letters from the Holocaust, among them one from the British Red Cross dated April 1943, addressed to her (then E. Windmueller) regarding the sending of parcels to Terezin and another on the same subject, dated April 1944. Further there is a letter by the Red Cross from February 1945 to Irma Mayer (Elisheva's sister) with a list of names of the transport sent on February 2, of that year from Terezin to Switzerland and also a letter about the fate of the Mayer family in ghetto Terezin, written by Bernhard Levy in Deggendorf, Germany, in November 1945.

### **Werner Neufliess, Shave Zion**

(Originally from Breslau) gave us a poem written by Kurt Wolfgang Isaak, also from Breslau. He was incarcerated in Dachau as a communist and perished there. In the long poem he expresses his fear, that the prisoners would be killed shortly before liberation. (excerpt, freely translated)

<i>Vielleicht stellt man uns kurz vor Schluss an die Wand</i>	Maybe shortly before the end they will shoot us
<i>Verscharrt uns irgendwo schnell im Sand</i>	Bury us somewhere in the sand
<i>Der Rest aber wird Appell marschieren</i>	But the remainder will strut in a march-past
<i>Und unsere Befreier werden das Tor passieren</i>	And our liberators will pass the gate
<i>Und der Posten gibt Tagesmeldung vom Turm:</i>	And the guard will report from the tower:
<i>“Rot-Front bereit zum letzten Sturm”</i>	The red brigades are ready for the last assault

### **Hilde Hahn, Kiriath Motzkin**

gave our archives a New Year's greeting card made by the Dutch painter Jo Spier with the text *A good journey through 1944* (in German). Further we got a letter addressed to her by Trude Janowitz, the wife of the secretary of the ghetto administration Leo Janowitz, where she welcomes Hilde at her arrival in the ghetto on March 6, 1943, with an invitation to wash herself at their place. A year later, Leo and Trude were gassed in Birkenau with the September transport, on March 8, 1944.

### **Rahel Caro nee Peiser, Kibbutz Geva**

gave us copies of family documents: a postcard sent by her mother Erna Peiser in March 1944 from ghetto Theresienstadt to her son Gustav (Rahel's brother) in Switzerland and a letter by Rabbi Leo Baeck from September 1945, where he writes that Erna and Ernst Peiser were deported in September 1944 to Auschwitz – but he tries to console: ... *one should not give up hope*. Further we got from Rahel death certificates of her grandfather from mother's side, Salomon Blum, who died in ghetto Terezin aged 79 and of her grandmother Klara Ida, who died there at age 69, three months before him.

### **Vera Schwarzmann from Arnhem, Holland**

was born in January 1941 and hidden by her mother with Dutch adoptive parents – her father was murdered by the Nazis in March 1941, the mother was deported to Westerbork and then Theresienstadt. Vera, a proud mother of three, relates in a poem and in her memoirs, that her adoptive

father was very goodhearted, but her adoptive mother was cruel. Her biological mother returned from the camps, but Vera was not able to reestablish her emotional relationship with her. Possibly, because then she could not visualize her mother's suffering as she is able to do today, forty years after her mother's death.

### **Rabbi Dr. Ephraim Finkel, born in Tarnopol,**

came to ghetto Theresienstadt aged 79 from Berlin. His son Martin (born 1906) from San Mateo, California, with his wife Vera nee Gevant and their children authored a brochure *The Finkel – Gevant Family Story for the 20<sup>th</sup> Century* for future generations. It is a report about Dr. Finkel's position as a Rabbi in Strassburg and in Patzewalk in Northern Germany, where he married Wanda nee Rotholz and about his last position as general secretary of German Bnai Brith in Berlin. Their three children succeeded to escape in time. Wanda Finkel died in a Berlin old peoples home in November 1941 and the old learned Rabbi, beloved by his pupils, was deported to Theresienstadt all by himself and died there half a year later. Carol Emold brought us the brochure, which contains many pictures and a family tree.

### **Dr. Dan Feigl, Tel Aviv,**

gave our archives postcards and letters sent through the Red Cross, before their deportation, by his grandmother Resa Feigl and by other family members to his father Dr. Frank Feigl. On February 2, 1942 is written: ... "all Hammerschlags and Hirschs for labor deployment to the East". The mail was addressed to "Schokoladegeschaef (Chocolate store), Tel Aviv, Shenkin Str. 16". Though Dr. Feigl was a pediatrician, the mandatory government did not let him practice his profession and he supported himself by selling sweets.

### **Grandfather's Album**

Anita Haviv, one of the team of Beit Terezin, brought our archives a unique album of a Wehrmacht soldier. Anita, who is the daughter of Holocaust survivors in Austria, lectures there annually about the Holocaust and Israel, mainly to youth seminars and vocational schools. One of the students, the 17-years old Marcus, participated in a seminar in 2000 and returned in 2001. After the seminar ended, he gave Anita a present: an album of his grandfather's memoirs from WWII. On the cover is a swastika and the inscription *Nachr. Abtlg. - Steir. Inf. Reg. II* (abbreviated: Intelligence unit Styria infantry regiment II). The album contains photographs taken during the fighting in Poland. In addition to cannons and smiling soldiers there are also pictures of surrendering peasants with raised hands, dead cows on the roadside, a close-up of dead bodies and a group of Jews in a Polish townlet. The most disconcerting fact about the album is the mix of family photographs – women in "Dirndl", proud parents with their soldier-son – and the cruel war scenes.

## **MUSIC**

### **Music Anthology**

70 works by composers from ghetto Terezin are included in a musical anthology being published in 9 volumes in Berlin by Boosey & Hawks – Bote & Bock, starting in the fall of 2001 and ending in 2003. Compositions by Hans Krasa, Pavel Haas, Gideon Klein and Victor Ullmann were recorded and printed during the last 10 years in various arrangements. Therefore the anthology stresses mainly the less known Terezin composers like Zikmund Schul, Frantisek Domazlicky, Carlo Taube, Karel Schwenk and others. Among the volumes: string quartet, German cabaret songs, Czech cabaret songs, choirs and piano compositions. The director of *Terezin Music Memorial Project* Prof. David Bloch initiated the project.

### **A Composer Who Survived**

Anke Zimmermann interviewed in July 2001 Hana Reinerova, the widow of the composer Karel Reiner (1910-1979). Hana lives in her birthplace Benesov in Bohemia, we received a copy of the interview. She relates, that Karel showed musical talent even as a child, but his father – a music teacher – decided because of his own experience, that music is not a sure way to make a living and so Karel studied law. Ironically – works of murdered Theresienstadt composers survived, but Reiner's compositions (he was deported in 1944 to Auschwitz) could not be found. Hana went voluntarily with a transport to join her husband. Before that she gave Karel's compositions to a friend in the children's home where she worked for safekeeping – but the friend (then 9 months pregnant) disappeared without a trace and with her the music, too. After the war Reiner worked at the theater of E. F. Burian with Alois Haba, one of the wellknown modern Czech composers he had studied with before the war.

### **Pianist in the Ghetto**

The pianist Edith Kraus gave our archives a cassette with interviews recorded with her by the BBC, the Wiesenthal Center and the German Television. She remembers the thirst for music in ghetto Terezin, her concerts – solo or accompanying singers or in a duo with violin, lectures by Viktor Ullmann and by the conductor Kurt Singer she heard in the ghetto, a Seder evening in Theresienstadt – with no matzot – with the family of her student, a girl from Holland.

### **The Violinist Pavel Kling**

Toward the seminar "History, Music and Remembrance" the daughter of the violinist Pavel Kling, Canada, sent us copies of video recordings of his testimony, given in the framework of the Spielberg documentation project. In his unassuming way Prof. Kling speaks about his childhood as a child prodigy in Bohemia. In ghetto Terezin he had contact with the foremost musicians, conductors and composers and they influenced his musical development decisively. He described his deportation from Terezin to Birkenau, from there to Gleiwitz, the death march and liberation. In conclusion Kling speaks about his love for music and his way as teacher and performing artist. We got the recordings as a CD – they are sold at Beit Theresienstadt.

## **BOOKS AND PUBLICATIONS**

### **Ghetto Culture in Pictures**

The collection of Karl Hermann in the State Memorial Site Terezin contains 500 colored illustrations, most of them programs for concerts, theater and cabaret performances and invitations to lectures and readings in ghetto Terezin. Bleicher Verlag in Germany published now sixty of them. It is a meticulously produced album titled *Kunst und Kultur in Theresienstadt, eine Dokumentation in Bildern* (Art and Culture in Theresienstadt, a Documentation in Pictures), edited by Dr. Rudolf M. Wlaschek who also wrote the foreword about cultural life in the ghetto. Some of the programs bear signatures of the participating artists and there are also dedications to Karl Hermann. He hid the collection between the rafters of a house before he was deported to Auschwitz in October 1944. Hermann survived, but died in 1948.

The programs are in color print, most with German text and accompanied by short explanations about the fate of the artists. Some of the names are well known to us: Walter Freud, Hans Hofer, Philip Manes, Rafael Schaechter, Carlo Taube and dozens of composers, conductors, musicians, singers, actors, cabaretists, painters and scientists. For most the date of death in Auschwitz or in one of the camps in Germany is listed.

Dr. Wlaschek was born in 1915 in Rattendorf in the North-Bohemian Sudetenland. He studied law and did his doctoral thesis at the Prague German University. After WWII he was arrested and deported – since then he lives in Moenchengladbach, Germany, and writes mostly research papers about the history of Czech Jewry.

### **Fulfilled Life**

One year after the death of Yehuda (Polda) Huppert the brochure *Yehuda – Maagalim shel Ahava, Yetzira uMehkar* (Hebrew, Circles of Love, Creation and Research) was published. (Kibbutz Hahotrim, July 2001). It contains 107 pages about the childhood of Polda, born in Czechoslovakia in 1928, life in ghetto Terezin and in the camps, as he described it in July 1987 to Drora Glueck, about his immigration to Israel and his work as teacher and educator at Kibbutz Hahotrim and at the district school Maagan Mihael, his academic studies and his doctoral thesis, his work as lecturer and researcher, up to his last work: “Guide for the Visitor in Terezin”. Many of his students, friends from the kibbutz, colleagues at the Oranim and Tel Hay colleges and members of his family contributed to the brochure. Graphic design is by Orna Drori. It contains documents and pictures, among them one of Polda’s wedding with Hanka Rychnovska in 1949 at the Prague Alt-Neu Synagogue and a picture of the grandson Yehuda, born about a year after Polda’s death, bearing his name.

### **A Physicians Unique Testimony**

The book *Unfree Associations – a Psychoanalyst Recollects the Holocaust* was written by Dr. Gottfried Bloch. (Red Hen Press, Palmdale, California) It is written in a matter-of-fact style, making it a very important document for the history of the Birkenau family camp. Bloch was born in 1914 in Teplitz-Schoenau, studied for 6 years medicine at the Prague German University but was not allowed to submit his doctoral thesis, being a Jew. Together with his friend, the graphologue Willy Schoenfeld, he tested prospective students for retraining courses of the Jewish communities in Prague and other places. Toward the end of 1940 Bloch learned from people who had escaped from Poland about the liquidation of Jews there – the name Auschwitz he heard for the first time in 1941 from the head of the Olmuetz Jewish community Robert Redlich. Redlich received an illegal letter about what was happening near the Polish townlet Auschwitz, where sick people were killed by injecting them with poison and where mysterious buildings were erected, obviously crematoria. The letter was a cry for help, to broadcast this news in the world – but Bloch and Schoenfeld could not believe the message.

In September 1943 Bloch arrived with a transport in Birkenau. Though he said to the SS physician, that he had no degree, he was ordered to organize a sickbay in the so-called family camp. He relates that the head of the children’s barracks in the camp, Fredy Hirsch, had a heated argument with the head of the sickbay Dr. Otto Heller regarding the transfer of the members of the September transports to “Camp Heidebreck” – he feared for the children’s life. On March 6, 1944, Bloch and all other members of the September transport were brought to a quarantine camp in preparation for their gassing, but at the last moment he was returned to the family camp together with ten other physicians and nurses. Bloch writes that 200 sick prisoners from the September transport remained in the family camp – a much higher number than known until now. When the family camp was closed down, Bloch came to the main sickbay for men in Auschwitz, his odyssey ended in Buchenwald.

In 1949 Bloch immigrated to Israel, worked for 7 years at the “Geha” mental hospital and in 1956 he went to the USA. He had requested to go there in 1938 and only now his request was granted... In accordance with his experiences - Dr. Bloch specializes in posttraumatic mental disorders.

### **Jewish School in Ostrava**

A Hebrew translation by Dr. Chana Adar of the chronicles of the Primary School of the Jewish community in Maehrisch Ostrau (Moravska Ostrava) was published in September 2001. It described the history of the school since its founding in 1863 up to its closure in 1942, when the Nazis liquidated the Jewish community. Originally the chronicle was written - in meticulous German longhand - by the principals of the school during the Austrian-Hungarian and Czechoslovak regimes. It documents all official events in the school and lists the entire teaching staff.

Chana Adar added the history of the final years of the school, biographies of teachers and various documents like a list of students who fell in WWI, memoirs by pupils, report cards and photographs.

The book was published with support by the Association of former Czechoslovaks in Israel and others. To order, contact Chana Adar, Yifat, M.P. Amakim 30069, Israel (NIS 60.- incl. postage in Israel).

### **Deportations of the Pilsen Jews**

*Pilsen Under the Swastika – Photographs 1939 – 1945* is the title of a book by Zdenek Roucka published in Plzen in 2001. It includes pictures of Pilsen Jews being deported to Terezin, with numbered tags hanging on their necks, escorted by uniformed guards – the pictures were taken secretly, since it was strictly forbidden. The importance of Pilsen during the German occupation was not based on its famous beer brewery, but on the “Skoda” arms factory, where 36.000 men worked for the German war industry. The book documents in text and pictures the arrests of opponents of the regime, the quiet collaboration of the Czechs with the Nazis, the heavy bombings on April 25, 1945, a few days before the end of the war, when 125 industrial buildings were destroyed - and the liberation of the city by the US army.

### **Memorial Sites in Germany**

The Berlin newsletter of the memorial sites of the Nazi terror regime in Germany *Gedenkstaetten Rundbrief* publishes in its issue number 100, April 2001, reports by managers of various memorial sites, research done there and plans for the future. The director of the Dachau Memorial Site writes, that the Dachau district administration wanted to demolish the camp crematorium in 1955 “so as to end the discrimination against Dachau County”. Thanks to energetic intervention of survivors this proposal was rejected. All contributors of the newsletter note the rising interest and more positive attitude of the German public toward the memorial sites, relatively to the 1950ies and 1960ies. Then former concentration camps were “used” as military training areas, shooting ranges and prisons – a large part of the population did not know about the concentration camps. The director of the Memorial Site Neuengamme near Hamburg Detlef Garbe is still fighting to close down the prison erected in the camp after the war. (There were also groups of former Theresienstadt prisoners in Neuengamme). Contrary to repeated promises by the Hamburg senate the prison is still there.

### **Birth of a Children’s Newspaper**

Issue no. 29/2001 of the newsletter of the State Memorial Site Terezin *Terezinske listy* published memoirs by Martin Glass about his life in a Theresienstadt children’s home and about the children’s newspaper “Domov” (both home and home country), written by his group. Martin came to the ghetto aged eleven in April 1942, with his parents and an older brother. He lived in home 236 in the “Hamburg” barracks for women. He wrote the newspaper together with his best friend Petr Seidmann after the large transports in December 1943, when the children’s home was suddenly emptied – to overcome their depression. Petr wrote the text and Martin did the illustrations, both stayed in Terezin until the liberation – Martin thanks to his mother’s work in agriculture. After liberation the two boys divided their treasure. Petr immigrated in 1948 to Venezuela, Martin stayed in Czechoslovakia, but they stayed in contact. Now they re-united the parts of the children’s newspaper and gave the original to the memorial site: the newspaper was born in Terezin and belongs there.

Martin remembers that in the beginning of his time in the ghetto home he used to wet his bed at night and his mother came in the early morning, before going to work, to eliminate all traces. Sometimes he was ashamed of the behaviour of the grown-ups: once he came to the barber with a wet head to have his hair cut, but the man sent him away. Only after his grandmother gave Martin 3 tomatoes (smuggled from the vegetable garden) for the barber, the man fell all over himself, cutting, grooming and bowing. Three tomatoes were a fortune!

### **Petr Erben’s Memoirs**

were published in November 2001 in German translation (Hartung-Gorre Verlag, Constance). *Auf eigenen Spuren – aus Maehrisch Ostrau durch Theresienstadt, Auschwitz I, Mauthausen, Gusen III ueber Paris nach Israel* appeared in the series “Juedische Schicksale” (Jewish Fates), edited by Erhard Roy Wiehn. Petr Erben was invited to Constance on this occasion.

### Opera for Terezin

is a play by the French author and dramaturg Lilian Atlan, published in German translation by Ruediger Fischer (Verlag im Wald, Rinbach, Germany, 2000). The text is illustrated by drawings by artists from ghetto Terezin. The drama is written in the form of a present-day Passover Haggadah or, as the authoress says “ritual of an opera” and is meant to be read on the first day of spring throughout the night within the family circle – in memory of the perished Theresienstadt children and artists.

### The City Lemgo in Germany

continues to systematically confront its past during the Nazi era and to memorialize its Jewish citizens. In the school year 2000/2001 a performance *Zum Beispiel Lemgo* (For Example Lemgo) was given at the local Engelbert Kaempfer high school. It consists of memoirs by Karla Rave about her childhood in Lemgo, excerpts from Viktor Klemperer’s diaries, a denunciation for trading with Jews in 1937, the interrogation of a 81 years old Jewess seen walking on a street in July 1942 without a “Jewish star”, a description of the deportation of Jews from the city and a poem by Paul Celan “Fuge des Todes” (Fugue of Death). The text was published in the form of a brochure in 2001.

## PRESS AND INTERNET

### Echo to “Kamarad”

The newsletter of the organization of former Central Europeans in Israel *MB* printed in its issue of September/October 2001 a critique of the book *Karu lo Haver* (They Called it Comrade), the children’s newspaper “Kamarad” from ghetto Terezin 1942-1944, published by Yad Vashem and Beit Theresienstadt. Hanna Zemer, born in Czechoslovakia, Holocaust survivor and former editor-in-chief of the Isr. Newspaper “Davar” mentions in her article the exhibition on the children’s newspaper held now at Beit Terezin. She writes that the book and the exhibition complement each other. She believes that the newspaper paints a true picture of the children’s day-to-day life and adds: “If this were another kind of book, I would conclude my remarks with the usual *recommended*, but in my eyes *Kamarad* is not recommended but required reading.”

### Published in Prague

On the occasion of the sixtieth anniversary of the transports from the Protectorate and of the establishment of ghetto Terezin the newsletter of the Jewish communities in the Czech Republic and Slovakia *Ros Chodes* published in its issue of October 2001 the chapter about the beginnings of ghetto Terezin from Ruth Bondy’s book *Elder of the Jews*. The book will come out in Czech translation in the spring of 2002 (*Sefer*, Prague).

In the November issue *Ros Chodes* printed a chapter from the book by Lucia Ondrichova *Pribeh Fredyho Hirsche* (The Story of Fredy Hirsch), published by the institute of Terezinska iniciativa and Sefer publishers in Prague. The book is an outcome of the authoress’ thesis at the Prague Karl’s University, supported by a stipend of Terezinska Iniciativa. The published chapter deals with Fredy Hirsch’s arrest after he attempted to contact the Bialystok children. These were brought to Terezin in August 1943 and sent to their death in October 1943, together with their caretakers and instructors from the ghetto.

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The same issue brings also an article by the director of the Prague Jewish Museum Dr. Leo Pavlat, titled *Religious Tolerance is Indivisible*. The author reacts to the anti-Jewish smear campaign of the Internet site of the Prague Muslim Foundation, which speaks of the end of the State of Israel and of the preparations for the “post-Israeli epoch”. Dr. Pavlat believes that it is unbearable that such a campaign is published in a state, which has friendly diplomatic relations with Israel. Last year The Organization of Muslim Students in Prague published a brochure titled *The Jew’s Right to Palestine* in the form of a religious discussion between a Muslim and a Christian. It refers to the infamous *Protocols of the*

*Learned Elders of Zion* and also to the Talmud, which allegedly allows Jews to cheat Gentiles. Experience from the past, says Dr. Pavlat, shows that it is very dangerous to sow the seed of religious discord in the Czech Republic, where today religious tolerance reigns.

### **The Ashes Returned to Auschwitz**

The newspaper *Die Welt* published on August 16, 2001 the story of Thomas Fantl who was deported on December 1943 from ghetto Theresienstadt to the Birkenau family camp at age 15. His brother Honza, who had arrived there 3 months earlier was a block elder and got him a job as “Laeufer” (messenger boy). But Honza was killed with all other members of the September transport. After the end of the war Thomas returned to Prague. His mother also survived but – after the Communists took over – she escaped to the West. She was married to the film producer Julius Aussenberg. Thomas, who worked with the film producer Jiri Weiss, was not allowed to leave – he was fired from the film studio and employed as a laborer. Only in 1957 he could depart, joined his mother in Frankfurt and started his career as a filmmaker in Germany. In 1987 Fantl made the documentary film *Theresienstadt, Bahnsteig nach Auschwitz* (Theresienstadt, railway station to Auschwitz). The film – with the motto “Don’t give up!” – apparently did not appeal to the German TV stations and was never broadcast there. Thomas Fantl died in July 2001 in Munich and requested in his last will that his ashes be brought to Auschwitz.

### **Children and Youth in Theresienstadt**

is the title of an article in the issue of October 2001 of the Vienna publication *Zwischenwelt*. The authoress is Ludmila Chladkova, a member of the staff of the State Memorial Site Terezin. It is illustrated by children’s drawings from the collection of the Prague Jewish Museum.

### **Berlin Aktuell,**

the Berlin newsletter published in August 2001 a report about Beit Terezin and its activities. In its wake we got many requests for information about former ghetto prisoners from Berlin and environs.

### **The Los Angeles Times**

printed in May 2001 the story of Marianne Rosenzweig, now Miriam Jung and Jirina, now Georgina Havlik from Moravska Ostrava. The one is Jewish, the other a Czech Protestant. They went to school together and were very close friends - up to their 12<sup>th</sup> year, when Marianne was deported to Terezin and from there to Birkenau. After the war Marianne came to Israel and immigrated in 1959 to the USA, she lives in Mission Viejo in California. Jirina escaped with her husband from Communist Czechoslovakia in 1967, they live in Baltimore. Only now, after nearly 60 years and a long search the two friends met again in Marianne’s house, a moving reunion.

### **Torah Scrolls From Former Jewish Communities in Czechoslovakia**

In the news of spring/summer 2001 of its Internet site the *Czech Torah Network*, Los Angeles, reports on his first meeting, held on April 27, – 29, 2001. The opening was in the temple Bnai Yehoshua of congregation Glenview, Illinois. This congregation has a Torah scroll from Kolin and at the opening ceremony the names of the 480 Kolin Jews murdered in the Holocaust were read. On the third day of the meeting was a workshop of more than 50 representants of American congregations, which own Czech Torah scrolls. At the time of the Communist regime in Czechoslovakia the *Czech Memorial Scrolls Trust*, London, ransomed them. Though there are more than 1000 Torah scrolls from Bohemia and Moravia in the USA, today not many members of the congregations are aware, that they host these “Holocaust survivors”.

The *Czech Torah Network* achieved the awakening of awareness of a symbolic connection with Jewish history among the representants of the congregations – and also the will, to make contact with towns, to whose Jews the Torah scrolls had belonged. After the meeting the *Temple Israel* congregation from

Staten Island, NY, which has a Torah scroll from Nachod, decided to hold a special Sabbath prayer for the Jews of this town in December 2001. Various American congregations began researching the history of Jews of the places their Torah scrolls had come from (Humpolec, Uhrineves, Tabor, Kardasova Recice, Dvur Kralove and others). Survivors of “their” towns in the Czech Republic are invited for talks with members of the congregations; groups from the congregations toured the towns, held memorial meetings there and so found a bond to the perished Czech Jews.

More details: Susan Boyer, e-mail: [czechtorah@aol.com](mailto:czechtorah@aol.com)

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The newsletter of the Center for Holocaust Remembrance in Dallas, Texas, wrote in the fall of 2001 about the bond created through the ransoming of a Torah scroll from Horovice in the Czech Republic on the occasion of the Bar Mitzvah of Zecharia Albert. A friend of the Albert family traveled to Horovice, there he found the local Jewish cemetery, which served also the Praskolesy congregation, in a state of neglect. In October 2001 the Dallas Center organized a group tour to Europe (Warsaw, Lublin, Treblinka, Auschwitz, Terezin) and also to Horovice. Members of the congregation intend to take care of the restoration of the cemetery.

### INFORMATION REQUESTED - ANNOUNCEMENTS

Our members in Israel, who are interested to receive up-to-date information about all presently existing possibilities of restitution in re the various funds, banks etc. we recommend to contact the information center for Holocaust survivors in Tel Aviv – phone: 03-6290015, fax: 03-6292690

\*

Our members in Israel, interested in a visit by one of the team of Beit Terezin to copy or hand over original documents or to record testimony are requested to contact Anita Haviv, phone: 09-8335573

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The library of the Beit Terezin archives has grown and we need a voluntary librarian to help with the catalogization. Please contact Sima, phone: 054-543219

#### Tanya Barazani from Ramat Gan

requests the help of our readers:

“My oldest brother Josef Cahn was born on August 25, 1925 in Wesseling near Cologne, Germany. In February 1942 he was deported with two other brothers and with the parents from Utrecht in Holland to Westerbork and from there on September 4, 1944 to ghetto Theresienstadt. Josef was brought to Auschwitz and from there on September 29, 1944 to Buchenwald, where he was in March 1945. My stepfather testified before his death in 1974, that it was known that my brother lived somewhere in Holland. It is possible that he changed his name/s, maybe married a Gentile and is not registered in any Jewish congregation. In the course of my searches I received a message from the Cologne municipality in 1993 that my brother – according to the German Federal Central card index – appears in the lists of the pension administration. In spite of that I could not get further information. Please address any shred of information to:

**Tanya Barazani, 5 Bruria Str. Ramat Gan 52526, Israel, phone: (+972)-3-6134664 or –52-747584**

\*

**Rudi Herz, USA** asks: does anybody remember from ghetto Terezin a cabaret performance titled *Fuer Jugendliche verboten* (Forbidden for Youth) ? Please contact:

**Rudi Herz, 4611 Socastee Blvd, Myrtle Beach, SC 29588, USA**

\*

Yossi Auerbach from Raanana looks for people who knew Sali Ling (born 1897) and Gertrude Ling (born 1924) in the Nazi era. They came on October 10, 1942 from Vienna to Theresienstadt and were sent on in May 1944 to Birkenau. Further he searches for Sara Auerbach (born 1885) who came to the ghetto from Vienna in July 1942 and also for Ida Hacker (born 1924) who came to Terezin in October 1942 and was deported to Birkenau in May 1944 – all four survived. The last in the list is Feige Fani Beer (born 1860) from Vienna who came to Theresienstadt in July 1942. Please contact:

**Yossi Auerbach, 6 HaLamed He, Raanana, Israel, phone: +972-9-7749453**

\*

Mayan Landau from Jerusalem is looking for people who knew Berta Schweizer. She was brought from Berlin to Theresienstadt – she stayed there until the end of the war and died shortly after liberation. With her was Rosa Freier from Berlin, who was deported to Birkenau. Please contact:

**Mayan Landau, 18, Tsvi Graetz, Jerusalem 93111, Israel**

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**Eva Duskova from Prague** asked us to publish the following:

**Invitation to all former Women Prisoners of Concentration Camp Lenzing**

After the successful meeting in 2001 in the building of the Prague Jewish Community I invite you for the next meeting, to be held in the same place (Maislova Street) on April 19, 2002. Those interested contact please:

**Eva Duskova, Mahulenina 1857/14, 16200 Praha 6, Czech Republic**

**READER'S LETTERS – TO OUR ISSUE NO. 51**

**Shlomo Schmidt, Jerusalem**, writes:

To the article *Two Seats* (page 15) – “My late father did not perform the wedding ceremony for his son Shlomo with P'nina Berger – contrary to what the article says (we married after liberation in November 1946). By the way, the copy of a handwritten wedding document by Rabbi Jitzhak Schmidt (that of Berl Herschkowitz and his wife Rahel) is preserved in the museum of Beit Terezin.

To the letter about the book *Theresienstadt*, dealing with the negative opinion of H. G. Adler regarding education in the ghetto – “More than 30 years ago I published in volume 7, of research papers published by Yad Vashem, Jerusalem, 1968, an article titled *Hechalutz in Theresienstadt, its Influence and Educational Activities*, in which I criticized Adler's opinions in his book *Theresienstadt 1941 – 1945*, especially his negative position on Yaakov Edelstein's personality and work. This trend seems to recur”.

**John Freund from Toronto** writes on the same subject:

“I am quite appalled at the remarks attributed to G. H. Adler about the ‘low spiritual and moral level of youth there’.

I was a 12-year old boy when I arrived in Terezin. There I was placed in the ‘Skola’ L-417, residence for boys. Here I learned the most ideal way of living and treating ones fellow men. No boy scout or religious way of life could have brought all the ethical values by which we lived in Terezin. My Madrich, Arna Erlich (now Erban) was the most valuable moral teacher to me. Other madrichim similarly imbued the highest moral principles in their boys. Those of us still alive owe great gratitude to those leaders, who worked under the supervision of Fredy Hirsch”.

About the use of the expression “Birkenau Boys” John Freund remarks:

“Obviously there is no patent on who a Birkenau Boy is. The term, as I and others understand this term is a ‘boy’ who was among some ninety boys, aged 13-15, who were in the Family Camp in Birkenau (BIIB) and who were selected by Mengele to leave the doomed camp on July 6, 1944. Most of these boys were Czech speaking, but there were a few German and Dutch speaking. Those remaining in the Family Camp were then gassed a few days later. Of these boys, most (but certainly not all) stayed in Birkenau Maennerlager (BIID) until the liquidation in January 1945. About one half of these boys survived the war. 36 of us are still alive, in North America, the Czech Republic, Australia, Israel and South America.

The “Birkenau Boys” have written group memoirs, had reunions and keep in contact with each other”.

**Dr. Wolf Murrelstein, Rome** reacts to the item *Moral Dilemma* (page 17) about the new book on Rabbi Leo Baeck.

“... I understand, that in the last biography of Leo Baeck the question of his knowledge about the real destination of the transports was opened again.

I would like to add a few remarks:

1. As far as I know Baeck said only in 1948, on the occasion of a meeting of German Jews in the USA – and not in 1945/46 at his trial in Leitmeritz – that he already in August 1943 knew the real destination of the transports.

2. Somebody sent from Theresienstadt to Auschwitz at the latest in January 1943 could not know about the arrival of Leo Baeck in Theresienstadt in late January 1943.
3. A potential escapee from Auschwitz had to speak Czech to get through Moravia and Bohemia to Theresienstadt; this eliminates a German Jew (or half-Jew).
4. A Czech Jew (or half-Jew) would rather contact the colonel Dr. Josef Bek (or Bec). It is a fact that in late August 1943 colonel Dr. Bek was arrested after a night house search and, by order from high up, deported with the September transport.
5. Colonel Dr. Josef Bek could have had contacts with the Czech resistance. House search, arrest and order for deportation could in this case have been the result of the arrest of his contact man outside Terezin.
6. It is known that Benes was informed about the truth already in December 1942, I doubt that he transmitted this news to the Czech underground.

My remarks are meant to encourage historical research – the role of the Czech officers in Theresienstadt was not yet dealt with... “

### **MEMBERSHIP DUES**

This issue shows that the activities of Beit Terezin grow continuously. We see a steadily increasing interest in ghetto Theresienstadt and its history – both thanks to the efforts of our team and those of our members and friends. The membership dues are the base on which our work rests. Please remit your membership dues for 2002.

#### **Israel**

Singles 1.+2. generation: NIS 100.-

Couples 1.+2. generation: NIS 150.-

#### **Abroad**

Singles 1.+2. generation: US \$ 50.-

Couples 1.+2. generation: US \$ 70.-

Contributions may be remitted to the bank account of our association:

Beit Terezin, Bank Leumi L'Israel, branch no. 958, account no. 11810/25.

Address of the bank: Bank Leumi L'Israel, branch Herzlia Pituah, Kikar De Shalit, Herzlia Pituah

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