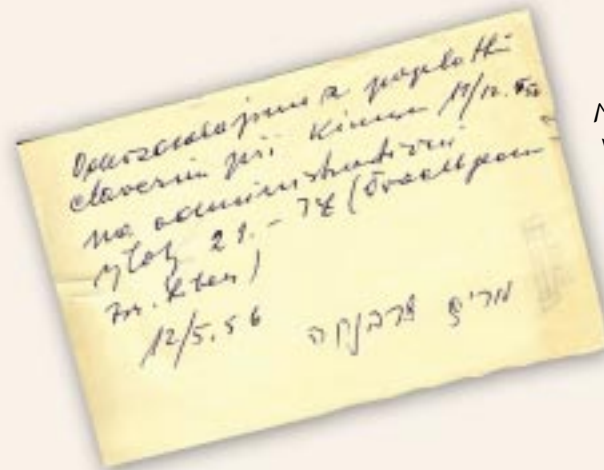




דפי קשר



Miriam Červenka (1924-2007)

Miriam Červenka left us. She was distinct in her character, her ways, and her relation to the world. For us, the team of Beit Theresienstadt she was the expression of love for the house, its people and its activities, the underlying ideas and their execution.

The first steps toward the establishment of Beit Theresienstadt were taken in her courtyard. Miriam accompanied the house from its beginnings; she was its driving force in its first years. In the last years, Miriam translated documents from Czech and German to Hebrew and prepared an index of our newsletters. Every time she entered our archives, she used to say with a wide smile: "I am home".

May she rest in peace!

Membership Dues for 2008

Annual membership dues:

- In Israel: NIS 120.- per person, NIS 180.- per family
- Abroad: US\$ 60.- per person, US\$ 90.- per family

Payments may be made to Beit Terezin in the following ways -

- cash - check made out to "Beit Theresienstadt", at Givat Hayim-Ihud, mobile post Emek Hefer 38935, Israel
- bank transfer to the account of our association:
Bank Leumi LeIsrael - 10
Branch Herzlia Pituah - 958 (Address: 38 Wingate str.,
46752, Herzlia Pituah, Israel
IBAN: IL01095801181045; SWIFT: LUMIILITXXX
Account no. - 011810/25

After the transfer, please inform Beit Theresienstadt to enable us to credit you accordingly!

- By credit card (for the time being only VISA)
Phone Beit Terezin - **972-4-6369515. The receipt will be sent by return mail.

In the USA tax deductible contributions can be made via P.E.F. (Israel Endowments Funds, Inc.) using Beit Theresienstadt's code # 2210 with a request that the contribution should be directed to Beit Theresienstadt. Checks should be made out to P.E.F., the address is: P.E.F. 317 Madison Avenue, Suite 607, New York, NY 10017, Tel: (212) 599-1260 Fax: (212) 599-5981. E mail: pefisrael@aol.com

CONTRIBUTIONS TO BEIT THERESIENSTADT

Contributions for special projects and for the establishment of the "Perpetual Fund" for Beit Theresienstadt

We ask our members and friends who are interested and willing to contribute for special education projects and for the renovation of the permanent exhibition in our historical museum. A further objective is the establishment of a perpetual fund for Beit Theresienstadt; this fund will guarantee stability and a more secure economic horizon in the coming years.



■ **Design of Permanent Exhibition - The Challenge to Balance Simple Material and Loaded Content**
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■ **Theresienstadt Documents**
Michael Gruenbaum - page 8

■ **Minna Paechter's Cookbook**
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■ **Philipp Manes: A True Testimony**
Ruth Bondy - page 11

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Renovation of the Historical Museum Plans and Implementation

We are in the midst of the renovation of the Historical Museum; in the process of replacement of the first permanent exhibition, the original construction of the building is beginning to emerge. The interior structure of the museum is very impressive, especially when exposed. Reddish-brown bricks, layered one upon the other up to a height of two meters; on top of that a concrete beam and above that the windows and the cone-shaped ceiling.

The wall is damaged in many places, the dowels are deep... will water not penetrate? "Don't worry, this is built wonderfully". The electrician, Avraham Sofer, is also enthusiastic, "what an amazing building"

After removing the exhibits, photographs, and transparent posters from the display cases and dismantling the latter, the walls are exposed - consisting of two layers of red bricks, their color reminding one of the ghetto walls. The 12-cornered structure was designed by the late architect Albin Glaser, inspired by the geometry of the Theresienstadt fortress.

The building has no columns and there are no metal supports - necessary parts of every modern building. To see and not to believe! Frightening. "Can such a structure be considered safe for years to come?" I asked the professionals - the engineer Moshe Siton, the building inspector Uri Dayag, the architects Natalie Tal, Gilia Breger, and Shmulik Groag, the contractor Nahman Baalul and the producer of the exhibition Gali Gur-Zeev. All of them are calm and calming: "In Europe they built this way for many, many years and the buildings are still standing strong. From these walls you can suspend heavy weights, exactly like on walls made of reinforced concrete interspersed with columns".

Rabenu The carpenter, who made the display cases and came from Jerusalem to mount them, promises: "These walls were practically built especially, to hang the cases on them, there are no better ones". Each case weighs up to 100 kilograms. The wall is damaged in many places, the dowels are deep... will water not penetrate? "Don't worry, this is built wonderfully". The electrician, Avraham Sofer, is also enthusiastic, "what an amazing building".

With the cases mounted on the walls, the room starts slowly to look like the planned exhibition. The exhibits are not yet here, but the whole infrastructure - wiring, safety installation, lighting, the display cases, everything is in place.

The transition from the well-known plans to the three-dimensional exhibition, full scale, is not simple. There is a significant gap between the detailed plan, as shown on the computer screen, and reality, and there is a number of technical and... emotional... problems. Everything is changed, looks different, and requires some time to be digested. One could compare it to a kind of birth. It is not enough to take upon yourself parenthood - you have also to learn to love the new baby and that takes time ...

Within a month, the exhibition is going to be ready. All of you are invited. You won't believe it!!! ■

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Thanks

Our thanks to the following Israeli ministries, embassies, foundations, our members and donors that support the activities and development of Beit Theresienstadt:

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- Embassy of Poland in Israel
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- Gertner Fund - Israel
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- Gad and Dan Propper

Editorial Board

Editors: Anita Tarsi, Tal Bashan
Translations: Chava & Mordehai Livni
Design: Studio Orni Drori, Haifa

On the Front Page

Vitrage over the entrance door of the synagogue in Tabor, Bohemia, remnant of synagogue built in 1886. It was brought to Israel and donated to Beit Theresienstadt by Dani Keydar, member of our association who lives at Kibbutz Gadot. It is displayed at our "Alfred Kantor" room.



Annual Meeting 2008

Members of our association in Israel and abroad - please note: The annual meeting will be held on May 31. This year is the 60th anniversary of the founding of Israel; on this occasion, we will also open the new permanent exhibition at our historical museum. We hope and expect many participants from Israel and abroad. Should any of you have a problem to come to Beit Theresienstadt on that day, please contact **Anat Elazar** to arrange transportation - phones: *972-4-6369515 or *972-4-6369894, e-mail: projects@ghi.org.il ■

History, Music & Memory 2007: Emphasis on New Creations

On July 29, 2007, the musical meeting "History, Music & Memory" was opened, for the eighth time. Thirty young musicians, students of music academies in Israel and abroad, came to participate in master classes, to study and perform music composed in Ghetto Theresienstadt, music performed there, and also music banned by the Nazis.

This year there was a special effort to discover new works, not yet performed in the framework of master classes in previous years. Led by the musical director Dr. Dudu Sella, the instructors of the seminar were given up-to-date repertory lists, adapted to the various instruments. For each participant the appropriate composition was chosen. In the composition workshop, directed by the composer Dr. Michael Wolpe, music for texts written in Theresienstadt was composed. Nine students, who participated in the workshop, created music to texts they themselves chose. A poem "The Most Beautiful Song", written by Trude Groag, was set to music by Yifat Shahar - it became the hit of the seminar. The program of the seminar stressed especially the study of the historical, social and cultural connection of cultural activity in the ghetto. This intended to remind the participants again and again of the impossibly hard conditions in which the ghetto prisoners - artists, created and performed. The Israeli composer Haim Permont gave a fascinating lecture on his composition "Leaden Skies", based on poems by children in the ghetto, published in the book "There are no Butterflies Here". He analyzed the influence of the texts on contemporary creation of composers, Israelis and others.

The participants hailed from Austria, the Czech Republic, Germany, Israel, Poland, and the USA. During the seminar, there was a concert performed by the instructors and at its end two more concerts by the students - at Beit Theresienstadt and Yad Vashem.



Concluding Concert: Yomathan Niv - cello, Daniel Kabulsky - accordion, Cordula Bohm - singer, Hadas Klainman - cello, Nir Cohen - piano, Shaul Kofler - cello, Enosh Kofler - violin.

In addition to the permanent team of instructors of the seminar, this year the singer Ruth Frenk from Germany joined us - she was one of the first performers, in Holland and in Germany, who sang cabaret songs from ghetto Theresienstadt. Ruth cooperated with the Israeli singer Prof. Mira Zakai, directing the vocalist's workshop. This cooperation between the two singers - both in individual tutoring and in combined instruction - was very successful. We hope for a continuation in the coming years. The list of teachers at the seminar includes also Eliyahu Shulman and Dr. Dudu Sella (string instruments) and Alan Sternfield and Prof. Matityahu Kellig (piano).

Young musicians interested to participate in the seminar of 2008 are requested to contact Beit Theresienstadt for details. The seminar will be held in the second half of July.

Contact: Anat Elazar, phone: *972-4-6369515 or *972-4-6369894, e-mail: projects@ghi.org.il ■

Volunteers Meeting 2007



Many of our members who volunteer in the day-to-day activities of Beit Theresienstadt and members of their families participated, like every year, in the Hanukka meeting. Shmuel Bloch and members of his family lighted the candles - grandfather Shmuel, his son Hanan, and Itamar, his grandson. The choir of the Electric Corporation "Hakol Zorem" accompanied our member's singing of Hanukka songs; the choir performed also a number of moving tunes. Shmuel told us about the shooting of a film about his cousin Honza Treichlinger. Honza was orphaned and then adopted by Shmuel's parents. He acted and sang the role of *Brundibar* in the children's opera, performed in the ghetto 53 times. The film

is produced through a combined Czech-American initiative. In the wake of the importance of "Brundibar" in Europe and in the USA, Shmuel proposed to further a project based on the children's opera in Israeli schools and so to strengthen knowledge and awareness of Ghetto Theresienstadt. **Those of our members who want to share their knowledge and experiences connected to "Brundibar" are invited to contact us in this matter.** Afterwards Ruti Rak, Hana & Hayim Drori and Tally Cohen reported on their journey to Berlin in the framework of the project for the third generation. On page 14 of this issue is a detailed report on the project, by Sivan Cohen. The event was concluded by the distribution of a souvenir to the participants - a CD of the cabaret songs by Karel Svenk, produced by Beit Theresienstadt with the musician Kobi Luria. ■



Study Day for Yad Vashem Museum Guides on the topic of "Children and Family in Ghetto Theresienstadt"

On December 5, 2007, a study day for senior guides of the Yad Vashem Museum was held. About 40 guides - men and women - arrived, for an update regarding recent research on the history of Ghetto Theresienstadt and its prisoners. The main features of the day were two lectures - on Ghetto Theresienstadt and its role in the "Final Solution" and on the Jewish Leadership in the ghetto. Both were given by Dr. Margalit Shlain, who wrote her PhD dissertation on the subject. A further focal point of the study day was the visit - guided by Sima Shahar - of the exhibition "Drawing on Pages of Time 1942 - 1945", based on works of the Groag family. Afterwards, the participants of the study day watched the film "Yours, Ivan" - a discussion followed. At the end of the day, a panel consisting of Hana Drori and Hana Weingarten, described their life as young girls in room No 28 of the girl's home L410. ■

Study Day for Seminar Students

On November 13, 2007, a study day for students of the Kibbutz Seminar College - Early Childhood program, was held. On request, we focused the day on the subject of children in the ghetto. After a short introduction and a tour of our exhibitions "Kamarad - They Called it Friend", "To Draw on Pages of Time - 1942 to 1945 and Color in Gray", the participants listened to personal testimonies of survivors who had been children in the ghetto. These related their experiences as very young children in the ghetto - aged 5 to 7, who found themselves coping with existential hardships, without family and home. The witnesses were Miriam Euphrat from Ghetto Dambice, Poland and Vera Meisels and Tsvi Cohen from Ghetto Theresienstadt. Afterwards the students watched the films "Yours, Ivan" and "Incarcerated Dreams", dealing with creative art of children in the ghetto. The day ended with two talks, one by Hana Weingarten, the other by Mordechai Livni, under the motto "...and tell it to the following generations" - on the importance of the personal story and its influence on Holocaust remembrance.

The study day, in which 80 students participated, was exciting and many of them expressed their wish to continue to learn and to deal with the subjects they were exposed to in the study day. ■

Visit of Young Politicians from Sweden

A group of young Swedish politicians, who participated in a seminar on the Holocaust, at the Yad Vashem Museum, visited Beit Theresienstadt on the day before flying home.



As a start, the group met Mordechai (Maxi) Livni who explained to them the aims and activities of the house. He also gave a short introduction about the ghetto and related his personal Holocaust story. Following that the visitors saw our exhibitions, watched a film, met with Dr. Dudu Sella who introduced them to the project "History, Music & Memory" and screened parts of films from the last seminar held in Beit Theresienstadt. The day ended with a discussion about the dialog between young people from Israel and from Europe. Gerard Lafond, representative of the regional council Emek Hefer participated. During the discussion, the participants were acquainted with project proposals, dealing with dialog of young people - third generation - from various countries, on commitment, responsibility, Holocaust remembrance, and identity. After analyzing the proposals, the participants stressed that they expect from us to concentrate on the subject of Holocaust - and not to expand our activities, to other subjects, dealt with in many other places. Certainly something to think about... ■

Very Special Plaster Workshop / Yael Lahav



Our Education Center holds study days and workshops in schools and for groups throughout the year, mainly between November and May.

In addition to guidance, our education

team organizes meetings and enrichment workshops for its members, to train them and to create pedagogic tools for teaching and for the development of education programs. In this framework we organized this year a very special creative workshop, during which we tested the nature of our being members of the Beit Theresienstadt team and our task - as part of our wider identity. To examine the various connections, roots, and identities we used creative work with plaster bandages, without deciding or knowing beforehand where it will take us and how the work will develop. In the end of the day interesting creations evolved, reflecting personal worlds and fascinating stories. With some changes and adaptations, we started to employ this idea in the activities of a number of groups in study days at Beit Theresienstadt. The participants created plaster works by bandaging various parts of the body. The cooperation was excellent and the workshop received very positive reactions. ■





Design of Permanent Exhibition - The Challenge to Balance Simple Material and Loaded Content / Gilia Breger, Natalie Tal, Shmuel Groag (Architects)



Sickness and Humor

We are now in the final stage of the project. In a few days we will start to install the wooden structures and the lighting fixtures, to complete the acoustic treatment and in the end, to mount and arrange the various exhibits.

The exhibition consists of eleven panels/display cases, each of them dedicated to a theme. Together they represent various aspects of ghetto life. The design concept is based on cases/panels that lead the viewer into another time. The use of wood reminds one of the work carried out in the ghetto carpentry; it was also characteristic of the structures in the crowded living quarters. The use of basic materials enables us to maintain the existing balance between the original impressive building, the mosaic floor and the concrete roof and the exhibition. As architects, it was especially important to us to preserve the basic space and design of the museum as far as possible. It was planned in the 1970ies by the late architect Albin Glaser. As part of the design concept, in which the team of Beit Theresienstadt headed by the curator of the museum Anita Tarsi took part, the exhibition is not based on technological effects. The simplicity of the design concept and the intentional use of rough wood are meant to evoke in the visitor a personal experience and to distinguish the Beit Theresienstadt museum from other Holocaust museums.

During the work, as part of the design function, it was very satisfying to be involved in the choice of the exhibits and in the difficult decisions - what to leave out, what to underscore, and how to formulate explanations for the exhibition in a few precise words. The process of studying the subject, accomplished with the help and fruitful cooperation of the Beit Theresienstadt team, was quite often difficult, because of the great amount of

material and the emotional associations of the exhibits. At each panel, we tried to fit the design to the emotions the exhibition intends to evoke. For each panel there were a number of versions before we arrived at the final one. In the process, we combined architectural plans and exhibition design with the graphical design created by Dina Shoham.

In general, the exhibition depicts the history of the ghetto from its establishment until liberation, showing different aspects of ghetto life - for example the Jewish leadership in the ghetto and its institutions, arrival in the ghetto, the terror of transports to the East, hunger, death - but also creativity, culture, humor and care of children and youth.

The final design of each panel was decided upon according to its subject and to the curator's concept. At each panel, we underscored the personal dimension. For the panel dealing with arrival in Ghetto Theresienstadt, paper slips of summons for transport were chosen - personal tags worn around the neck, displayed prominently in a lighted glass case. For the panel that deals with transports to the East, maybe the most difficult one, we decided

to highlight a number of postcards and pictures showing correspondence between two families - one in the Birkenau family camp, the other in Ghetto Theresienstadt.

The simplicity of the design concept and the intentional use of rough wood are meant to evoke in the visitor a personal experience and to distinguish the Beit Theresienstadt museum from other Holocaust museums

All in all the specific design of each case was adapted to its theme. The panel dealing with children and youth that shows copybooks, dolls, drawings and other creations made by children and their counselors was designed as a "doll's house". This case - through its internal subdivisions - creates a special space for each exhibit. The panel dealing with diseases and with humor in the ghetto reminds one slightly of a medicine cabinet through its special design and both cold and warm lighting.

In the design of the exhibition and its erection, much was invested in illumination, sophisticated carpentry, and high-quality materials.

Our thanks to the team of consultants which accompanied us during the process, among them the exhibition's producer Gali Gur-Zeev, the graphics designer Dina Shoham, the lighting designer Noa Lev, the acoustics consultant Shimon Greenboim and others. And, of course, we want to thank the team of the museum - Anita Tarsi, Sima Shahar, and the academic consultant Dr. Margalit Shlain. ■



“Childhood and Youth Under the Third Reich – A Gender Perspective” Women and Holocaust 2007 – the 4th International Meeting

The 4th international meeting “*Women and Holocaust*” was this time dedicated to the subject “*Childhood and Youth under the Regime of the Third Reich - Gender Perspective*”. The meeting was held for three days at the end of October, one day at each of the 3 institutions, which cooperated in the event: The Academic College Beit Berl, Beit Theresienstadt and Beit Lohamey Hagetaot (Ghetto Fighters House).



Vera Meisels - Beit Theresienstadt

Thirteen researchers from abroad - Austria, Germany, Hungary, the USA, and dozens of Israelis took part. An audience of some 400 was present.

There were four sessions on each day. The chair of the regional council Emek Hefer, Rani Idan, chaired the fourth session of the second day. This focused on the subject “*Racial Persecution and Sexual Abuse of Children*”. In this meeting participated Monika J. Flaschka, from Kent State University, USA, who spoke about “*Sex with Children: the role of Nazi gender ideology and punishment for German soldiers accused of rape and sexual abuse of children*”. Dr. Brigitte Halbmayr, from the Institute for Conflict Research, Vienna, dealt with the subject of racial persecution and its influence on conditions of survival of Jewish youth in concentration camps.

Naama Shick from Tel Aviv University, spoke about the life of Jewish girls in Auschwitz-Birkenau, and presented the results of her research on the topic. She examined the relationships between girls and mothers in the extreme conditions of the camp, and the extraordinary growing-up processes - lacking the ambient conditions for natural emotional and cognitive ripening. The research covers a long life span and examines also the girls’ ability to separate from their mothers, to marry and to have children - after the Holocaust. “*Women and*

Holocaust” is not yet commonly recognized as a legitimate research topic. The Nazis saw every Jew, regardless of gender and age, as candidate for extermination, in fully egalitarian terms. To concentrate on women, old people or children will not add - some believe - to the deepening and widening of our understanding the Holocaust. The research narrative of the Holocaust is neutral, encompassing, without individual or gender identity.

On the other side stands the viewpoint that it would not be fitting to ignore the gender and individual dimension of the Holocaust experience, as lived through by the various victims. Women, because of being women, experienced elements of the Holocaust that were not part of men’s experience. Giving birth to children was forbidden, mothers with their children were sent immediately to the gas chambers. There were women who - in their struggle for survival - used their gender and their sexuality, and there were such who were sexually used, by other prisoners and by Nazis, in spite of the racial laws forbidding it.

The Eichmann process was a turning point in the nature of Holocaust research; it legitimized the personal viewpoint. Even so, the story remained basically neutral, independent of the



Rani Idan, Head of the Regional Council, Emek Hefer

identity and the elements of identity of the witness; concentrating on subjects then thought of as central - history of the camps, of the community and so on. The gender viewpoint is part of a newer trend, to observe specifically the personal experiences of those belonging to different sectors of the populace - children, youth, old people, and women. ■

Ruth Bondy on the Birkenau Family Camp: Education in the Shadow of Crematoria

The initiators of the meeting endeavored to include also lectures by Holocaust survivors, among them such, who became researchers and combined in their lectures scientific research with personal testimonies. Among these is Ruth Bondy, one of the founders of Beit Theresienstadt, who was a youth councilor in the children’s barracks at the Birkenau family camp - and gave a lecture on the subject at Beit Theresienstadt. From Ruth’s lecture: “*The ten months of the existence of the family camp for Theresienstadt Jews at the Auschwitz-Birkenau compound and its children’s barracks, were an exceptional and anomalous phenomenon in the whole system of the Holocaust and of extermination. The camp was established in preparation for the possibility that the members of the delegation of the Red Cross, who visited Theresienstadt, would want to see the Jews sent “to the East”, quasi to work camps. The prisoners from Ghetto Theresienstadt, who were sent to the family camp, did not undergo “selection”; all of them were sent to the camp -*

children, mothers, old people, men, and women. In the children’s barracks, there were no books, no copybooks, and no pencils. The councilors taught from memory, geography, history, and mathematics, related stories from books they had read in the past and organized social activities and scout games. Though the living quarters were located adjacent to the crematoria, Fredy Hirsch, the head councilor, forbade to talk with the children of extermination and death. In the perspective of the time which went by since, the question arises in strong focus - what sense was there in the effort to provide the children with “normal” culture and education in the shadow of lurking death? The answer is that this activity protected the children somewhat, even if only superficially, from camp reality. They spent their days actively and knew moments of gladness and laughter. For the councilors, too, working with children was an existential support; none of them asked what sense there was in it.” ■



The Bialystok Children in Ghetto Theresienstadt - Tragedy and Trickery

Dr. Margalit Shlain *

In August 1943, a transport with 1,220 sick and emaciated children left ghetto Bialystok for Theresienstadt. They were destined to be sent to England in an exchange deal - 53 volunteers, ghetto prisoners, cared for them devotedly.

In October the children and the volunteers were sent to extermination

Midday, October 24, 1943, a train arrived at the Ghetto Theresienstadt station. People from the ghetto, who saw it from afar, said that odd creations came out of it. Only after closer examination, they learned that this was a transport of children. *"They were almost skeletons, with faces like of old people; they hardly stood on their legs. And their clothes? Rags ... Immediately after the doors were opened they let the children eat ... The poor children gobbled up the food ... after finishing, the doors were closed again, and a guard was stationed at each train car"*.

This was a transport from Ghetto Bialystok of about 1,220 children, aged 6 to 13, and accompanied by 20 adults, headed by Hadassah Levkovic, the secretary of Efraim Barasz, head of the Jewish Council. The transport was escorted by SS men. After arrival in Theresienstadt, the adults were separated and made to enter immediately a train going to Auschwitz. Levkovic, who survived, related that in August 1943, shortly before the liquidation of Ghetto Bialystok, the Germans approached Barasz with an offer to exchange children from the ghetto, probably for German POWs. Barasz succeeded to concentrate about 1,200 children; 400 were taken from orphanages, the rest were handed over by parents, who hoped that this way the children would be saved from annihilation.

In Theresienstadt, in the midst of night, the children were led for disinfection. From their behavior, as they tried hysterically to resist disinfection and bathing and from their broken sentences it was learned that they were afraid of being killed by gas and that they had witnessed Germans killing Jews by shooting. Because of their young age, they were not able to give exact details, also because they were guarded all the time by the SS. After the bath, the children were led to a special camp of wooden barracks, outside the ghetto walls, in the Kreta area. About 24 of them who suffered from infectious diseases were separated from the rest, brought by the Germans to the Small Fortress, and murdered there.

Himmler Ordered the Extermination

A team of 53 persons from among the ghetto prisoners, headed by the physician Dr. Leo Blumenthal from Berlin, volunteered to care for the children. The members of the team were aged 21 to 52, on the average 30, most of them women. 32 of them were from the Czech lands, 11 from Germany, and 10 from Austria. Among others there was Dr. Kurt Meissner from Prague, the nurses, Ottla David-Kafka, the beloved sister of Franz Kafka and Marie Lustig from Kolin in Bohemia, together with her daughters Hana and Irena; Aaron Menczer, aged 26, head of Youth Aliya in Vienna, who volunteered as councilor for the Bialystok children because he knew Yiddish; like the other volunteers, he tied his fate to theirs. The Germans took extreme measures to separate the children from Ghetto Bialystok and



Dr. Margalit Shlain, Beit Theresienstadt

their caretakers from other ghetto inmates. In spite of that, short messages were smuggled out. One of them, written by Lazar (Leiser) Moldovan, aged 24, one of the leading members of the Protectorate "Hehalutz", says: *"The children's story is a story of terrifying horror. Our fate is their fate. Leiser"*. The German command post gave the impression that the children and their caretakers were to be sent to Switzerland, to be exchanged there for German nationals from Palestine. The children received nice clothes and lots of good food; they gained in weight and got loving care from the whole team.

In the beginning of 1943, Anton Feldscher, attaché at the Swiss Embassy in Berlin transmitted a request from the British Government to the German Foreign Ministry, to allow 5,000 persons of "non-Aryan" origin, most of them children from occupied territories, to immigrate to Palestine. In its answer, the German Foreign Ministry stipulated that the children would be absorbed in England and the ratio should be four Germans for one child; e.g., 20,000 men up to age 40 would be returned to the German Reich. The conditions stipulated by the Germans could not be accepted by the British and so there was no need anymore to keep the Bialystok children. Eichmann visited the Kreta camp and it seems that on this occasion he transmitted Himmler's order to deport the children to Auschwitz.

Like Pieces in a Game

On October 5, 1943, a transport with 1,196 Bialystok children and 53 caretakers left the ghetto, on the face of it - to liberty. Peter Hecht, who was sent by the ghetto leadership to track the transport, saw that at the Bohušovice station stood eight railway cars, into which SS men crowded the children. He heard the shouts of the commander of the Czech gendarmes.

This harsh scene caused him to doubt that they were traveling to Switzerland. The children and their caretakers were sent to Auschwitz. According to testimonies by prisoners working at the railway "ramp", all of them were led to the gas chambers, immediately after arriving in the camp.

We have only the list of the names of the children and their brave caretakers. Children whose voice is missing. However - for the Germans these children were only like pieces in a game, which could be shuttled from Bialystok to Theresienstadt, whose parents were tricked in the last moments of their lives. When they were not needed anymore, they were thrown away and a death sentence was passed on them and on their caretakers. Let their memory be blessed! ■

* From the text of a lecture given by Dr. Margalit Shlain at Beit Theresienstadt at the conference "Women and Holocaust - 2007"



Theresienstadt Documents / Michael Gruenbaum

Album of memorabilia collected by Margaret Gruenbaum during her stay in the ghetto, including a moving and sad letter written at the time of liberation was donated to Beit Theresienstadt

My mother, Margaret Gruenbaum, my sister, Marietta and I, from Prague, were incarcerated in Theresienstadt for 2 ½ years. Until liberation in May 1945, my mother made an album of memorabilia of material she collected while in the ghetto. In the spring of 2007, I donated the original of this album and my 'Pamatnik' (memory book) to the US Holocaust Memorial Museum to include in their collection.

The USHMM made copies of both of these documents on CDs and they are now available for perusal at *Beit Theresienstadt, Jewish Museum in Prague, Memorial Terezin*, and the *Strassler Center* at Clark University in Worcester, MA. USA.

The album contains our transport numbers from Prague, the yellow star, ghetto money, jewelry and other art work done in Theresienstadt, bank accounts, letters and postcards written by my mother to her friends, the Theresienstadt postage stamp, official daily orders, tickets to concerts, notices to assemble for transports and most importantly a notice to be excluded from the October 1944 transport being shipped to Auschwitz.

Keeping a "Pamatnik" was fairly common in our group of boys in 1943 - many of them had other boys write something to each other (everyone was allotted one page only) to memorialize themselves; most of these messages were "sage advice" like "measure twice, cut once", and sometimes they were accompanied by illustrations. Many of them expressed their hope and desire to meet soon again, in Prague and to never forget each other; needless to say, most of the boys were shipped "East" and never returned.

Two items from these documents made the greatest impression. In the Theresienstadt album, there is a letter, which I wrote to my mother from the infirmary in which in big letters, I wrote how hungry I was and a page in the Pamatnik, written and illustrated by Koko Heller, which shows a train leaving Theresienstadt for Birkenau.

One of the most amazing items in my mother's Theresienstadt album is a copy of a letter she wrote to a friend, only five days after liberation but while still in Theresienstadt:

"My first letter in which the threatening, indiscreet eyes of the censors do not know my thoughts. I do not know where to begin in order to describe to you everything we lived through during the years since we saw each other last, without leaving anything out. I am writing to you as I remember you, each card, each package from all of you were a bit of interest, a bit of warmth, a bit of happy surroundings that we have lost. I am writing to you as I have known you, and yet we here have the feeling that we will never be able to find a bridge to those who have lived on the outside and who fortunately will never be able to grasp what horror, fear and deep sorrow we experienced through the years just past.

I want to remain clear. You know yourself how close our family ties were, how hard the death of each individual even by illness would have struck us and how deeply it affected us when (my husband) Karl lost his life here in the fortress in Theresienstadt. (His) Father could not get over Karl's death. He died here because, as he said himself, he did not have the



Gruenbaum family

will to live. ...My brother and family, Louise and Otto went to Birkenau in May, my mother, too. There still was a desperate letter from my brother from a concentration camp in December. Since then there has been no news. From a lady who returned I only found out that my aunt and my mother were gassed in Birkenau... we hardly have the hope of finding anyone from the family...

We ourselves were saved by a miracle. We had to report for a

transport three times, Michael even a fourth time. I worked here making artificial flowers and all related stage decorations (there was even a theater here). You cannot imagine the contrasts between life and death. We look well even though the nourishment was very inadequate. To illustrate this I want to tell you that we consumed, the three of us, 3 eggs in 2 ½ years, which we procured secretly and which cost K170 a piece. Marietta worked in the laundry and made for herself a very good position. Michael was a delivery boy at the end instead of a horse. He and a friend pulled a cart. Both children had no possibility of an intellectual education since any instruction was strictly forbidden. Michael sometimes went to a friend's with a notebook under his jacket to take some lessons. But it all failed because of the many obstacles and lack of time. We had to work 10 hours a day. I hope to send the children abroad and steer them to a happy future. That is my heartfelt wish.

I do not know when I'll have the opportunity to send off this letter. I am at this time still in Theresienstadt since the people who streamed here from other concentration camps brought back an epidemic of typhoid so that our departure was prevented. I cannot grasp the danger of this illness for there is nothing in this world that we fear anymore.

The leap into freedom without Karl is very difficult for us. We do not know yet how the future will shape for us. None of our old friends are alive anymore...We do not know where we are going to live, nothing. But somewhere in the world, there is still sun, mountains, the ocean, books, small clean apartments, and perhaps the rebuilding of a new life. Finally, I would like to tell you again, how much you have helped with your packages, physically and psychologically. We had to confirm receipt of the money, but never received it.

Love, Grete ■



Fortunes of a Theresienstadt Cookbook / David Stern

Minna (Wilhelmina) Pächter was the widow of Adolf Pächter, a button manufacturer who died in 1915. Minna, born 1871, was sent to Ghetto Theresienstadt on July 16, 1942. She was 71 years old when she came to the ghetto. She shared a room with 13 other women. Like most old people in the ghetto, she suffered from loneliness and hunger. Minna and her roommates countered hunger and despair by collecting a "Kochbuch," a collection of recipes "from the good old days." As Minna's condition worsened, she was rescued by a granddaughter of Adolf, Elisabeth ("Liesel") Kaplan (later Laufer), a nurse in Theresienstadt, who managed to transfer her to the camp's hospital. However, this merely slowed Minna's decline: she died on Yom Kippur (27.9.1944).

However, the "Kochbuch" survived, a thin ragged collection of pages stitched together with needle and thread. Thanks to Vally Grabscheid and Artur Buchsbaum, art dealer from Teplice, both Holocaust survivors, the recipes and the separate pages

with poems written by Minna as well as a number of letters, survived. After the war, in strange ways, this writings reached Minna's daughter Anni Stern. Anni said: "It was as if my mother's hand was reaching out to me from beyond the grave." Minna's two children, Anni Stern and Heinz Pächter (Chanoch Ben-Aris) were safe in British Palestine: Heinz had settled in Migdal and moved to Tiberias after his farm was burned by Arabs, while Anni, her husband George and their son escaped Prague and opened a restaurant in an Australian military camp near Beer Tuviah. Later they immigrated to the USA. In January 2005, David Stern, the grandson, received a phone call from Anne Georget, a French filmmaker, who had produced a number of documentary films. She had heard about the story and wondered if this could be material for a documentary film. This is answered by Anne Georget, in her own words:

Minna's Recipes – Theresienstadt 1944 / Anne Georget

When I close my eyes, the memory of my grandmother's scrambled eggs is conjured up with absolute precision. I was five years old when she disappeared without having shared her secret. Then it was my mother's turn to fascinate me with her skills. Those hands that chopped, mixed, kneaded,



Minna Pächter and David Stern

breaded... I was 15 and suddenly all I had left was a yearning love and a dozen or so recipe books. Even before my first daughter was born I began to dream of those rainy afternoons when perched on a stool with an oversized apron round their neck, my children would delight in the pastry stuck to their small fingers and our flour-smothered laughter. All this explains why the "meeting" with Minna Pächter so overwhelmed me. Minna, interned in Theresienstadt, put together a collection of recipes for her daughter who had gone to Palestine. In the living quarter of the Hamburg barracks, surviving on potato peelings, with her fellows, they squabbled for hours over the amount of chocolate or the type of raisins in a given cake...

As soon as I heard of the existence of this "cookbook", I knew I wanted to make a documentary about it, tell of the power of love through recipes, show the way of resistance with knödel and poppy seed cake in desperate circumstances.

It took me close to ten years to complete the film. At first, I wondered if, being non-Jewish, I had the right to undertake the project. After long discussions with friends, I eventually felt I had, and - finally, my "encounter" with Minna was too powerful to resist. I received a very warm welcome from Minna's grandson, David Stern. His support and warmth was invaluable. Gabriel and Itamar Ben-Aris living in Israel are also Minna's

grandsons; they also very kindly opened the family archives. People who took care of the publication of the book "In Memory's Kitchen" (published by Rowman and Littlefield) were also of great help: Dalia Goldstein, Anni's friend, who realized the value of this collection, Bianca Brown, who deciphered and translated the recipes, and Cara de Silva, who wrote and edited the book. If the support of the "actors" of the story was enthusiastic, that of broadcasters was much less so! It took more than a year to go around the major channels in France for whom I have worked regularly in the last 15 years and the answer was always "No". They felt it was neither a strictly historical project nor a strictly social project... it was odd, it was in-between, unusual...

Then a miracle happened and the project was supported by the Annenberg Foundation who decided this film had to exist and gave enough money to make it possible. The filming took about a year, in the Czech Republic, in Israel and in the US. We interviewed the people involved in the story and got great factual and archival material mostly from Beit Theresienstadt and from the Leo Baeck Institute in NY.

One of my earliest worries was to find a way to represent food as central and lacking at the same time, and to represent it in a non-realistic manner. Therefore, I decided to ask Elsie Herberstein, to come along and draw while we interviewed people and while many of them cooked a recipe from Minna's collection. The drawings convey the time lag with reality, this is no ordinary cookbook telling you, how to prepare food it is not an illustration but an evocation.

Finally, the film is ready for broadcast, a very limited one so far on a French cable network. But since big and small miracles have made it possible first for the manuscript and Minna's spirit to survive, then for the film to exist, I believe this is not the end of the road, other people - in television, festivals, in France and elsewhere- will be touched by the fragility and yet the outstanding power of this story and will give it new windows to be seen! ■



Dr. Leo Kraus – Man of Many Merits / Sima Schahar

New documents testify to the work of Dr. Leo Kraus, who, during WWII, aided Jews to escape and to organize a revolt; he is a former secretary of the Association of Immigrants from Czechoslovakia, now 100 years old

Dorit Gan-Mor, the daughter of Leo Kraus, gave our archives documents about the many faceted activities of her father in the years 1929–1949 and many documents attesting to his work. The documents cover a wide field of his activities in various Zionist organizations he was a member of.

Dr. Kraus, by profession a lawyer, who celebrated his 100th birthday on October 6, 2007, was born in 1907 in Reichenberg (Litoměřice), Bohemia. From an early age, he was a Zionist and – contrary to the wishes of his parents – he joined the youth movement “*Thelet Lavan*”. In 1927, he was recruited to the Czechoslovak army and served as cavalry officer. In 1939, Dr. Kraus joined the Czechoslovak army in the reserves; in 1947, he was honored for that by the president of the Czechoslovak republic. After his demobilization in 1933, he studied law in Prague and started working as independent lawyer. Throughout all these years, Leo Kraus never stopped his Zionist activity. He was one of the founders of “*Hagibor*” and of “*Makkabi*” in his birth town and in Prague, serving as sport instructor for youth and women. In those days, emissaries from Palestine arrived, selling land parcels to immigrants to Palestine, and Dr. Kraus volunteered to help this action. His father refused to buy land, but his friend, of the Popper family, bought two parcels in Nahariya – and immigrated to Palestine.

According to the documents, one can divide his activities into two main epochs. The first was from 1939–1943. During that time Dr. Kraus was head of the law department of the Prague Palestine office, responsible for completion of the forms presented to the Gestapo with requests to emigrate from the Protectorate (at the time the British did not allow immigration to Palestine). The forms had to be filled out very carefully; otherwise, both the man responsible and the applicant would be punished and deported. Kraus also aided the escape of Jews sought by the Gestapo; with the help of a chain of smugglers, who brought them out of the country through Bratislava. At that time, Dr. Kraus and his family were protected from deportation.

Even when he had the opportunity to leave the country, he refused, saying, “*Captains do not leave a sinking ship*”. With the growing threat looming over the Jews, Dr. Kraus took part in the spontaneous organization for rescue and preparations for revolt, concentrated mainly in Slovakia. He headed a resistance unit, about to organize cells of revolt against the Germans; in addition, his task was to smuggle Jews out of the country, not only to save them but also to have them join from there the fight against the Nazis.

In July 1943, a short time before he was sent to Ghetto Theresienstadt, Leo Kraus was caught by the Gestapo in Prague while distributing anti-German leaflets. He was interrogated and his passport was taken away. On July 13, 1943, he was sent together with his wife Herta – born 1909 in Abbazia, Italy – to Ghetto Theresienstadt. Herta, a seamstress by profession, sew also for the officer’s wives and because of that, she was accorded preferential treatment.



Dr. Leo Kraus, Prag 1940

Being a lawyer, Leo Kraus served as internal arbitrator in ghetto hospitals, for the Jewish autonomy. He was involved

in the resolution of cases of theft of food and material by prisoners. The internal arbitration was established to avoid reporting cases to the German command post. In cases of recurring theft, there was no choice and the thief was surrendered to be dealt with by the German command; the usual punishment was immediate inclusion in the list of the next transport to the East.

During his time in the ghetto a number of members of the Makkabi movement tried to organize clandestinely resistance against the Nazis when the time came; this is shown in a summing-up document written by the Makkabi Association in Czechoslovakia in 1947. In the end, this initiative was not realized. On October 23, 1944, Dr. Kraus and Herta were sent to Auschwitz. From there he was sent to Sachsenhausen, Oranienburg and liberated in Dachau in May, 1945. Herta was deported from Auschwitz to Flossenbürg and from there with a death march in April 1945 to Theresienstadt. After the war Kraus returned to Prague, came to the house of Gerti Kafka, and because of his failing health he was hospitalized for quite a time until he recovered.

The second epoch, 1946 – 1949, concerns Dr. Kraus’ activity in the “*Hagana*” project of the Zionist Association and the operation “*Yaar K’doshe Czechoslovakia*” (Forest of Czechoslovak Martyrs) in Israel. At the end of the 1940ies, the Kraus family immigrated to Israel, where they at first lived in an absorption center near Nahariya. Dr. Kraus, who did not want to remain there, looked for new immigrants from Czechoslovakia in the vicinity. The man he encountered, was Mr. Popper, friend of the family, who in the 1930ies had bought land parcels in Nahariya and built there two houses. In one of them, he lived with his family, the other one he offered to the Kraus family and helped them in their absorption in Israel. From the 1950ies until his retirement, Dr. Kraus served as secretary of the Association of Czechoslovak Immigrants in Israel. ■



Philipp Manes: A True Testimony



Philipp Manes

In nine copybooks, on 986 pages Philipp Manes, aged 69, wrote down between February and October 1944 his factual report on life in Ghetto Theresienstadt. The report was published by Ullstein in Berlin under the title “*Als ob’s ein Leben wär*” (As if it Were a Life) only in 2005. In the 50ies of the previous century, nobody was interested to publish it - though it is one of the most authentic and detailed documents on life in the ghetto, especially regarding elderly Jews from Germany. Philipp Manes and his wife Gertrud arrived in Ghetto Theresienstadt from Berlin in July 1942; shortly after that, he was nominated head of the “Orientierungsdienst” (orientation service). Its main task was to aid lost old people to find their way to their living quarters.

To raise the morale of the old people, whose quarters were former horse stables at the Magdeburg barracks, Manes - who in WWI had been a German officer and who was a former fur merchant - started to relate his life’s experiences. From that developed a series of over 500 lectures, readings of plays and performances in German. Manes organized all this untiringly and single - mindedly - in spite of all difficulties, in addition to his job at the orientation service. This was interrupted, as was the diary itself, toward the end of October 1944, when Philipp and Gertrud Manes were deported to Auschwitz in the last transport destroyed there, before the gas chambers ceased to work.

In all the pages of the diary Manes’ naiveté in regard of the fate of transports leaving the ghetto for the East stands out. In his eyes, Birkenau is a big absorption camp, he believes the words of the SS command post that the transports of men sent in the fall of 1944 to the East were destined for work; and he is sure “*that even there, as in the ghetto, the Jews will fulfill their duty for the defense of Germany*”. Manes longs for his German homeland, speaks of his connection to it, “*especially now, at a time of its unspeakable distress, when the enemies’ armies will tread on its earth*”.

Everybody - scientists, physicians, artists, authors, rabbis - was enthusiastic to appear before an audience of some 100 to 300 (depending on the size of the room or the attic Manes succeeded to get for his enterprise). The public was likewise enthusiastic to listen, for the same reason: to forget and to make forget the hard ghetto reality, even if only for an hour or two, to add content to ones life, to strengthen the soul. *Faust, Nathan the Wise, Cyrano de Bergerac, Heine’s poems, Chassidic tales by Buber, poems written in the ghetto, choirs, lectures on Spinoza, on the essence of culture, on phenomenology and hundreds of other subjects were brought to eager ears and an empty stomach.*

The outstanding feature of Manes’ report is the detailed description of day-to-day life: the procedure of disinfection and delousing, the canalization, which is logging up often, handling of corpses (even in the ghetto - washing and paper shrouds), the convoluted path to achieve repair of your shoe soles, the wonder of a small dog appearing in the ghetto. He describes in detail the beautification action in the ghetto, towards the visit of a delegation of the International Red Cross; including preparation of a dining room with tables covered with tablecloths and agile waitresses.

Manes interviews some of his lecturers and notes their biographies; he admires the energy and the beauty of youngsters of Czech origin. He is proud of what was achieved in the ghetto but also aware of its negative aspects: lack of discipline, envy, the tendency to flare up for unimportant reasons, the self importance of lower level functionaries, bureaucracy and in spite of that, he is sorry that he was not more of a Jew in his former life.

The four children of the Manes family succeeded to leave Germany in time, like many of the children of elderly people from Germany in the ghetto. Though they did not talk much about them - what helped the parents to stay alive was the hope to meet the children at the end of the Calvary: “*one day we will be free, one day the children will liberate us*”, Manes writes. That day did not arrive; death devoured almost all of them.

Before leaving in the transport, Manes gave his copybooks to a friend, who hid them under her mattress. Only in 1948, the copybooks reached the Manes’ daughter in England; they are now in the Wiener library in London. ■





The Boys of Room 127

Students of the high school at Mikuláš square in Plzeň; guided by their teacher prof. Monika Stehlíková, continue to publish research on the fate of the Jewish students at their school - of their age during the Holocaust - started years ago.

In 2007 the booklet "Room 127 - Youth Home Q708 in Terezín", was published. It is the story of 12 boys born 1924 to 1927 in the fateful years 1942-1945, who lived, some of them a year and some nearer to three years, in a common room in the ghetto. One of them survived in the ghetto until liberation, one - whose mother was a Swedish national - was sent to Bergen-Belsen, ten were deported in autumn of 1944 to Auschwitz-Birkenau, of these five survived the slave labor and hunger in camps and death marches at the end of the war, with the last remnants of their strength.

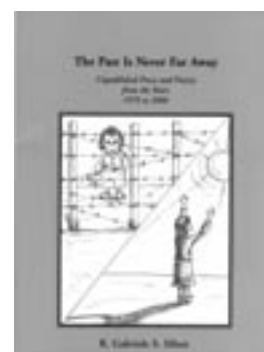
Outstanding is the clear graphical design of the booklet, which includes photographs of the boys, information on the fate of their transports to the East, maps of their wanderings from camp to camp and the stories of their liberation. Eighty pages, through the personal story of a dozen boys contain the essence of Jewish fate in the Holocaust.

An additional booklet published by the high school brings the detailed memoirs of four of the surviving boys - Tom Luke, Petr Herrmann, Mordechai Livni and Jan Roček; also of the wives of the two latter ones - Chava Livni and Eva Roček, themselves survivors. ■



Holocaust Child

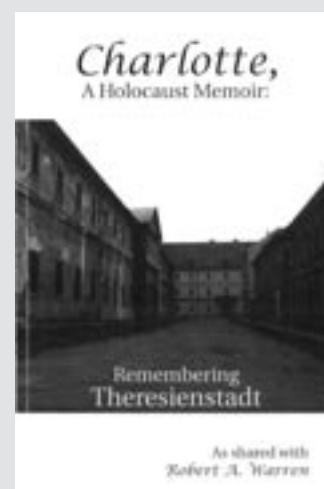
The Past is Never Far Away is the title of the fifth book by R. Gabriele S. Silten, containing prose and poetry from the years 1979-2006 not published before. Her poems express Silten's deep bond to Jewish fate and to the bible (*Lech Lecha, The Bones of Joseph, The Death of Moses and others*). However, most of the poems are dedicated to children's suffering in the Holocaust, though the authoress, born 1935, arrived in Ghetto Theresienstadt with her parents from Holland only in January of 1944. Thanks to her father, a pharmacist, the family was included in the list of prominent persons and survived in the ghetto until liberation. Gabriele S. Silten lives in Pomona, California; the book was published there in 2007. ■



In Praise of the Educators

At the center of the book "Charlotte, a Holocaust Memoir: Remembering Theresienstadt" - as shared with Robert A. Warren, published in 2006 in Santa Fe, California, stands Charlotte Guthmann-Opfermann, born in 1925 in Wiesbaden, Germany. She was in Theresienstadt from June 1943, until liberation, but throughout most of her life, she pretended that she was a German Protestant refugee. Only in the last ten years of her life she "came out of the closet" of the Holocaust. Originally, Charlotte wanted to write - together with Robert Warren - the story of her whole life, but after four years and thousands of e-mail messages, Warren gave up.

After Charlotte died in 2004 (and her burial, according to her last will, in Mainz, Germany) Warren published her reminiscences on "Kristallnacht" and ghetto Theresienstadt, where she worked in L 414, a home of German speaking children. Notwithstanding inaccuracies and a tendency to exaggerate (e.g. "after coming to Theresienstadt Lotte Guthmann became just prisoner number XII/5-11"), the book contains valuable details on the devoted work of educators and councilors in extremely difficult conditions. ■





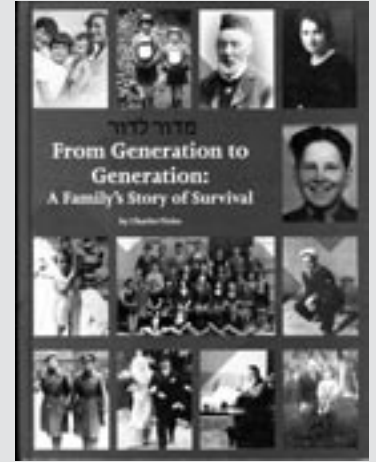
The Tichos

There is no Czech-Jewish surname better known in Israel than Ticho (which means in Czech "quiet"), thanks to the legendary ophthalmologist Dr. Abraham Ticho, who immigrated to then Palestine in 1912. Not less known is his wife Anna, a painter, recipient of the Israel prize, so is the Ticho house in the heart of Jerusalem.

The origin of the family is in Boskovice, Moravia, a religious community of learned Jews - and the name Ticho appears for the first time already in 1492.

Dr. Ticho's nephew, Charles Ticho, born in Boskovice, aged 80, who lives alternatively in New Jersey and in Rishon LeZion, researched the history of the many-branched family from the beginning of the 18th century, five generations back. He published his work in 2007 as an album of 400 pages, with many photographs, under the title "From Generation to Generation - a Family's Story of Survival".

The Tichos are today dispersed in many countries, but regarding survival: 37 bearers of the name Ticho were deported in transports, 408 Boskovice Jews perished in the Holocaust, 17 survived. The houses of the former ghetto and the synagogue of Boskovice were restored, but the community does not exist anymore. ■



Continuing Research

The volume of research and documents on Theresienstadt for 2006, published in Prague by the Institute Terezinska Inicijativa in Czech and in German, brings two contributions about Benjamin Murrelstein, the third and last Jewish elder of Ghetto Theresienstadt.

One, "Der Fall Murrelstein" (The Case Murrelstein), by Michael Woegerbauer, deals with Murrelstein's interrogation for suspicions of collaboration with the Nazis. The second, "Prvky a následky totální bezmocnosti" (Elements and Effects of Total Powerlessness) by Doron Rabinovici, comes to the conclusion, that Murrelstein's actions were judged harsher than those of his two predecessors, Jakob Edelstein and Paul Epstein - because he was the only one who survived.

Lisa Peschel's research "Theater in Theresienstadt and the Second Czech Cabaret" includes fragments of texts from cabaret performances, mainly from 1944, less known than that of Karel Svenk; there are also



biographies of its central personalities: Felix Porges, his wife Elly Bernstein-Porges, Vít zslav Horpatzky, and Pavel Weisskopf. Barbara Müller-Wesemann brings under the title "Jeder Tag in Theresienstadt ist ein Geschenk" (Every Day in Theresienstadt is a Gift) fragments from the diary of Martha Glass, written 1943 - 1945 in the ghetto. Martha Glass, from Hamburg, arrived in Theresienstadt in July 1942, aged 67 - with her husband, who was 15 years older than she was. She started her diary after his death in the ghetto in January 1943. She notes many details on day-to-day life of old women: a visit to the dentist (because of weight loss the dentures did not fit anymore), her work in a workshop for mending socks (to gain a small addition to her food ration), preparations for the visit of the *International Red Cross*.

After liberation and her journey to her daughter in the USA, Martha Glass did not speak much about her time in the ghetto and did not let anybody read her diary. Only after her death, the daughter gave the copybooks with the diary to the archives of the city of Hamburg. ■

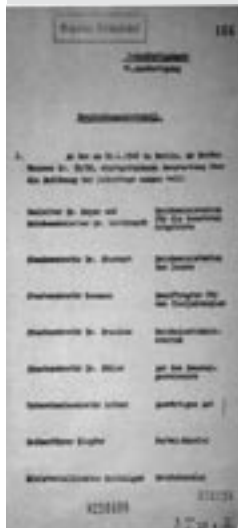
Murder Recorded

The catalog of the permanent exhibition at the building, where on January 20, 1942, the Wannsee conference was held, is still a hair-raising document; though the contents of that ominous meeting that decided the fate of the Jewry of Europe occupied by the Nazis - is by now well known.

In addition to the historical background of German anti-Semitism and Nazi racialism and the biographies of all participants of the conference for "The Final Solution of the Jewish Problem", the catalog - published in 2007 - brings copies of shocking official documents shown in the exhibition. One of them is a report of 5 pages, in dry officialese, neatly typewritten, by the commander of "Einsatzkommando A" (deployment detail A) on mass liquidations by shooting in Lithuania between the beginning of July until the end of November 1941, e.g.:

4.10.41 - Kauen F. IX - 315 Jews, 412 Jewesses, 818 Jewish children, total 1,845 (punishment action because shots were fired from the ghetto on a German policeman)

29.10.41 - Kauen: 2,007 Jews, 2,920 Jewesses, 4,273 Jewish children, total 9,200 (cleansing the ghetto of superfluous Jews) ■





Shocking Testimonies and Dances from Rwanda / Sivan Cohen Personal Impressions – Delegation of Third Generation to Germany

Berlin, October 2007. A curious mix of people is here. Jerusalemites, Rwandans, Tel Avivian town people, Germans and kibbutz members.

All kinds of. We were a delegation from Beit Theresienstadt to Germany, with the aim to wrap up a long process of getting acquainted – people from the 3rd generation from Israel and Germany. This time we got to know also Michel, Jerome, and Pascal - three refugees from Rwanda who had come to participate, and to listen to impressions about a nation coping with a horrible massacre similar to the one taking place in their country now. The worldview behind the triangular meeting was that we have much in common, both as nations and as individuals and that is why it is important to talk and to listen. For the first time in my life, I heard a real testimony about the genocide in Rwanda, from somebody who was there and experienced it. It is hard to recount all the experiences we had, the little anecdotes well known to those who were with us, and the wonderful dynamics created. And of all this, one of the most moving experiences of this trip was the meeting we had with a man who, in his youth, was a member of the "Hitler Youth". Finally, we could hear from the other side how things looked, not out of a film or a book – but the real thing. A person stands in front of you and tells about the songs, the activities, and the excitement of being part of something so big and thrilling. Today he sees things in another way, he is sorry that he was partner to such cruel ideas, but the ability to see

*Silence is round and calm,
Complete and deep and
knows
Everything, because the eyes
Of the city
Say it all.*

*And the quiet city
Lights its stars for you,
What a silence
What a city -
How sad...*

Tirtza Atar

it all for a moment from his angle - and to understand how a boy was drawn into such a dangerous whirlpool, etched this experience in our hearts.

Pain and Humor

In the delegation, there were many personalities and characters, pain and humor, earnestness and laughter. We find ourselves shocked by views and stories - and a short time afterward we dance a traditional Rwandan dance, listen to a heart-breaking story, and later in the evening drink a glass of beer with the Germans and toast each other "kobozime b'gacho!" ("to the life of you all" in Kenya-Rwandan). Many, many thanks to Hanka and Hayim Drori who made it possible for us to

have a peek at and listen to their stories, which gave us very much. Thanks also to Ruthie Rak, the delegation leader who showed exceptional resourcefulness even at difficult times. Thanks to the participants of the delegation - Assaf Ben-David, Nir Cohen, Tally Cohen, Sharon Lustig, Yael Assor, Orly Rak, Roni Rak, Pascal, Michel, Jerome, Mario, Johanna, Simon, Laura, Karen, Karim and to Mario and Gerd who organized the delegation and through whose work the initiative became reality.

Thanks to Anita and to Beit Theresienstadt for this wonderful chance to participate in such a project; let's hope that many more will follow!

Kobozime b'gacho! ■

Poem for Egon Ledeċ / Dominika Hořková

Parts of a letter to the editor written by a participant in the workshop "History, Music, & Memory", as published recently in the monthly "Roš Chodeš", Prague

In the summer of 2007 I participated as a violin-cellist in the course for music from ghetto Theresienstadt "History, Music, & Memory" at Beit Theresienstadt in Kibbutz Givat Hayim Ihud. The participants in the course were young people from Israel, three from Poland, two vocalists from Germany and a pianist from Vienna. I was the only one from the Czech Republic. We were divided into ensembles, according to compositions, which we studied under the guidance of outstanding professors. At the conclusion of the seminar, the works were performed in a concert. For the whole week the music by Ullmann, Klein, Schul, Simon Ledeċ and other Theresienstadt composers resounded in the kibbutz. One evening I told my grandmother Helga Hořková on the phone that we are playing the piano trio by Ledeċ. She immediately reminded me that her father (my great-grandfather) Otto Weiss, had dedicated one of his poems to Egon Ledeċ. It was published in a collection "Tak bolely hvězdy" (That's

How the Stars Hurt), by Sefer in 1998.

Anita Tarsi, director of Beit Theresienstadt, searched in the archives and immediately proffered me the text. It was translated on the spot into Hebrew and English, and I was requested to recite it at the concert, before our performance of Ledeċ's composition. The concerts were given at the Beit Theresienstadt hall and in Jerusalem at Yad Vashem. I was very much excited and proud to be able to play in Israel this work by a Theresienstadt composer and to recite the poem my

great-grandfather wrote 62 years ago in ghetto Theresienstadt (he perished in Auschwitz in 1944).

I would like to express my thanks to the Israeli Embassy for their letter, which accompanied me on my journey, and to "El Al" for flying my instruments safely. ■



Dominika Hořková, Noga Weiss, Nir Cohen, concert in Beit Theresienstadt



Help Wanted: Scripts of Theresienstadt Theater / Lisa Peschel

For the last years, I researched theater performances of Ghetto Theresienstadt and I had the good luck to discover a number of original scripts written in the ghetto, which were preserved in archives and private collections - but never published. In the spring of 2007 my colleagues in Prague and I received a grant for publication of a book of these scripts. Some of them are written in German, others in Czech; a few include some Hebrew or Yiddish. In the book, each script will be accompanied by an introduction with information on the play and on the author/s; to scripts including hidden jokes and historical hints extensive footnotes will be added.

For example, one of the Czech scripts for cabaret contains a joke about "that Moravian radio station, that Přerov or whatever it's called ..." ("ta Moravska stanice, ten Přerov nebo jak se to jmenovalo ..."). This sentence was for me a riddle until one of the witnesses explained to me that the city of Přerov is near to the city Kroměříž - a name, whose sound is almost identical to the expression "kroměříše", which means "outside of the German realm". In the book, we will add a footnote explaining

that this is a hint to listening to radio broadcasts from countries not occupied by the Nazis.

We would like to ask for your help in deciphering such places. In December, we will send to Beit Theresienstadt the preliminary version of the edited scripts, with footnotes for all the references we succeeded to explain, and we ask of you to answer remaining questions and to point out spots we may have missed.

Two DVDs are also available, both in Czech, where you can watch and listen to staged readings of excerpts from some of the scripts.

If you have comments or suggestions regarding the scripts, please send them to the address below until March 1, 2008. The book will be published in the fall of 2008; copies will be on sale at Beit Theresienstadt. Thanks in advance for your interest and help.

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Commemoration of Jewish Lawyers from Germany and Austria / Yoel Levy

I am engaged in a continuous struggle to make Germans and Austrians aware that there is only one way to confront Holocaust victims, namely to present real facts. These must be accompanied by the children of perpetrators admitting the actions of their fathers: in the Einsatzgruppen, humiliating their neighbors, robbing Jewish possessions and looking the other way when our parents were led to annihilation. I stood in front of the lawyers association in Berlin in 1995 and asked if anything is known about the part of Jews in the judiciary.

The head of the association answered that he had heard that in Berlin had been many Jewish lawyers but, alas, there is no documentation because "everything was bombed in the war".

The day after I went to the university library in Berlin and got the lists with exact details on every lawyer disbarred because of non-Aryan ancestry. It transpired that 50% of lawyers in Berlin were Jewish. I bound the pages and gave them with my compliments to the lawyer's association. The head of the office, Dr. Dombek, who later was elected head of the Federal Bar Association, was ashamed and after contacts - orally and in writing - he appointed an historian who wrote the book *Anwalt ohne Recht* [Attorney Without Rights]. The book contains a photograph and a biography of each of the 2,349 Jewish lawyers in Berlin, until their licenses were annulled in the years 1933 - 1938. The book was the first of a series of events that included a traveling exhibition going to various towns in Germany; it documents the main positions of Jews in the judiciary: President of the High Court *von Simpson*, head of the lawyer's association, *Martin Drucker*, editor of the lawyer's publication *Julius Magnus* and many others.

On the other side the book relates how they were removed from the courts and loaded on a garbage truck in Cologne to amuse the population, to show them how one can overcome the "cruel enemy, the cancer in the heart of the German nation". As everybody knows, nothing of this glory remained in Germany and those who did not get out in time were brought to Theresienstadt or Auschwitz, Maidanek and other extermination camps.

The exhibition was shown in Israel, New York, Los Angeles, Mexico city and many places in Canada and now there are already 12 memorial books for Jewish lawyers in German cities. The Austrians did not want to do anything and made it difficult for me even to get a list of Jewish lawyers. There were all kinds of excuses beginning with the impossibility to find details and ending with the fact that I did not have any authorization from the lawyers to have access to details, since this would "encroach on their privacy".

However, suddenly, after ten years of unsuccessful efforts, *Gerhard Ben-Ibler* became head of the *Austrian Chamber of Lawyers* and wonder, oh, wonder: he and nine districts of the Austrian lawyer's chamber agreed not only to let me have the lists but even to publish a book similar to the German one. It became apparent that the absolute majority of lawyers in Austria were Jews (1,900 out of 2,600).

Finally - anybody with information about lawyers in Austria, their offspring or published information on this subject, would serve an important goal, letting me have this material. ■

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