

# דפי קשר

האגודה להנצחת חללי ג'יטו טרזין

No. 36 January 1994

To Assure the Continuity...

Today, when even the youngest of the founding generation are of pensionable age, they worry about the continued functioning of Beth Terezin in the coming years. We hope, that the next generation, which initiated about six years ago their independent activities, will assume the responsibility for running Beth T. This thought was expressed also during 2 meetings held by representatives of the second generation in the last half year.

On July 3, 1993 the "juniors" took leave of Dr. Eli Loewenthal, who ended his tour of duty as chairman - he is going to study in the USA. The new chairman Amram Haisraeli, a member of kibbutz Givat Hayim, summarized Elis work and mentioned specially his energy and initiative, which he succeeded to implant in the group. All the 12, who took part at the meeting, agreed about the importance of planning for the future, winning new members, deepening the dialogue with the first generation, broadening the activities of Beth Terezin and better mobilize the kibbutz - on whose land Beth Terezin stands.

On Oct. 23, 1993, members of the second generation together with their families made a trip to Jerusalem. It strengthened the feeling of solidarity and the will, to continue such undertakings. It was decided to visit together the play "Arbeit macht frei", in Akko on March 17, 1994. On January 28, 1994, at 20.00 hours in Givat Hayim - Ichud a meeting will convene with the subject: "The personal consequences" - the experiences of the parents and their influence on the following generations. In the evening parts of the film "Shoah" by Claude Lanzmann will be screened, dealing with ghetto Theresienstadt and the "Family camp" in Auschwitz. A discussion directed by Dr. Shorr will follow, about dealing with and educating the second generation.

Members of this group and all interested are welcome.

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One of our problems, which had to be solved, was the lack of a teacher for the study days of schools, since Judith Ashkenazi had to interrupt her work for family reasons. To enable us to make use of subventions by the Ministry of Education for study days and to broaden our educational activities, our committee for education recommended in its session on Aug. 30, 1993, to approach Anita Tarsi. In addition to J. Ashkenazi A. Ophir, W. Groag, J. Huppert and O. Kraus took part. J. Huppert met Anita and she agreed to work at Beth Theresienstadt Anita, who is studying for her MA in History, taught for 14 years, 7 of these were dedicated to the Holocaust.

Our steering committee convened on Oct. 30, 1994, and decided unanimously, to employ A. Tarsi part time, until the end of the current school year. Her salary - appropriate to her professional experience - will be covered from our capital (our running income just enables us to make ends meet, for running expenses). We hope, that Anitas work will lead to the expansion of our educational work and also to a rising income. Eventually Alisa Schiller (Fauska), who manages today Beth T. and is very overworked, will gain some relief through Anitas work.

The meeting of the second generation on Nov. 13, 1993, dealt also with Anita Tarsis employment. She took part in the meeting and reported about the educational activities and about the tendency of the Ministry of Education, to include visits to ghetto Theresienstadt and Prague in the programme of pupils trips to the extermination camps in Poland. The planning for the above is in progress.

#### Cooperation with Prague

Alisa Schiller - who manages our archives - took part in a seminar "The Underground in the Family camp", which took place on Sept. 6, 1993, in Prague - 50 years after the erection of the "Family camp" in Birkenau. The opening lecture was given by Miroslav Karny and in the discussion afterwards historians and former camp inmates took part.

During her fourthnight in Prague Alisa had contact with the central state archives, where transport lists and other important documents from Terezin are held. With the help of Ms. Dr. Milotova and Ms. Dr. Linhartova from the archives many documents were photocopied for the archive of Beth T. Ms. Anita Frankova and Ms. Vera Baumova helped Alisa to choose hundreds of documents at the Jewish Museum in Prague, which were also copied for us. After a meeting with the director of "Pamatnik Terezin" Dr. Munk Alisa received much help from Ms. Vaclava Sucha, searching for and then copying documents. Alisa S. stresses the warm relationship and helpfulness of all institutions she was in contact with and - naturally - also the help of the representative of the Jewish Agency in Prague Danny Kedar, who is also a member of the organisation of our second generation.

As a result of Alisas visit in the Czech republic our archives have gained hundreds of documents. They include a copy of the childrens newspaper "Vedem" and other childrens publications, the texts of speeches by 15 educators and ghetto leaders, given one year after the founding of the childrens home L-417, a protocol about talks between Edelstein and the first SS commander of the ghetto Siegfried Seidel, reminiscences by Josef Klaber on Edelstein, Munk and Zucker, testimonies about art in the ghetto, letters by Dr. Karl Fleischmann and of many other important documents.

Alisa Schillers visit in Prague was made possible by a contribution specifically earmarked for that purpose.

#### The Computerisation - Another Instalment of the Story

The copying by hand of all 150000 cards of the inmates of ghetto T. on forms in preparation for the computerization is by now finished - thanks to the diligence and stamina of a group of volunteers. The 24 "copiers" included not only members of our association (hailing originally from Germany, Austria, the Netherlands, Denmark and Czechoslovakia) from various places in Israel, but also their relatives and others. They met for a modest get-together on Dec. 14, 1993, in Givat Hayim - Ihud. Our chairman Uri Bass thanked them all for their work. Many of them spoke about the mental burden caused by the reading of so many tragic fates.

Another group of members is now typing the information from these forms into the PC's at their homes, then the material is being inputted to the central computer at Beth Terezin. We hope to be able to celebrate the end of this final stage in the near future.

## Actualities

### A Tree Planted in the Ghetto

On New Years day of the trees - Tu B'shvat - in February 1944 the pupils of Prof. Irma Lauscher at the girls home L-410 planted together with their teacher a maple seedling in ghetto Theresienstadt. Irma L. had been a teacher and educator at the Jewish school in Prague, in the ghetto she continued her educational work. After WWII the seedling was transplanted to the cemetery - outside the town walls - where a part of the ghetto victims are buried. It grew into a big tree. A group of Canadian Jews visited Terezin in 1992. They heard the story of the tree from Dr. Michaela Vidlakova (daughter of Irma and Georg Lauscher) and were deeply moved. The UJA in Canada financed the trip of a tree specialist from Nahalal to Terezin, to prepare cuttings of the tree for Israel.

On July 6, 1993, a large gathering of the Canadian UJA celebrated the arrival of the cuttings at "Yad Vashem" in Jerusalem. As an expression of the uninterrupted flow of generations Eva Alter (nee Kraemer) from Jerusalem, who had been in the ghetto, took part at the ceremony - together with her grandchildren Amir, Gil and Noam. Margit Silberfeld (nee Kampert) spoke in the name of the surviving children of ghetto Terezin. Some of the members of the Canadian group also expressed themselves, mainly the younger ones among them. The cuttings were given for safekeeping to the KKL. After their acclimatisation one seedling of the Terezin maple will be planted in the garden of "Yad Vashem", another near Beth Terezin in Givat Hayim - Ihud.

(Reported by Margit Silberfeld)

### Park of Theresienstadt Children

On July 15, 1993, the "Park of Terezin children" was inaugurated on the former playground of the childrens home L-417, where now the ghetto museum is located. In the center is a statue by the Italian sculptor Emilio Greco, depicting the battle of young life with death. It was financed by the inhabitants of 96 Italian towns, following an exhibition of drawings by Terezin children shown in Italy in the eighties. The park was created with the help of the German and Austrian governments, since there were tens of thousands German and Austrian Jews among the ghetto inmates. At the ceremony the ambassadors of Italy, Israel, Germany and Austria were present, in addition to representatives of the Czech government.

### New Ambassador in Prague

The new ambassador of Israel for the Czech Republic, Dr. Moshe Yegar, visited Beth Terezin prior to taking up his position in Prague. He wanted information on the fate of the Czech Jews during the "Protectorate". Dr. Yegar, 61, was born in Argentina and came as a child to Israel. After 8 years of military service and studies at the Jerusalem university he joined the diplomatic service of the Isr. Foreign Ministry in 1956. His previous position was as vice-director of the department for Asia, Oceania and Africa.

He started his tour of duty in Prague on Oct. 4, 1993, and soon after visited with his wife, Dr. Deborah Y., Terezin and the Jewish cemetery there, where they laid a wreath. Since he started his activities in Prague our association is informed regularly of everything concerning ghetto Terezin.

### Refuge for the Persecuted

One of the recipients of the title "Righteous Gentile" in the year 1993 was Zdenek Urbanek - author and translator. He belonged to the circle of Jiri Orten, Hanus Bonn and other Jewish-Czech poets who died in the Holocaust. During the German occupation Urbanek hid in his small flat - sometimes for weeks - people persecuted by the regime. One of them was Anita Premisler who had been in ghetto Theresienstadt and then in one of the small concentration camps belonging to Gross-Rosen. She managed to escape from there, together with 7 other prisoners and was hidden by Urbanek till the end of the war. Another of Urbaneks proteges was Lisa Klein - sister of the pianist and composer Gideon Klein - who knew Urbanek from before the war.

### 50 Years "Family camp"

An international meeting in Prague is planned for March 7, and 8, 1994, to commemorate the gassing of almost 4000 prisoners from the "September - transport" in Birkenau. The meeting will be dedicated to the "Family camp" B/2/b - scholars from the Czech Republic, Israel, Poland, Switzerland and other countries will take part.

On March 9, the participants of the meeting, former camp inmates and their families and friends, will travel together to Auschwitz, for the opening of an exhibition about the "Family camp".

### Fulfilment of a Wish

A program "3 wishes" directed by Ety Pollak for the Isr. Radio brought two 1-hour talks mostly about the childrens block in the "Family camp" in Birkenau (Oct. 1993). Participants were Dr. Nili Keren, historian and educator, Dita Kraus, who was one of the children, her husband Otto Kraus, educator in the "Family camp" and Ruth Bondy, who worked there as Kindergarten teacher.

2 years ago Nili Keren won in this radio program the fulfilment of her wish: to visit ghetto Theresienstadt, together with Dita Kraus and Tsvi Cohen, from Israel, who were children in the "Family camp". Nili Keren wrote a book about education in the ghetto and in block 31 in the "Family camp" in Birkenau. The radio interview dealt with various aspects of life in a childrens home - the efforts to give the children a refuge from the cruel realities - for a day, a week, a month - half a year...till their death.

The founder and leader of block 31 Fredy Hirsch was also mentioned.

### Theresienstadt Today

13 pupils of the "Wiener Meisterschule" - Academy of Arts - and their teacher, the painter Prof. A. Lehmden visited Terezin in April 1993. They gave an account of their impressions of the place and of the "Final solution" in paintings. These were exhibited in the halls of the "Franz Kafka" association in Prague in September 1993 and in Vienna in the "Rondula" gallery, where they were shown till the middle of December. The pupils used various techniques and depicted forced labour, torture, crowds - and sometimes a light in the darkness or behind bars.

### Life of an Actress

Naava Shans book "To be an actress", with a chapter about the theater in T., was published in autumn 1993 in Prague in Czech, by Ivo Zelezny.

This was celebrated on Sept. 6, 1993, in the Culture House on Narodni with a big audience. There were actors, with whom Naava had appeared in Czech theaters, former camp inmates and many friends and acquaintances. The celebration was under the patronage of the well known Czech actress Vlasta Chramostova. Naava Shan read from her book and gave many autographs. During her stay in Prague she was interviewed 4 times on Czech television and also on several radio programs. The translation into Czech is by Naava herself with the help of her husband Hubert Hermann.

### Terezin paintings in Holland

An exhibition of paintings by Adolf Aussenberg was opened on Oct. 14, 1993 in the "Zuit-Hollands-Verzetsmuseum" in Gouda, Holland. The paintings date from Aussenbergs stay in ghetto Terezin. Aussenberg, b. 1914 came to the ghetto from Prague and was deported in autumn 1944 to Auschwitz. Abe Caransa - a Dutch survivor of the ghetto - spoke at the opening ceremony. 54 of the paintings were offered for sale - regrettably, Beth Terezin cannot afford such a purchase.

### 50 Years Since the Expulsion

There is a legend about the town Podivin in Moravia being founded by a Jew named Podiva ("the peculiar" in Czech). But documents about Jews there exist only since the 16th century. 50 years after the 300 Jews from Podivin were sent to ghetto Theresienstadt, the town held commemorative meetings on January 22, 1993, at the Jewish cemetery and in the local Culture house. The author Jan Kostrhun spoke about the history of the Jews in Podivin - where today none are left. The then Isr. ambassador Yoel Sher also spoke. The bishop, Monsignor L. Horky, held a solemn commemorative mess in remembrance of the Holocaust victims.

In Novy Jicin (Neutitschein) the town commemorated the Jewish victims of the Holocaust on June 19, - 21, 1992. On this occasion the town museum published a brochure on the history of the towns Jews by Jan Hanak and about the fate of the abt. 200 Jews during the Holocaust. Jews lived here from the 14th century, but after the town was made a "kings town" in 1563 the Jews were expelled. They returned in 1850 - but fled again in 1938, when the Sudetenland was annexed by Germany. Today no Jews live there. Our archives got the brochure (90 pages) from Shraga Hon (Honigwachs), K. Tivon, who hails from Novy Jicin.

### Terezin Children who Survived the Camps

Margita Karna made a list of 218 children for the "Terezinska Iniciativa". The list includes dates of birth and transport numbers. 10.500 children under 15 years of age came to ghetto Theresienstadt and were deported to extermination camps. 218 children survived - 6 from the transports between January and October 1942, one from the transports between Oct. 1942 and February 1943, 109 survived the "Family camp" in Birkenau and 102 children survived the transports of autumn 1944. 48 of the children were under 15, when they were liberated. We got a copy of the list - our members are requested to look into it.

## Music in Theresienstadt

### The Activities of the Terezin Music Memorial Project in 1993

The music of Terezin, as well as pre-war works by P. Haas, G. Klein, H. Krasa and V. Ullmann is becoming increasingly well known and admired internationally through continued recordings, research and publication. The project, based in Israel and directed by its founder Dr. David Bloch, also continues to do its part to keep Terezin music alive. The artistic value of the compositions is being more and more appreciated and so is the extraordinary achievement of its creators, performers and audiences in the Theresienstadt ghetto.

A conference "Verfemte Musik" was organized in January 1993 in Dresden by the Dresden Center for Contemporary Music and by the Bar Ilan University, about which we already reported in summer 1993.

We now received a copy of the film "The Music of Terezin", which was then made by the BBC. On Oct. 2, 1993, the film had its premiere broadcast in England, beginning a week devoted to Terezin music. There were i.a. a concert of 4 Theresienstadt compositions played by the Group for New Music and the BBC Philharmonic in Manchester and other samples - on TV and radio. The week of Theresienstadt music was widely reported in the English media and ended with the performance of 2 operas: "Brundibar" by Krasa and "Kaiser von Atlantis" by Ullmann, at the Queen Elisabeth hall in London.

Earlier, in the beginning of September, the Group for New Music gave a concert of Theresienstadt works at the Yakar Education Center in North London and D. Bloch, together with A. Herz-Sommer (one of the important pianists in the ghetto) and others participated in a symposium on Theresienstadt music sponsored by the BBC and the B'nai B'rith Jewish Music Trust.

An item not directly related to Terezin: Edith Kraus's first solo CD includes Czech piano music (19th and 20th century) with works by Vorisek, Suk, Janacek and P. Haas. Her second CD, also released in June 1993, was recorded for Edition Abseits in Berlin and offers Ullmann's first four piano sonatas - a stunning achievement for this wonderful artist, who reached her 80th year in 1993!

### Ullmann in Prague

The opera "Kaiser von Atlantis" by V. Ullmann, libretto by P. Kien, had its premiere in Prague in September 1993 - at the place most fitting its content and creation: the Zizka hill. The performance was arranged by the Austrian organization for avant-garde theater "Arbus". Artists from 7 countries took part.

In the framework of "Musica Judaica" an evening with works by Ullmann was given in the museum of the Svata Anezka church in Prague, toward the end of October 1993. It was held in memory of the transport of Terezin ghetto inmates, who were brought in September 1943 to the "Family camp" in Birkenau, all of whom were gassed on March 7, 1944.

## Our Archives

### A Physicians Life

The whole life of Dr. Selma Segall is contained in a thick file of documents, which we received from one of her relatives, Uri Weinberg from Nof Yam. The pediatrician Dr. Segall, born 1895, arrived in ghetto Th. in March 1943 from Ber-

lin. In the ghetto she worked in the hospital for tuberculosis patients and at lung examinations of children and youth. There are original documents from the ghetto - physicians attests etc. and many post cards, which she had received from her sister Elisabeth. Elisabeth had stayed in Lahr in the Black Forest thanks to her marriage to a Gentile German. The file contains also cards sent by Selma from the ghetto to her sister and confirmation forms for parcels received. Dr. Segalls documents show clearly, that people from outside the ghetto could do much to relieve the inmates fate, mentally and physically - when they really wanted to. In spite of Dr. Segall herself having contracted a lung disease, she lived to be liberated. In 1963 she died in Wiesbaden.

#### Visit in the Ghetto

The much beloved 83 years old Jewish grandmother of the half-German Karl Georg Roessler, Laura Hartmann, was deported in the beginning of 1943 from Plauen in Germany to Theresienstadt. Karl promised to visit her there. In spite of him being the son of a mixed marriage, the 20 years old Karl succeeded to find employment in the laboratory of a textile manufacturer. He was sent to a technical course in Prague. On the way back the train stopped unexpectedly at Bauschowitz (Bohusovice) near ghetto Terezin. Karl decided on the spot to keep his promise. He managed to reach the Nazi commander of the ghetto Dr. S. Seidel, to ask him where the grandmother lived and to get permission for a visit. Karl (who today lives in Quebec) was berated for his impudence and forbidden to leave the ghetto. Only with the help of ghetto prisoners, who worked in the gardens between the walls, Karl succeeded to get away and to collect his suitcase from the Czech family, where he had left it. After a time he found out, that his grandmother had died a month before his visit to the ghetto. When he told his relatives in Plauen about the walls, the barracks and the strict guards they did not believe him. Later he, too, was arrested, got away and was arrested again, but "this is such a long story, that nobody wanted to publish it. There is not much interest in Holocaust stories" he wrote. We received his memoirs.

#### To Remember the Names...

Peter Schulze from Hannover, Germany, is convinced, that the arguments of the Holocaust deniers would be best countered by the compilation of an exact list of names of all Holocaust victims of his city. Schulze writes in the preface of his research "Documentation of the Jewish Victims of National Socialism in Hannover" (in German, publ. in February 1993): For historic authenticity it is necessary to see not only the general destruction of the Jews, but the individual persons behind the numbers. His research was fostered by the University of Hannover and other German institutions. He succeeded - together with his assistants - to collect personal data about 1800 Jews of Hannover, who were murdered. About some 400 others nothing is known. His work is going to be the base for a memorial book of the Jews of Hannover, who were deported to Riga and Auschwitz and - mainly the older ones among them - to ghetto Terezin, to their death.

#### The Power of Love

Rafael Frank was born in 1939, after his parents, Rabbi Gerhard Frank and Berta, had fled, separately, from Germany to Holland. Thanks to Gerhard Franks work as rabbi, teacher and administrator in the Dutch camp of Westerbork the 3 remained there from 1939 until September 1944. (Westerbork served as reception center for illegally arrived fugitives from Germany and after the German occupa-

tion as a transit camp for the Dutch Jews on the way to their extermination). Then they were deported to ghetto Theresienstadt. One month later Rabbi Frank was sent to Auschwitz and in spite of him being healthy and only 31 years old, he did not survive the "selection". Berta Frank - Zimmer, who today lives in Denver, Colorado, gave us a copy of her memoirs, written in English in 1985. They describe the fate of the family, the desperate efforts to emigrate and the stubborn will to stay together. After her husband had expressly forbidden her to volunteer for a transport she succeeded with the help of emigration papers for San Salvador to stay in the ghetto. Her friends, hailing from Holland, managed to smuggle her 4 years old son Rafael out of the transport assembly. Though she fell sick with infectious hepatitis and was separated from her son, who was in the ghetto orphanage, she succeeded finally to save them both.

### Survival

We received Otto Deutsch's memoirs from his daughter Zuzanna Crouch, Bristol, England. They describe his fate and the fate of his and his wife's large families in the Holocaust. The toy merchant Otto D. from Ostrava, born 1907, survived a long calvary: Prague, Terezin, Auschwitz and Blechhammer. In ghetto T. he became a carpenter following the advice of his friend Martin Klein, though he had never learned it. In addition to work in the ghetto carpentry they made wooden toys, which they traded for food. In the Birkenau "Family camp", where Otto and Ella Deutsch arrived in Dec. 1943, he managed - advised by his brother Max, who had arrived there already in September - to work as a potato peeler, a very highly rated job. In Blechhammer he got additional food rations from Heinz - who grew up as an orphan in Otto's home and who was an interpreter in the camp. Being hospitalized with dysentery in the camp, a physician, who knew his grandparents, saved his life. In January 1945 the prisoners were evacuated from Blechhammer, Otto - together with a French prisoner - hid in the camp and was so spared from the "Death march". In May 1945 he returned to Prague and met his wife again. After 1968 the couple escaped with their daughter Zuzka to Nuremberg, where Otto worked in the toy industry. His memoirs were written shortly before his 80th birthday, one year before he died and translated by his daughter into English.

### Nobody Believed

Even after 50 years unknown stories from ghetto Terezin surface. In October 1993 the weekend magazine of the Isr. newspaper "Haaretz" published an interview with Dr. Lotte Salzberger. She is one of the founders of an organization for legal help for the East Jerusalem population and a leading member of the association "Tolerance". Lotte's wealthy parents emigrated with their children from Frankfurt to the Netherlands and were arrested there in 1943. The mother with the 2 daughters, Lotte and Margarete, aged 15 and 16 resp., were deported to the women's camp Ravensbrueck. After the mother died, the girls were brought in January 1945 to T. They were interrogated for a month in a room outside the ghetto by A. Eichmann and other high SS officers. These wanted to find out, what the sisters knew about Auschwitz - there were prisoners in Ravensbrueck, who knew much out of their own experience and told it to others. According to Lotte Salzberger none of their friends in the ghetto - who had come originally from Holland - wanted to believe the information about Auschwitz. "The Jewish leadership of the ghetto alleged, that we 2 girls were mentally disturbed" Lotte says.

## Poesy from the Ghetto

"What prisoner Au-1/904 jotted down at L-218 in Terezin" is the title of poetic notes, written by Rudolf Klein, now Dr. Klen, physician in Hradec Kralove, in the Czech Rep. He wrote about an autumn morning, the music by a trio, "Hope - Morning Star of my Forefathers" and other vignettes. We got a copy. Dr. Klen came to the ghetto aged 24 and was deported in autumn of 1944 to Auschwitz.

## Translations into Hebrew

To enable Isr. researchers, who do not know Czech or German, to study the documents of our archives, our members-volunteers continue to translate important material into Hebrew.

Magda Katzenstein translated part of a paper by Otto Klein, who managed the childrens home L-417 in the ghetto. It deals with the influence of the concentration camp on the ethics of Jewish youth and was written in Czech in 1948.

Lydia Schmolka translated from the German "Die Schleuse", the memoirs of Alice Randt, also from the Czech the memoirs of Michael Kraus (born 1930) in 3 parts - diary of the German occupation, diary of the sufferings up to the liberation and diary of the way home. She also translated the collection "Die Hamburger Kaserne", written in the ghetto one year after this central women barracks started operating.

Tamar Hermann (Snupka) translated her diary, written in the ghetto in Czech, into German - there is already a Hebrew translation.

## School Papers

Maayan Saguy from kibbutz Metzfar dedicated her paper (9th grade) to the children of ghetto Terezin. The 15 years old Maayan writes about the childrens homes, newspapers and drawings. She also analyzes some of the childrens poems, written in the ghetto. Her deepest impression was gained by her interview with Lisa Kuczinsky (Zeckendorf), who was an educator in the ghetto.

Aviva Friedmann, pupil of the Ulpanat "Tsviah", Herzlia, aged 16, wrote a voluminous paper about ghetto Terezin. The first part describes life in the ghetto - the management, the organization and the transports. The second part deals with cultural life. Avivas grandmother had been in the ghetto.

Sheli Akrish from Yahud retells in her paper the story of 645 prominent Dutch Jews, who were concentrated at the beginning of the German occupation of Holland in an isolated palace at Barneveld. They lived there under relatively good conditions. Later they were sent to Westerbork and in autumn 1944 some of them came to ghetto Terezin, the others to Bergen Belsen. The ones in Terezin felt alienated and not belonging.

The three pupils were assisted by Beth Terezin.

## Theresienstadt in Books and Research

### 6 Orphans from Theresienstadt

Among the papers by Anna Freud, the beloved daughter of the founder of psychoanalysis, is an article entitled "An Experiment in Group Upbringing", written in 1951. It deals with 6 orphans, who were brought in 1945 from ghetto T. to England. They were aged 3-4 when they arrived at Bulldog Bank, Sussex. So far as known, they came from Berlin and Vienna, arrived in the ghetto without parents

and lived there in an orphanage. All of them had lost their mothers shortly after they were born and went through 4-6 stations before they came to England. All of them spoke German and some words of Czech. Anna Freud, specialized in child psychology, stresses the solidarity and sense of belonging together of the 6 children, who never knew a home or a family. In the beginning they were quite hostile towards adults and were afraid - of dogs, trucks and feathers. Slowly their condition improved. At the start they were very sensitive, unquiet and hard to handle - but helpful among themselves. None of them was mentally retarded, disturbed or violent. It seems that the group as such had an important function in the development of their ability to cope with reality, to learn English and to be absorbed in a relatively short time into their new surroundings.

Dr. Yehudit Stern from the Beer Sheba university, now on sabbatical at the Psychology Department of Quebec University, did not find in her whole career an example of children growing up under emotional and physical discrimination not showing any signs of retardedness, specially regarding language. She is interested in details about the life of these orphans in the ghetto. Our members who in the ghetto worked in the orphanage and have details about its management and educators are requested to contact us.

### The Life of the "N'sharim" (Eagles)

Under the influence of their instructor Franta Maier, "Jewish - Czech Social Democrat with Zionist sympathies", aged 20, the inmates of room 7 in the childrens home L-417 at ghetto T., who were then 11-13 years old, called their group "N'sharim" - though most of them came from assimilated families. The few survivors are dispersed throughout the world: in the USA, Canada, Australia, Brasil, France, Switzerland and Germany. They stayed in contact and met, together with their families in May 1992 in Czechoslovakia - to celebrate the 70th birthday of Franta M. Toibe Yutan, the wife of one of the "children", reported the meeting in "The N'sharim Story" and wrote the biography of 10 of the pupils. To keep their privacy, only nicknames are mentioned: Spulka, Kikina, Misa, Pajik, Majosek, Extraburt, Gorilla. All of them refrained from talking about their experiences in the Holocaust for all these years. Their friendship held fast in spite of their dispersal and they have much in common: the decision, to get ahead in life (most of them are academics or businessmen), not to depend on things material, to be always ready to start anew and never to give up. These traits helped them to survive even the selections, aged 14. It is a pity, that this wonderful story - illustrated by Helga Weissova-Hoskova (herself a child in Terezin) - has many mistranslations of Hebrew and Czech words into English. For historical authenticity the children's true names would also be important.

### The Childrens Home in Auschwitz

Simon Adler, educator, born in Israel and religious, deals in his thesis (Contemporary Jewish History) with the childrens home at the Birkenau "Family camp", which he studied for years. The large volume "Block 31 - The History of the Childrens Block at the Family camp in Birkenau-Auschwitz September 1943 / June 1944" contains all known material about the subject, mostly memoirs by surviving instructors and children. There are 15 chapters, among them one on Fredy Hirsch, the founder and leader of the childrens block up to his suicide on the eve of the extermination of the almost 4000 inmates of the camp. All of them had come from Terezin, among them were the majority of "his" children. Simon A. has

a personal relationship to this topic: his grandparents were in the "Family camp" and were killed in Auschwitz, his uncle Rabbi Sinai Adler was one of the children in block 31.

Block 31, through which went almost 600 children, functioned in direct continuation of the educational work done in ghetto Terezin - in the shadow of the crematoria. Yet here it was not done to prepare the children for a new life, but to protect them from the cold, illness and depression, to occupy them and sometimes even make them smile. Though Fredy Hirsch had expressly forbidden the instructors to mention in the presence of children gas chambers and crematoria (well visible from block 31) - the children spoke about the chimney, through which they would go up and also played being "dead". Maybe they actually did not understand the meaning of death - which in the end reached them all.

Simon Adler gave us a copy of his work and also of his interviews with the surviving instructors and children from block 31.

#### All About "T'helet-Lavan" (Blau-Weiss)

As most other anthologies the "Rhapsody in Blue-White", too, took many years of preparation, until it was published in summer 1993. It is the history of the youth movement T'helet-Lavan in Czechoslovakia, whose members were mostly German speaking and its younger sister movement "El-Al" - "Netzah" of the Czech speaking youth. The many chapters of the book (575 pages) start with the founding in 1912 and end with the description of the activities of the two youth movements under the German occupation, in ghetto Terezin and in the Birkenau "Family camp". This last part is based mainly on the booklet "Theresienstadt" written in 1946 by Hanka Fischel and Lisa Kummermann, immediately after their arrival in Palestine. (The booklet is out of print for many years now and should be published anew). There are accounts of the general meeting of the "Hehalutz" in Terezin, articles about education and about haverim and youth instructors, who died in the Holocaust. The long list of the authors of the anthology is headed by Amos Sinai (chairman), Nana Margol, Gershon Amir, Hanan Cohen and Reuven Asor). The editor is Dov Quastler. Members of "T'helet-Lavan" were among the founders of the kibbutzim Hefzibah, Sarid, Givat Hayim, En Gev, Dorot, N'ot Mordehai and Hahotrim. But even those who did not join a kibbutz were strongly influenced for life by the youth movement.

#### The Life and Work of Pavel Haas

The Czech musicologist Lubomir Peduzzi wrote for the first time in 1949 about the composer Pavel Haas - who, like him, hailed from Brno (Bruenn) - and since then he dedicated to him many articles. In 1993 his book "Pavel Haas" was published. P. Haas, born 1899, studied under Leos Janacek at the Brno conservatory and, like him, he too used motives of Moravian tunes in his compositions - and Jewish ones too. The list of musical works by Haas since he was 13 years old includes more than 100 titles. Among them is the opera "Charlatan" which had its world premiere shortly before the German occupation. P. Haas married a Russian physician, who was considered by the Nazis as an "Arian". In 1940 he divorced her de jure, so she could continue working and also to ease the life of their small daughter. As a consequence - at the time of the transports he lost his relatively protected status of a mixed marriage and was in December 1941 deported

to ghetto Theresienstadt. P. Haas was the brother of Hugo Haas, one of the most popular actors of the Czech film industry in the 30ties. Pavel H. composed i.a. music for his brothers films. Only a part of the works of Pavel Haas which he wrote in the ghetto were preserved - in autumn 1944 he was deported to Auschwitz and died there. He had taken most of his music with him.

### The Composer as a Critic

Arnold Schoenberg's pupil Viktor Ullmann not only composed in the ghetto some 20 works, among them an opera, but also wrote music critiques about performances there. In the series "Verdraengte Musik - von den Nazis verfolgte Komponisten und ihre Werke" (Outcast Music - composers persecuted by the Nazis and their work, Von Bockel Verlag, Hamburg 1993, appeared the collection "Viktor Ullmann - 26 Kritiken ueber musikalische Veranstaltungen in Th." (V. U. - 26 critiques of musical performances in Terezin), edited by Ino Schulz, with an introduction and explanations by the musicologist Thomas Mandel, who was a violinist in the ghetto. In addition to the critiques - i.a. about Mozart's "Zauberfloete", Haydn's "Schoepfung", Verdi's "Requiem", an evening with Gideon Klein at the piano, an evening of songs by Czech composers - which testify to Ullmann's enormous erudition and his affirmative holding on to the values of European culture, the book includes also an eulogy by Ullmann for the composer Sigmund Schul, who died in the ghetto. There is further Ullmann's biography, who found his death in 1944 in Auschwitz and short biographical sketches about all artists mentioned by Ullmann. The 3 previous volumes of this series also dealt with Terezin music, one - composers active in the ghetto, the other two - Ullmann and his work.

### Music on the Threshold of Death

"Requiem sami sobe" (Requiem for Ourselves) is the title of a book by Ludmila Vrkocova about music in ghetto Terezin, published in summer 1993 by "Arkyr", Praha. The book contains mainly direct citations from interviews with 22 surviving professional and amateur musicians from ghetto T. Some 80 musical works were created by the 15 composers in the ghetto, this "antechamber of hell" in the words of the author Norbert Fried. The book includes also the shattering testimony of the violinist Otto Sattler, who was forced by the murderers of his wife and 3 children in Auschwitz to play - on the day they were gassed.

### A Novel about the "Family camp"

Life in the childrens block 31 at Birkenau's "Family camp" is the center of the new novel "Muj bratr dym" (My brother the Smoke) by Ota B. Kraus, published in summer 1993 by Panorama, Prague. The translation from English into Czech is by Pavel Stransky. The book - seemingly a diary found after the war - does not say it expressly, but a large part of it bases on the authors own experiences. He lives today in Natania - in Birkenau he was an instructor in the childrens block. The book was published with the help of "Terezinska Iniciativa" in the framework of the 50tieth anniversary of the liquidation of the "Family camp".

### The Personality of an Educator

The Jewish congregation of Vienna published a book "Trotz Allen" (In Spite of All) in remembrance of Aron Menczer - 50 years after his death in Auschwitz. A. Menczer died in Auschwitz, aged 26, where he went voluntarily, escorting the Bialystok children who were his wards.

In the beautiful book are articles about his activities, reminiscences of his pupils in the "Ju-Al" (Youth Aliyah) school and the youth movement "Gordonia" and also photographs. Aron M. refused to go on aliyah, as long as a single Jewish child in Vienna needed him. His self-sacrifice, faithfulness to his ideals and his morality merits a place in posterity - not less than Janos Korczak.

Ernst Seinfeld - one of his pupils - sent us the book.

### The Shkid Republic

Dr. Erik Polak wrote an article in "Terezinske Listy" (the yearbook of the Terezin memorial 1993) about the "Shkid Republic" in Terezin. He recounts the life in room No. 1. of home L-417, that was named after the well known Russian novel about homeless children. Dr. Polak - today researcher in "Pamatnik Terezin" - who had been one of the children in room no. 1. - tells about life there. He also cites the newspaper "Vedem", published in the ghetto for two years in one single exemplar. Although both educators of "Shkid", Dr. Valtr Eisinger and Pepa Stiassny had Communist leanings - they encouraged their pupils to think independently, to be tolerant and democratic.

In the yearbook is also an article by Dr. Jan Munk, the director of "Pamatnik Terezin" - recounting the history of this organization including the years of the 70ties and 80ties under Communist directors. An article by Miroslava Benesova deals with the Jewish prisoners in the "Small Fortress". Among the prisoners were Jews incarcerated for political reasons and ghetto inmates who had violated Nazi prohibitions (like contact with people outside). The Jewish inmates were cruelly tortured - though only 4% of the prisoners were Jews, they were more than 18% of the dead. The scholar compiled a list of 1216 Jewish prisoners of the "Small Fortress", among them also the group of painters and their families.

### Teaching Material on the Holocaust

"Here and not There" is the name of 3 brochures for the lower classes of high school, compiled by Snadar Ravid, publ. in "Reches", in summer 1993, in Hebrew. The brochures - "Surviving Children on the Way to Israel", "The Road of Events", "In Ghettoes and Camps" - are combined of testimonies of witnesses, teaching material and instructions for the pupils. In one of the brochures is a poem by "Mif" (Michael Flach) "Theresienstadt", written in the ghetto. The pupils have to analyze it. An accompanying text says, that the educational work in the ghetto was done to make an impression on the "Red Cross" commission. But this was not the case - the work began "underground" out of the inmates initiative, from the first days of the ghetto, at the end of 1941.

### Requests for Information

Lisa (Luise) Maier born in Brno 1920 is looking for "girls" she knew during the persecution. She was deported from Terezin to Auschwitz at the start of 1943 and had the prisoners number 33214. She worked in the hospital barracks. From Auschwitz she went on a "death march" to Ravensbrueck and was liberated by the Americans at Malchow. Her address: Lisa Valaskova, Brno - Zarosice, Czech Rep.

Hedvika Hitzova is looking for Eta, nee Davidovic, born abt. 1924 who was with her after the liberation in a Swedish sanatorium. Eta emigrated to Israel. Information please to Beth Terezin.

Who knows anything about Hermina Weissova? She worked in the Czech nursery school in ghetto T. After liberation she went to Israel - her name now is not known. Perhaps she remembers Zdenka Husserl, born 1939 ? Every hint is welcome. Please write to: Z. Husserl, 159 West End Lane, Flat 5, London NW62LG, England

Lena Makarova, Jerusalem, is looking for Berta Pfeffer, born on January 14, 1911, who came to Terezin in January 1942 from Plzen. Perhaps some among our members know her and her address? Please send any information to Beth Terezin.

\*

Our association plans to hold a meeting at "Yad Vashem" (in March 1994) in memory of the September transport - 50 years after its members were murdered in the "Family camp" in Birkenau. Please give your name, address and telephone number to:

Ruth Elias, Beth Yitzchak 42920, Israel, Tel.: 09-825723  
for further information.

The annual trip of our members - this time 14 days in Greece - will take place in the first days of June 1994. Details and registration forms will be sent separately.

The Video-tape of the film "Theresienstadt, Gateway to Auschwitz" about children in Terezin made by Thomas Fantl (in English) can be ordered at:  
Ergo Media, POB 2037, Teaneck, New Jersey 07666, USA

Ruth Bondy's book "Elder of the Jews" about Yaakov Edelstein (in English) is again available and can be obtained at a discount (NIS 40.-) at Beth Terezin.

A new edition of "Hayim K'ilu" the diary of Egon Redlich, head of the Youth Department in ghetto Theresienstadt, is now being printed. It was published first in 1983 and has been out of print for years. It should be available at Beth Terezin from the end of January 1994.

\* \* \*

#### Membership dues

Please remember, that your membership dues enable the functioning of Beth Terezin! The amounts are unchanged.

Yearly US\$ 40.- for singles

Yearly US\$ 60.- for couples

\* \* \* \* \*

## ABOUT THE GHETTO THERESIENSTADT

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Despite the overcrowding (more than 50,000 people lived in the small town which had been built to house 7,000), the high death rate — mainly among the elderly, the lack of hygiene and food, the separation of families and the continuous dread of the transports "to the east", the Jewish leadership labored unstintingly to maintain as normal a life as possible. And not only life as such — enormous efforts were made to educate the younger generation in the values of a productive life, with the Zionist youth movements putting particular stress on the preparation for future emigration to Palestine. Many thousands of children received tuition in secret.

Health services were organized, surgery performed and a continuous battle against epidemics was fought. Out of an inner need many-sided cultural activities emerged; all kinds of lectures by top specialists among the inmates, German and Czech language theater for children and adults, concert and opera performances in cellars and attics with standing audiences mostly. Among the musical highlights was Verdi's "Requiem" with hundreds of performers (who were replaced a few times because of the transports to the East) and a children's opera "Brundibar". Many artists depicted the ghetto life in pencil, charcoal and paint secretly and most of them paid for it with their lives.

The Nazis used this unusual ghetto for their propaganda purposes. In 1943 they turned Theresienstadt into a "model ghetto". Thus they showed a delegation of the International Red Cross, how "humanly and peacefully" the Jews lived. After this visit there was no more need for this make-believe: in autumn 1944 the majority of the men, the youth, the children and the Zionist leadership were sent to Auschwitz. Only a few remained in the Ghetto, among them Jews of mixed marriages, Danish nationals and protégés.

Franta Bass who arrived at the Ghetto aged 12 years and died in Auschwitz two years later, wrote the following poem in Theresienstadt (translated from Czech):

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at Kibbutz Givat Chayim-Ichud was erected in memory of the Jews of ghetto Theresienstadt who perished during the Nazi persecutions. The corner-stone was laid in 1969 and the official opening was in 1975 — thirty years after the liberation of the ghetto. The "Theresienstadt Martyrs Remembrance Association" built this edifice through the initiative of the surviving members of the Zionist Youth Movement and of the "Hechalutz" organization living in Israel. Not a mute monument — but a living and active institution.

The members of the Kibbutz, many of whom have their own personal ties or are connected through their families with the ghetto, received a cultural centre with reading rooms, a library, archives and a remembrance hall. Beth Theresienstadt is intended to be a bridge between the survivors and the victims. It should also transmit to those who were not yet born during the Nazi epoch, something of the spirit of the ghetto. It was built in memory of all those who died in the ghetto or in the death camps — all those who have neither a grave nor a tombstone.

In the archive of Beth Theresienstadt is a card index of all the approx. 150,000 Jews from Czechoslovakia, Germany, Austria, The Netherlands, Denmark and other countries, who were imprisoned in the Ghetto. The twelve-cornered remembrance hall constructed of red brick is an architectural reminder of the walls of Theresienstadt, with the mosaic floor depicting a plan of the walls, streets and barracks of the ghetto.

The building and the mosaic floor were designed by Albin Glaser, arch., the mosaic was made at Kibbutz Givat Hashlosha.

The erection of Beth Theresienstadt was financed through contributions of our members and friends, but chiefly by the "Jewish Committee for Theresienstadt" in Vienna (Chairman Dr. Georg Weiss). Special appreciation is due to the efforts of our late member Zeev Scheck, Isr. envoy in Vienna 1967 - 1971.

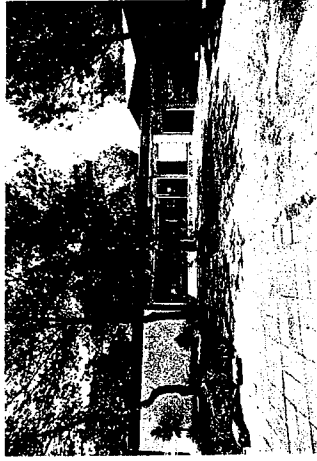
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BT 246

בית טרזין

BETH  
THERESIENSTADT



האגודה להנצחת חללי גטו טרזין  
גבעת חיים-איחוד 38935, ישראל

THERESIENSTADT MARTYRS  
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בדרך טרזיה

Bedifiah Fritta

קו האוקר של בית טרזין



ל"א חאס

Leo Haas



ל"א חאס

Leo Haas

From the collection at Beth Theresienstadt

BTd266

### EDUCATIONAL ACTIVITIES AT BETH THERESIENSTADT

Beth Theresienstadt for many years now strives to deepen the understanding of the Holocaust among youth.

In the framework of this activity we organize study days for high school classes.

Among other subjects we stress especially the world of the children and of the youth in the ghetto.

Youth groups about to tour Poland and the Czech Republic are coached through specially prepared curricula.

Pupils writing papers about the Holocaust and specifically about central European Jewry find in Beth Theresienstadt an important source of documents for this epoch.

Beth Theresienstadt initiates and takes part in the preparation of curricula and books on the subject of ghetto Theresienstadt. These describe the lives and the suffering of the prisoners in the ghetto - and their struggle to remain a human being even in inhuman conditions. The teaching material is used in schools and at our study days.

Our activities are based on the volunteer work of members of our association, on membership fees and on occasional donations. Only the latter enable us to continue and to deepen our efforts. We appreciate every contribution.

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ל'איו דאנא



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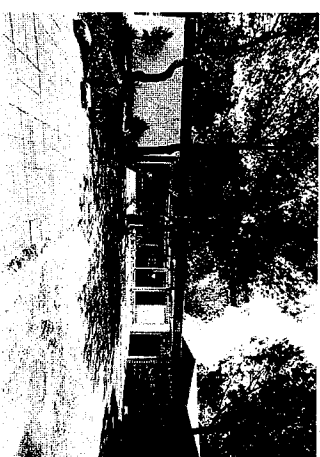


Hedvika Fritta

דוד'ן פריטה

מן האוסף של בית טרזין

**בית טרזין**  
**BETH**  
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According to the decision of the "Wannsee Conference" (Jan. 1942) tens of thousands of elderly Jews from Germany and Austria, many of them highly decorated and world famous were brought to Theresienstadt. They were made to believe it to be a quiet and protected spa. The majority of them died soon from diseases, hunger and sorrow — or in the extermination camps in the East. Waves of transports arrived in the Ghetto and waves of transports were sent to the East. Of 150,000 persons who went through the Ghetto about 35,000 died in

Theresienstadt and almost 90,000 in the camps. What the Germans saw as a staging point on the way to extermination was for the Jews an oasis of life. The will to overcome and to survive created a special reality which became characteristic of ghetto Theresienstadt.

Despite the overcrowding (more than 50,000 people lived in the small town which had been built to house 7,000), the high death rate — mainly among the elderly, the lack of hygiene and food, the separation of families and the continuous dread of the transports "to the east", the Jewish leadership labored unstintingly to maintain as normal a life as possible. And not only life as such — enormous efforts were made to educate the younger generation in the values of a productive life, with the Zionist youth movements putting particular stress on the preparation for future emigration to Palestine. Many thousands of children received tuition in secret.

Health services were organized, surgery performed and a continuous battle against epidemics was fought. Out of an inner need many-sided cultural activities emerged: all kinds of lectures by top specialists among the inmates, German and Czech language theater for children and adults, concert and opera performances in cellars and attics with standing audiences mostly. Among the musical highlights was Verdi's "Requiem" with hundreds of performers (who were replaced a few times because of the transports to the East) and a children's opera "Brundibar". Many artists depicted the ghetto life in pencil, charcoal and paint secretly and most of them paid for it with their lives.

The Nazis used this unusual ghetto for their propaganda purposes. In 1943 they turned Theresienstadt into a "model ghetto". Thus they showed a delegation of the International Red Cross, how "humanly and peacefully" the Jews lived. After this visit there was no more need for this make-believe: in autumn 1944 the majority of the men, the youth, the children and the Zionist leadership were sent to Auschwitz. Only a few remained in the Ghetto, among them Jews of mixed marriages, Danish nationals and proteges.

Franta Bass who arrived at the Ghetto aged 12 years and died in Auschwitz two years later, wrote the following poem in Theresienstadt (translated from Czech):

The garden is small  
But full of roses,  
A small child  
A lovely child,  
Pretty as a flower bud  
Walks along the path,  
When the bud blossoms  
This small child  
Will not be alive  
But dead.

## BETH THERESIENSTADT

at Kibbutz Givat Chayim-lehud was erected in memory of the Jews of ghetto Theresienstadt who perished during the Nazi persecutions. The corner-stone was laid in 1969 and the official opening was in 1975 — thirty years after the liberation of the ghetto. The "Theresienstadt Martyrs Remembrance Association" built this edifice through the initiative of the surviving members of the Zionist Youth Movement and of the "Hechalutz" organization living in Israel. Not a mute monument — but a living and active institution.

The members of the Kibbutz, many of whom have their own personal ties or are connected through their families with the ghetto, received a cultural centre with reading rooms, a library, archives and a remembrance hall. Beth Theresienstadt is intended to be a bridge between the survivors and the victims. It should also transmit to those who were not yet born during the Nazi epoch, something of the spirit of the ghetto. It was built in memory of all those who died in the ghetto or in the death camps — all those who have neither a grave nor a tombstone.

In the archive of Beth Theresienstadt is a card index of all the approx. 150,000 Jews from Czechoslovakia, Germany, Austria, The Netherlands, Denmark and other countries, who were imprisoned in the Ghetto.

The twelve-cornered remembrance hall constructed of red brick is an architectural reminder of the walls of Theresienstadt, with the mosaic floor depicting a plan of the walls, streets and barracks of the ghetto.

The building and the mosaic floor were designed by Albin Glaser, arch., the mosaic was made at Kibbutz Givat Hashlosha.

The erection of Beth Theresienstadt was financed through contributions of our members and friends, but chiefly by the "Jewish Committee for Theresienstadt" in Vienna (Chairman Dr. Georg Weiss). Special appreciation is due to the efforts of our late member Zeev Scheck, Isr. envoy in Vienna 1967 - 1971.

The yearly convention of our association and our other activities take place at Beth Theresienstadt. In our archives are hundreds of drawings, paintings, artifacts and documents from the Ghetto. The library contains all the books and publications about the Ghetto and much about the history of the Jews in Czechoslovakia, also films and photographs from the Ghetto. The collection of material continues.

We organize study days for high school students. Historians and researchers take advantage of our archives.

Unter allen Ghettos und Lagern der Nazis war Theresienstadt (tschechisch: Terezín) einzigartig. Hier wurde versucht, sich moralisch, kulturell und seelisch der Erniedrigung und geistigen Vernichtung zu widersetzen, welche die Deutschen den Juden zufügten. Hier wurde ein Rahmen geschaffen, in welchem sich das jüdische Leben entfalten konnte — den Verboten, Beschränkungen und Strafen der Nazis zum Trotz. Dies war ein geistiger Aufstand, wertlos und ohne auswärtige Hilfe.

Theresienstadt wurde Ende des 18.—ten Jahrhunderts in Nordböhmen von Josef II. als Festungsstadt erbaut zum Andenken an seine Mutter Maria Theresia. Die Nazis errichteten hier Ende 1941 das Ghetto, da ihnen die Lage der Stadt, ihre Wälle und Wassergräben günstig waren.

Die Mehrzahl der 118.000 Juden Böhmens und Mährens waren zwar nicht fromm, hielten aber aus Familienreue und von ihrer tausendjährigen gemeinsamen Geschichte her ihren jüdischen Charakter bewahrt. Damit jedoch waren sie auch stolze, ehrliche und loyale Bürger der demokratischen und liberalen Tschechoslowakischen Republik unter dem Präsidenten T.G. Masaryk zwischen den zwei Weltkriegen. Die deutsche Besetzung der Tschechoslowakei im März 1939 überraschte und verwirrte die Juden. Nur 26.000 von ihnen entkamen rechtzeitig. Der Rest lebte in Angst vor der Zukunft — aber auch mit dem tiefen jüdischen Optimismus und der Hoffnung, irgendwie zu überleben.

In dieser Ratlosigkeit und Verwirrung gelangte Jakob Edelstein (bis dahin Leiter des Prager Palastnamens) an die Führung der Juden. Er rief die zionistischen Jugendbewegungen auf in dieser kritischen Zeit an der Spitze der Gemeinschaft zu stehen und nicht nur individuelle Rettung zu versuchen.

Der Erlass der Nazis (übermittelt durch den "Reichsprotector" Reinhard Heydrich) laut dem alle Juden Böhmens und Mährens in der "jüdischen Stadt" Theresienstadt konzentriert werden sollten, wurde fast als Sieg begrüßt. Dies hieß, dass sie weiter in Böhmen, nur 60 km von Prag entfernt, blieben und nicht in die Ghettos und Konzentrationslager nach Polen deportiert würden. (Vernichtungslager und Gaskammern waren damals noch unbekannt). Die Deutschen gaben bekannt, dass die Juden in wirtschaftswichtigen Arbeiten beschäftigt werden sollten. Als jedoch Ende 1941 das Ghetto entstand, wurde es klar, dass die Nazis nur falsche Hoffnungen erregen wollten: für sie war das Ghetto nur eine Station auf dem Wege zur Vernichtung. Entsprechend dem Entschluss der Wannseekonferenz (Jan. 1942) wurden zehntausende alter Juden aus Deutschland und Österreich, darunter viele berühmte und Besitzer hoher Orden nach Theresienstadt gebracht — dem Augenschein nach ein stiller und geschützter Kurort. Der Grossteil dieser starb bald an Krankheiten, Hunger und Kummer — oder in den Vernichtungslagern im Osten. Wellen von Transporten kamen im Ghetto an und Wellen von Transporten gingen nach dem Osten. Von 150.000 Personen die durch das Ghetto gingen, starben etwa 35.000 in Theresienstadt, fast 90.000 in den Vernichtungslagern. Was die Deutschen als Etappe auf dem Weg zur "Endlösung"

sung" geplant hatten, wurde für die Juden eine Oase, um sich ans Leben zu klammern. Der Widerstand und die Ablehnung, sich den Bestimmungen zu fügen und der Wille es zu überleben prägen eine eigenartige Wirklichkeit, die das Ghetto Theresienstadt charakterisierte.

Trotz der Übervölkerung (über 50.000 Menschen lebten in dem Städtchen, welches für 7.000 gebaut worden war), der hohen Sterblichkeit, besonders unter den Älteren, dem Mangel an Hygiene und Lebensmitteln, der Familientrennung und der ständigen Furcht vor dem Transport nach Osten — trotz alledem bemühte sich die jüdische Führung, das Leben so normal wie möglich weitergehen zu lassen. Und nicht bloss weiterleben, sondern dabei auch die jüngere Generation zu einem Leben der Arbeit zu erziehen und die zionistische Jugend zur Auswanderung nach Palästina vorzubereiten. Tausende von Kindern wurden im Ghetto unter einem weit angelegten Unterrichtsplan im Geheimen unterrichtet. Es wurde ein System der Gesundheitsfürsorge angelegt. Operationen durchgeführt und ein unermüdlicher Kampf gegen Epidemien geleitet. Aus innerem Bedürfnis heraus entstand im Ghetto eine vielfältige Kulturarbeit: Vorträge aller Art von erstenklassigen Fachleuten, die ins Ghetto gekommen waren, deutsche und tschechische Theateraufführungen für Kinder und Erwachsene, Konzerte und Opernaufführungen in Kellern und auf Dachböden, bei denen das Publikum meistens stehen musste. Zu den musikalischen Höhepunkten im Ghetto gehörte auch Verdis "Requiem" mit hundertern Musikern und Sängern (die wegen der Transporte nach dem Osten einige Mal gewechselt wurden) und die Kinderoper "Brundibar". Viele Maler verewigten Szenen aus dem Ghettoleben mit Bleistift, Kohle und Farben im Geheimen — die meisten von ihnen bezahlten es mit ihrem Leben.

Die Nazis nutzten dieses eigenartige Ghetto für ihre Propaganda aus. 1943 deklarierten sie Theresienstadt als "Musterghetto" und führten eine Delegation des Internationalen Roten Kreuzes vor, wie "menschlich" und "friedlich" die Juden lebten. Nach dem Besuch dieser Delegation war die Kulisse überflüssig geworden. Im Herbst 1944 wurde der Grossteil der Männer, der Jugend, der Kinder und die zionistische Leitung nach Auschwitz verschickt. Im Ghetto blieben nur Reste, "Mischjuden", dänische Staatsangehörige und Protektionäre.

Franta Bass, der als 12-jähriges Kind ins Ghetto gebracht wurde und mit 14 in Auschwitz umkam, schrieb in Theresienstadt dieses Gedicht: (übersetzt aus dem Tschechischen)

Der Garten ist klein  
doch voll mit Rosen.  
Ein kleines Kind,  
ein schönes Kind,  
schön wie eine Blumenknospe,  
geht den Weg entlang.  
Wenn die Knospe blüht,  
wird dieses Kind  
nicht mehr am Leben sein,  
sondern tot.

im Kibbutz Givat Chaim-lehud wurde zum Andenken an die Juden des Ghettos Theresienstadt, die in der Nazi-Verfolgung umkamen, errichtet. Der Grundstein wurde 1969 gesetzt, die Eröffnung war 1975 - zum 30-ten Jahrestag der Befreiung des Ghettos.

Die Vereinigung zum Andenken der Opfer des Ghettos Theresienstadt baute das Haus auf Initiative der überlebenden Mitglieder der zionistischen Jugendbewegungen und der "Hechalutz"-Bewegung in Israel. Nicht als stummes Denkmal - sondern ein Haus mit pulsierendem Leben.

Die Kibbutzmitglieder, von denen so manche selbst oder über ihre Familien mit dem Ghetto-schicksal verbunden waren, erhielten so ein Kulturzentrum mit Leserräumen, Bibliothek, Archiv und einem Gedenkraum. Das Haus soll eine Brücke zwischen den Opfern und den Überlebenden bilden und auch denen, die zur Nazizeit noch nicht geboren waren, etwas vom Geiste des Ghettos weitergeben. Das Haus entstand zum Andenken an alle, die im Ghetto oder in den Vernichtungslagern in Osteuropa umkamen. Alle, die kein Grab und keinen Grabstein haben.

Im Archiv befindet sich eine Kartothek der etwa 150.000 Juden aus der Tschechoslowakei, Deutschland, Österreich, Holland, Dänemark und anderen Ländern, die im Ghetto gewesen waren.

Der aus roten Ziegeln gebaute 12-eckige Gedenkraum erinnert in seiner Architektur an die Wälle Theresienstadts - der Festungsstadt aus dem 18-ten Jahrhundert, in welcher das Ghetto war. Der Fussboden ist eine Mosaik, die den Plan des Ghettos mit seinen Mauern, Strassen und Kasernen wiedergibt.

Der Entwurf des Hauses und des Fussbodens ist vom Arch. Albin Glaser, die Mosaik wurde im Kibbutz Givat Hachoschah hergestellt. Die Errichtung des Hauses wurde von unseren Mitgliedern, Freunden und vor Allem durch das "Jüdische Komitee für Theresienstadt" in Wien (Vors. Dr. Georg Weiss) finanziert. Besondere Erwähnung verdient die hingebende Tätigkeit unseres verstorbenen Mitgliedes Zeev Schack, Isr. Gesandter in Wien 1967 - 1971.

Im Beth Theresienstadt finden das jährliche Treffen der Mitglieder unserer Vereinigung und unsere sonstigen Aktivitäten statt. In unserem Archiv befinden sich Hunderte von Zeichnungen, Bildern, Handarbeiten und Dokumenten aus dem Ghetto. Die Bibliothek enthält alles, was über das Ghetto Theresienstadt erschienen und viele Bücher über die Geschichte der tschechoslowakischen Juden, ferner auch Filme und Photographien aus dem Ghetto. Die Sammelarbeit wird ständig fortgeführt.

Im Beth Theresienstadt finden Studientage für Mittelschüler statt. Forscher und Studenten sehen unser Material für ihre Arbeiten ein.

## על הגטו טרוצין

שעברו את הגטו ב-35,000 מתו בטרוצין. קודם ל-90,000 מצאו את מותם במחנות השמדה. ואף על פי כן, מה שהיה לגרמנים רק תחנה בדרך להשמדה, הייתה ליהודים תחנה בדרך לשיחזור ומחור אותו הרצון להחגבר, להחזיק מעמד, עד יום ער חודש, נוצרה המציאות המיוחדת המאפיינת את החיים הפנימיים של גטו טרוצין.

על אף הצפופות הנוראה, כאשר בעיר שנועדו ל-7,000 תושבים היווים מצטופפים 50,000 ו-60,000 נפש, על אף התת-תזונה הנזנחית והברואה הקשים, קיימת משי פחות והפחד הממוגד בפני התגלית למורת, היה כאן נסיון לשמור על חיים תקינים, לא רק ליהודים אלא לתוך את הדור הצעיר לחיי עבודה, לערכים, להקנות להם השכלה, אלפי ילדים נלמדו במחנות על פי תכנית לימודים מסודרת. הוקמה מערכת מוסדות בריאות מסועפת, רצעו ניתוחים, התנהל מאבק עיקש במגיפה מתוך צורך פנימי של אסירי הגטו התקימה פעולה תרבותית מאיר רגנית: הרצאות בעשרות נושאים מפי טובי התקלים שנאספו בגטו, הצגות תיאטרון בצניחה ובגומלנים, לילדים ולמבוגרים, קונצרטים והצגות אופרה במרתפים ובגליות גג, כאשר הקהל צופה ושומע בעמידה. גולת הכותרת של חיי המוסקדה בגטו היה ביצוע הקזיטא לזורדי, עם מאות נגנים ומלי מקהלה, שהחלפו פעמים מספר עקב הגרר שים מורדים, והצגת האופרה לילדים "בדומבייבא". עשרות צעירים, בשמו החזי הגטו בעפרון, בדונו, הצבעים, יצרו בשאלי, במחנות, והביטו שילמו על כך בחייהם.

הנאצים החליטו לנצל את עמידת היהודים על צלם אנש לכסותוהיה הם, בשנת 1943 הכריזו על טרוצין כעל "גטו לזנומה", כדי להציג אותו בפני חברי הצלב האדום הפני לאומי ככפר פוטיומקיין.כעיר יהודית שלווה. אחרי בקור הממלית מטעם הצלב האדום לא היה עוד צורך בתפ-אורח: בסתיו 1944 נשלחו רוב הגברים, בני הנוער, הילדים, חברי ההתנגד הציונית, לאשוויץ. בגטו נותרו רק נשים, ימים, ממשפחות מעורבות, יוצאי דניה, בני חסות. בירשאל נהרג גטו טרוצין לראשונה הודות לקובץ "סרפריס אין פה", ספר ציורים ושרשים של ילידי הגטו (בהתנומה שהם לאה גולדברג), אנו מביאים כאן שירו של אחד מהם, פריאנשט בס, שהתואר בגטו בכך 12 ומת באשוויץ הואו בן 14.

גנבה  
קטון, אך מלא  
ורדים הגן  
הולך לו בשביל  
ילד חמוד  
יפה בניצן  
בשפחה הניצן  
לא יחיה כי ימות  
אתו ילד קטן.

בית טרוצין הוא מפעל ההנגחה היחיד בארץ הנושא שם של גטו ולא במקרה. בין כל הגיטאות ומחנות הריכוז על פני אירופה תחת המשטר הנאצי היה גטו טרוצין מקום מיוחד במינו. נסיון אמין ונאש ליעור מסגרת עצמאית לחיים פנימיים מולאים, למרות גזירות הגרמנים ותוך התפלגות מתון, מתוך החלטה נחושה לשמור על המש-כיות החיים ועל צלם האדם.

העיר טרוצין, כשמה הצ'כי, או טרוצניאטשאט, כשמה הגרמני, נבחרה סוף המאה ה-18 כעיר מבצר בצפון-המזרחי על ידי יוזף ה-2, קיסר המונארכיה האוסטרית-הונגרית, לזכר אמו, הקיסרית מריה תרזיה, בגלל המבנה המיוחד שלה, ההמות והתעלות שהקיפו אותה, נבחרה טרוצין על ידי שליטות הכיבוש הגרמני בסתיו 1941 במקום ריכוז של כל היהודים מה"פראקטוראט", הוא שטח החסות של בודמיה ומורביה.

הרוב הגדול של 18 אלף יהודי בודמיה ומורביה לא היו שומרי מצוות, אך היו בעלי תודעה יהודית ושמרו על זוחות כיהודים, שהתבטאו בעיקר בדבוקות משפחתיות, בשפחות העבר של אלק שנות קיום בלבם של אירופתי, עם תקופות פריחה ורדיונות לסיונים. עם זאת ראו את עצמם היהודים כאזרחים נאמנים ונאיים של הרפובליקה הצ'כית-סלובקית, הדמוקרטית והחילונית, שהקומה אחרי מל-ומת העולם הראשונה ובראשה הנשיא תומאש ג. מאסר-ריק. פלישת הגרמנים לצ'כוסלובקיה ב-15 למרס 1939 מאה את רוב היהודים נבוכים, בלתי מוכנים מבחינה נפשית לחיים חתם שלטון נאצי. רק 26,000 הצליחו לזימלע את לסגירת הברלות הסופית בשנת 1940, השאר ציפו לבעור מתוך חרדה, אך גם מתוך אהדה אופטימית יהודית הטובה בהם: אנו נחגבר, באותם הימים הקשים של מובכה וחוטר אונוס העמיד את עצמו יעקב ארלישטיין, מי שהיה עד אז מנהל המשדיר הארץ-ישראלי בפראג בראש יהודי צ'כיה ומרכיב מתוך החלטה נחושה להציל את חייהם עד לכתובת הנאצים שבוא הבוא. הוא תבע מהבריחה תענית הנתיב הציונית לא לשאוף להצלה אגרי-ברדאלית, אלא להתחייב בראש כלל היהודים ולהדריכם בימי המבטן.

חודעת השלטונות הגרמניים ובראשם ריינהארדט הייד-ריק, שהיה הפרקטוראט ירחון בעייר יהודית" שתקום בטרוצניאטשאט, נראחה כהישג - הרי פרושו של דבר המשך קיום על אצמתי ציבחה והצלה בפני התגלית לנאטאות ולהתנתות ריכוז במזרח ועל מחנות השמדה והוא אנויים לא נשמע והם היו מחוץ לחוסם תפיסתם של בני האני גטו לפני עידן אשוויץ). אך מיד אחרי הקמת גטו טרוצין בנובמבר 1941 הוכרז ליהודים, כי "העיר היהודית" חוזת רק תמונית ובעצם נאמנה בתחנת מעבר בדרך למזרח. על פי החלטת ועדת זאנבר מנואר 1942 רוכזו רבבות יהודים זקנים מגרמניה ואוסטריה, בעלי אחרות הצטיינות ובעלי שם, בטרוצין - למראית עין מקום מרפא של מוגן. מרבימים דרכו מתה, מרעב, מחולות, מצער או חובלי להשמדה במזרח. גלים גלים הגיעו טרנספורטים לגטו וגלים גלים יצאו טרנספורטים למזרח. מתוך 150,000 נפש

## בית טרוצין

בית טרוצין בקיבוץ נבנת ימים - איחוד הוקם לזכר אסירי גטו טרוצין (טרוצניאטשאט בלשון הגרמנים) שטספו בשואה. אבו הפניה הנוחה בסתיו 1969 ותקם תוכנית הבית הקיימים במאי 1975, לציון שלישיים ששה לסיים מלחמת העולם השנייה ושיחזור הגטו הבית נבנה על-ידי האגודה להנצחת חללי גטו טרוצין, בימומם של חברי הנהגות העיר הציוניות והחלוצי, המעשיים, שנתנו בחייה חכו לעלות לארץ-ישראל, בהתאם להשקפת עולמם לא ביקשו להקים אנדרטה אילומת, אלא בית שנועד קודם כל לחיים, כסביבה וביאוריה עליה חלמו הברדים בשנות הרידפות. לפן מביא בית טרוצין ספרייה וחיי עיון המשמשים את חברי הקיבוץ, שביניהם רבים שגורלם או גורל משפחתם קשור בגורל הגטו. חלק של הבית - חדר הנהגה ומרכיבן - מהווה גשר בין החיים והמתים ונעמד למסור לכל אלה שלא היו ערים לשואה ולזר-רות הבאים משהו מאופיו המיוחד של גטו טרוצין ולהיות יד כל אלה שמתו בגטו או שנישלו משם. למחנות השמדה ואין להם לא קבר ולא מצבה, בארבעה בית טרוצין מרסדת עם כרטיס אישי לכל אחד ששהו בגטו, שבו עבר כ-150,000 יוצאי צ'כוסלובקיה, גרמניה, אוסטריה, הולנד, ואר-צות אחרות. הכרסמת עומדת לרשות כל הפונים המבקשים ליעת פרטים על קרוביהם וידידיהם.

חדר ההנצחה שוכן בנפרד, במבנה בעל שתיים-עשרה צלעות, הבא להזכיר את מבנה המבצר מן המאה ה-18, שבו הוקם הגטו וקיוותיו החיצוניים בנויים לבנים ירוקות כלבני חממת טרוצין. במרכז חדר ההנצחה רצפת פסיפס המראה את תרשים הגטו על המותן, הבנינים והרחובות שהיו בו הפסיפס הוא יצירתו של אלכזין גלר, שהיה גם ארילכל הבית, והוא בוצע על ידי מפעל הפסיפס של קיבוץ נבנת השלושה.

בית טרוצין הוקם מתנדמות חברי האגודה להנצחת חללי גטו טרוצין ומכספי יהודים בארץ ובחוץ לארץ, בעזרתו המיוחדת של הדוד למען טרוצניאטשאט בוינה, בראשותו של י"ד גיאור וייס היהודית למאמ-ציו של זאב שיק ז"ל שגוריר ישראל בוינה בשנים 1971 - 1967 וחבר האגודה.

מאז פתיחת בית טרוצין הוא משמש מקום מפגש לבנים השנתי המסורתי של חברי האגודה ומרכז פעולות. בארכיון נאספו מאות תמונות, רישומים, תפיצי נוי ופריטים אחרים שנוצרו בגטו, יש בו ספריה עם כל מה שכתב על גטו טרוצין וספרים רבים על תולדות יהודי צ'כוסלובקיה, סרטים ותצלומים מהיי גטו. על יד חברים וידידים בארץ ובחו"ל ועלברת אסוף המסמכים העשיריים ממשכת, בבית טרוצין מתקיי-מים נמי עיון לתלמידי בתי הספר תלמידי, סטודנ-טים והוקים נעורים בו בעת הכנת עבודות מחקר על הבנים שונים בהיי הגטו.

BEIT THERESIENSTADT HAS BEEN ERECTED IN THE MEMORY OF THE GHETTO FALLEN, AS WELL AS THE REMEMBRANCE HALL, IT HOUSES READING ROOMS FOR USE OF THE KIBBUTZ, A PERMANENT EXHIBITION OF WORKS OF ART AND DOCUMENTS FROM THE GHETTO AND AN ARCHIVE CONTAINING A CARD INDEX OF ALL INHABITANTS OF THE GHETTO, COMPLETE WITH THEIR PERSONAL DETAILS, DATES OF ARRIVAL AND DEPARTURE, AND FATE.

זו היתה תחנת המעבר וההגנה של כל מי שהיה צריך להימלט מן הגטו. היא שירתה את כל מי שהיה צריך להימלט מן הגטו. היא שירתה את כל מי שהיה צריך להימלט מן הגטו.

BEIT THERESIENSTADT, GIVAT CHAIM — ICHUD, ISRAEL MOSAIC FLOOR IN THE REMEMBRANCE HALL DEPICTING THE THERESIENSTADT  
 Designed by Albin Glaser  
 בית תרשניסטאדט, גבעת חיים — איחוד, ישראל  
 רצפת מוזאיקה בהיכל הזכרון המייצגת את תרשניסטאדט (70 מ"ר)  
 עוצב על ידי אלבין גלזר

