

# Dapei Keshet

Beit Theresienstadt Theresienstadt Martyrs Remembrance Association

ISSUE No. 83 >> September 2017



## SHANA TOVA!

THERESIENSTADT MARTYRS REMEMBRANCE ASSOCIATION

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Editors: BT team Design: Studio Orni Drori, Haifa Translation: M&Ch Livni and Michal Cohen Photography: BT team, Efrat Eshel



## Events Calendar

## לוח אירועים

ספטמבר-דצמבר 2017 | תתיו תשע"ח

28.12.2017 Thursday - יום חמישי 18:00	19.12.2017 Tuesday - יום שלישי 18:00	18.12.2017 Monday - יום שני 17:00	15.12.2017 Thursday - יום חמישי 11:00	29.11.2017 Wednesday - יום רביעי 17:00	נובמבר 2017 NOVEMBER 2017	26.9.2017 Tuesday - יום שלישי 09:00
עשרה בטבת "איך אומרים שואה בגרמנית?" מר יוסי גלעד הרצאה בנושא התפתחות תרבות זיכרון השואה בגרמניה	בית מדיק בחנוכה מופע סיום לסמינר מוזיקה "שיר מגרש את החושך" פרויקט משותף של בית טרזין עם מקורק ישראל	כנס בין דורי מפגש מסורתי של דור ראשון ודורות ההמשך, להדלקת נר חנוכה	טוניר זיכרון "ליגה טרזין" הטורניר יוקדש לזכרו של פטר ארבן ז"ל	"המשלוחים הנשכחים" הקרנת סרט ומפגש עם הבמאי לוקש פריביל	קונצרט לציון 76 שנים להקמת גטו טרזיינשטאט פרטים ישלחו בהמשך	"אנחנו מגש הכסף, שעליו לך ניתנה מדינת היהודים" טיול רב דורי בנושא תרומת של שורדי השואה במלחמת העצמאות, עם המדריך אוראל פיינמן בעקבות לחמי תש"ח
מועדון קיבוץ גבעת חיים (איחוד)		מועדון קיבוץ גבעת חיים (איחוד)	מגרש כדורגל, גבעת חיים איחוד			התכנסות: בית טרזין
10 <sup>th</sup> of Tvet "How do you say Holocaust in German?" Mr. Yossi Gilad Lecture on the development of the culture of Holocaust remembrance in Germany	Final Concert - "Song expels the Darkness" a joint project with Mekorock Israel	Hanukkah inter- generational Meeting A traditional meeting to light the Hanukkah candle	The "Liga Terezin" Memorial Tournament, In Memory of Mr. Peter Erben	"The forgotten transports" Film screening and a meeting with the director Lukas Pribyl	Concert 76 years since the establishment of Theresienstadt ghetto details will be sent later	"We Are the silver platter on which the Jewish state was given" The Holocaust survivors at War of Independence. Multigenerational Trip With the guide Uriel Feinerman
Beit Theresienstadt		Beit Theresienstadt	Football Field, Givat Hayim Ihud		Beit Theresienstadt	Meeting: Beit Theresienstadt

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Details on events will be sent by electronic mail.

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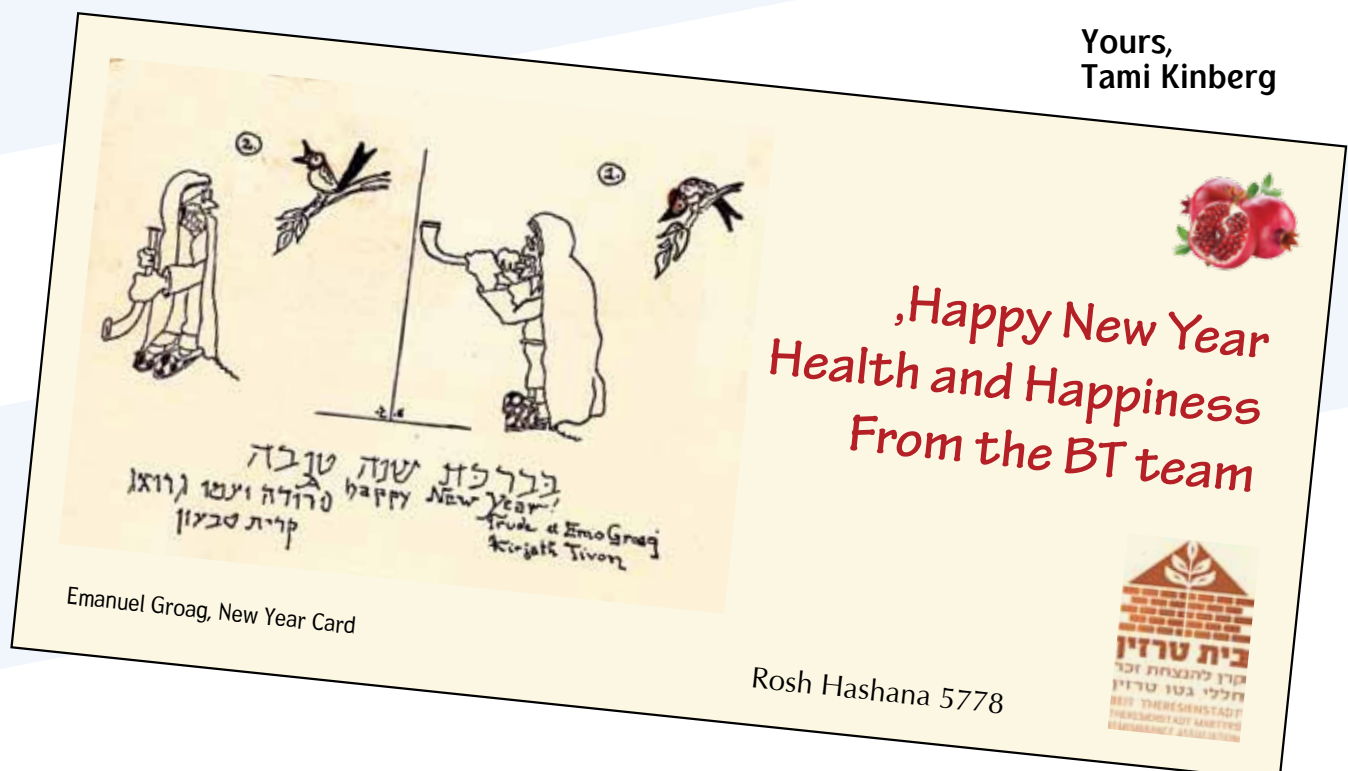
## To all members and friends of Beit Theresienstadt

This summer was hotter than usual, people say. At Beit Terezin activities continued despite the heat. A new program at the museum, where grandfathers and grandchildren visited together (parents participated too), produced fascinating encounters of stories and creative work between the first and second generations of Holocaust survivors and the young next generation. In August, master classes on the music of Terezin were conducted during the Klezmer Festival in Safed. The top events of the master classes were two exciting concerts that included tributes to women pianists who were interred in the ghetto and to music from Theresienstadt. Beside various groups of high school students preparing for their journey to Poland, students and teachers from abroad, a considerable part of individual visitors this summer were ghetto survivors. They brought with them a treasure of stories as well as artifacts and documents for safekeeping at the archives. One of the interesting visits was that of Dvora Ben-Yehuda and Gershom Miller, who were both born in the ghetto. Miller's wife, Hana, brought with her an infant's undershirt which was sewn for Gershon at the ghetto, from delicate lace bed sheets. I would like to use this opportunity to turn to you, the readers, with a request – if you have any artifacts or documents which survived from the ghetto, bring them for safekeeping at the Beit Terezin archives. I realize it is difficult to part with the artifacts which have a sentimental sentimental value, but here they will be preserved under ideal conditions and will be repaired when necessary. Occasionally they may be displayed in exhibits for the

public, and this way will serve our common goal of remembering what was there and telling it to the next generations. No less important is the documentation, write the stories you remember on the family and the ghetto and send them to us. This information is important and should not be lost. Over the last period, several dear friends who had contributed a lot to the activities at Beit Terezin departed from us. Three months ago Peter Erben passed away. Peter was well-known in Israel and abroad as the last soccer player of the League that existed in the ghetto, and researchers and reporters sought him out. Commemoration was very important for him and he had been in contact with Beit Terezin almost daily – calling to point out an important date that should be noted, telling about important news items which were publicized, assisting with information, etc. In the end of August Michal Efrat passed away. Michal had been an artist and illustrated over 50 children's books. She was born in Ostrava, was sent with her family to Theresienstadt and from there on the transport of December 1943 to the "families camp" at Birkenau. Until her last days she was taking part in the activities in Beit Terezin. May their memory be blessed.

Towards the New Year we renew the website of Beit Terezin. You are invited to enter with the same address: [www.bterezin.org.il](http://www.bterezin.org.il) May we have a good and blessed new year, a year of activity and creativity at Beit Terezin, and good tidings.

Yours,  
Tami Kinberg



## The Memory of the Holocaust Reflected in Literature, Cinema and Art

In a series of lectures, we will embark on a journey in which we will be introduced to and learn about various works written after World War II, works which individually and together have been an inseparable part of the memory of the Holocaust in Israel. The course includes a series of meetings with the best creators and researchers, who will deal in depth with the development of the memory of the Holocaust, through memories from their parents' home, their research and their worldview, among other things.

**The lectures will be held at Beit Terezin in cooperation with the Hefer Valley Regional Council.**

**For details and registration: Adit Azogi, Hefer Valley Community Center 09-8973332**

## The musician Shoshi Beit Arie is collecting tunes and songs passed on in the family from generation to generation inspired by her personal family story.

Her Great-Grandfather Issachar Dov Levi was the cantor of the "Schiffschul" congregation in Vienna's second quarter. The apartment where he lived was located in the community's central building. The study hall was on the first floor, the congregation's rabbi lived on the second floor, and Issachar Dov Levi and his family lived on the third floor. The son Yitzhak (Izzy) continued to live in the apartment after the death of his parents (Issachar Dov and Josephina). Izzy's sister, Scheindel Jenny, remained with her brother in Vienna. Her two children were sent to England in the Kindertransport, while her husband was forced to leave Austria within 6 weeks (apparently following Kristallnacht) and began his journey to the Land of Israel. Only two months ago, when the family of Scheindel's daughter was sitting Shiva for her, it was found out why Scheindel-Jenny had remained in Vienna and had not joined her husband. Her brother Izzy was involved in arranging emigration visas to the Land of Israel, while his fiancé was already in the Land of Israel. At a certain point it became impossible to leave Austria, and the two were trapped and later deported to Theresienstadt. At the end of 1944 Scheindel-Jenny was sent from Theresienstadt to Auschwitz and was murdered there.

The Great-Grandfather, the cantor Issachar Dov Levi, composed songs which were passed on from generation to generation and the family continues to sing them together until today.

If you have tunes or songs which were passed on in your family you are invited to join the project of collecting, searching and locating songs which were set to music before or during the Holocaust, and restoring their scores. They can be family songs like in Shoshi's story, or songs which were sung in the community, whether traditional-religious songs chanted in the synagogue and during holidays, or other types of songs (patriotic songs, dancing songs, or any other type). >>

## INVITATION!

### This is the time to join the association as members

Second and third generation descendants – we invite you to join Beit Terezin and become members of the association. The association continues the mission started by the first generation – commemorating those murdered in ghetto Theresienstadt and passing on the story to the next generations through educational activity.

**30% discount on membership dues for those who join in September–October.**

We currently make an effort to expand our pool of contacts abroad. Such contacts are important for us in order to conduct projects abroad and create new contacts. We will be grateful if you send details of contacts to the address: [info@bterezin.org.il](mailto:info@bterezin.org.il)

### English speaking second generation descendants

groups arriving at Beit Terezin from abroad are interested in meeting with second generation descendants of Holocaust survivors for a discussion. Those interested in participating in this activity are invited to contact us.

Children's home (Kinderhaus der Weiblichen Fürsorge) at 24 Hans-Tomme Street in the Sachsenhausen district of Frankfurt am Main was founded in 1911. The house was run by the Amram/Hirshberg family Amram. In September 1942 the children and the staff were sent to Theresienstadt and stayed in the orphanage in the L318 building.



If any of the readers have information about the orphanage in Frankfurt or in Theresienstadt, about the staff and the children who were in the same houses, please contact us.



## HOLOCAUST MEMORIAL DAY 5777 - 2017

On Holocaust Memorial Day 5777 (April 24, 2017) a ceremony was held in Beit Terezin, attended by ghetto survivors, Slovakia's ambassador in Israel Mr. Peter Hulený, Acting Head of the Czech Embassy in Israel Mr. Karel Pažourek, and the director of the commerce and economy department at the German embassy in Israel, Ms. Tanja Hutt, soldiers and officers from the School for Combat Fitness, policemen and volunteers from the traffic police in Emek Hefer, members of our association



The beacons lighters in the first row from right to left: Barbara Bar-Gvaram, Hana Malka, Hana Weingarten, Beni Davidovich, Aviva Bar-On, Eva Adorian. Photograph by Efrat Eshel

and students from various schools. This year the ceremony was conducted under the motto of "social solidarity at the Theresienstadt ghetto".

At the ceremony there were speeches by Mr. Rani Idan, Head of Emek Hefer Regional Council, Ms. Yona Maor, the director of the volunteer unit at the Hadera Municipality Welfare Section, and Ms. Tami Kinberg, director of Beit Terezin. An emotional moment at the ceremony took place when the ghetto's survivors present in the hall were called to stand in front of

the stage for a common photograph.

The ceremony was accompanied by three songs from the seminar "A Song is Driving the Dark Away" which had been held at Beit Terezin during Hanukah in collaboration with Mekorock Israel. Dr. Margalit Shlain spoke on the subject of "Brothers in fate" – expressions of solidarity at the Theresienstadt ghetto". Six beacons were lighted up at the ceremony by ghetto survivors Eva Adorian, Aviva Bar-On, Beni Davidovich, Hana Weingarten, and Hana Malka, and by First Sergeant Barbara Bar-Gvaram. >>

Theresienstadt ghetto survivors stand in front of the audience. From left to right: Gerda Steinfeld, Hana Weingarten, Hana Malka, Beni Davidovich, Aviva Bar-On, Eva Adorian, Vera Idan. at the rear: Zvi Cohen, Achim Begiński. Photograph by Efrat Eshel



## The Annual Meeting of the Theresienstadt Martyrs Remembrance Association

Every year, the annual meeting of the Theresienstadt Martyrs Remembrance Association was held at Beit Terezin on May 12, 2017. During the members' gathering at the courtyard, the grandchildren of the late Shmuel Bloch played music and sang songs. After the gathering, the Acting Head of the Czech Embassy in Israel Mr. Karel Pažourek, Prof. Eli Lawental, director of the Association's administrative board, and Beit Terezin's director, Mrs. Tami Kinberg, welcomed the participants. Ms. Kinberg awarded certificates of appreciation to the Olenik family and to Mr. Yosef Zhambuki for their contribution to Beit Terezin's activities. The Nona choir of kibbutz Ma'agan Michael delighted the participants with various songs. After the meeting, Dr. Ela Bauer Berman, the Head of the Communication and Cinema Department in Seminar Ha-Kibbutzim delivered a fascinating lecture on the topic "Alternative History? The Holocaust as Viewed on the Silver Screen". After the lecture, the participants went out to the Beit Terezin courtyard for a singalong led by Pavel Koren and his friends. >>



The "Nona" ensemble, Hof ha-Carmel. Photo: Efrat Eshel



Tami Kinberg passing to Yosef Zhambuki a Certificate of Appreciation



Hanka Drori



Ruth Meissner and Orna Cervinka



Grandchildren of Shmuel Bloch, joining Pavel Koren for a singalong

## Commemorative Day in the Czech Republic for the Extermination of the Prisoners of the "Families Camp" in Auschwitz-Birkenau

Early in July of 2017 the Czech parliament ruled in favor of amending the law on the State's holidays and commemorative days. According to the amendment to the law, a commemorative day for the extermination of the Jews who were sent on the first transport to the "families camp" in Auschwitz-Birkenau was added to the Czech calendar. It will be held each year, on March 9. The "families camp" was established at the Auschwitz-Birkenau (BIIb) in September 1943. In the month of March 1944, six months after the arrival of the first transports to the "families camp", the prisoners who arrived on these transports (3,791 people) were taken into quarantine and were murdered the following day in the gas chambers. It was the largest mass murder of citizens of Czechoslovakia. >>

Ruins of one barrack from "families camp" in Auschwitz-Birkenau (BIIb)





## The World Klezmers Center in Safed – “Sounds of Hope”

Beit Terezin participated for the first time in the master classes of the Klezmers festival in Safed in August 16–22. The Klezmers festival in Safed has expanded over the last few years under the directorship of the violinist Eyal Shiloah, and it now includes a week of master classes before the festival itself.

The master classes' enterprise is based on the klezmer style – the Eastern European Jewish folklore, and branches into a variety of styles, from classical to Arab music. Most of the first rate Klezmer artists in the world today have arrived at Jewish music from classical music. The master classes enable young musicians of all religions to continue their education with classical and ethnic musicians, opera singers and Yiddish and Arab folklore singers, oud players – a variety that creates unique synthesis and mutual inspiration. Students from Israel and abroad participate in the master classes, along soldiers who are outstanding musicians, and amateur musicians.

This year the festival included master classes that dealt with the Theresienstadt ghetto music under the mentoring of the musician Dan Rapaport, as well as various contents dealing with the ghetto – lectures, films, and an exhibit placed at the entrance to the main hall. The climax was the tribute concert to women pianists from the Theresienstadt ghetto and a concert in memory of the soldier Oz Mendelovich of blessed memory, in which works by ghetto musicians were performed by Rapaport's students. The tribute concert to the women pianists Edith Kraus, Alice Herz-Sommer, and Zuzana Růžicková was attended by the students of the master class of the pianist Prof. Elisaveta Blumina of Germany. Chava Winer, the daughter of Edith Kraus of blessed memory, attended the event with her husband. There was an emotional meeting between her and Hanoch Shahar, a ghetto survivor living in Safed who attended as well. Hanoch said:

It is difficult for me to come to Beit Terezin as much as I used to, so today Beit Terezin came to me. The memories came back to me. As a kid, we were forbidden to learn subjects



like arithmetic or geography, but we were allowed to draw and sing. Some of us studied secretly. I studied singing in particular, or more accurately, liked singing. I remember that once Edith Kraus accompanied us on the piano at a place we met for a puppet show or theater

I still remember today the songs that I learned in the ghetto, especially one song, in Czech of course, which began with the words: “Prší, prší, jen se leje, kam koníčky pojedeme” (Rain, rain, it just pours, where shall we go with the horses).

One of the exciting moments at the concert was when Hanoch presented a violin he brought with him, which had belonged to a kid from Ostrava who had been deported with his family to Theresienstadt and had perished in Auschwitz.

During the second concert held as part of the master classes, a violin from the period of the Holocaust was presented as well. The violin wandered with its owner in all the camps where the owner had been, and arrived in Israel, to Oz Mendelovich, a soldier killed in the battle of Shuja'iyya during operation Protective Edge. Oz had been an outstanding violinist, and the concert which included music composed and performed in the Theresienstadt ghetto was dedicated to him under the heading – “From Sounds of Hope to Sounds of Bravery”. Beside the musicians, many music teachers participated in the week-long master classes, and it was an opportunity to meet them and present to them the musical activity and various possibilities offered at Beit Terezin. >>



Zuzana Růžicková



Edith Kraus



Alice Herz-Sommer

## "Creating the Light"

### Youth Exchanges Burbach – Ramot Yam

Six teenagers – five girls and a boy, 10th grade students from Burbach, Germany, have arrived in Israel for the first time in their life. Six Israeli students of the same age from Ramot Yam High School in Mikhmoret waited for them at the airport. It was the first time they met in person, but it seemed like they had known each other for long. When the students were selected to participate in the special project, they began corresponding and got to know each other with the aid of the computer and the smartphone. The youths spent the next five days together as part of the project "Creating the Light" led by Beit Terezin.



Discussion with the students from Ort Ronson, Daliyat al-Carmel

They discussed democracy, minorities and racism, learned about the Holocaust but also got to know the Israel of today, tasted the Israeli complexity and experienced the daily life



The meeting with Peter Lang (in the middle)

of Israeli youths. The study of the Holocaust emphasized the arts, and the students engaged in workshops and various art techniques. The German group was accompanied by the Burbach High School principal, Mali Emhert-Heinz, and the art teacher, Babette Ataliye-Gerbner, who directed the artistic facet with talent and creativity. The Israeli team included the history teacher Eran Sasson and the boarding school councilor Orna Nager from the Ramot Yam High School, Beit Terezin director Tami Kinberg, and the guide Hani Pultorak, who oversaw the contents. Yoni Shertzer from the Emek Hefer



The end-of-program project in Israel - the boat as a bench



Regional Council took care of the delegations' logistics.

In preparation for the visit, the two groups read Hana Greenfield's book "A Murder on Yom Kippur," each group in its own language, and created a preliminary product inspired by the book. They arrived at Beit Terezin for a seminar that included a stirring meeting with Peter Lang, who conversed with them in German and told them his story. They toured the exhibits and participated in a discussion and an art workshop. The program also included a trip to Daliyat al-Karmel for a tour of artist Botaina Halabi's Holocaust commemoration gallery, and a meeting with Druze students at the ORT Ronson High School in Isfiyah. The Druze students talked about themselves and the Druze ethnoreligious group, and then created, together with the Jewish and German students, a joint artwork inspired by Michael Jackson's song "Heal the World" under Halabi's guidance.

The end-of-program project in Israel was the preparation of a sitting corner from an old boat for the Ramot Yam High School. The students painted a forest symbolizing Germany on one side of the boat, and a sea symbolizing Israel on the other side. Words related to the topics they had dealt with were written inside the boat, and the Israeli and German flags were painted next to each other on the back of the

boat. About a month later a reciprocal meeting took place in Germany, where the hosts in Burbach High School prepared a full program based on artworks from Theresienstadt, with activities in various workshops, along with introduction to Germany and its approach to minorities and racism today. >>



Three sided meeting at Ort Ronson School, Daliyat al-Carmel

## The American School's Students' Visit at Beit Terezin

In April, Beit Terezin was visited by 120 students of the International American School in Even-Yehuda (grades 7-9). When they arrived at the museum, the students were welcomed by Mr. Karel Pažourek, the Acting Head of the Czech Embassy in Israel. For three hours, the students toured the museum's exhibits and watched the film "Yours, Ivan". The students had learned about the Theresienstadt ghetto in preparation for the visit. They heard about the publication of the Terezin Diary by Alisa Ehrmann-Shek, and expressed great interest in the diary which is kept in the Beit Terezin archives. At the request of the teachers who organized the visit, Marina Brodsky and Diane Wahab, the students had an exclusive viewing of the original diary. The students left the museum full of excitement and remarked that it had been an especially interesting and educating day. >>



Mr. Pažourek greeting the students at their arrival

## "Minorities, Democracy and Holocaust Remembrance in Israel and in Berlin" Seminar for Teachers from Israel and Berlin

The second part of the teacher's seminar "Minorities, Democracy and Holocaust Remembrance in Israel and in Berlin" was held in April 2017. It was organized in cooperation of the Wannsee Conference House and the "Mul Nevo" Association based on the common educational conception according to which coping with Holocaust remembrance and the Nazi era are relevant and important at the meeting between educators from Israel and Germany. The first part of the seminar took place during the Succot holiday; teachers from the Schiller gymnasium had visited Israel for a week and met teachers from various Israeli schools for three days.

At the second part of the seminar the Israeli teachers traveled to Berlin for a week, together with Noa David, director of the Education Center of Beit Theresienstadt. During the seminar the participants visited central sites in Berlin, the Wannsee Conference House and exhibitions and also took part in a workshop on the subject "Coping in Germany with the memory of the National Socialist era and the Holocaust after 1945. During the meeting of the teachers from Israel and Berlin all met at the Schiller gymnasium, watched lessons held in English and participated in a workshop "Together", dealing with education toward democracy and egalitarianism.



Members of the delegation on a tour

Following this, the participants toured Berlin streets, visiting memorials and memorial sites erected over the years in the city and also visited the exhibition "Topography of Terror". In addition, the participants of the seminar toured Berlin through the "eyes of a refugee" from Syria who left his home because of the war there and arrived in Berlin without any members of his family. In the last days of the seminar the participants dealt with various topics, including: the Jewish community in Berlin and in Germany today, education for democracy and pluralism and more. >>



Tour to memorial sites in Berlin





## "The Metamorphosis of an Object" – Experiential and Fascinating Inter-Generational Activity

### Hani Pultorak



Three generations of the Weingarten family engaged in an activity



Artistic piece inspired by the monopoly game from the ghetto

During the Passover and summer vacations, the museum held several meetings of shared activity for grandfathers and grandchildren, who arrived at Beit Terezin in order to take a break from the heat and the routine of the vacation. The first part of the activity consisted of an exploration of artifacts, some of them displayed in the museum's exhibition and some brought by the participants, which were introduced various aspects of ghetto life. The second part consisted of creative activity inspired by the artifacts and the contents they brought up. A necklace handed over to Beit Terezin by Arie Fertig of blessed memory can serve as an example of an interesting artifact. The necklace which had been made by Fertig's

mother in the ghetto stirred interest and excitement among the family members and all participants. His daughters and great-grandchildren attempted to decipher the miniature ornaments attached to the necklace. Among the ornaments there were eating utensils, a compass, lice comb, toilet seat, the emblem of the city of Terezin, and more. Through the activity we learned directly about the subjects that occupied the ghetto's prisoners: food distribution, health, hygiene, sanitation, and keeping law and order.



The necklace handed over by Arie Fertig of blessed memory

The Steiner family brought a perfume flask made of wood and decorated, which was passed on in the family even before the Holocaust. The scent of the Havdalah perfumes was still absorbed in the flask. We spoke about religious life and tradition in the ghetto, and found exhibits associated with this subject.

The Bar-Kochva family, of the founders of Kfar-Vitkin, brought a wooden box which had been purchased in 1919 according to the inscription on its side. The box had served the great-grandfather when he arrived in the Land of Israel in 1925. Other groups were occupied with exploring artifacts from the museum's historical exhibition, some well-known and some less, such as the yellow star, the monopoly game made in the ghetto, a harmonica, and more, and prepared an artistic piece inspired by them. The activity was in general experiential and exciting and contributed to the creation of a dialogue between the grandfathers' generation and their grandchildren, around the legacy of Beit Terezin. >>



The Bar-Kochva family with the old box and an artistic piece inspired by flags from the ghetto.

## Small Stories from the Archives / Sima Shachar, Tereza Maizels

The children and youth theater in the Theresienstadt ghetto was not created out of nothing, but was actually an expression of various prohibitions imposed on Europe's Jews and their efforts to overcome those prohibitions. After Jewish children were expelled from schools, and studying at public or private Jewish organizations had been prohibited, teachers and educators were enlisted to preserve the morale of the children and youth and continue their education. One of the early age educational vehicles, as well as an occupation for older children, was a domestic puppet show which was familiar for everybody. Various types of puppets and theater appeared: finger or hand puppets, marionettes, silhouette theater, etc.

After the establishment of the Theresienstadt ghetto the puppet theater became an inseparable part of the cultural life in the ghetto. The initiator of the theater was Mirko Tůma. Eng. Englaender built the stage and the puppet manufacturer Kohnstein carved 12 marionettes. The costumes were sewn by Mrs. Kopecka-Theinerova.

Thus two types of puppet theaters performed in the ghetto: one organized and well-ordered as described above, and the other without a stage, with finger/hand puppets for little ones, and was actually a much needed contributing part of the educational work. The stories for the shows were taken from legends or folktales, were invented, or based on existing texts which had been adapted.

Among the manufacturers of wooden puppets was Walter Freud, a native of Vienna (May 25, 1917) who grew up in Brno, Czechoslovakia. According to his wife, Walter wanted to study Engineering, but after Hitler's rise to power all of his plans were thwarted. During that time he worked as a messenger for the Jewish community and taught Judaism all over Moravia. After the Gestapo had discovered prohibited canned food in the Jewish orphanage managed by Rudolf Hass, the Haas family had been deported, and Walter Freud was appointed the manager. In 1942 all 80 children of the orphanage were sent, together with Walter Freud and his wife Ruth, to the

Theresienstadt ghetto. There the couple joined the educational and cultural activities and became part of the educational team of "Heim" L410.

Freud produced his marionettes meticulously, emphasized each single detail technically as well – the first puppet he created as a pastime from wood he had attained from somewhere could move its lips and fingers – without noticing that the shortage of "actors" limited and delayed the entire show and even a less perfect performance would have been welcome. Most of the time he did not work by himself making the puppets he was assisted, for example, by Jan Hermann (born on August 7, 1933 in Brno, Czechoslovakia, deported to Theresienstadt ghetto on December 2, 1941, and on April 25, 1942 deported to the Warsaw ghetto, where he perished), or Jan Klein (born on May 28, 1930 deported to Theresienstadt ghetto on September 12, 1942, and in October 1944 deported to Auschwitz, where he perished). According to the memoir by Hana Reiner, Freud taught youths from Heim Q609 how to carve marionettes. So he also acted as an educator in this field.



Walter Freud and Jan Klein

In addition to the creation of the marionettes, Walter Freud wrote various plays on Judaism and Zionism for adults and youth. Among the plays there is an original adaptation of Purimspiel performed in the ghetto on March 1943, and is preserved today in the Beit Terezin archives. The play is not complete – the last pages were probably lost. Freud brought the ghetto life into a classical show. So beyond the encounter with the familiar figures the spectator was exposed to the cabaret, to the young Zionist's love of physical work, to a serious attitude towards the study of Hebrew and Jewish law, and more. >>



## To Give Birth To A Jewish Child Was A Crime\*

### Prevention of Childbirth and Forcing Abortion in the Theresienstadt Ghetto 1941-1945 Margalit Shlain

An abstract of the lecture by Dr. Margalit Shlain at the 2nd International Workshop on Medical Research in the Holocaust and after it, May 2017

Prevention of Jewish childbirth was one of the Nazi extermination measures imposed on Ghetto Jews in Lithuania: Siauliai, Vilnius and Kaunas as well as on Jews deported to the Theresienstadt Ghetto. We have no proof that a decree forbidding Jewish childbirth and forcing abortion was actually issued in Berlin regarding Ghetto Theresienstadt. We can assume that this started as a local initiative by camp commanders, especially ever since 1943, to limit the number of Jews and thus annihilate the Jewish people in accordance with Nazi ideology. Unlike the situation in other Ghettos, the vast majority of Theresienstadt prisoners lived in terrible congestion with separate lodging for men, women and children – conditions which prevented keeping the family cell together. Under such conditions it became extremely difficult for young couples to meet regularly. Despite the fact that about 18,000 of the prisoners were statistically in the right age, the actual birthrate was very low. In addition – considering the difficulties of a mother to survive with a child, especially under the ever-present menace of deportation of the entire family to the east. Needless to add – conception became rare due to malnutrition, disruption of feminine monthly period and inevitable reduction of male virility. However, when pregnancy occurred – it was sometimes discovered only a few months later and resulted in fateful deliberations for all people involved in view of their extremely difficult living conditions. >>



Dov Kulka, "Mother and Child"

The lecture examined the subject and display all its various aspects:

- Who decreed the prevention of Jewish childbirth and the obligatory abortion in the Theresienstadt Ghetto – did the decree originate in a high ranking office, possibly Eichmann's, or was it independently initiated by the three camp commanders, and how widely was it imposed?
- How did the three Jewish elders in the Ghetto act in view of these decrees? How did women and men in the Ghetto cope with these terrible decrees?
- What was the actual role of the medical teams, doctors and nurses, in the prevention of conception and in the necessary abortions?

\* Theresienstadt / Lisa Wurzel and Hanka Fischel

## Medicine in Theresienstadt / Anna Hájková

In 1979, the former nurse Emilie Valentová remembered her boss, the ophthalmologist Richard Stein: "He was a scientist, a specialist, he was operating, in Theresienstadt, in the conditions there, he was even operating on strabismus, which was then by far not as frequent as today. After the war I realized, he was actually operating on people who were designated to die. But above all, he was a physician." Stein, who survived and emigrated to Israel, becoming one of the key founding physicians of the country, was emblematic of many of the physicians in Theresienstadt.

Medical history is immensely informative about the Holocaust victims' society and yet the field remains a lacuna. When I set out to research the ghetto, I found out there is really little work on Holocaust and medicine in the camps and ghettos, even though the forced experiments have become an epitome of the Nazi crimes. This gap is even more striking given that alongside hunger, fear of transports to the East, and crowded accommodation, ill health brought about by the persecution was a unifying experience for all Holocaust victims. In Theresienstadt, even the social elite of the young Czech Jews was confronted with diseases specific to or much more frequent and deadly to the ghetto: typhus, typhoid, TB, ileus, pneumonia, and enteritis.

Health Services (Gesundheitswesen) was the department of the Jewish self-administration that took care of the sick. Led first by the radiologist Erich Munk and later by Richard Stein, by 1943 Health Services became the most effective (and second largest) department. The SS allowed for a broad delivery of medication; one of the reasons was that the perpetrators were afraid of infections from the Jews. Leitmeritz, the regional capital, was nearby, and a Wehrmacht hospital was just outside the ghetto. In summer 1944, the monthly delivery of medication billed half a million crowns, and the delivery lists contain all the essential medications used in continental medicine between 1940 and 1945, including pain, dysentery, paratyphoid, and heart medications, as well as sulpha drugs. In 1943, the head radiologist Lilly Pokorná (and one of the three leading women physicians) had to show around a visiting Wehrmacht officer who inquired whether she had any photographic material for x-rays. She had little, she answered, and often had to make do with x-ray paper. The officer was amazed: in Vienna, there was no x-ray photographic material since months. Similarly, the operations that took place were modern and complex.

At the same time, access to health care reflected the prisoner hierarchies. The elderly represented a majority of the sick and also were the group with highest mortality. By summer 1943, 25,882 people had already died, 77% of all those who died during the existence of Ghetto Theresienstadt. In fact the majority of the Terezín dead perished within six months, between August 1942 and March 1943. The result was attrition of the elderly, in addition to the 16,000 seniors who were deported to Treblinka and Maly Trostinec in the fall of 1942. By March 1943, the numbers reversed, as most of the elderly were no longer alive: 64% of the patients were able-bodied. As I found out in the course of my work, these chilling numbers go back to the food distribution and graft. The decision to categorize the elderly as non workers and thus receiving the smallest, and least nutritious rations came from the Jewish self-administration, not the SS. Similarly, the food that the cooks "organized" usually belonged to the non-workers: a fact to bear in mind when we think about cooks' patronage for soccer players or musicians. This misdistribution of resources that was triggered by the reduced food rations the Germans allotted for Theresienstadt led to the high mortality of the elderly.

Enteritis serves as a particularly poignant disease for our understanding how the Theresienstadt doctors applied triage. While almost everyone became infected with gastric flu, it was deadly for the elderly: they died of dehydration and weakened heart. Between January and March 1943, there was an outbreak of typhoid in the ghetto, perceived as an epidemic. 444 prisoners became infected, both children and grown ups, with an overall mortality of 9,63%. Gonda Redlich, the head of the Youth Care department, and the leading physicians were dismayed that the illness was killing children. However, the numbers of children who died of typhus in January-March 1943 are very low: twelve in February and one in March. In the same period, the total mortality in the population was 2,506 in January, 2,271 in February, and 1,653 in March. The great majority of them were old inmates who died of enteritis. Of course, there were many more elderly in Theresienstadt than children. The interesting aspect here is that typhoid, not enteritis, was perceived, narrated, and to this day remembered as an epidemic. In defining what was a noteworthy death, the doctors repeated the triage mentality applied for food rations.



Theresienstadt had an unusually high proportion of physicians per population; many Central European Jews studied medicine. Not all deported doctors succeeded in working in their profession in the ghetto; the best chance had young Czech physicians, especially those who arrived in the first months. For doctors, Theresienstadt presented a unique chance: unlike almost everyone else, they could continue in their profession and make a palpable difference. Persecution and incarceration came with a feeling of powerlessness that people hated: working as a medical expert gave them self confidence. The physicians perceived the ghetto as a continuation of their career; indeed, those who survived often published their notes as academic articles, proving that foremost, they were doctors — and only then Jewish prisoners. These professional

continuities included considerable sexism, in which male doctors treated nurses as extension of their abilities rather than colleagues. Similarly, sleeping with nurses served boosting doctors' status: The pediatrician Dr Hardt became enamored with a German nurse Lieschen who worked for a different doctor. Hardt "bought" Lieschen for sugar from his colleague so she would work for him. We will never know Lieschen's last name nor her perspective: it was not deemed historically interesting.

Aspects like these demonstrate how medical history allows for a deeper understanding of the Holocaust society. The fourth chapter of my book, *The Last Ghetto: An Everyday History of Theresienstadt, 1941-1945* will be the first systematic analysis of this topic. >>



Norbert Troler/Operation in the ghetto, in courtesy of the Leo Beack Institut New York

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