

Alfred Baker Fonds

Correspondence

Czech Republic
1995-97

QUEEN'S UNIVERSITY ARCHIVES	
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Toute l'équipe de SAF BULK CHEMICALS vous souhaite de Joyeuses Fêtes



New Bedford : The view Across to Fairhaven from Center Street in 1884 - John Stobart

Christmas '95

Dr. Alfred Bader

With all my best wishes
to you, Isabel and
all those dear to you both.

best regards,

Paul Cmmmk

ACADEMY OF SCIENCES OF THE CZECH REPUBLIC
J. HEYROVSKÝ INSTITUTE OF PHYSICAL CHEMISTRY

DOLEJŠKOVA 3, 182 23 PRAGUE 8, CZECH REPUBLIC

Zdenek Herman

PHONE (+42 2) 858 3751 FAX (+42 2) 858 2307

E-MAIL: HERMAN@JH-INST.CAS.CZ

Dr. Alfred Bader
924 East Juneau, Suit 622
Milwaukee, Wisconsin 53202

November 12, 1995

Dear Dr. Bader:

Thank you very much for your letter of October 16. I am very pleased to have your kind permission to translate your Chemophobia lecture for our monthly VESMIR. In fact, I have started on it and I wish only that I could find adequate words to transfer your thoughts on this important subject to Czech. I am glad that our readers will have a chance of getting acquainted with it. Also, thank you very much for the copy of the Parson Award, I hope we will be able to use it with the article.

In the meantime, I had the pleasure of receiving a parcel with your biography. I do appreciate your kind gift very much, the more so that I did not expect anything like that. I do enjoy reading it very much and it will be a pleasure to write a review of it for VESMIR. Also, I will consult suitable steps to get some booksellers in Prague interested in ordering your biography.

I am enclosing a copy of the Academy Bulletin with the article on your visit and press conference in Prague, and with the picture. The article was written by Mrs. S. Danickova from the Press Department. Unfortunately, the photo is not very clear in the original and it appears to be so fuzzy in all issues which I have looked through so far, the xerox copy here is just about the best one could make from it.

Thank you for mentioning Dr. Rosner's visit in Prague. So far I have not heard about it, but I would certainly appreciate meeting him. I will be in Prague most of the time in the near future, with the exception of November 16-29, when I am lecturing in Innsbruck.

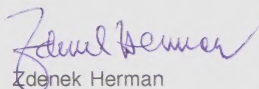
I am pleased to hear that you have so good impressions from the Loschmidt Symposium in Vienna. Thank you for mentioning the publication of the stamp in Austria honouring him. I passed your message to Professor Zahradnik, but I feel that the Czech authorities were not interested in his proposal. Incidentally, I made a rather sharp point of the ineptitude of the Czech authorities to do anything about the stamp in my article on you, accompanying the translation of your article on Loschmidt. No reaction, of course.

I am glad to hear that you plan visiting in Prague next year and I hope I will have a chance of meeting you. In connection with your visit, I have a rather unmodest wish: I would appreciate it very much, if I could take a series of photographs of you and use it to sculpt your head. For many years I have been complementing my



chemistry with sculpture and by now I have made more than 30 portraits of people I know, Czech and foreign chemists and physicists I respect and admire. I know that you have many possibilities of having done it by a professional artist, if you wished to, but I would be very glad, if you allow me to have a try on it. After all, not too many people have a sculpture in the style of chemical realism. I am enclosing two sample pictures of earlier portraits (the color picture is a portrait of a friend at the University of Chicago, Professor Steve Berry). I would appreciate knowing your opinion on this endeavour.

With very best wishes to you and to your wife,
sincerely yours,

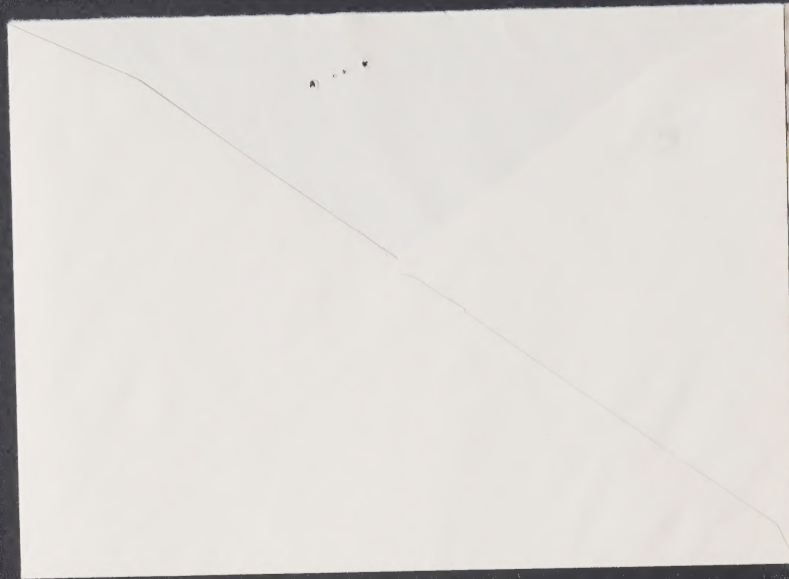


Zdenek Herman

Encl.

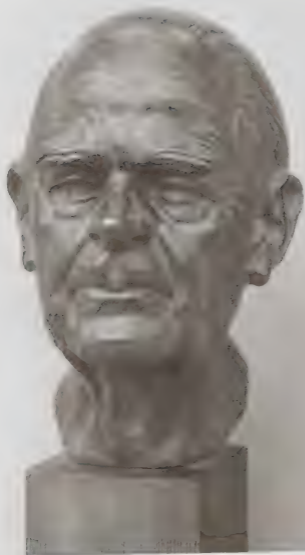








Zimmerman
1993



F. Hansen
© 1992



Dr. Alfred Bader
924 East Juneau, Suite 622
Milwaukee, Wisconsin 53202

Dear Dr. Bader:

Thank you very muc for your letter of April 30. I apologize for being so slow in answering it: this was due to my absence in the institute in the past week.

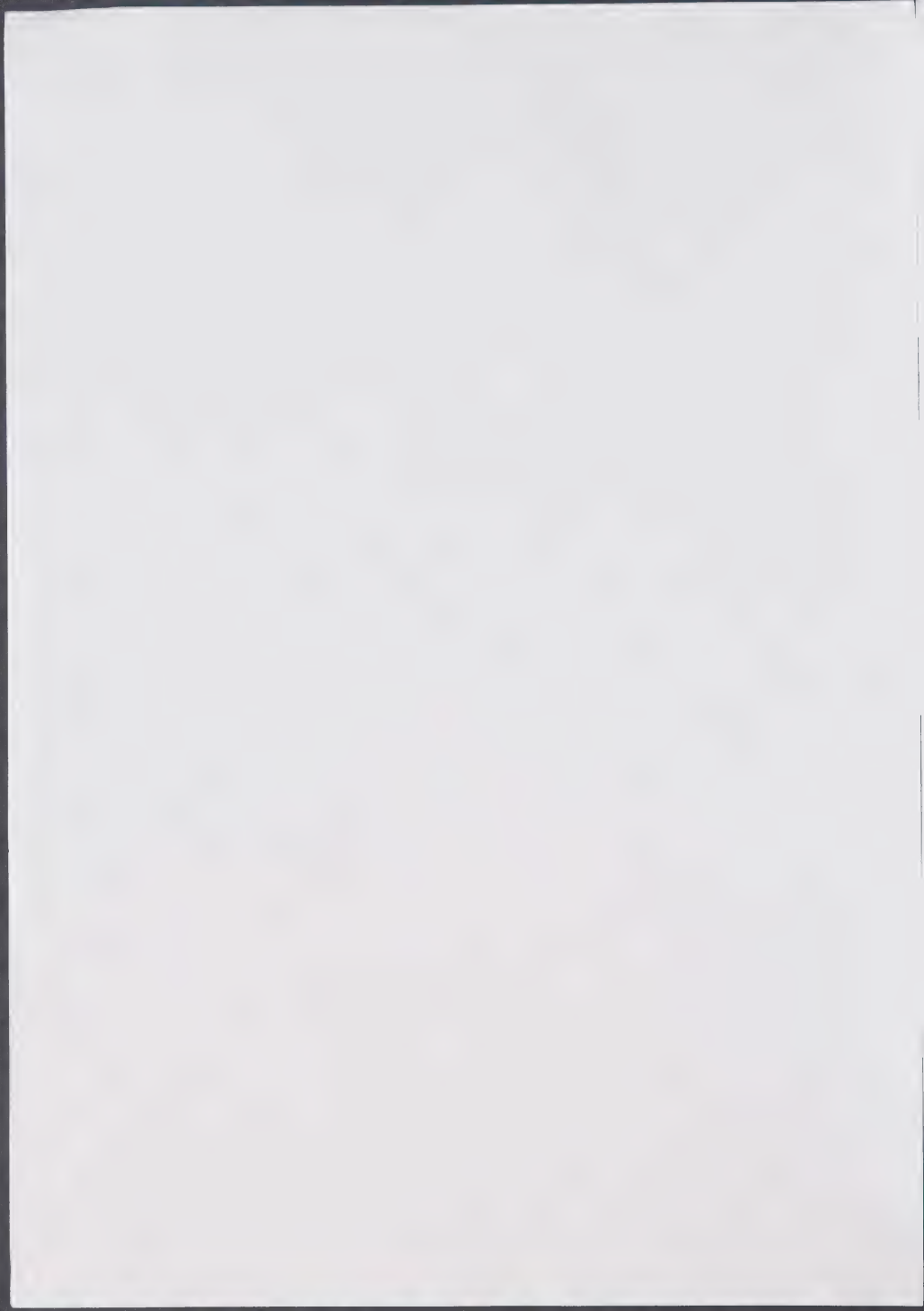
I am pleased to hear that you will be in Prague on June 23-25 and I would very much like to see you, at least to show you examples of my attempts of your portrait. Unfortunately, I am scheduled to be lecturing in Innsbruck in the period June 9 - 28. Coming to Prague earlier requires rescheduling some of my lectures and I have yet to negotiate it. I assume that Dr. Matouš will be again informed about your schedule and I will contact him to learn about it and/or leave a message with him, if I could not contact you to Milwaukee.

With very best wishes to you and to your wife ,

sincerely yours,

Zdenek Herman

Prague, May 22, 1997





Dr. Alfred Bader
924 East Juneau, Suite 622
Milwaukee, Wisconsin 53202
Phone: 414/277-0730
Fax: 414/277-0709

A Chemist Helping Chemists

September 18, 1997

Professor Dr. Zdenek Herman
J. Heyrovsky Institute of
Physical Chemistry
Academy of Sciences of the Czech Republic
182 23 Prague 8, Dolejskova 3
Czech Republic

Dear Professor Herman:

Isabel and I still remember with great pleasure visiting Mrs. Herman in your apartment in June, and we were only sorry that we didn't have a chance to chat with you.

Mrs. Herman showed us two different plaster casts of my head. Isabel and I very much preferred one, and I am wondering whether you work with a Czech foundry that could make a limited edition of two casts in bronze.

Alternatively, but obviously not as easily, you might consider allowing me to purchase the plaster cast which I prefer and then having us hand-carry this very carefully to have it cast here.

We had a great time in Prague, meeting many chemists and art historians, and we already look forward to our next trip in June.

With best personal regards from house to house, I remain,

Yours sincerely,

AB/cw





FAX FROM

DR. ALFRED BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone: 414/277-0730
Fax: 414/277-0709

A Chemist Helping Chemists

May 23, 1997

Page 1 of 1

To: Professor Zdenek Herman
J. Heyrovsky Institute of Physical Chemistry
Academy of Sciences of the Czech Republic
Fax: 420-2-858-2307

Dear Professor Herman:

Thank you so much for your fax of yesterday.

What a pity that you will be in Innsbruck while we are in Prague, June 23-25. We will be staying at the same apartment in the Husova 18.

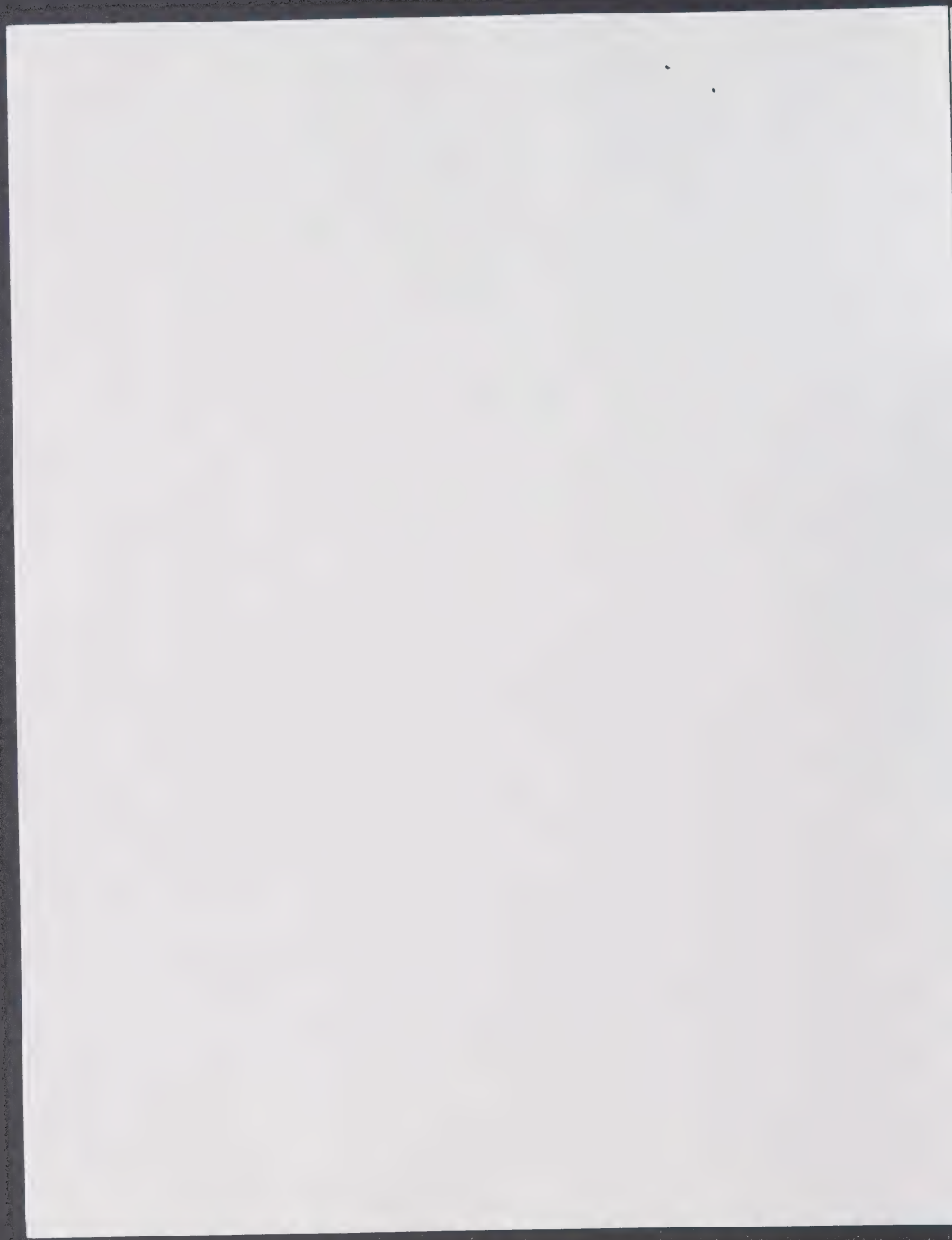
Our visits in Prague are being coordinated by Ms. Hannah Evans of the Foundation for a Civil Society whose telephone number is: 422.2451.0873; fax: 422.2451.0875; e-mail: fcs@fcs.cz; and whose address is: Jeleni 200/03, 118 00 Praha 1.

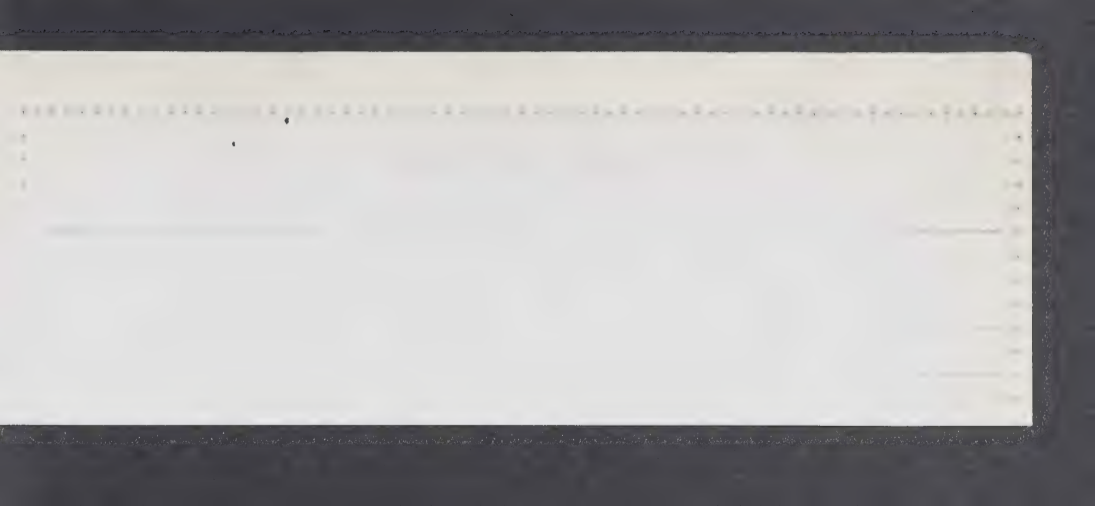
Don't even think of moving your schedule to be in Prague, but perhaps you could allow us to visit your workshop to look at your sculptures.

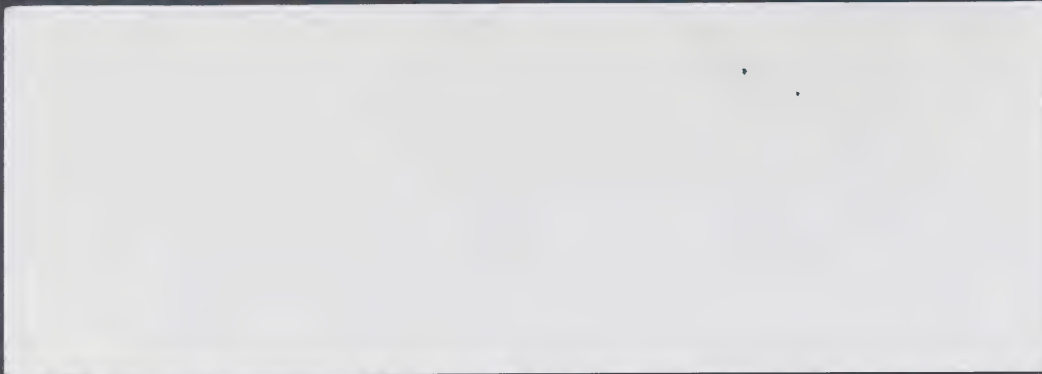
With all good wishes, I remain,

Yours sincerely,

AB/nik







TOLERANCE

NADACE-FOUNDATION

R. Isaac and Mrs Rita Newman
90 Sderot Herzl
Beit Hakerem
Jerusalem
ISRAEL

Prague Dec. 29, 1996

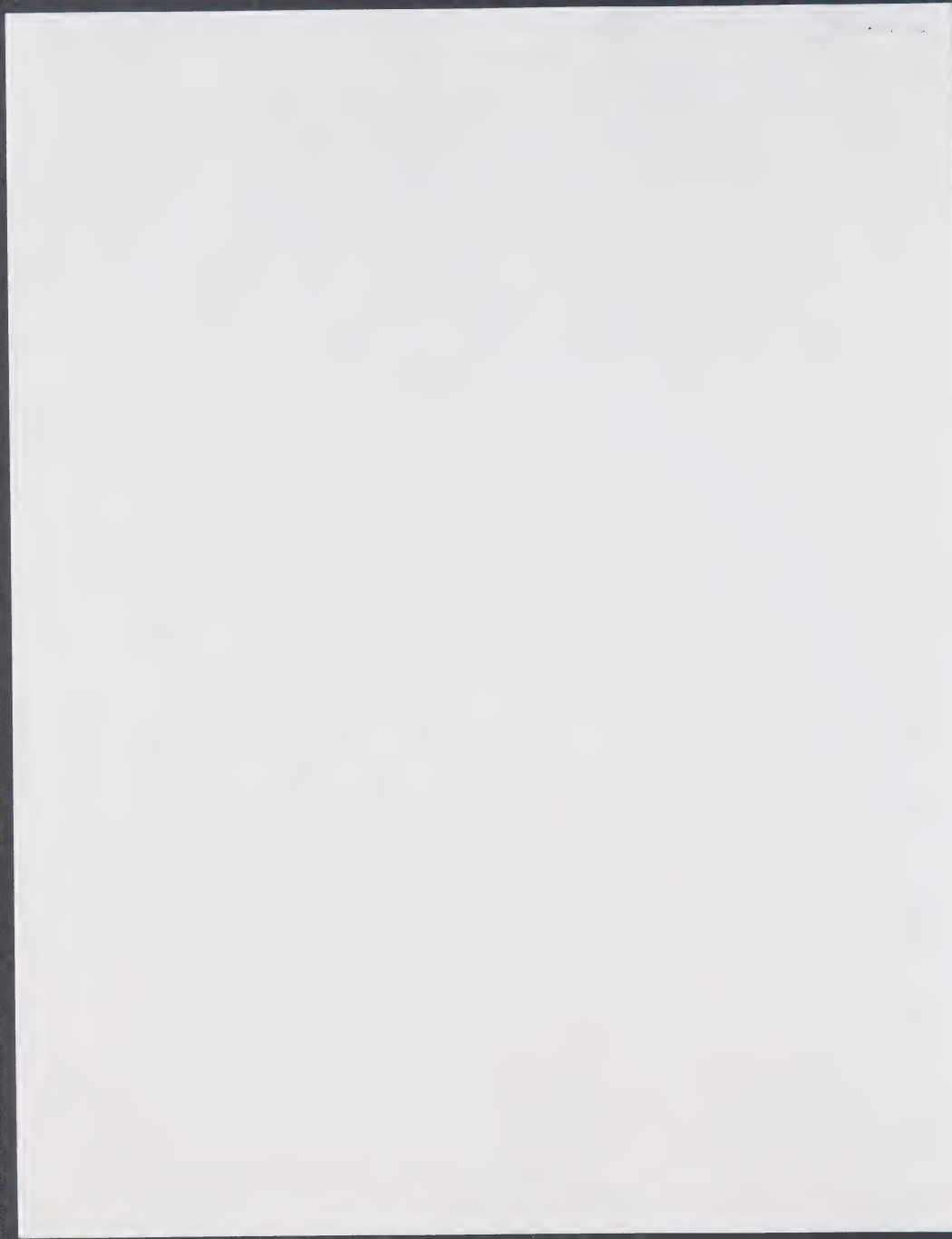
Dear Isaac and Rita,

it is 22 degrees below zero today, Prague is covered by heavy snow, the house plants in between of the two window frames are freezing and for us to leave home means to risk an adventure. In my mind I am caressing the memoirs of the last autumn, my visit to Jerusalem and, later, to the desert around the Yotveta kibbutz. Why my great-great-great---grandmother did not stayed there? Why did not she stayed living in the nature which is so nicely warm and which inspires the spirituality so much?

What a paradox, this letter is meant mainly to invite both of you - Isaac and Rita - to Prague. I suppose you will choose some better time to come (then in wintertime) and I promise that we shall be able to order a very nice weather for you. And supposedly you come in the springtime during the music festival "Prague Spring" you may enjoy your stay quite nicely, as at that time of the year both music and the nature in Prague is very gracious to people (that festival usually takes place during the three weeks towards the end of May).

You are informed about our project "Families After Holocaust", its aim is to help the survivors and their families to overcome the injuries and damages which might have been transmitted through generations. A group of therapists and social workers established itself two years ago, to work together, to study, to train and to do supervision for the sake of the patients. Experiences in this sort of work have been existing abroad already for decades, while here we are only starting, so we have been looking for some supervision. We were lucky enough that already twice we were able to invite two British experienced supervisors, Mrs Irene Bloomfield and Mrs Gaby Glassman, who led two workshops last year. By the way, Irene remembers with pleasure the cooperation of the two of you in London, do you remember, too?

We have been lucky enough that our project has been helped by two sources: by the British Council and by the foundation of Mrs Isabel and Mr Alfred Bader. Thus the royalties and expenses of our supervising guests could be paid (we from the foundation are working on the basis of voluntary work). Meanwhile, when the project has been functioning and reaching already some public awareness, the Jewish Community offered some help, too. This offer was spontaneous and we accepted it with gratitude. This help from the Jewish



community may allow us to enrich our program; simultaneously with this mail to you we are contacting the Bader Foundation with the suggestion that you are included among the teachers of our team (so that the second part of their grant can be offered to you).

We would like, now, to include into our training program the workshop with you. We admire your rabbinical teaching, which we have known for so many years already, we appreciate your rich experience in pastoral care as well as your present activity as the President of the organisation Rabbis for Human Rights (many thanks for sending us your journal).

Both us therapists and our clients have Jewish roots, yet our awareness is lacking some substantial basis. We would like to see e.g. how some contemporary values correspond to Torah: how to explain "land for peace?" what is the relation between psychotherapy and judaism? how to understand the human-made disaster? etc.

We hope the Bader Foundation will understand the need to enrich our project which would mean to offer their second grant to you. In such a case we shall be able for your Prague workshop to offer to you lodgment and one thousand dollars. We hope to get a positive answer from the Bader Foundation soon. We are aware that the spiritual values which you have been already bringing to us many times are not measurable by material means, however.

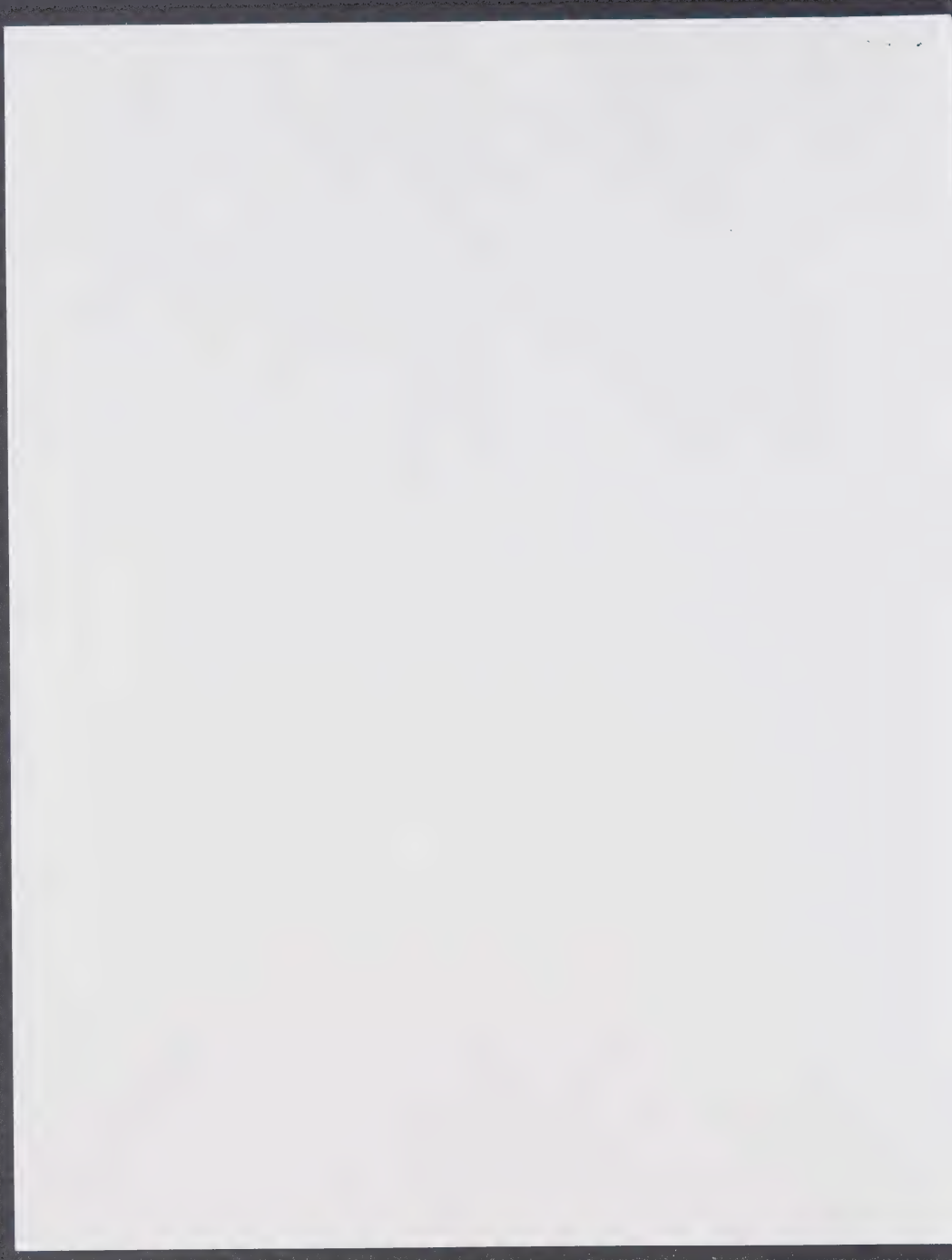
If we get the consent from the Bader Foundation and if you agree to come, we would inquire at other places (Center for Psychotherapy, Jewish community, Protestant faculty) about their interest in your lecture(s). I am sure some of them still remember your speech from the last time.

Dear Isaac, I hope everything will work well. If so, we can prepare our plan into more practical details, shall we?

Looking forward to see you and Rita in Prague,

Helena

Helena Klimova
Nad Iesem 8
147 00 Praha 4
CZECH REPUBLIC



IVAN KLÍMA

Nad Iselem 8
147 00 Praha 4
ČESKÁ REPUBLIKA

Mrs and Dr Alfred Bader
c/o U zlatého koníčka
Husova 18

Prague, June 3, 1996

Dear Mrs and Dr Bader,

welcome in Prague! My husband Ivan and myself are very glad that you are back here. I have inquired with Chris Harwood and was informed that you hopefully would stay in Prague till the Saturday morning.

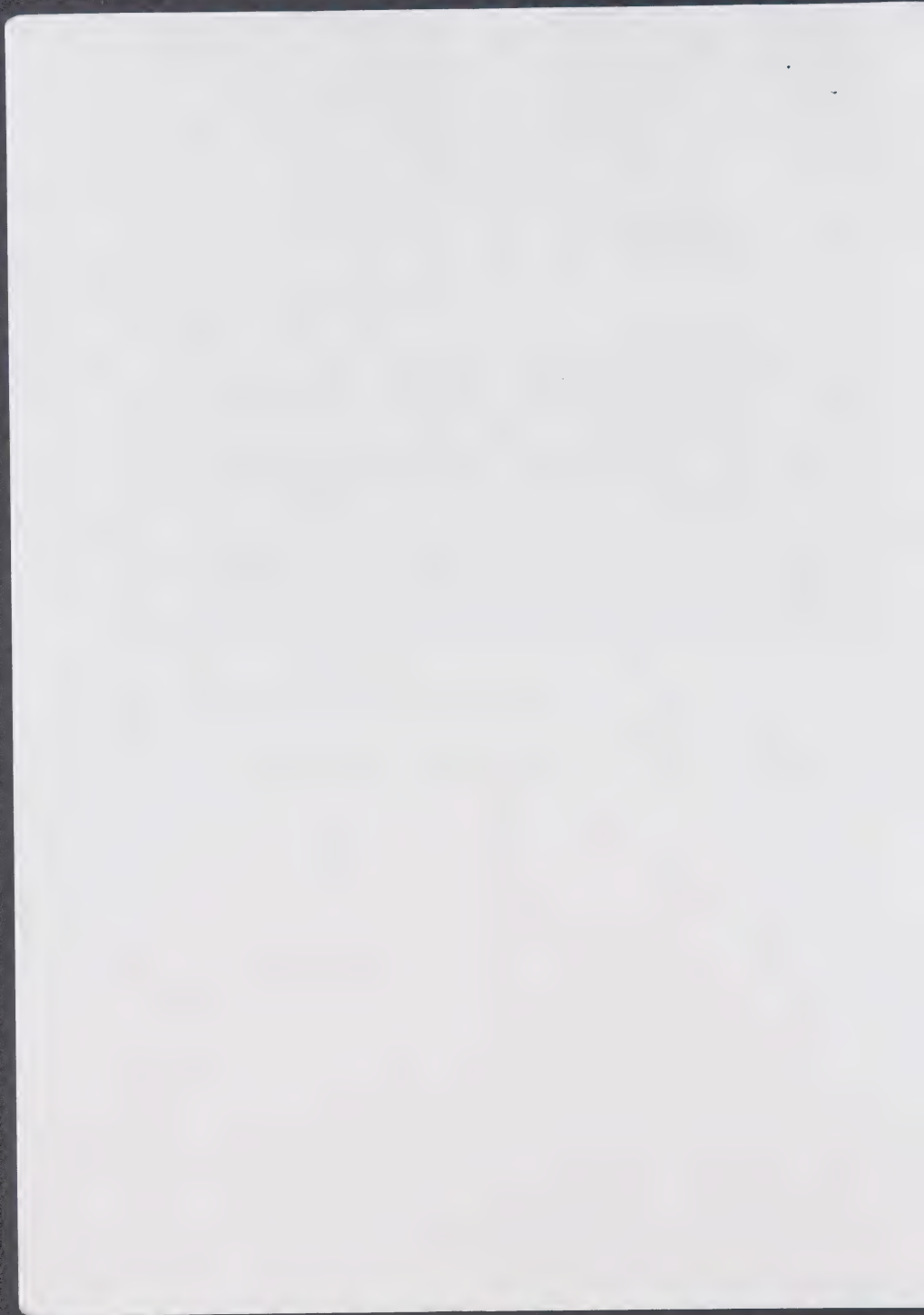
My husband and myself understand that your time is limited, yet we would be very much pleased and honored if you can spend some time with us at our home. Let us suggest Friday evening for dinner? Or Thursday noon for lunch? Does this fit into your program?

It would be very nice of you if you give us a telephone call in order to fix the time. On Tuesday and Wednesday unfortunately I work till 9,30 P.M. and 8,30 P.M. and will be at home only as late as 10,30 P.M. and 9,30 P.M. If you will not mind calling at that time, it is O.K. with us. Besides, my husband might be at home even earlier and with pleasure he will make an agreement with you.

Looking forward to see you,
your sincerely

Alfred Bader

tel. 402 2617 or 402 2618



Wednesday, June 5, 1996

Dear A. Bader,

our son has returned from the USA
after 3 weeks ~~journey~~ and has invited us
to see him tonight. We shall be there
at the telephone number 56 143 48
since 8,45 P.M.

It would be nice if you kindly
can contact us either tonight, or tomorrow,
(tel. 4022617) so that we know
whether we can look forward to see.

Please, give our greetings to Mrs ~~15-01-1~~

Yours sincerely

Helena Klumová

Cucumber
4 Lemons
red & green pepper
Chives
broccoli
beard
milk
hipack
Staubert's



Dr. Alfred Bader
924 East Juneau, Suite 622
Milwaukee, Wisconsin 53202
Phone: 414/277-0730
Fax: 414/277-0709

A Chemist Helping Chemists

February 13, 1996

Dr. Ivan Klima
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Dr. Klima:

Isabel and I still remember with great pleasure our visit with you last June.

This June, probably in the first week, we plan to be back in Prague and would very much like to have a chance to chat with you again.

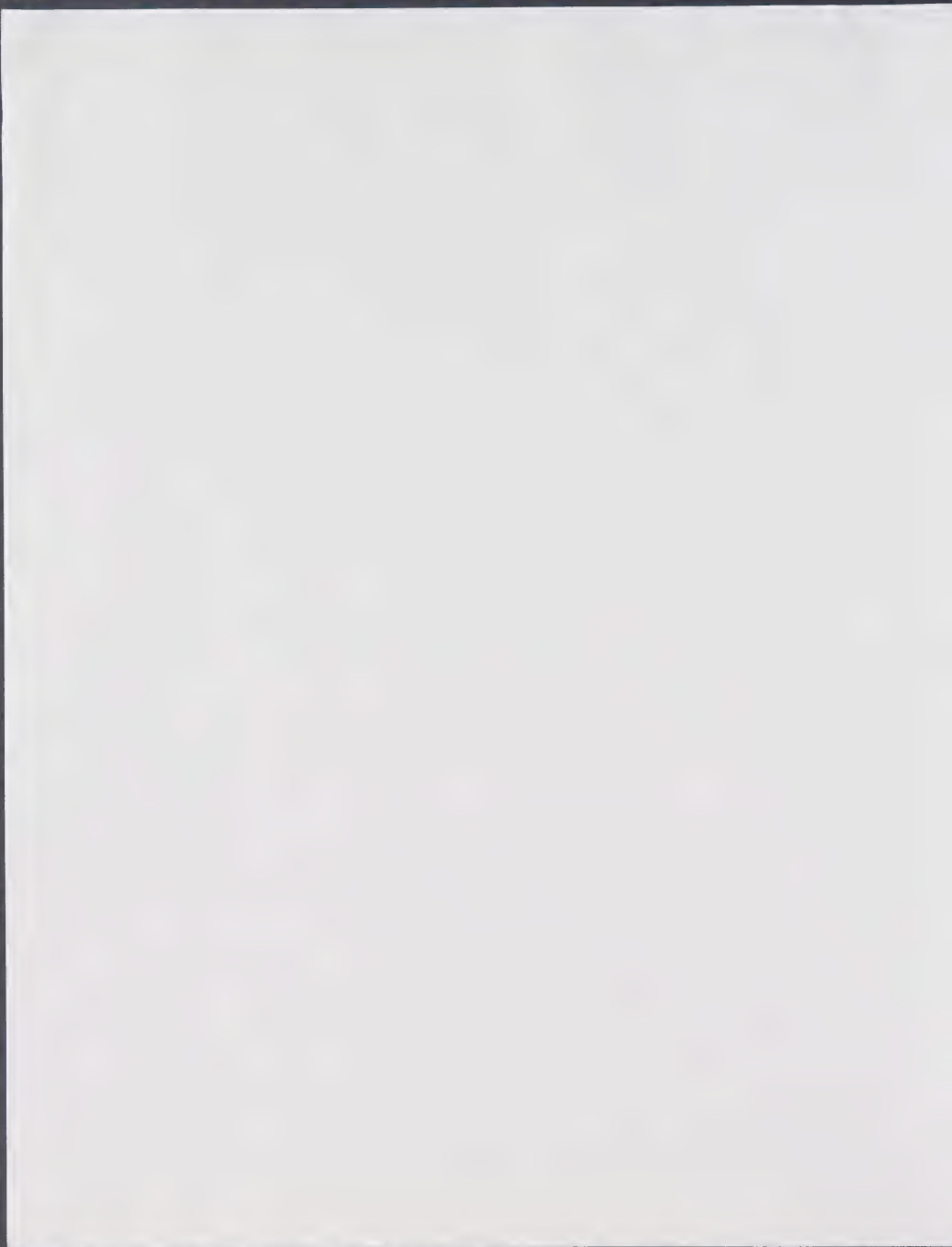
Undoubtedly, you will have seen the article about you in the February 9th issue of *The New York Times*, but just in case you have not, I enclosed a copy.

I am certain that Sudeten Deutsche were treated harshly by Czechs in 1945, and that some atrocities occurred. But I don't really think that you can compare these with what happened in places like Lidice.

With all good wishes to you and Mrs. Klimova, I remain,

Yours sincerely,

AB/cw





high fee

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

June 5, 1995

Dr. Helena Klimova
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Dr. Klimova:

Thank you so much for your thoughtful letter of May 29th and the CD and the book which Isabel and I will listen to and read with much pleasure.

We plan to be in Prague for just three days, from Sunday evening, June 18th to Wednesday noon, June 21st. That Wednesday noon, we will be driving to Brno where I am to give four lectures and then continue to Vienna on Friday noon, June 23rd.

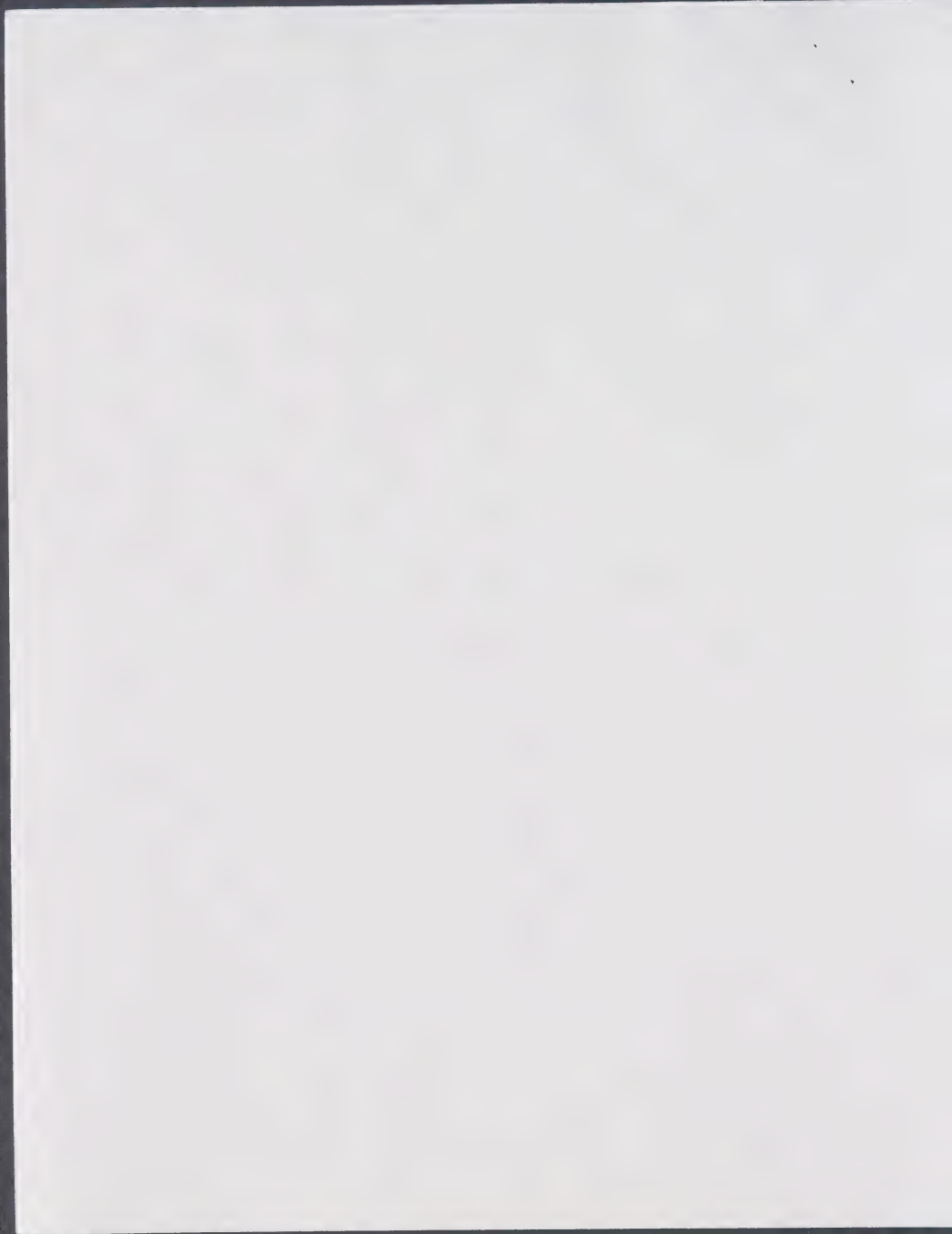
We plan to stay at U Zlatého Koníčka in the Husova 18, and it would give us great pleasure if we could meet you personally.

With all good wishes, I remain,

Yours sincerely,

AB/cw

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0700



Dr Alfred BADER
ASTOR Hotel Suite 622
924 East Juneau Ave
MILWAUKEE WISCONSIN USA 532 02

Prague, May 29, 1995

Dear Dr Bader,

I am not quite sure whether you remember me, but my memory of you is alive and full of gratitude, as your grant last year enabled my trip to USA, where I attended the most important workshop.

At that time I learned from you that you would come to Prague in June. I hope your plans are still existing. It will be a real pleasure for me and my husband to be able to meet you and Mrs Bader and to be of any assistance to you.

Meanwhile, please accept some sample of the Prague culture on which some members of our family took part.

Yours sincerely,

Helena Klímová

Helena Klímová
Nad lesem 8
147 00 Praha 4
CZECH REPUBLIC



WHAT IT IS LIKE TO BE A JEW IN PRAGUE TODAY ?

Helena Klímová, Prague 1994

(The text was inspired by the wish of Helen Epstein who moderated the panel on the Czech Jews at the occasion of the annual meeting of the Czechoslovak Society of Arts and Sciences, and who suggested that I should speak very personally about the changes I have witnessed since my childhood and about their impact on me and my family.

The following text or its parts must not be published without the authors consent.)

To become a Jew in Prague today - a living Jew of my generation - I had to have a father who was not Jewish.

Shortly after my birth - actually I was still pre-school - my mother asked me whether she should divorce. It turned out that Hitler had asked all the non-Jewish fathers either to divorce the Jewish mothers or to undergo some punishment, thus my mother told me. But my father refused to divorce without any slightest hesitation.

Anyway, my mother was desperate for being the cause of my father's possible troubles - therefore she was thinking of initiating the divorce herself. For a while I imagined our quiet, strong father, much more suited to withstand any "punishment" than our tender, fragile mother. -No, you should not divorce him, I replied instantly.

But I felt startled: who am I to be asked such question? To understand, I made an inner connection between the necessity of making difficult, premature decisions and another uniqueness of our family - that of being Jews: being Jewish, in my childish mind, meant to be forced to make unpleasant but life-saving decisions.

Later this discovery went still deeper. Those who had to make heart-breaking life-saving decisions were not only myself and my parents. Actually, it was my grand-mother, who foresaw the coming age of pogroms and who pleaded with her daughters to marry non-Jews. And my grandmother was right: the genuine gentleman, whose my mother has chosen to become our father, by the mere staying with his Masarykian ideals and with his love to family, did indeed save us during the war, as my grandmother was dreaming and wisely counting.

Actually, the history of our survival went still backwards into earlier centuries. After the defeat of the Czech protestant revolution the protestants had to make the heart-breaking decision: either to accept the ruling catholicism, or to be chased away of the country (the second alternative was the one chosen by Comenius).

Anyway, there were few of those Czech Brethern, who invented the third alternative: they embraced the Jewish faith and stayed in the country. Because Judaism, with both its dogmatic part and its emphasis on the righteous way of life, with its honest unity of theory and practice, of words and deeds, this Judaism was very close to the protestant concept (actually, much closer than was the victorious catholicism). Thus, in Bohemia a rare situation occurred: those who were the most persecuted were not the Jews - on the contrary, the Jews were those who were able to save. They accepted the new converts. The new marriages took place and the Czech names entered the Jewish families. This was the

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY

RESEARCH REPORT
NO. 1234

BY
J. D. HARRIS

Submitted in partial fulfillment of the requirements for the degree of
Doctor of Philosophy
in the Department of Chemistry
The University of Chicago
Chicago, Illinois
1955

THESIS

ADVISOR
PROF. J. H. GOLD

CHICAGO, ILLINOIS

1955

PRINTED AT THE UNIVERSITY OF CHICAGO PRESS

CHICAGO, ILLINOIS

1955

CHICAGO, ILLINOIS

1955

CHICAGO, ILLINOIS

origin of the Czech-Jew clans of Vohryzek, Roubíček, Skoumal, etc. This was also our family story as I was told by my wise Jewish grandmother whose maiden name was Rezek (in Czech means red-headed). Thus also my husband was told by his mother, whose maiden name was Synek (in Czech means little son). And thus, into the Jewish milieu, part of the Czech spiritual elite got embodied. This was the life-saving decision of our families in the 17th century.

What happened to our family of the twentieth century, was vice versa: this time there were the Czech Brethern who saved the Jews. After both our parents were deported, those, who finally took the best care for us, the children, were the people in the protestant orphanage (Krabčice). Thanks to the Czech Brethern I learned for my whole life the Ten Commandments and I was introduced into the spiritual thinking. Yet still earlier I got my faith from my mother: when she used to pray with us every night.

There was something wrong with the human dialogue of our childhood: we were taught not to talk with anybody outside the family. Especially our Jewish identity had not to be revealed. On the other hand, for several years after the war our home used to be visited by lonely survivals who were telling unending stories from the camps. The dialogue distortion, together with the abundance of life material, resulted in an inner tension. This tension lead me to make another decision: in my adult time I would choose a profession which would minimize the human suffering and hostility.

What I am talking about, here and now, is very personal. I believe that some of my personal memory reveals very general patterns.

The dialogue distortion, actually, lead to the appearance of double level communication. The overt information which I got from my family was: to be a Jew is dangerous. Yet, I heart another message, too: there were tunes and little songs which my mother used to sing to herself sometimes while doing her house-chores. Those were "sliches-selichot", as I learnt later. I saw my mother at those little moments to be sad and somehow strangely conjured, bewitched. These little tunes touched me deeply. The strongest wish in me started to grow: to please her, to make her happy, to save that little piece of her which was so sad, to deliver her from some strange evil magic...

Much later, at the beginning of seventies, my sister Hana founded the Mishpaha choir which has been singing sliches and nigunim uptill now - I cannot resist the idea that this way my mothers secret singing is being saved and accepted and justified.

The unfinished business of my mothers life this way is being sublimated and completed.

Actually, the unfinished business, the hidden message from one generation to another, this is the phenomenon which has been experienced by many children of the survivors. Many survivors gave up their Jewish identity: they changed their names, married non-Jews, and some of them concealed their identity forever. Every such a person thus suppressed a part of himself/herself. Quite often this concealment was not any rational decision, it was motivated by the horrible fear, by the wish to forget, to end up with the danger. The suppression then, was a self-inflicted violance, actually the

The following is a list of the names of the persons who have been appointed to the various positions in the Department of the Interior, for the term ending on the 31st day of December, 1901.

Secretary of the Interior, *John D. Clegg*

Assistant Secretary of the Interior, *John D. Clegg*

Chief of Bureau of Land Management, *John D. Clegg*

Chief of Bureau of Reclamation, *John D. Clegg*

Chief of Bureau of Indian Affairs, *John D. Clegg*

Chief of Bureau of Geographical Names, *John D. Clegg*

Chief of Bureau of Fish and Game, *John D. Clegg*

Chief of Bureau of Forestry, *John D. Clegg*

Chief of Bureau of Mines, *John D. Clegg*

Chief of Bureau of Prisons, *John D. Clegg*

Chief of Bureau of Public Health, *John D. Clegg*

Chief of Bureau of Social Welfare, *John D. Clegg*

Chief of Bureau of Statistics, *John D. Clegg*

Chief of Bureau of Taxation, *John D. Clegg*

Chief of Bureau of Transportation, *John D. Clegg*

Chief of Bureau of War Reliefs, *John D. Clegg*

Chief of Bureau of World War Reliefs, *John D. Clegg*

Chief of Bureau of Young Men's Christian Association, *John D. Clegg*

Chief of Bureau of Young Women's Christian Association, *John D. Clegg*

Chief of Bureau of Zephyrus, *John D. Clegg*

identification with the oppressor. No wonder that just this was what attracted the attention of the survival's children: with this very part the children preferred to identify, in order to protect the parent from the danger. So we, the second generation, while identifying with the parental suppressed part, are calling to life the Jewish identity again.

We do it usually in a double way: by choosing a partner and/or by choosing the faith.

But every such a choice is not without danger: such a choice may be the symptom of dependance on parental figures rather than the matter of the free choice of an independant personality. As a neurotic formation it may be loaded with the feelings or reactions which are belonging, primarily not to the person himself/herself, but to the parent.

In the case of the marital choice we are in danger of experiencing more the transference than any authentic relations. People who married the partner especially because of his/her Jewish origin, might be confronted with the difference between the somewhat myth-like image of a Jew and the reality of the human individual.

People, whose faith has grown up mainly as an identification with the parental suppressed Jewishness tend to accompany the faith with the psychological defences which had belonged to the endangered Jewish identity of the parent: mainly with the suspicion and xenophobia. While for the Jews who were facing the annihilation in Holocaust these defences were quite realistic and appropriate, as epitheta to the contemporary faith they are dangerous. They lead to new splittings: between the Jews and the others, and among the Jews themselves, too. The faith as an outcome of individual psychological problems is quite understandable, but hardly acceptable. Certainly the roots of the faith are spiritual.

It is my experience that not only the lives vanished, but the culture, too: the culture which had been transmitted mainly within the families, by intimate relations. While the teaching of the books is being brought back with an admirable enthusiasm, the culture of the intimate relations is something which is difficult to be restored in one generation.

What we see, in the 2nd and 3rd generation, is still an attempt to understand the message derived from the Holocaust. Through my life and in my therapeutic practice a recognition was confirmed: that a human being is able to withstand pain and suffering and difficulties - when the meaning, the sense is known and accepted. The meaning is the main motivation.

The Holocaust most destructive effect on human mind was its combination of utmost cruelty with its position beyond the chain of logic meaning.

The contemporary most harmful consequence of the Holocaust on our minds is reflected in the way how we see the meaning of our lives: when we see it in a negative dependance on the Holocaust. When we see our lives just as a mere denial of what Hitler wanted: while Hitler wanted us not to exist, just like if our mere existence should be the supreme meaning, just like if to be a Jew was enough, just like if it was the main thing. Such way of thinking is no more than a reactive formation. Such people tend to aim their disputations to the mere exploration about the sort or measure of their (or somebody else's) Jewishness.

1918

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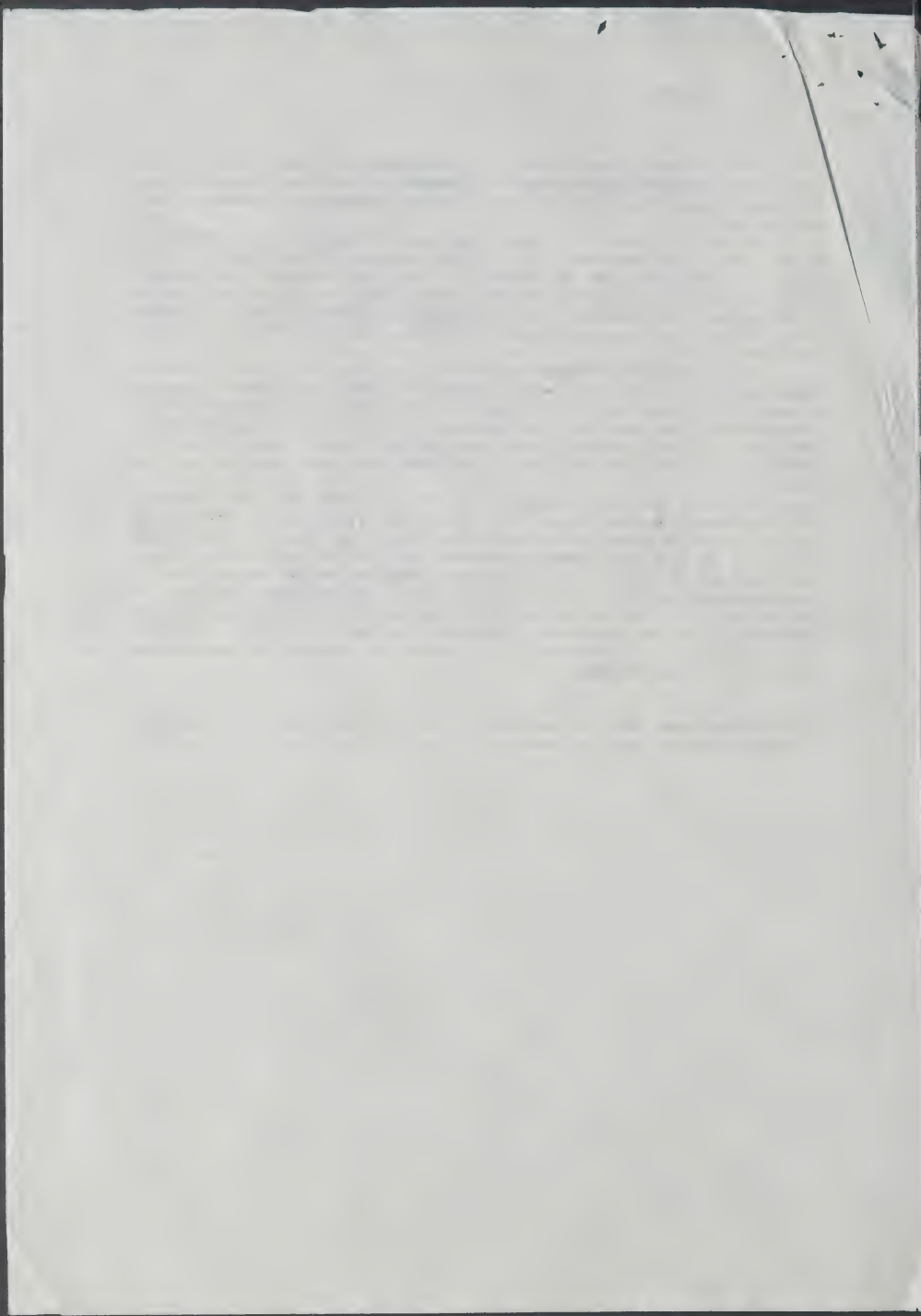
Such a reactive formation reminds even the trap of the postcommunist ethnocentrism. It means a cultural regression. It means the confusion between the two important verbs: to be and to do.

Actually, what the Judaism had brought even centuries ago, was the emphasis on doing compared to being. The identity was secured not verbally (by proclaiming the label) but through the deeds of everyday life, through the daily discrimination between right and wrong, through the righteous life. This is how the sanctification of the Name is being secured.

This understanding according my opinion is the main meaning of being the Jew in Prague today. It means, among others, to overcome the borders of our own given identity, to understand the problems of the whole society, of other human beings. In the contemporary danger of group hostilities it means to start various civic initiatives who may bring the peace.

To be a Jew in Prague today is not bad. We are feeding on the good reputation of the past generations of the Czech Jews. We have been shielded in a way, by the six millions victims. We are very few in numbers of living individuals but considered a part of the Great Prague Jewish Myth, which starts usually with Golem and is completed by Franz Kafka... In order not to disappoint the world, in order to be authentic, to be ourselves, we have to search in our everyday life, for our real meaning. It should be connected more with doing than with being.

(The above text or its part must not be published without the authors preliminary consent.)



The list of so-far projects of the TOLERANCE FOUNDATION:

- 1992
Median
Helena Klimová (psychotherapist)
Roman Laube (technician)
Jaromír Mládek (historian of fine arts)
Vladimír Otrnáč (retired)
Vlado Oláh (philosopher)
Milan Pospíšil (civil servant)
Marie Rauchová (teacher)
Věra Roubalová (civil servant)
Pavel Růžan (psychotherapist)
Jan Skoumal (scholar)
Daniel Smetana (student of theology)
- 1993
Median
Concerts against Racism
Research on a Citizenship by Tom Gross
Peace for Bosnia
- 1994
Median
Peace for Bosnia
Concerts against Racism
Research on the Citizenship Law by Ina Zoon
Basic Czech Courses - assistance to foreigners from „attacked“ countries
- 1995
Median
Peace for Bosnia (if still necessary)
Concerts against Racism
Basic Czech Courses - assistance to foreigners from „attacked“ countries
Families after Holocaust
Rainbow Globe

Collegium of the TOLERANCE FOUNDATION

- Zlana Černá (sinologist)
Jan Jaroš (economist)
Helena Klimová (psychotherapist)
Roman Laube (technician)
Jaromír Mládek (historian of fine arts)
Vladimír Otrnáč (retired)
Vlado Oláh (philosopher)
Milan Pospíšil (civil servant)
Marie Rauchová (teacher)
Věra Roubalová (civil servant)
Pavel Růžan (psychotherapist)
Jan Skoumal (scholar)
Daniel Smetana (student of theology)
Alena Smutná (archivist)
Ljuba Vaclavová (film director)
Josef Volnýzek (writer, journalist)
Ina Zoon (civil rights activist)

Steering Board

- Milan Pospíšil
Helena Klimová
Věra Roubalová

Address

- Senovážné nám. 24
110 00 Praha 1
Czech Republic
Na Rybářku 7
110 00 Praha 1
Czech Republic

Bank account of the TOLERANCE FOUNDATION



promotes freedom, respect and understanding among different people. We live together: women, men, children, old people. Irrespective of religion, Czechs, Slovaks, Romanians, Vietnamese, Jews, minorities of neighbouring nations, citizens settled as well as refugees. People born out of couples mixed for centuries...

Difference of our human beings belongs to the riches, charms and hopes of Central Europe. Reading the difference, can equality of all, mutual respect and understanding exist? Moral values are to be fostered...

TOLERANCE FOUNDATION aims at preventing hostility resulting out of natural and admirable human difference - ethnic, cultural, racial, sexual, generational, difference of thinking.

TOLERANCE FOUNDATION follows immediate human natures as they emerge, and responds sooner than the state of misery or emergency occurs. TOLERANCE FOUNDATION challenges people and brings together those who share democratic views, who strive to reach a concrete visible goal, and who do not rely on any help but self-help.

TOLERANCE FOUNDATION brings to co-operation psychologists, sociologists, theologians, students, journalists... those citizens who want to address human situations by means of information, experience, perseverance, devotion, and in time.

TOLERANCE FOUNDATION develops supportive programs, organises concerts, seminars, meetings, and discussions, both public and in small communities, supports diffusion of information and education, protests against brutality and injustice, brings together citizens with similar views, contacts both individuals and groups from abroad, looks for and develops new forms of activity, new projects.

TOLERANCE FOUNDATION supports rules and honesty governing human relations.

In pursuing its objectives TOLERANCE FOUNDATION follows three main ways:
TOLERANCE
PREVENTION - EXPERIENCE - NON-VIOLENCE.

PEACE FOR BOSNIA

The war has destroyed many lives, communities and cultural monuments in the former Yugoslavia ... The war destroys even at a distance: in the minds of other European people it undermines our confidence in moral values, the confidence in our mutually understanding one another.

What can we, citizens, of another country, do? Apart from contributions to humanitarian help, do we have other means of helping improve the situation?

Since 29th September 1993 - that is the 55th anniversary of Munich Agreement - the TOLERANCE FOUNDATION has held gatherings every month to support justice and peace for Bosnia & Herzegovina every month. *we have held candlelit demonstrations at the Peace Square (Náměstí Míru).

*we have organised a discussion between Bosnian and Czech intellectuals in Prague;

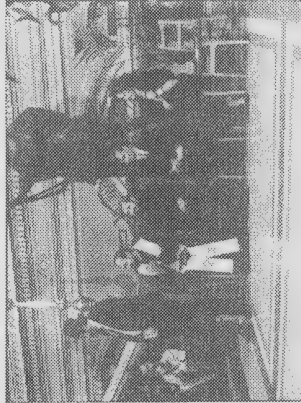
*"Sarajevo assassination" - a literary and discussion evening raised a questions of what WE can do for the Yugoslavians;

*Catholic priest, rabbi, imam, orthodox priest - the four clergymen representing four principal religions of Bosnia - gathered to a common prayer at the National Museum in April '94;

*additionally, the TOLERANCE FOUNDATION, jointly with the Czech Friends of Bosnia are planning various activities, such as a literary evening on works from B&H authors. These meetings attract well-known journalists, "politologists", cultural personalities as well as other citizens who follow their conscience and feelings. Regularly, various personalities take part in these activities, such as the literary critique Dušan Karpatský, film director Ljuba Václavová, actress Tana Fischerová, and sociologist professor Raymond

Rehmer. Also participating have been priest Tomáš Halík and the chief rabbi of Prague, Karol Sidon, and the composer Petr Eben took part.

The initiator, organiser and „Spiritus agens“ of these meetings is Ms. Věra Roubalová, the vice-president of TOLERANCE FOUNDATION.



„I deeply believe that in the today's world, so intertwined, there is a need to foster and spread systematically the feelings of common responsibility (Václav Havel in the interview with Igor Blažević, LN, May 14 '94).

TEACHING OF BASIC CZECH TO REFUGEES

When meeting refugees and other immigrants we have learned how immense an obstacle for their integration is the language barrier. We decided to help these people.

Initially in a self-help way, together with several students, we started an informal teaching program. Later on we managed to have a professional teacher. Next step was to develop a full project.

This includes:

*a weekend program - less intensive course for those who are busy during the weekdays,
*an intensive course for those who can attend classes during the weekdays.

This project is only a meaningful program for those who need to learn the Czech language, it also researches and shows the possibilities of developing a civil society in our post-totalitarian state.

The project was formulated and implemented by Mr. Jan Jaroš, a member of the TOLERANCE FOUNDATION.

This activity corresponds to one of our principle objectives: where is a human need and on the other side there is a willingness to help, there citizens can find each other throughout the society, irrespective of their origins and professions.

"You will love your neighbour as yourself "
(Lv 19,18)

Although the World War ended up fifty years ago some of its consequences are not yet overcome. Even now, some of the consequences have to be faced by the descendants of those who had to experience shoa, the racial persecution of Jews. The families where grandparents experienced the concentration camps still have to bear traces of suffering. Their members often incline to extreme anxiety and depressions, excessive introversion, fears to speak about past sufferings, about family roots generally, they are afraid of future.

In many western countries these suffering people received care soon after the war end. In the Czech Republic, after the totalitarian regime was defeated, the society recognises only the right to the property returns. The damages caused to human souls, however, were not estimated. And most probably will not ever be.

But they can be rectified. Injuries can be healed and cured.

The TOLERANCE FOUNDATION wants to start this process of healing

The Project

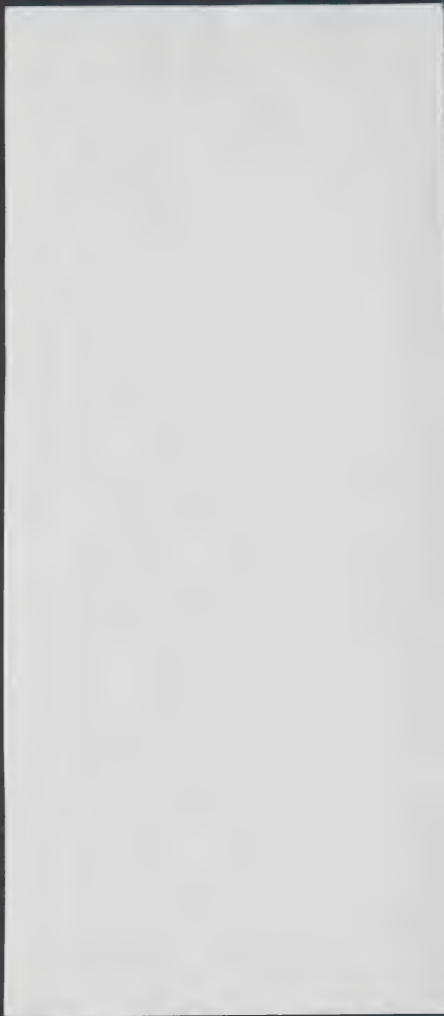
FAMILIES AFTER HOLOCAUST

is based on a long term therapy and research work abroad as well as on our local experience : the team of experienced and specially trained psychotherapists will provide family, individual, and group psychotherapeutical help, as well as sociotherapeutical club . Such care, as shown by long-term experience, relieves chronic tensions, recovers talking between close people, encourages direct and assertive behaviour instead of fears, silence and indirect manipulations. The confidence, as well as self-confidence and ability to enjoy life will be gradually restored and will replace depressions, anxieties and fears from future.

The meaning of the project **Families after Holocaust** can be seen from the point of view of the human rights : the minority fatally disadvantaged will again get the opportunity to use their human rights.

Unfortunately there is still enough groups which were prosecuted in the past or even recently. Experiences from implementing the above project, the methodology procedures, the therapy approaches used, they can all be used in various modifications and or passed to serve other minorities.

On behalf of the TOLERANCE FOUNDATION, Helena Klimová and Věra Roubalová took the initiative to realize this project



Within all endeavours to prevent racism it is extremely important to provide good care for children in this area. One of the first projects of the TOLERANCE FOUNDATION is the book

RAINBOW BALL - THE GLOBE

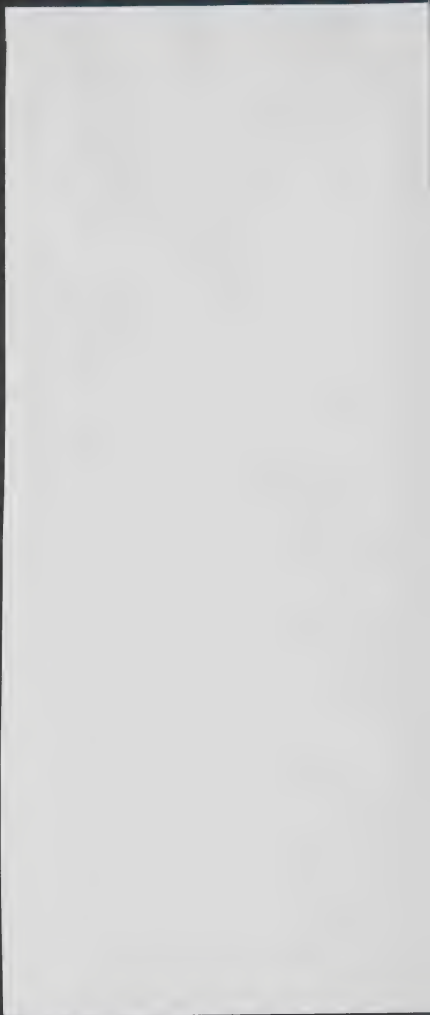
or

What is being told in the world about the origin of people and nations

As a matter of fact, the book is targeted at children and consists of short stories and rich illustrations. There is twenty five stories, each from the different part of the world: Asia, Africa, Indian America, Australia, Oceania, and, of course Europe. Each story explains its own version of the origin of people - there are myths from the old Middle East, Chinese tales about the goddess Nuwa, legends and stories about origins of peoples and tribes, about their arrival to places where they live now. Also minorities and close neighbours are represented - about the forefather Eech, about separation of the brothers Eech, Lech and Rus, and also a Romani legend how the God created the Romanies.

Rainbow ball - the Globe is conceived as the "first reading" for children attending 3rd to 4th grade. It is written in a simple and understandable style. Each short story is accompanied, apart from an illustration, by a picture of the child of the respective nation. Each story and the illustration make up a double-sheet of a school notebook format. Initiator of this project is Ms Zlata Černá, PhDr, the member of the TOLERANCE FOUNDATION Collegium, sinologist and administrator of the Chinese collection in the Náprstek Museum in Prague. Ms Zlata Černá together with other Czech orientallists collected these stories.

The objective of the book is to introduce to children the variety of all cultures and cultural traditions in the most attractive way, to make children aware of the existence of different people and to arouse tolerance.



The relation of one person towards another, esp. different person, is often influenced by deep, not entirely conscious motives. Music allows people to touch these unconscious resources, to realize them, to become aware of them, and to become more receptive (open) to understanding.

CONCERTS AGAINST RACISM

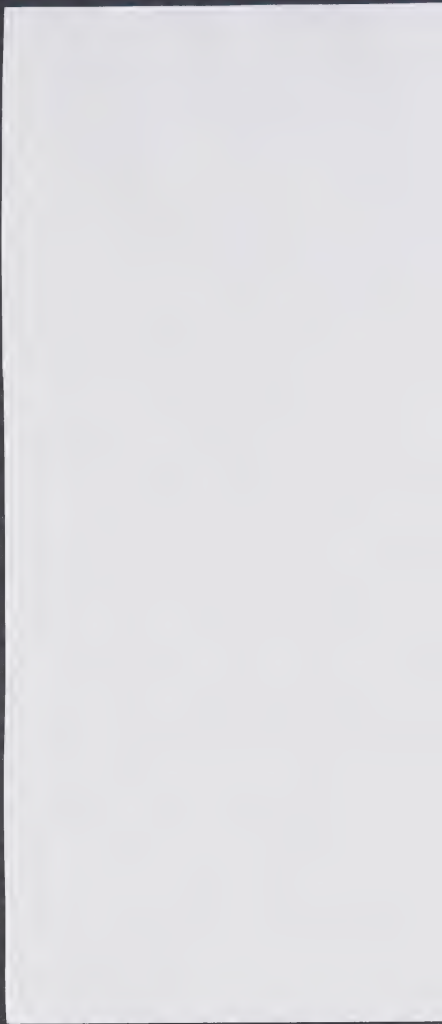
are becoming an efficient and attractive appeal. At the beginning, apart from the Tolerance Foundation, also old friends from the time of Charta 77 - Slovak "Human Movement", namely Peter Marianek and Tomáš Zálešák, took part in organizing the concerts.

At the concert, singers and groups of different origins perform - like V. Merta and V. Třešňák from the Šafran, Mišpacha and Klezmerim - ensembles of Chassidic songs, various Romani music groups, Slovaks Zuzana Homolová and others, a Bosnian children ensemble, Petr Skoumal, Burian & Dědeček, Ivan Hofman a Hutka, ensemble Oboroh..... Many of them without any fee claims.

The concerts are gradually getting a specific shape: in May music is interspersed with spoken word: Josef Vohryzek, Stanislav Penc, Jiřina Šiklová, Andrej Gjurič, Raymond Rehniceer and Taňa Fischerová are invited to take part in a panel discussion

The November concert, being a part of a PEN Club World Congress, was held under the Tolerance slogan. Many guests came to the sold-out concert, namely Arthur Miller with his wife Mrs Rose Styron, Ms Wendy Luers (the president of the Foundation for Civil Society, New York), the U.S. ambassador Mr Adrian Basora... These guests were a great honour to the Tolerance Foundation, because it was the American intellectuals inspired by Arthur Miller who morally supported the Czech intelligentsia in the totalitarian time

Milan Pospíšil, RNDr, the president of the Tolerance Foundation, established a tradition of organizing concerts against racism. While staying a longer period abroad, the Pen Club concert was organized by the film director Ljuba Václavová and a theology student Daniel Smetana with a group of fellow-students





ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

August 17, 1995

Dr. Helena Klimova
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Dr. Klimova:

I am very thankful to the Foundation for a Civil Society for introducing me to you and your husband, and I must tell you that our visit with you in June was one of the highpoints of our entire trip.

Your essay, "What It Is Like To Be a Jew in Prague Today," is most interesting, and I have taken the liberty of making copies to share with many interested friends.

While your effort to work through the Tolerance Foundation is as yet young and small, it is very much worthwhile, and I have sent a check for \$1,000 to the Foundation for a Civil Society to pass on to you.

Of course, all thinking, good people see the shades of Munich duplicated in Bosnia, and the enclosed will show you how Isabel and I are trying to help.

With all good wishes, I remain,

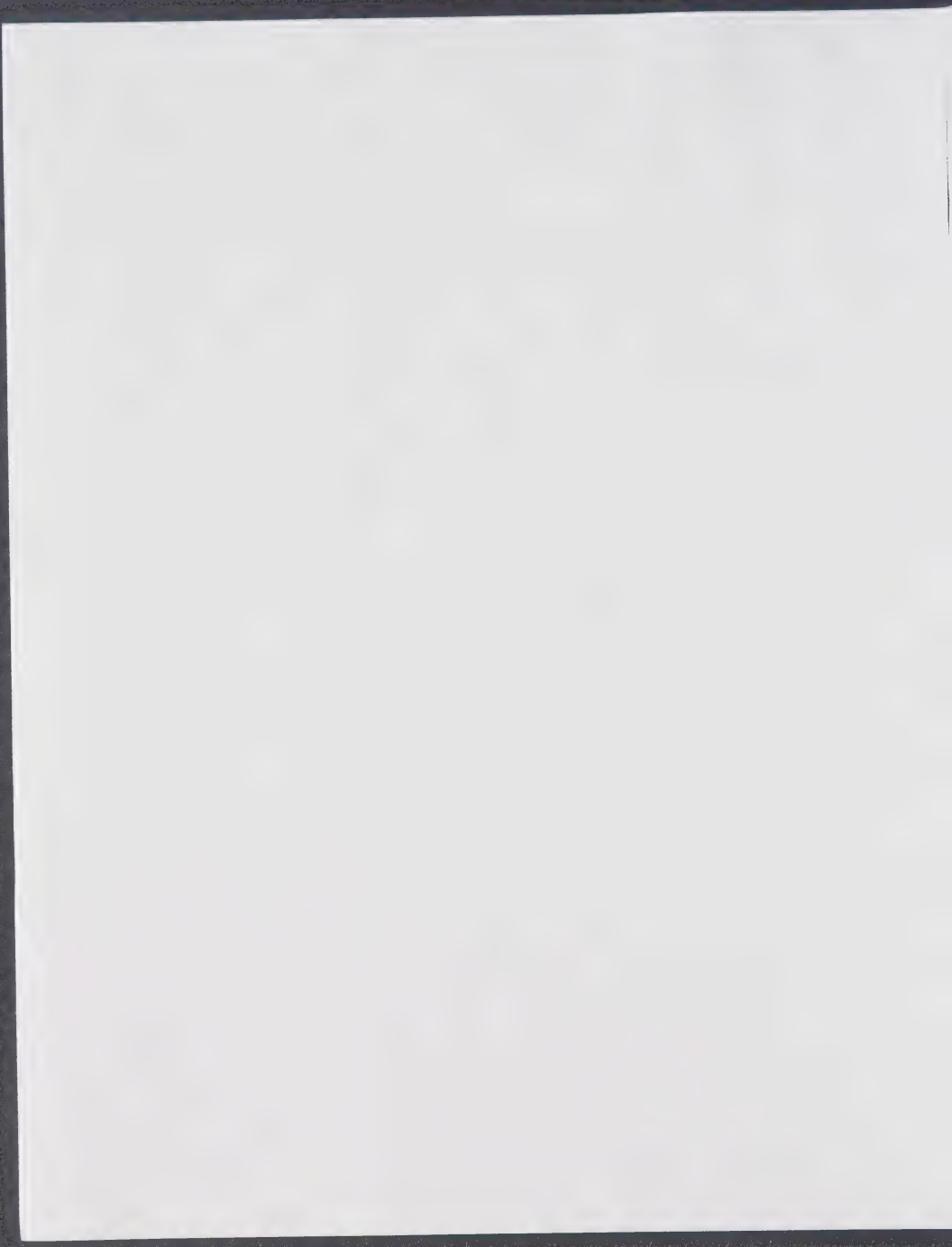
Yours sincerely,

AB/cw

Enclosures

cc: Ms. Hannah Evans

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709





ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 22, 1995

Mrs. Helena Klimova
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Mrs. Klimova:

You may recall that we corresponded last October, but unfortunately we did not have a chance to meet then.

My wife, Isabel, and I will be in Prague, albeit for just a couple of days from the 18th through the 21st of June, and of course, we would like to have a chance to meet you or at least to talk to you by telephone.

As we usually do when we come to Prague, we will be staying at an apartment, U zlatého konicka, in the Husova 18, in the inner city.

With all good wishes, I remain,

Yours sincerely,

AB/cw

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709



ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

October 19, 1994

Mrs. Helena Klimova
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Mrs. Klimova:

Thank you for your thoughtful and interesting letter of October 10th.

Unfortunately I do not understand the psychological and psychoanalytical details you provide, but that doesn't change the fact that you have had a most interesting life. Of course, my wife Isabel and I would like to meet you when we visit Prague in June 1995.

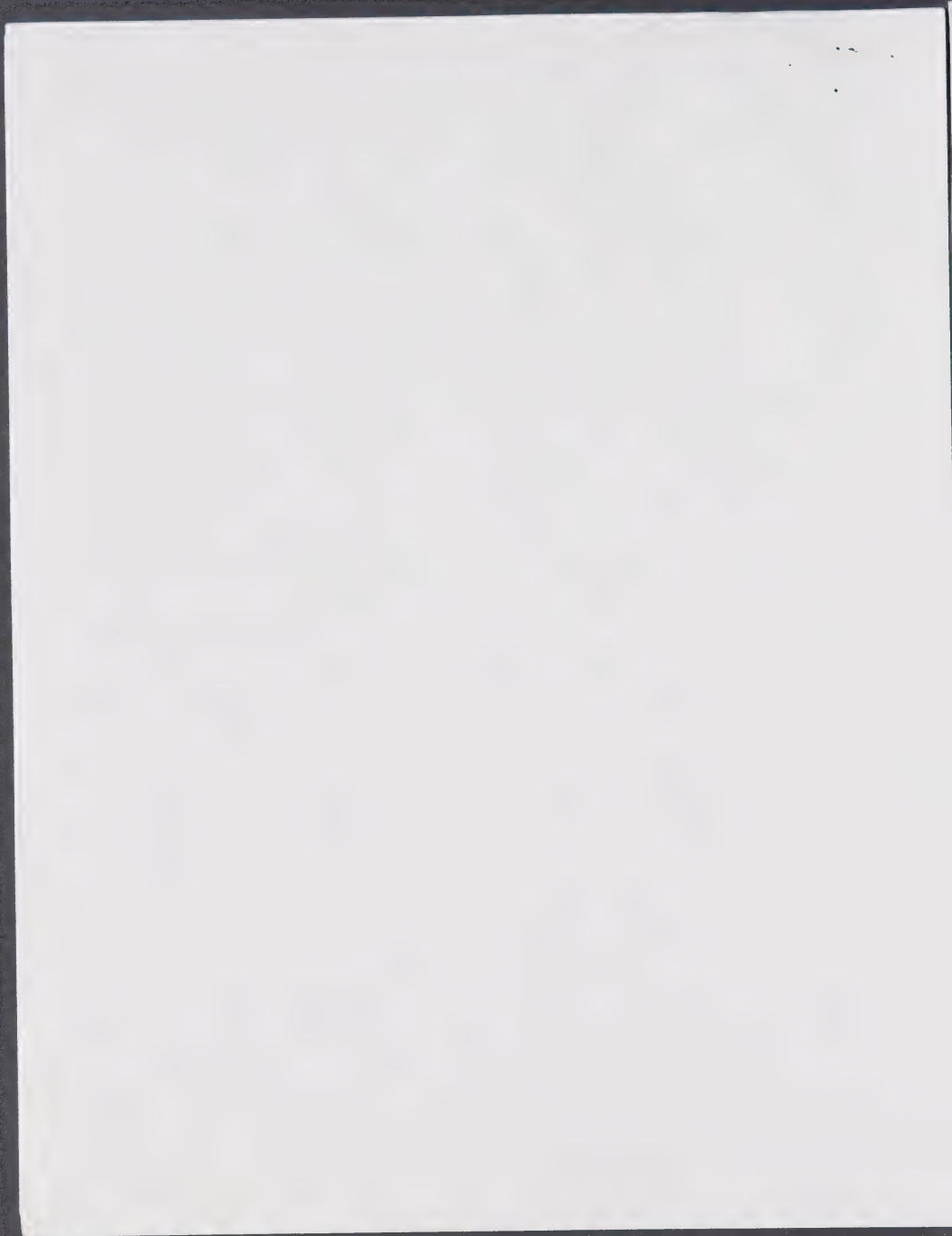
I thought that I knew a fair amount about the Jewish community in Prague, but what you write about the Czech Brethren who embraced Judaism was completely new to me. Nothing about this is said in the Jewish encyclopedia. Is there any material written on this subject either in English or German? Unfortunately I don't speak Czech.

We very much look forward to meeting you.

All good wishes.

Sincerely,

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709



Dr Alfred BADER
suite 622
924 East Juneau Ave
MILWAUKEE
WISCONSIN 53202, USA
tel. 414-277-0730
FAX: 414-277-0709

Prague, Oct.10, 1994

Dear Dr Bader,

from Ms Wendy Luers and Ms Hanna Evans I have got the information that you decided to help with my trip. It is very kind of you and I feel grateful indeed. Also the fact that your roots are in our culture touched me deeply.

What is your favorite language for reading? What sort of books are you interested in? Will you kindly tell me?

I would like to please you, too. I understand you are coming to Prague next spring, are you? Please, will you kindly indicate what do you like to see in Prague, the people you will like to talk to, the books you want to read etc. It will be my pleasure to be of any help to you.

I hope you will not mind when I introduce myself with some more informations. Let me enclose to this letter my very personal introduction which I presented this year. I am ready to answer your further questions.

In the US my most reliable contact will be through my nephew Jakub Roth who is now completing the last year of his studies. His address:

Jakub Roth
290 Massachusetts Ave
Cambridge, MA 02139, USA
tel. 617-225-7596
e-mail: jroth@athena.mit.edu

I am looking forward to the opportunity of talking to you, dear Dr Bader, be it in the US or in Prague.

Yours very grateful.

Helena Klímová

Helena Klímová
Nad Iselem 8
147 00 Praha 4
CSFR / Czechoslovakia

my e-mail:

HELKLI@EARN.CVUT.CZ

The first part of the document
 discusses the importance of
 maintaining accurate records
 and the role of the
 committee in this regard.

The second part
 outlines the proposed
 changes to the
 regulations.

The third part
 provides a detailed
 analysis of the
 impact of these
 changes.



ALFRED BADER FINE ARTS

DR. ALFRED BADER

September 19, 1995

ESTABLISHED 1961

Dr. Helena Klimova
Nad Iesem 8
147 00 Prague 4
Czech Republic

Dear Dr. Klimova:

One of the most enjoyable hours of our last trip to Europe was with you and your husband in Prague, and we already look forward to our next visit, hopefully next June.

And now I have to thank you for your most interesting letter of August 24th. Please keep in mind that when you send letters by registered mail, that almost always delays delivery, and from a civilized country like the Czech Republic, it is surely not necessary.

Allow me now to reply to your letter paragraph by paragraph.

My grandmother, Hermine Freund, came from a large family in Prague. Freund, of course, is a very common name. Her sister, Helena Münchweiler neé Freund, died in Terezin.

Thank you for the list of Baders who survived Terezin. One of the survivors, Vera Bader Weber still lives in Kyjov and has become our good friend. We saw her in Brno in June.

You and your husband are the first people I have talked to in many years who know *Knopfball*. How interesting that your husband, who seems like a great fellow, looked even more appealing because he played *Knopfball*!

You should get to know Rita Klimova's daughter, Dr. Milena Bartlova, whose address is 8. listopadu 58, CZ 169 00 Prague 6. She has helped us greatly finding good students for the Bader Fellowships in art history.

Thank you for sending me the article from the Brno paper. There have been quite few such articles, but unfortunately I don't speak Czech.

I look forward to hearing more about the Tolerance Foundation and particularly about its involvement in helping Bosnians. We also are trying to do this through medical efforts carried out by my Canadian alma mater, Queen's University.

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924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709



Dr. Helena Klimova
September 19, 1995
Page 2

Of course, we would like to continue helping your efforts and provided only that we are alive and well, you can count on the next contribution of \$1,000 early next year. We would again like to give this through the Foundation for a Civil Society, which does a very good job helping many Czechs.

With all good wishes to you and your husband, I remain,

Yours sincerely,

AB/cw

Dr. Alfred BADER
Aster Hotel Suite 622
924 East Juneau Ave
Milwaukee Wisconsin USA 53202

Prague, Aug. 24, 1995

Dear Dr. Bader:

let me thank you for your letter and, too, for your visit which Mrs Bader and you payed recently. It was an honour and joy for my husband and me and the discussion was a real inspiration for both of us. I was very much curious to read your book and I finished reading it last week. It was very much interesting for me, starting with the biographical data till the stories connected with the paintings. Searching for the roots (of families, of human deeds and creations including works of art) is my hobby.

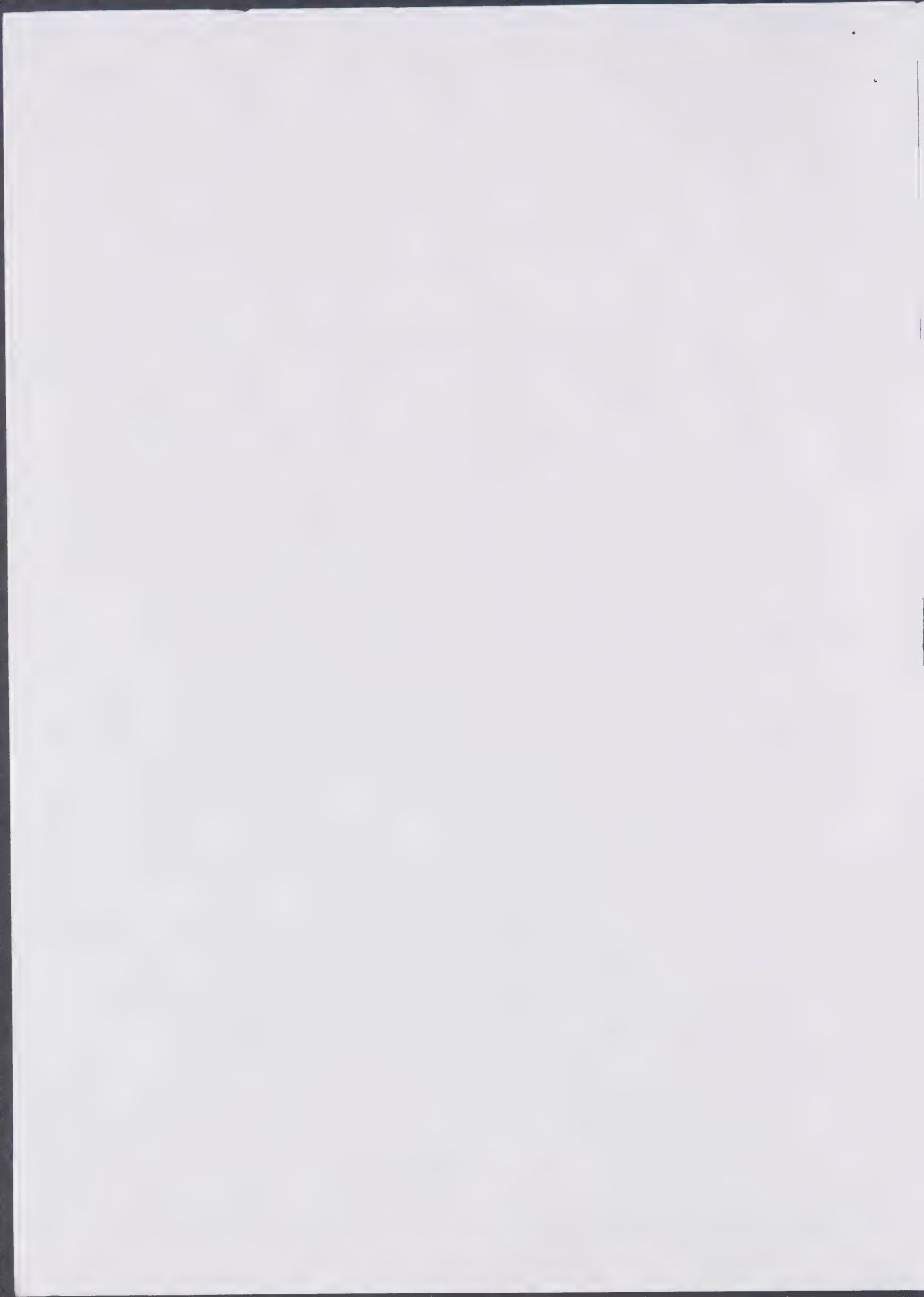
I have found some names which sound familiar to me. As I understood your grandmother was born in Prague, née Freund. This prénom runs in our family, too, our Freunds were living in the neighborhood of Kolin, nice city near Prague. Last woman born with this name was my aunt Hana, whose brother married my mother's sister. Since the war I considered Hana Freund my second mother, because in spite of her difficult life she has always been in good mood, full of optimism and jokes and of a noble spirit. She died this spring and while helping her daughter to sort out the things, I found a book edited in 1945 named Terezin ghetto. It contains the list of people, who survived in Terezin, I found there the name of my husband and of my mother, too. I made a copy of the Bader's part, for the possibility it contains some of your people (please, see enclosure).

Another name (p.13) is Leopold Plaschkes, your Mother's attorney. Some Mrs Lilo Plasches, born in Moravia (Gleznoc, I think), lives now in New York. She is the foremost child analyst and from time to time she comes to our part of the world to give lectures. I like her very much.

While reading about your childhood passtime Kopfball (p.16) I was very much surprised and pleased, as it was exactly what my husband was playing in his childhood. Actually, when we met (he 26, me 20) he still used to play it. I remember two enormous buttons chosen as captains. I think this innocent hobby increased in my eyes his appeal.

While reading your book, I made notes at the sides. One of the most beautiful places for me was the comparison between the temple in space and temple in time. I was brought up in the most assimilated family, as you know. Only through my psychotherapeutic work I acquired the understanding about the meaning of the regularity of the festive day for mental health. While listening to the clients and while observing the culture I see how important it is to break the everydayness regularly and to celebrate, to touch the transcendence. Otherwise individuals and culture suffer. Sabbath includes deep wisdom.

I was pleased to find you knew Rita Klisová (p.267). She was a dear person to us, when in the time of bolsheviks we organized in our home a non-official lectures by Rabbi Isaac Newman from London (then). Rita usually volunteered in interpreting. Those day were good, filled with friendship. I remember them with nostalgia.



I feel grateful for your book and for the values it represents. I found an article which was announcing your visit in Bonn (please, see enclosure) probably you keep an archive? The article says that one of the most outstanding art collectors and philanthropist is going to lecture, then it gives an abbreviation of your life-story. At the end your support for the baroque art students is mentioned, too, and that the invitation is made by the rector of the Masaryk University.

Dear Dr. Bader, let me thank you, too, with my all my heart for what I learnt from your letter.

I am sure your donation to Bosnian victims will be most welcome and is much needed. We can talk to some of them, our country is one of the places they try to escape to. So we get the news from the first hand and there are people here who try to assist to the refugees, but, believe me, it is so sad to listen to them and to see the TV news and not to be able to help as much as it necessary. So, to learn about your big help is relieving for us, too.

We are very much grateful to learn you are sending us a check for \$ 1,000 through the Foundation for a Civil Society.

Actually, we are trying, in the Tolerance Foundation, to launch a new project, called FAMILIES AFTER HOLOCAUST. The project suggests that the appropriate care is dedicated to the survivors and to their offsprings in the second, third, fourth generations. Into such a length the families and individuals are damaged. Abroad, in England, in Israel, in the Scandinavia special needs of these people are recognised and met in special programs which include psychotherapy (and sometimes social care). Nothing like this is done here. However, the therapists can see this need in their daily work with this special sort of patients. The special difficulties are connected with the post traumatic syndrom and they include mainly heightened anxiety, depression, withdrawal into absence of dialogue. Abroad special psychotherapeutic skills were acquired through generations. The Tolerance Foundation project suggests that we invite two supervisors from Group Analytic Society to train and supervise our therapists.

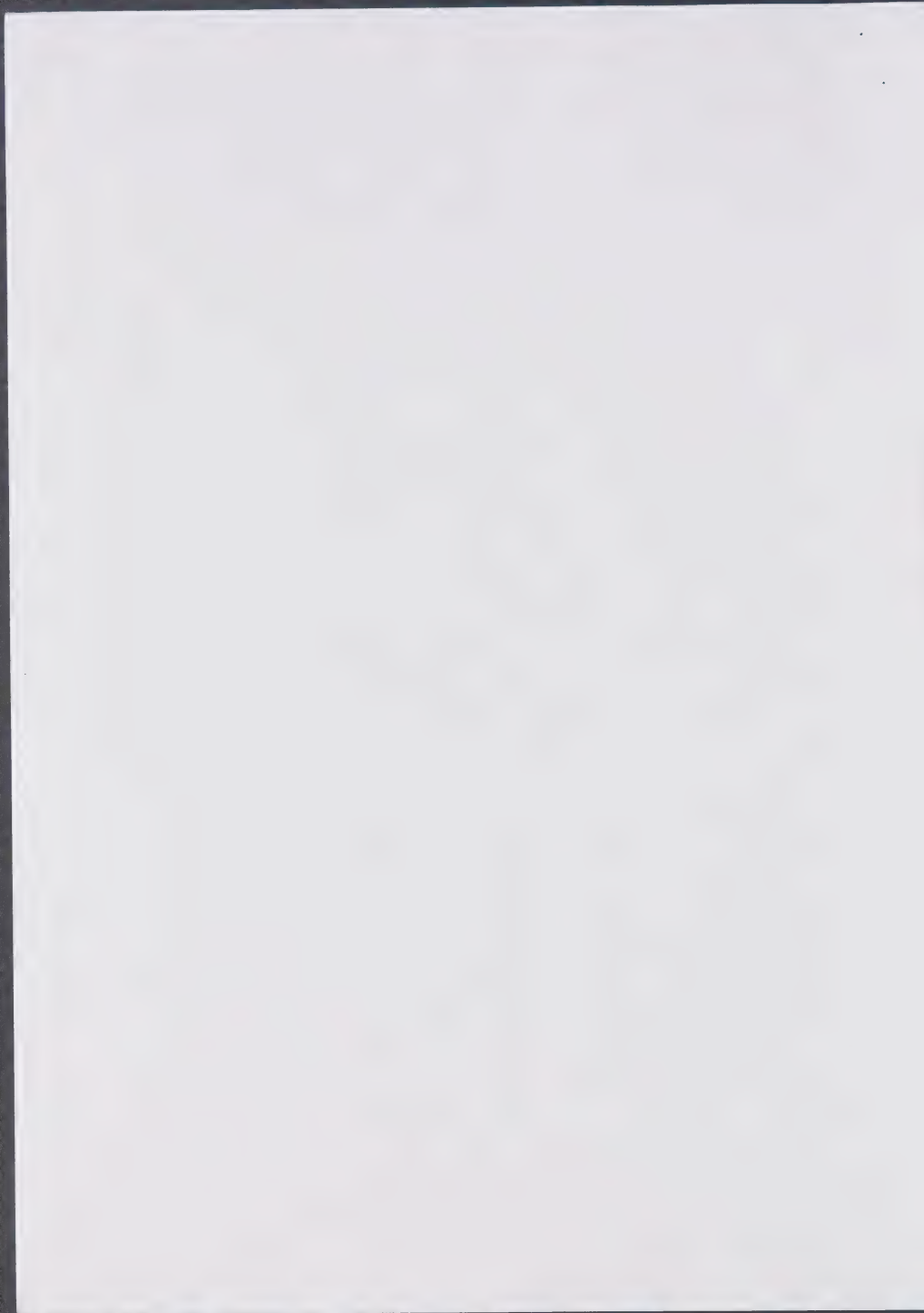
We have applied at PHARE (body of the European Community) but they think our project is "too medical". However, this "medical approach" is what the families after Holocaust need and in other countries it had been well recognised long time ago. So we are applying at the Foundation for a Civil Society - and just at that time I read in your letter about the cheque you are sending. It is a real joy, because then we can invite our supervisors immediately. The group of the Czech therapists is already ready waiting (while working). Dear Dr. Bader, this is a real joy. I hope you do not mind when I send you some more informations about this project, so that you have the first impression how your money will be used. I will keep you informed.

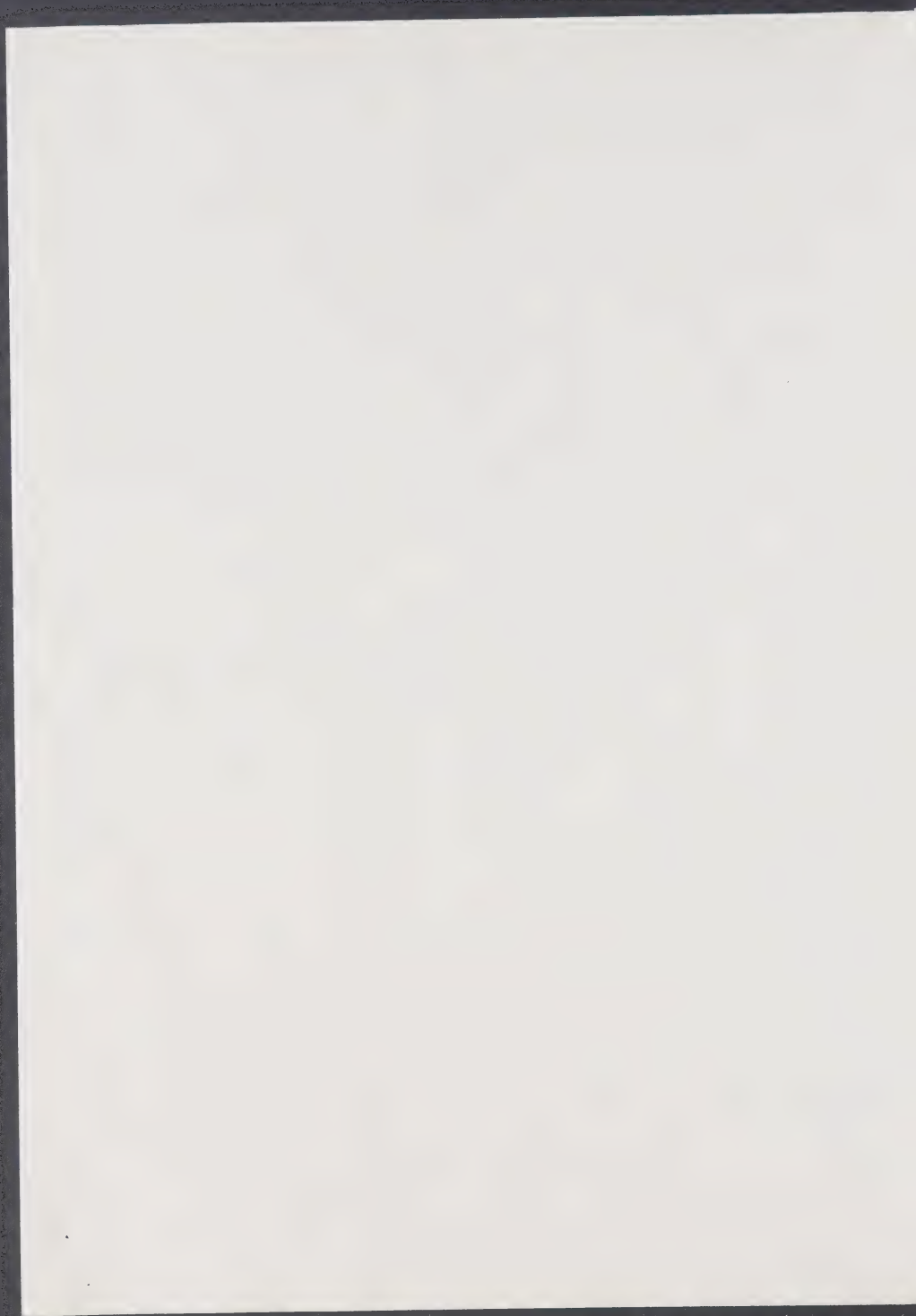
Excuse me this long letter, there were so many things I wanted to share with you. Please, give our best greetings to Mrs. Bader, too.

Yours sincerely,

Helena

Helena Klímová
Nad Iesem 8
147 00 Praha 4
CZECH REPUBLIC





TOLERANCE

NADACE - FOUNDATION

TOLERANCE FOUNDATION

Address: Senovážné nám. 24

Praha 1, 110 00, Czech Republic

Fax/Tel. 24102 314

Bank account: 5103965/6400, Universal Banka, Lazarská 5, Praha 1

FAMILIES AFTER HOLOCAUST (project)

Fifty years after the war the people's lives are still influenced. Of those who survived the persecution for race, many are afflicted by the post-traumatic syndrome for the rest of their lives. Their offsprings in the second, third and even fourth generations then tend to develop special symptoms, e.g. anxiety, depression, taboo formation, dialogue disruption. In the countries where the democratic traditions were not interrupted, those long lasting consequences are well known and as such have been treated; for decades special care has been dedicated there to the needy people. In Czechoslovakia, during the totalitarian communism which followed after the totalitarian nazism, the specific interests of minorities were not recognised. Only in the time of post-communism, the lasting wounds and special needs are detected by professionals and verbalised by the afflicted people themselves.

While the war losses of material character are in the process of gradual reparation by the state, the shattered human feelings and relations still are not taken care for systematically. It is the highest time now to start systematic help as soon as possible.

DEMOGRAPHIC NUMBERS

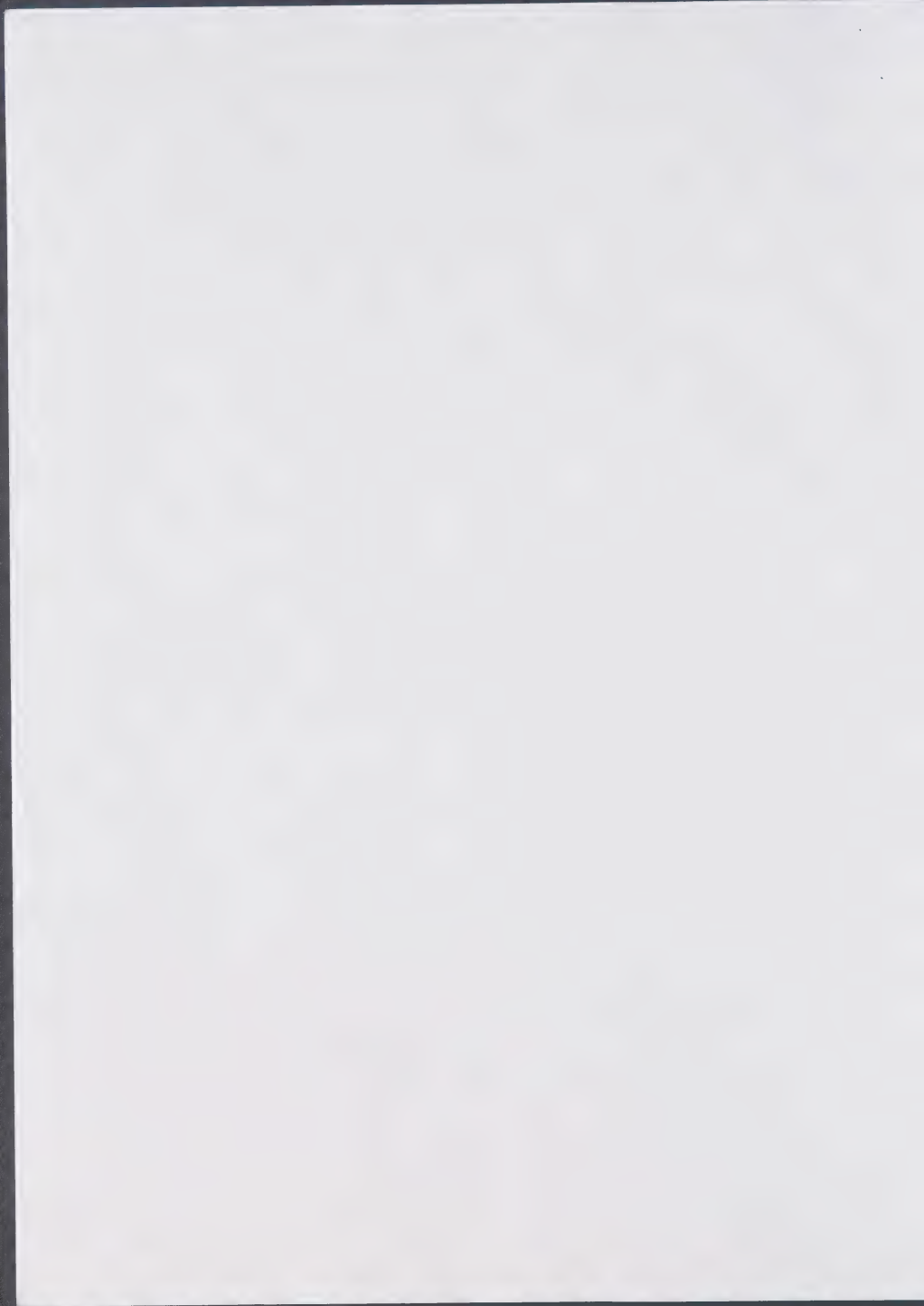
In the pre-war Czechoslovakia of 1930 there were around 357 000 citizens belonging to the Jewish religion;

after the Munich treaty and subsequent disintegration of the Czechoslovak state, in Bohemia and Moravia there were around 118 000 of those, who by the Nazi "Nurenberg laws" were considered Jews (i.e. by origin, regardless of the religion); all of them suffered racist persecution of various sorts, many were killed, only few survived;

in the contemporary Czech Republic there are around 3000 of those who belong to the Jewish community. In addition there are people who do not proclaim themselves as Jews but whose ancestors were persecuted for being Jews; many of these offsprings, however, suffer from the consequences of the post-traumatic syndrome. Their number is not available by any democratic means, yet, it could be estimated as even higher compared to the Jewish community members (especially if the number of their family members is added)

- all these people together form a minority with special wounds and needs neglected for a long time

the proportion of those who live on the invalid rent (and who form the peak of the iceberg within this minority) is much higher compared to the rest of the population.



MEANS OF HELP

To heal the wounds and to support the healthy emotional life and relations, a project was conceived under the name FAMILIES AFTER HOLOCAUST by the TOLERANCE FOUNDATION. Various types of psychotherapy will be made available and will form a co-operating system (family therapy, couple therapy, group therapy, individual therapy).

The group of therapists interested in this work has been already established. All of them are trained and experienced professionals. They have individual experiences, too, with the treatment of patients afflicted by psychological consequences of the Holocaust. A majority of those therapists have had to come to terms with these symptoms in their own private lives, too.

In order to include the systematic knowledge gained through the decades of treatment of Holocaust victims abroad, a connection was created with the Group Analytic Society (GAS -London), namely with Mrs Irene Bloomfield. Mrs Bloomfield is a distinguished expert and internationally known authority especially in this item. She kindly agreed to become the leading trainer and supervisor for the group of the therapists in Prague. The task of the TOLERANCE FOUNDATION then is to provide the material and organisational bases so that the whole project could be realised.

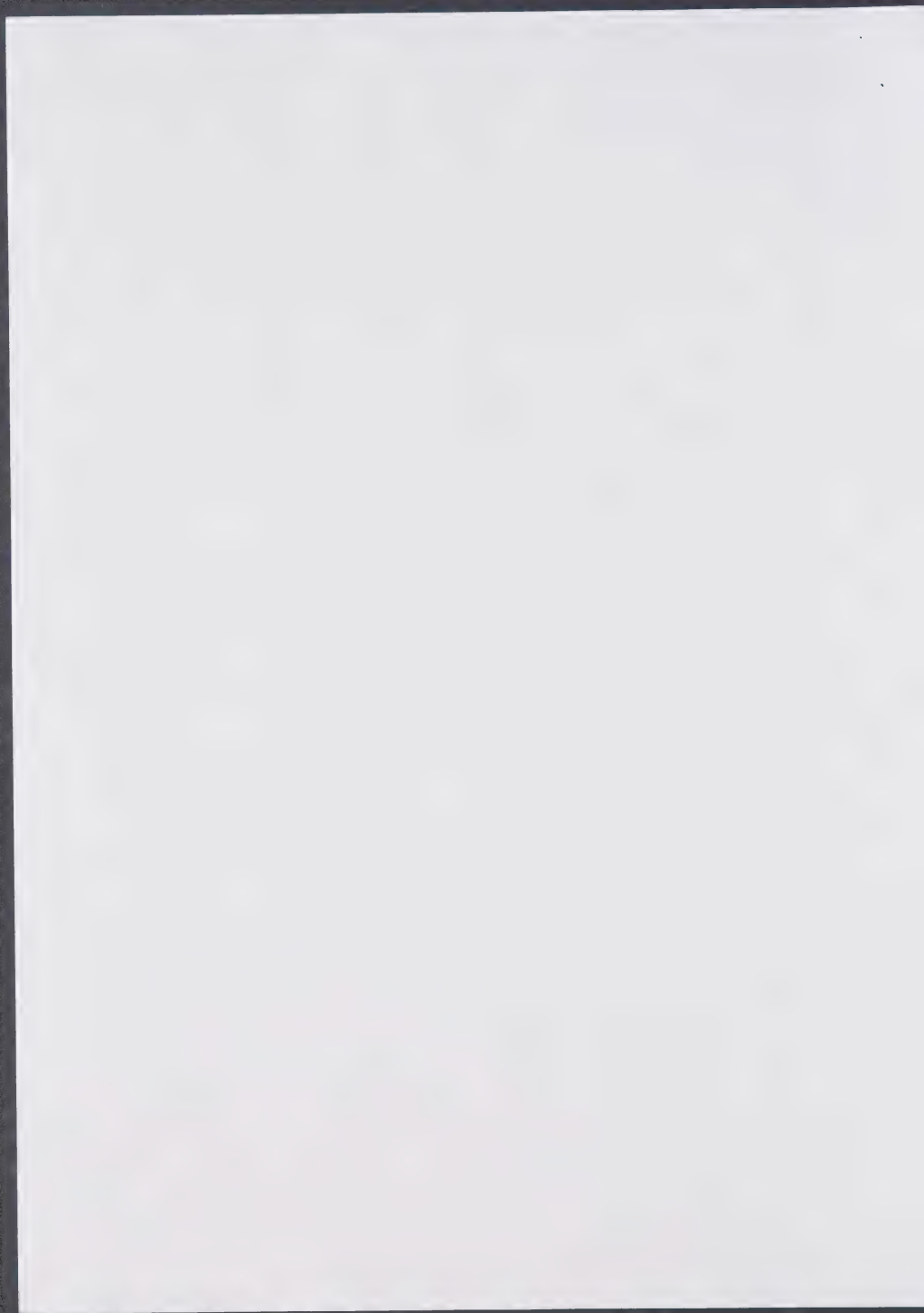
SITUATION AT PRESENT

Due to the profound existential changes at the beginning of the nineties people often try to redefine, re-orient their lives. Many bring their life stories into the therapy. Among the patients coming for therapy the number of those who belong to the families afflicted by Holocaust has risen. Many of them, even the representatives of the second and third generations, suffer of severe difficulties, which require special assistance. As the special know-how is necessary immediately, the group of therapists already started the work on the self-help basis, in the form of studying the literature and providing the mutual supervision.

Meanwhile, the TOLERANCE FOUNDATION is searching for the grant to ensure the business trips of the GAS trainers to Prague, to ensure the training, supervision and to support the treatment.

SUGGESTED BUDGET FOR ONE YEAR

Royalties for 2 supervisors 20 days each	6000 USD
Flight London - Prague 8x (2 spv., 4 trips)	4000 USD
Accommodation (2 spv. 20 days)	1200 USD
Staff TF (secretary+treasurer)	2400 USD
Royalties for 12 therapists (150 USD/month)	21600 USD
Administration	400 USD
Supplies (stationery etc.)	20 USD
Rent for rooms	1000 USD
<hr/>	
Total	36620 USD



PERSPECTIVE

Significant improvement hopefully will be reached in the emotional lives and relations of patients - on one side - and - on the other side - in the specific professional skills of the therapists. The people whose ancestors survived the Nazi racist persecution are perhaps the neediest minority, but they are not the only one. Unfortunately, due to the post-communist xenophobia there has appeared recently more minorities damaged by some collective hatred. Once the specific therapeutic skills are trained and cultivated, they can be offered for help also to other and more recent victims of the group violence.

APPEAL

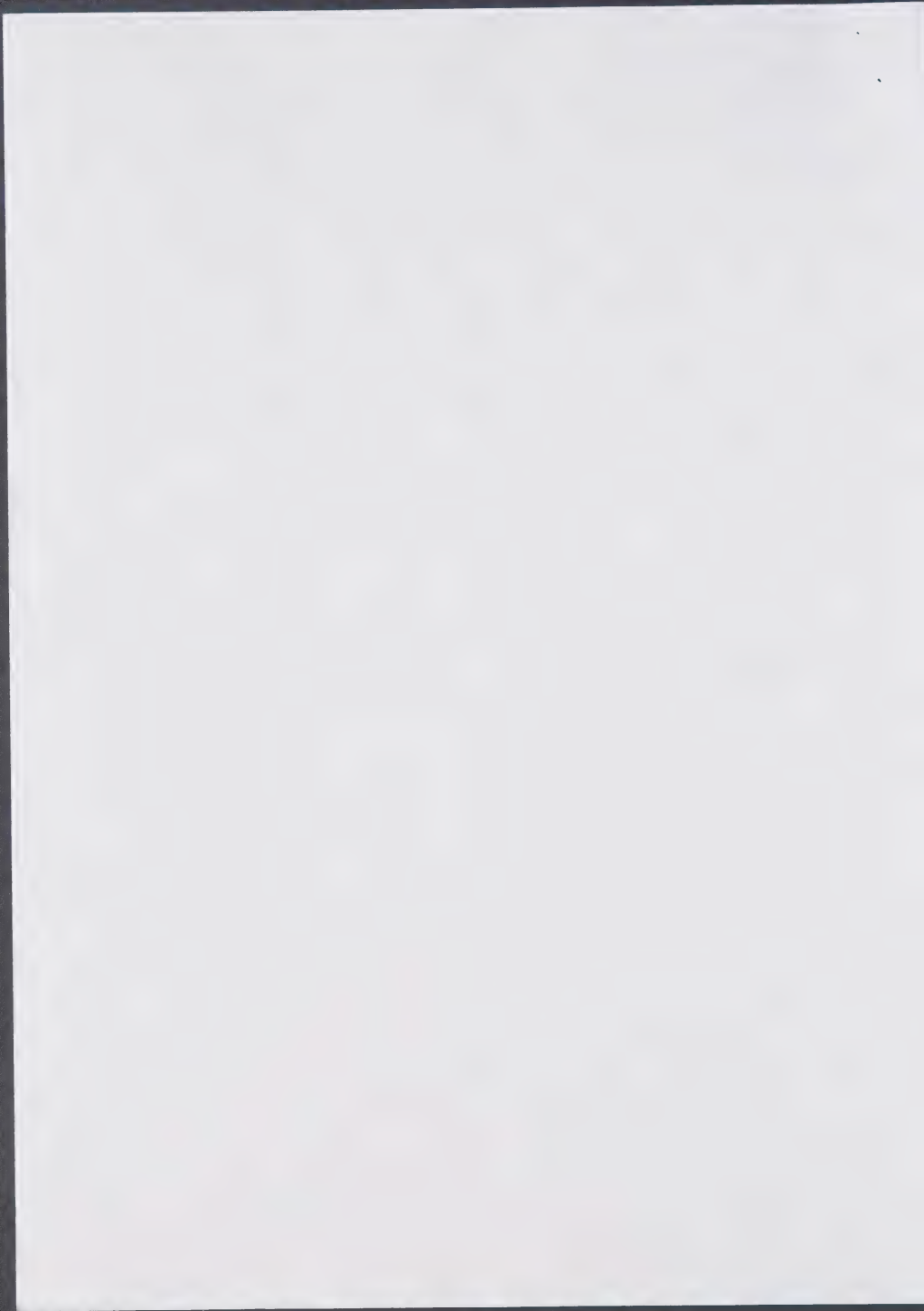
The TOLERANCE FOUNDATION is searching for partner/partners who would be willing to contribute to this project. With pleasure we shall supply more detailed information in the case of interest.

Dr Milan Pospíšil
Public servant
President of the TF

Ing Věra Roubalová
Public servant
Vice-president of the TF

contact person
Mgr. Helena Klímová
psychotherapist
Vice-president of the TF
home tel: 402 2617
e-mail: <HELKLI@EARN.CVUT.CZ
home address: Nad lesem 8
Prague 4
147 00 Czech Republic

Enclosure: the TOLERANCE FOUNDATION information brochure
CV s of the TF president and vice-presidents



Helena Klířmová
Nad Iselem 8
J47 00 Praha 4
CSFR / Czechoslovakia

CURRICULUM VITAE

I was born in Prague in a large middle-class family (1937). My imprinting was the war. After my parents comeback from the concentration camps I decided (still as a child) to acquire later the skills to prevent violence and suffering.

In my diploma thesis I tried to discover the psychic force which had allowed certain people to survive the concentration camps.

After my graduation (1960) at the Charles University of Prague (Philosophic Faculty) I started to publish (on psychosocial items) and for six years till 1968 I was employed as a member of staff of Literární noviny, the Czechoslovak prominent cultural weekly. I have published a book, too, dealing with the effects of the civilization on infants and children. I took an active part in the Prague Spring, mainly in connection with the student movement. For two years I was studying, too, on postgraduate studies in the Institute for Sociology of the Academy of Science.

After the invasion (1968) our weekly was abolished. Later with my family I spent several months in Ann Arbor, Mich., where my husband Ivan Klíř was lecturing as a visiting professor at the University of Michigan and where our children were attending the school.

Back in Prague (1970) after the purges I have been unemployed for more than seven years and had to work on various shortterm menial jobs. This persecution was the result of mine and my husbands ongoing civil activities. Yet I succeeded to carry out a research on the resistance and value system of the old people (at the Institute for the Health Education).

In 1978 I added my signature to the Charter 77.

In the difficult political and social conditions I realised that my previous intention (of preventing violence and suffering) had to be realised through the professional activity on the individual rather than societal level of human relations. Since 1973 I was undergoing the longterm training in group psychotherapy and family therapy, both under the auspices of the Czech Medical Society. I completed, too, the underground training psychoanalysis (mainly by our most outstanding analyst MUDr Otakar Kučera, the editor of S.Freuds works).

In 1982 finally I was accepted for the employment in psychotherapy. Since then uptill now I have been working with couples, individuals, groups, as a psychotherapist; later as a trainer and supervisor and as a member of the board of the Czech Medical Society for Psychotherapy. I like my work.

After the 1989 I started to publish anew occasionally.

In 1991 I was one of the three Charter 77 spokespersons.

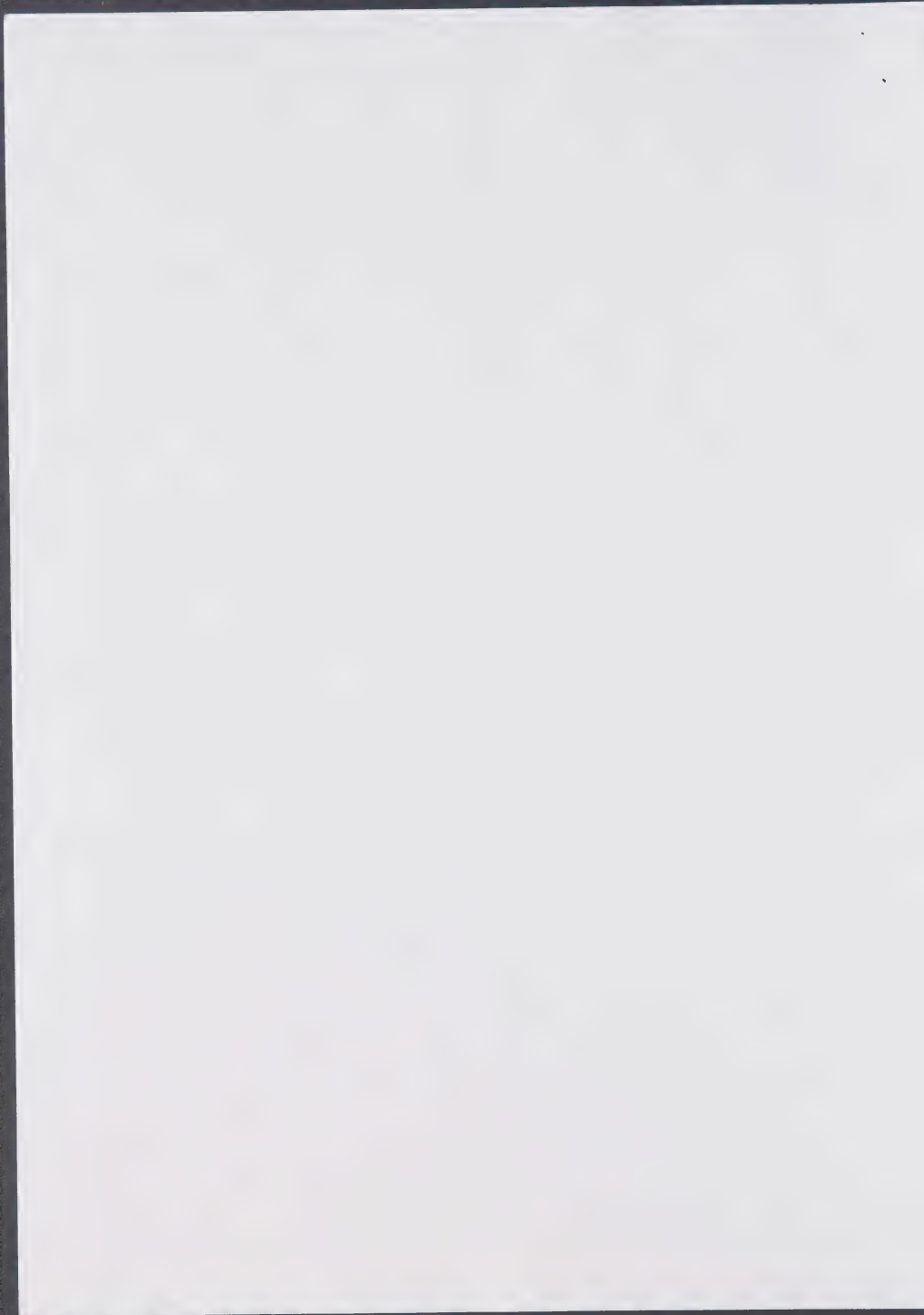
In 1992 I was elected by the Parliament as a member of the Committee for the Czech Radio.

In 1992, too, together with several friends we started the "Foundation Tolerance" in order to struggle against racism, antisemitism and violence and in order to promote peace among the human groups.

In 1994 my project "The Human Perspective and the Prague Experience" has been selected for the Central European University grant.

I have been married for 35 years and with my husband we have son and daughter.

Helena Klířmová



Milan Pospišil

Curriculum vitae

My name is Milan Pospišil. I was born in Prague at 30.09.1955. After passing the elementary school (in 1971), I studied in the High school (gymnasium) till 1975. Since this year, I studied at the Faculty of Natural Science of Charles University in Prague. I passed this school in 1980. In 1983 I obtained the academic title "Rerum naturalium doctor" (Master's degree).

I took part in the postgraduate study (Remote sensing of the Earth) for two years. Now I have been studying social pedagogy and theology at the church postsecondary school (college) JABOK in Prague.

In 1984, I studied at Georgetown University (Washington DC) for one semester, on the fields of Education, Public Policy and Non-profit sector. I obtained the certification in Public Policy and Education there.

Since 1980 I worked as a research worker at the Geophysical Institute in Prague. After the social change in our country I have begun in working at Ministry of education, youth and physical education of Czech Republic (Dpt. for Higher education) up to now. My main topic was natural sciences and environment. In 1992, I was allowed to take part in Education of Romani people („Gypsies“). My main issue in this field is to co-ordinate activities of Higher education Institutions in our country and to help schools and organizations to be involved in our teaching or out-of-school programmes.

For two years I have been teaching catechism.

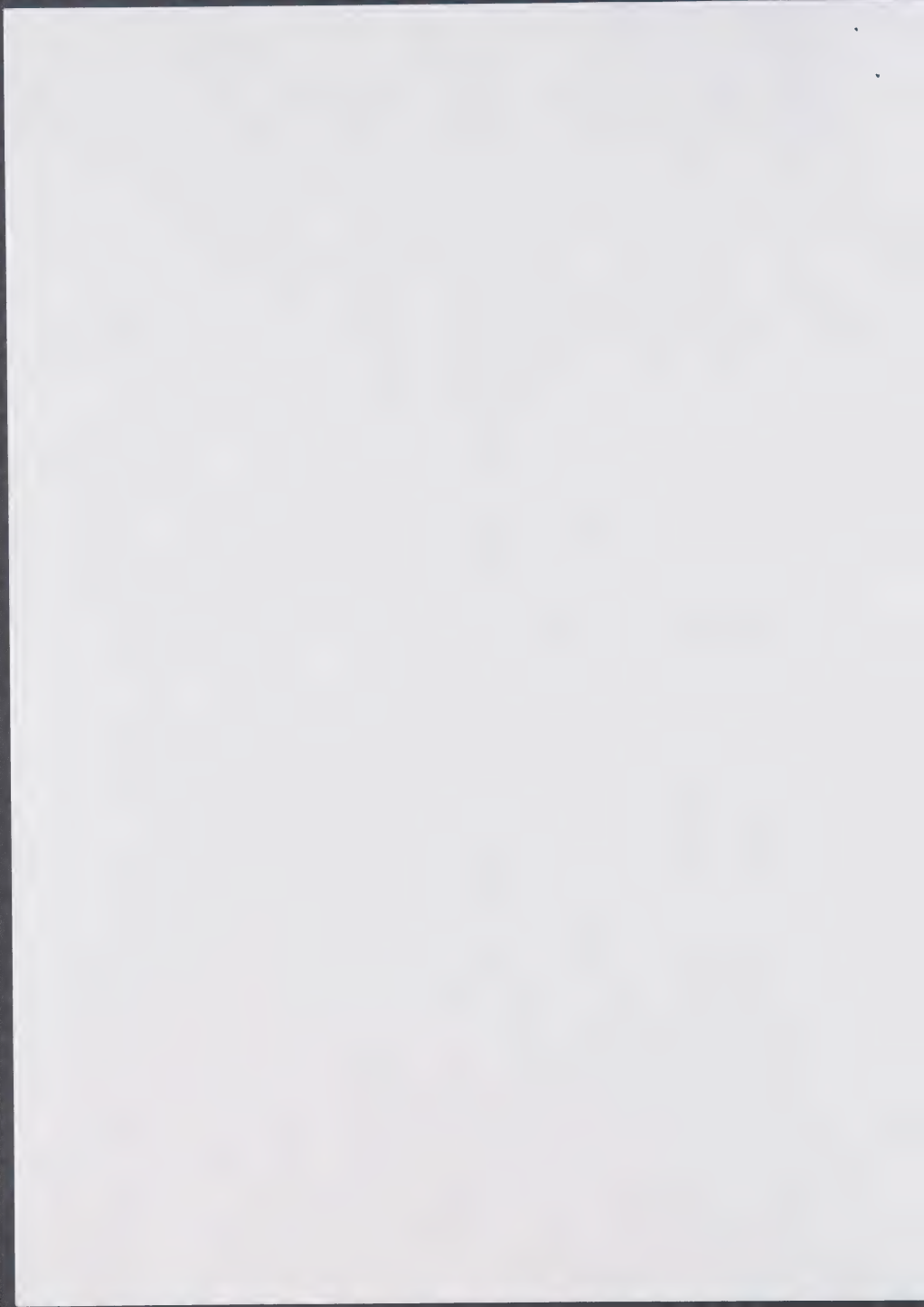
I have been married (for 17 years), and I have three children (of the ages' 14-12-10).

My main hobbies are: music, literature, nature. My main life topics are: family, welfare, tolerance.

In case not being satisfied in my work as a civil servant I am engaged in campaign against racism, intolerance, etc., as a member of Tolerance foundation.

dr. Milan Pospišil





My parents both came from ancient Jewish families. When they were young, they sympathised with the communist party and they spent the war in England.

They had a happy marriage and I was born as their second child in 1947 in Prague. My father was sentenced to six years of prison in the times of stalinist trials and my younger brother and I had to stay in a children's home. Having finished basic school, the only school I could proceed to, for political reasons, was a technical secondary school and later the technical university. In the course of my studies I realised that engineering was not a sector I wanted to work in, but I found an excellent life partner at the university. After our wedding, before we finished our studies, our three sons Jan, Pavel and Petr were born.

In 1977 my husband and I signed the Charter 77 and, due to a bad health state of our youngest son, we moved out of Prague. My husband, owing to political discrimination, couldn't find other than a nonqualified job. In 1981 our daughter Marta was born. I was at home and tried to help my husband to get our living by breeding rabbits, taking care of our garden etc. My husband became a member of VONS and the police often made our life difficult. We tried to lead our children to a good relationship towards both nature and people.

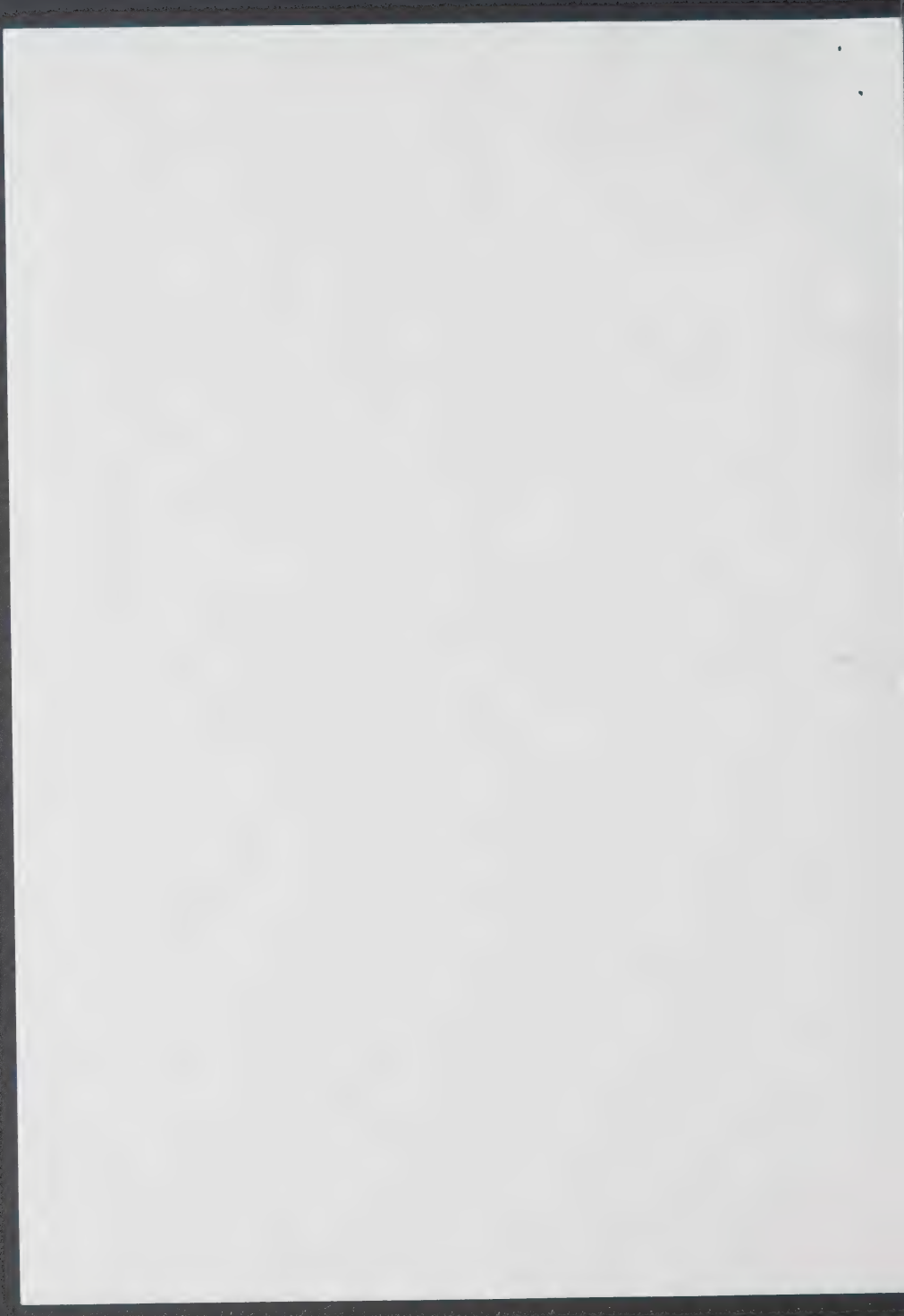
I couldn't find a job, not even like a nurse until 1988, when I began to work as a clerk in Agrostraj Pelhřimov. In 1989 I was elected as a chairperson of the trade unions there. My husband fell ill of a mental disease then and died in 1990. Our family moved to Prague and I have worked here as a social worker in the Department for Refugees of the Ministry of the Interior. My oldest son studies medicine, the second occupies himself with psychology and the third with history and political science. My daughter attends a grammar school.

At the last meeting of the Charter 77 we founded The Tolerance Foundation that is concerned mainly with communication among different groups and prevention of racism, xenophobia and intolerance. In the framework of the foundation I deal namely with the problem of war in Bosnia. I have been elected to the local council in the district where we live.

7. 8. 95

Roubalová

Věra Roubalová
Nad starou pískovnou 1281
156 00, Praha - Zbraslav



The list of so-far projects of the TOLERANCE FOUNDATION:

- 1992
Medián
Concerts against Racism
Research on a Citizenship by Tom Gross
Peace for Bosnia
- 1993
Medián
Concerts against Racism
Research on a Citizenship by Tom Gross
Peace for Bosnia
- 1994
Medián
Peace for Bosnia
Concerts against Racism
Research on the Citizenship Law by Ina Zoon
Basic Czech Courses - assistance to foreigners from „attacked“ countries
- 1995
Medián
Peace for Bosnia (if still necessary)
Concerts against Racism
Basic Czech Courses - assistance to foreigners from „attacked“ countries
Families after Holocaust
Rainbow Globe

Collegium of the TOLERANCE FOUNDATION

- Zlana Černá (sinologist)
Jan Jaroš (economist)
Helena Kimová (psychotherapist)
Roman Laube (technician)
Jaromír Mládek (historian of fine arts)
Vladimír Obrůca (retired)
Vlado Oláh (philosopher)
Milan Pospíšil (civil servant)
Marie Rauchová (teacher)
Vera Roubalová (civil servant)
Pavel Říčan (psychotherapist)
Jan Skoumal (scholar)
Daniel Smetana (student of theology)
Alena Šmudná (archivist)
Ljuba Václavová (film director)
Josef Vohryzek (writer, journalist)
Ina Zoon (civil rights activist)

Steering Board

- Milan Pospíšil
Helena Kimová
Vera Roubalová

Address

- Senovážné nám. 24
110 00 Praha 1
Czech Republic

- Na Řehbůvku 7
110 00 Praha 1
Czech Republic

Bank account of the TOLERANCE FOUNDATION

TOLERANCE

MADACE FOUNDATION

promotes freedom, respect and understanding among different people. We live together: women, men, children, old people. Irrespective of religion, Czechs, Slovaks, Romanes, Vietnamese, Jews, minorities of neighbouring nations, citizens settled as well as refugees. People born out of couples mixed for centuries... Difference of our human beings belongs to the riches, charms and hopes of Central Europe.

Reading the difference, an equality of all, mutual respect and understanding exists? Moral values are to be fostered...

TOLERANCE FOUNDATION aims at preventing hostility resulting out of natural and admirable human difference - ethnic, cultural, racial, sexual, generational, difference of thinking.

TOLERANCE FOUNDATION follows immediate human natures as they emerge, and responds sooner than the state of misery or emergency occurs. TOLERANCE FOUNDATION challenges people and brings together those who share democratic views, who strive to reach a concrete visible goal, and who do not rely on any help but self-help.

TOLERANCE FOUNDATION brings to co-operation psychologists, sociologists, theologians, students, journalists... those citizens who want to address human situations by means of information, experience, perseverance, devotion, and in time.

TOLERANCE FOUNDATION develops supportive programs, organizes concerts, seminars, meetings, and discussions, both public and in small communities, supports diffusion of information and education, protests against brutality and injustice, brings together citizens with similar views, contacts both individuals and groups from abroad, looks for and develops new forms of activity, new projects.

TOLERANCE FOUNDATION supports rules and honesty governing human relations.

In pursuing its objectives TOLERANCE FOUNDATION follows three main ways:
PREVENTION - EXPERISE - NON-VIOLENCE.

PEACE FOR BOSNIA

The war has destroyed many lives, communities and cultural monuments in the former Yugoslavia. The war destroys even at a distance: in the minds of other European people it undermines our confidence in moral values, the confidence in our mutually understanding one another.

What can we, citizens, of another country, do? Apart from contributions to humanitarian help, do we have other means of helping improve the situation?

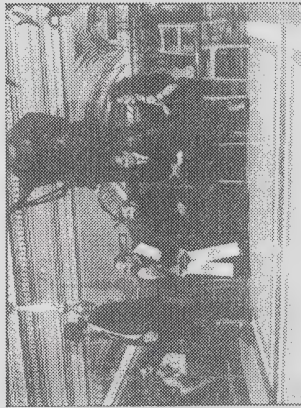
Since 29th September 1993 - that is the 55th anniversary of Munich Agreement - the TOLERANCE FOUNDATION has held gatherings every month to support justice and peace for Bosnia & Herzegovina every month. We have held candlelit demonstrations at the Peace Square (Náměstí Míru).

We have organised a discussion between Bosnian and Czech intellectuals in Prague, "Sarajevo assassination" - a literary and discussion evening raised a questions of what WE can do for the Yugoslavians: *Catholic priest, rabbi, imam, orthodox priest - the four clergymen representing four principal religions of Bosnia - gathered to a common prayer at the National Museum in April '94.

*Additionally, the TOLERANCE FOUNDATION jointly with the Czech Friends of Bosnia are planning various activities, such as a literary evening on works from B&H authors. These meetings attract well-known journalists, "politologists", cultural personalities as well as other citizens who follow their conscience and feelings. Regularly, various personalities take part in these activities, such as the literary critique Dušan Karpatský, film director Ljuba Václavová, actress Iana Fischerová, and sociologist professor Raymond

Rehner. Also participating have been priest Tomáš Halík and the chief rabbi of Prague, Karol Sidon, and the composer Petr Eben took part.

The initiator, organiser and „Spiritus agents“ of these meetings is Ms. Věra Koubalová, the vice-president of TOLERANCE FOUNDATION.



„I deeply believe that in the today's world, so intertwined, there is a need to foster and spread systematically the feelings of common responsibility (Václav Havel in the interview with Igor Blažević, LN, May 14 '94).

TEACHING OF BASIC CZECH TO REFUGEES

When meeting refugees and other immigrants we have learned how immense an obstacle for their integration is the language barrier. We decided to help these people.

Initially in a self-help way, together with several students, we started an informal teaching program. Later on we managed to have a professional teacher. Next step was to develop a full project.

This includes:

- * a weekend program - less intensive course for those who are busy during the weekdays,
- * an intensive course for those who can attend classes during the weekdays.

This project is only a meaningful program for those who need to learn the Czech language, it also researches and shows the possibilities of developing a civil society in our post-totalitarian state.

The project was formulated and implemented by Mr. Jan Jaroš, a member of the TOLERANCE FOUNDATION.

This activity corresponds to one of our principle objectives: where is a human need and on the other side there is a willingness to help, there citizens can find each other throughout the society, irrespective of their origins and professions.

"You will love your neighbour as yourself " *(Lv 19,18)*

Although the World War ended up fifty years ago some of its consequences are not yet overcome. Even now, some of the consequences have to be faced by the descendants of those who had to experience shoa, the racial persecution of Jews. The families where grandparents experienced the concentration camps still have to bear traces of suffering. Their members often incline to extreme anxiety and depressions, excessive introversion. Fears to speak about past sufferings, about family roots generally, they are afraid of future.

In many western countries these suffering people received care soon after the war end. In the Czech Republic, after the totalitarian regime was defeated, the society recognises only the right to the property returns. The damages caused to human souls, however, were not estimated. And most probably will not ever be.

But they can be rectified. Injuries can be healed and cured.

The TOLERANCE FOUNDATION wants to start this process of healing.

The Project

FAMILIES AFTER HOLOCAUST

is based on a long term therapy and research work abroad as well as on our local experience : the team of experienced and specially trained psychtherapists will provide family, individual, and group psychotherapeutical help, as well as sociotherapeutical club . Such care, as shown by long-term experience, relieves chronic tensions, recovers talking between close people, encourages direct and assertive behaviour instead of fears, silence and indirect manipulations. The confidence, as well as self-confidence and ability to enjoy life will be gradually restored and will replace depressions, anxieties and fears from future.

The meaning of the project **Families after Holocaust** can be seen from the point of view of the human rights : the minority fatally disadvantaged will again get the opportunity to use their human rights.

Unfortunately there is still enough groups which were prosecuted in the past or even recently. Experiences from implementing the above project, the methodology procedures, the therapy approaches used, they can all be used in various modifications and/or passed to serve other minorities.

On behalf of the TOLERANCE FOUNDATION, Helena Klimová and Věra Roubalová took the initiative to realize this project.



Within all endeavours to prevent racism it is extremely important to provide good care for children in this area. One of the first projects of the TOLERANCE FOUNDATION is the book

RAINBOW BALL - THE GLOBE

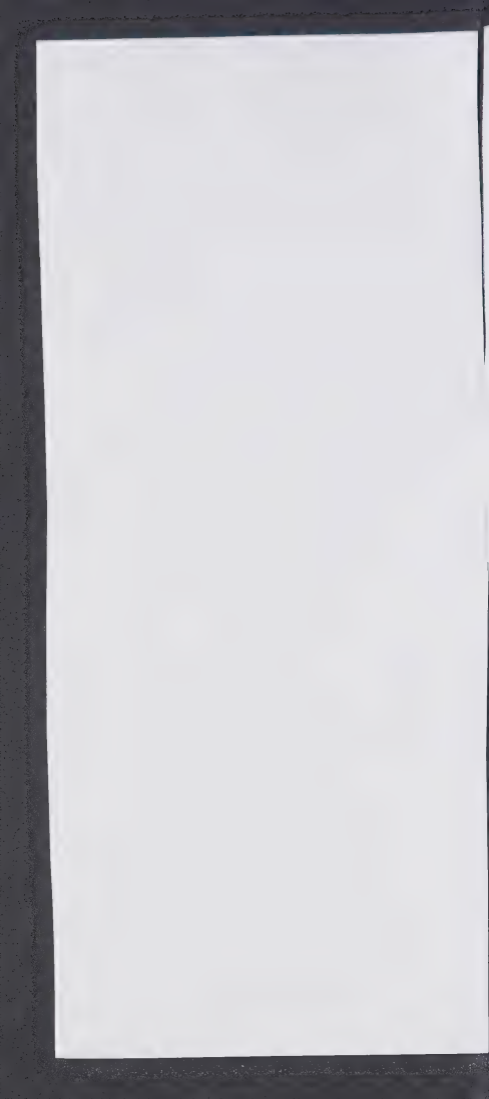
or

What is being told in the world about the origin of people and nations

As a matter of fact, the book is targeted at children and consists of short stories and rich illustrations. There is twenty five stories, each from the different part of the world: Asia, Africa, Indian America, Australia, Oceania, and, of course Europe. Each story explains its own version of the origin of people: there are myths from the old Middle East, Chinese tales about the goddess Nuwa, legends and stories about origins of peoples and tribes, about their arrival to places where they live now. Also minorities and close neighbours are represented: about the forefather Ěech, about separation of the brothers Ěech, Lech and Rus, and also a Romani legend how the God created the Romanies.

Rainbow ball - the Globe is conceived as the "first reading" for children attending 3rd to 4th grade. It is written in a simple and understandable style. Each short story is accompanied, apart from an illustration, by a picture of the child of the respective nation. Each story and the illustration make up a double-sheet of a school notebook format. Initiator of this project is Ms Zlata Āern, Ph.Dr, the member of the TOLERANCE FOUNDATION Collegium, sinologist and administrator of the Chinese collection in the Nprstek Museum in Prague. Ms Zlata Āern together with other Czech orientallists collected these stories.

The objective of the book is to introduce to children the variety of all cultures and cultural traditions in the most attractive way, to make children aware of the existence of different people and to arouse tolerance.



The relation of one person towards another, esp. different person, is often influenced by deep, not entirely conscious motives. Music allows people to touch these unconscious resources, to realize them, to become aware of them, and to become more receptive (open) to understanding.

CONCERTS AGAINST RACISM

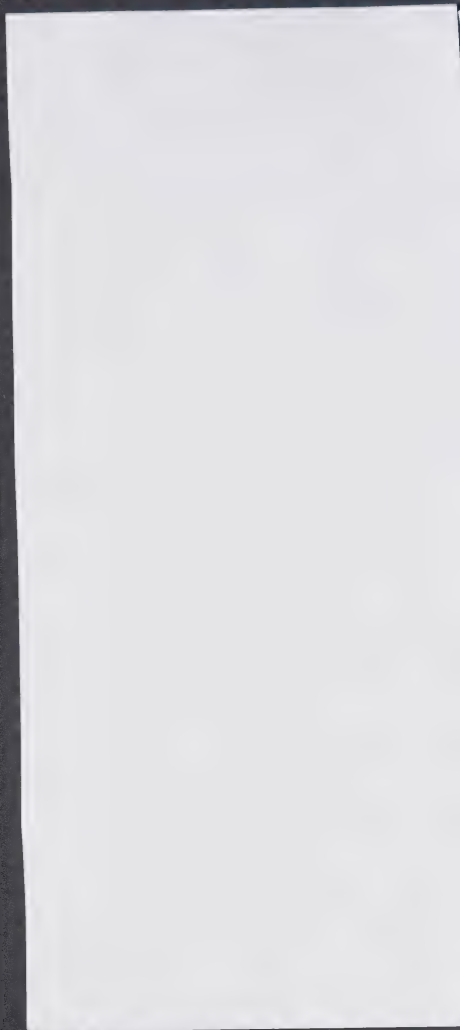
are becoming an efficient and attractive appeal. At the beginning, apart from the Tolerance Foundation, also old friends from the time of Charta 77 - Slovak "Human Movement", namely Peter Marianek and Tomáš Zálešák, took part in organizing the concerts.

At the concert, singers and groups of different origins perform - like V. Merta and V. Třešňák from the Šafrán, Mišpacha and Kleznerim - ensembles of Chassidic songs, various Romani music groups, Slovaks Zuzana Homolová and others, a Bosnian children ensemble, Petr Skoumal, Burian & Dědeček, Ivan Hofman a Hutka, ensemble Oboroh..... Many of them without any fee claims.

The concerts are gradually getting a specific shape: in May music is interspersed with spoken word: Josef Vohryzek, Stanislav Penc, Jiřina Šiklová, Andrej Gjuríč. Raymond Rehnicer and Taňa Fischerová are invited to take part in a panel discussion.

The November concert, being a part of a PEN Club World Congress, was held under the Tolerance slogan. Many guests came to the sold-out concert, namely Arthur Miller with his wife Mrs Rose Styron, Ms Wendy Luers (the president of the Foundation for Civil Society, New York), the U.S. ambassador Mr Adrian Basora... These guests were a great honour to the Tolerance Foundation, because it was the American intellectuals inspired by Arthur Miller who morally supported the Czech intelligentsia in the totalitarian time.

Milan Pospíšil, RNDr. the president of the Tolerance Foundation, established a tradition of organizing concerts against racism. While staying a longer period abroad, the Pen Club concert was organized by the film director Ljuba Václavová and a theology student Daniel Smetana with a group of fellow-students.





High fee

ALFRED BADER FINE ARTS

DR. ALFRED BADER

ESTABLISHED 1961

May 3, 1995

Dr. Martin Mandl
Uvoz 13
602 00 Brno
Czech Republic

Dear Dr. Mandl:

In response to your letter of April 20th, we would, of course, be happy to get together with members of the Jewish community and hope particularly that you will invite Mrs. Vera Bader Weber to come to Brno. Her address in Kyjov in Masarykova 16. She and her family are my only remaining relatives in Moravia.

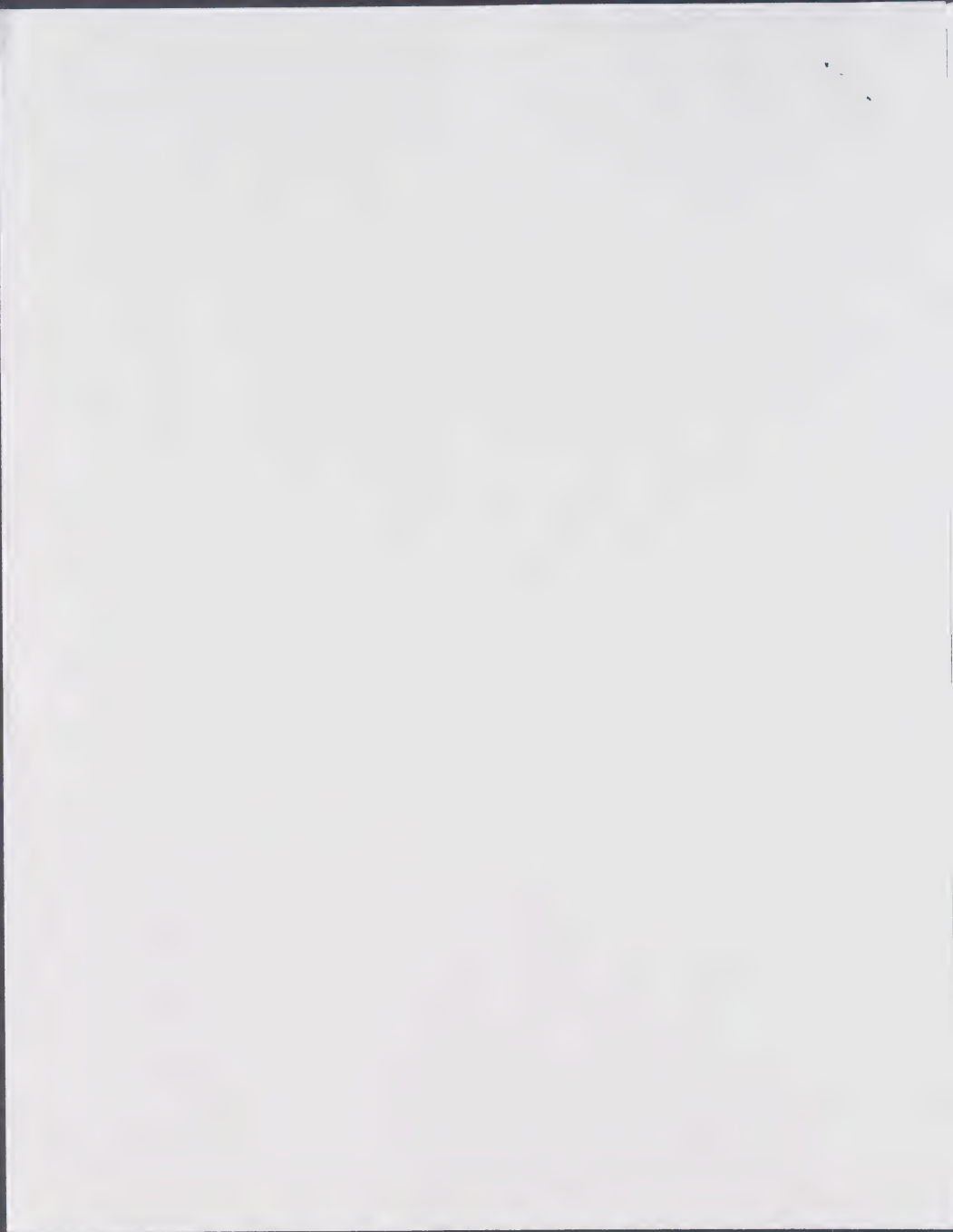
Isabel and I very much like to stay together, and there is really no need either to plan for separate visits for her or to go to any trouble to entertain us. We will just enjoy being in Moravia.

With all good wishes, I remain,

Yours sincerely,

AB/cw

By Appointment Only
ASTOR HOTEL SUITE 622
924 EAST JUNEAU AVENUE
MILWAUKEE WISCONSIN USA 53202
TEL 414 277-0730 FAX 414 277-0709



Martin Mandl, Úvoz 13, 602 00 Brno, Czech Republic

Dr. Alfred Bader
2961 North Shepard Avenue
Milwaukee, WI 53211, USA

April 20, 1995

Dear Dr. Bader,

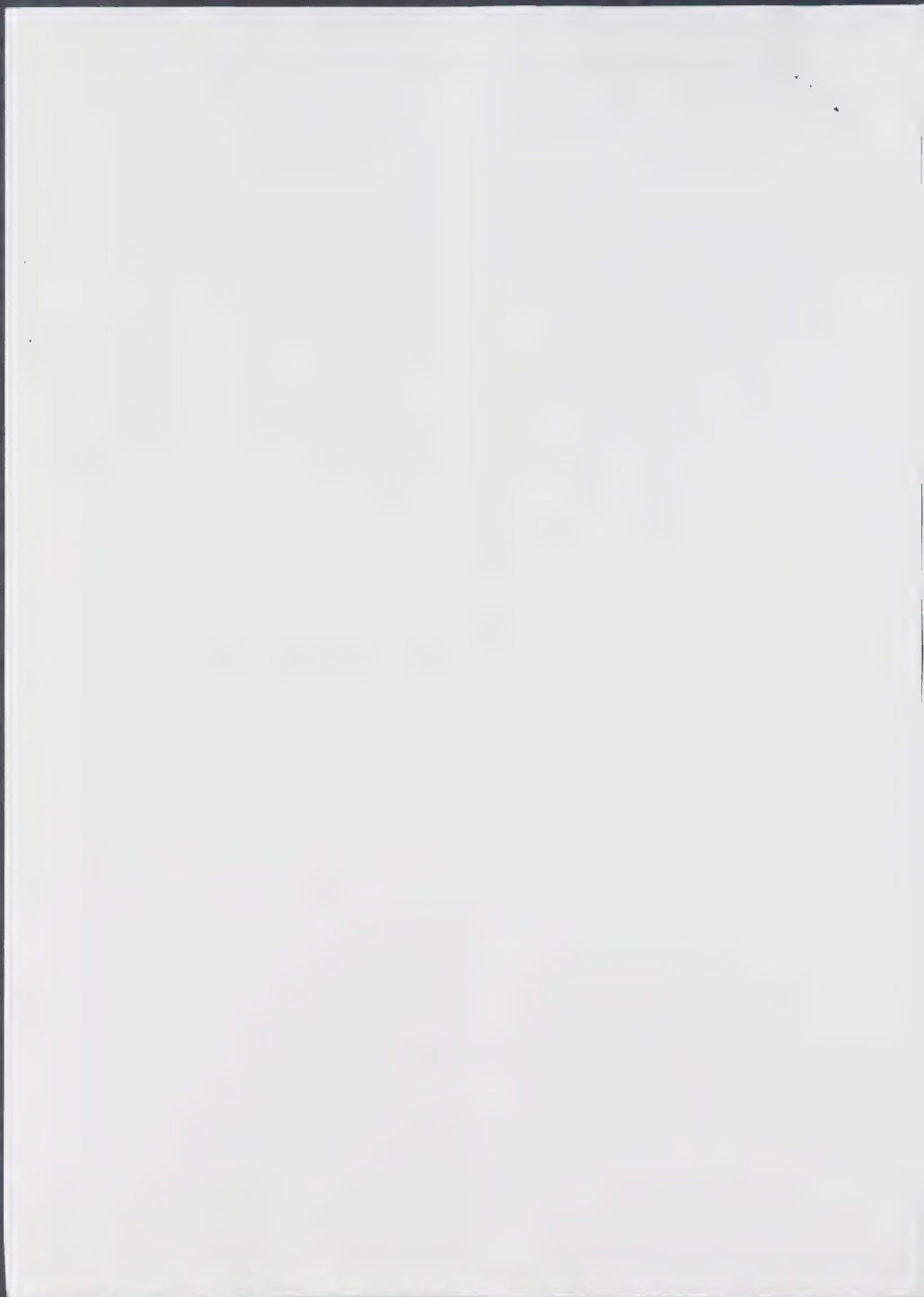
I have just learned from Dr. Skurský about the date of your Brno visit - June 21 - 23. I would like to know whether you and your wife wish to meet some members of the Jewish Community at some informal get-together even if your time seems to be comparatively limited. If Mrs. Bader does not know the Jewish places of Southern Moravia as perfectly as you do we would be happy to arrange something for her should she wish so. Also some historical places of Brno could come in to consideration. Of course this all would depend fully on the possibilities of the program of your stay and on the decision of both of you. We would appreciate if you would kindly let us know your opinion about it at an appropriate time. I will inform Mrs. Weber about the date of your stay at Brno.

I hope you and Mrs. Bader will enjoy the program here. I look forward to meet you and hear your talks.

I wish you nice Spring days.

Yours sincerely,

Martin Mandl



Martin Mandl
Úvoz 13
602 00 Brno, Czech Republic

Dr. Alfred Bader

2961 North Shepard Avenue
Milwaukee, Wisconsin 53211, USA

January 27, 1995

Dear Dr. Bader,

Thank you for your fast fax reply of January 24.

Just after a sending my letter to you, I obtained some materials from Prof. Skurský about you. Then I could learn a little about your life data. I think it could be funny for you to read my "philosophizing" about Jewish places of southern Moravia while you are a specialist for it. I am sorry I did not know it before.

I know the Weber family. The both of us, I and Mr. Weber, are the members of our Jewish Committee. I phoned to Mrs. Věra Weber and told her about your wish to invite her to come to your talk. I hope you will be free to have this talk at our Jewish Office (as I heard, you plan to have talks at our faculty and at Philosophy Faculty). It would be very attractive for many of us to learn about your life experience (including a successful mixture of science and technology, art and Jewish interests(?)).

As I wrote you, our community is represented by 300 persons, mostly (relatively) old people. About 20 - 30 younger persons (from 10 to 60) try to renew and develop their Jewish identity. We sing Hebrew songs, spend common time at trips or other sport activities and Jewish celebrations. However, a lack of time due to work and family activities is a reason of our limited contacts.

A family of my father comes from Kyjov, too. However, they transferred to Brno in about 1915.

We are looking forward to meet you and your wife at our community. If you have any special wish related to Moravian Jewish people or area we would be happy to know it.

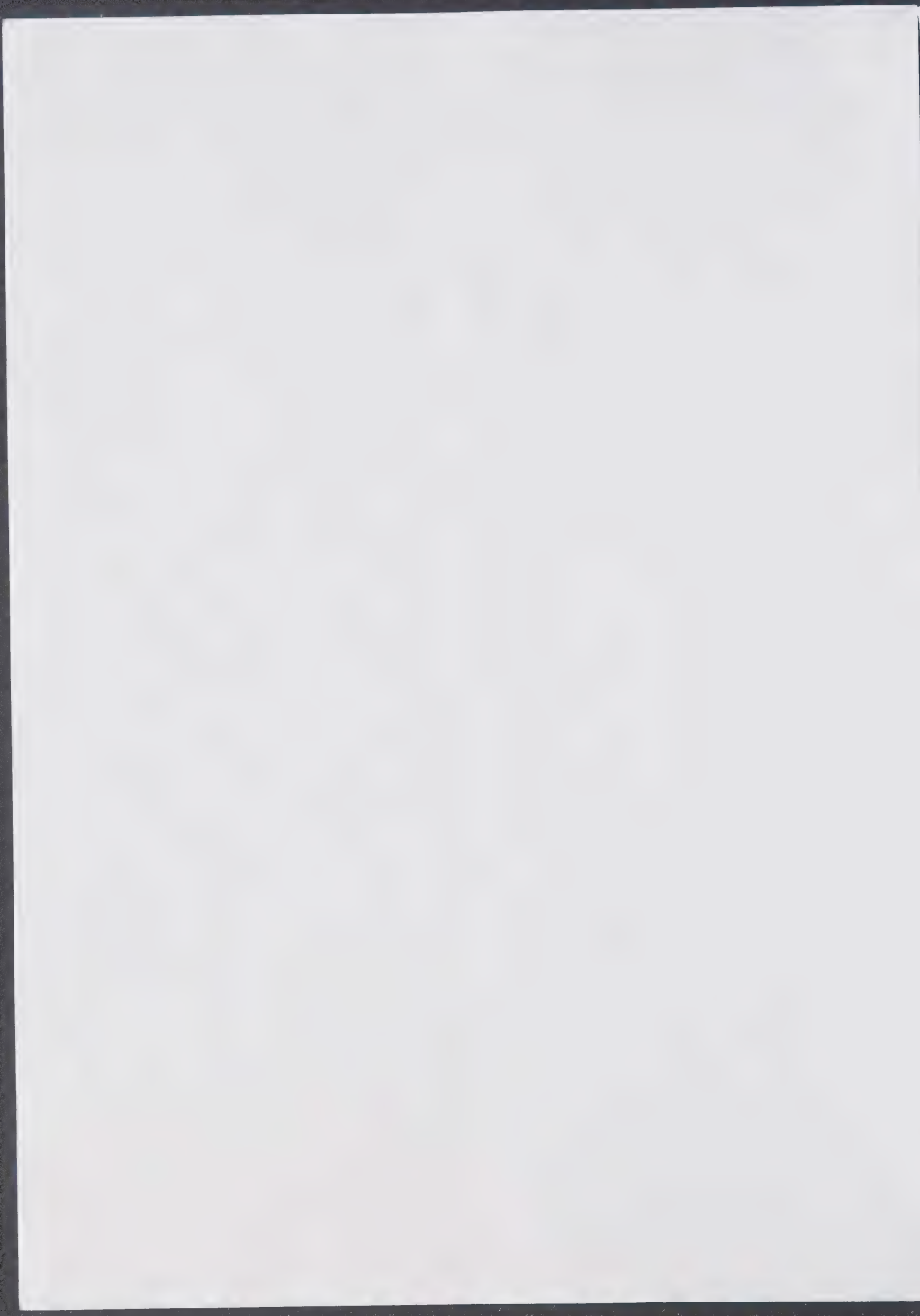
Kindest regards.

Yours sincerely,



Fax (at office): +42-5-41211214

E-mail: mandl@chemi.muni.cz



FAX FROM

DR. ALFRED R. BADER
Suite 622
924 East Juneau Avenue
Milwaukee, Wisconsin 53202
Telephone 414-277-0730
Fax No. 414-277-0709

*Copy
high free*

January 24, 1995

To: Dr. Martin Mandl
Department of Biochemistry
Masaryk University

011 42 5 4121 1214

Dear Dr. Mandl:

Thank you for your thoughtful letter of January 13th.

I very much look forward to meeting you in Brno.

I don't think there is any area in Europe where I know the Jewish communities better than in southern Moravia. When you read my autobiography, which will be published by Weidenfeld in April, you will understand why.

I have been to the old Jewish section of Nikolsburg, now called Mikulov, many times. This was such an important Jewish community because it was one of the very few from which Jews were not expelled. It's proximity to Vienna allowed many Jews to live in Nikolsburg and trade in Vienna. Of course, I have seen the grave of the Chassidic Rabbi Shmelke Horowitz, who lived in Nikolsburg for five years and died there. At that time, about half of the population of Nikolsburg was Jewish. Its most influential rabbi, and in fact the chief rabbi of Moravia at the time, was a very great scholar in the middle of the last century, Rabbi Samson Raphael Hirsch, who later became rabbi in Frankfurt. The very fact that Nikolsburg could attract an eminent scholar from Hamburg to Nikolsburg indicates how important its congregation was.

Of course I know the beautiful cemetery in Brno, as well as many other cemeteries. Some are in communities like Miroslav, where not a single Jew remains.

My grandfather was born in Kyjov, and the last Bader there, Mrs. Vera Bader Weber, and her family have become our good friends. As Kyjov is so close to Brno, it would be so nice if you could invite Vera to come to my talk.

All good wishes, also to Professor Skursky.

Sincerely,

Alfred Bader



Department of Biochemistry, Faculty of Science, Masaryk University,
Kotlářská 2, 611 37 Brno, Czech Republic

Dr. Alfred Bader

2961 North Shepard Avenue
Milwaukee, Wisconsin 53211, USA

January 13, 1995

Dear Dr. Bader,

I work at the same department as Professor Skurský. I have learned from him about your planned visit of Brno and, in addition to your regular activities, about your interest in the life of Jewish communities. I am involved in this community mostly in its cultural life. There are about 3 to 4 thousand Jews in the Czech Republic, therefore the Brno community is small, too, just only 300 persons (14000 before the war). There is a central office for South Moravia in Brno, a synagogue built in functionalistic style (1936), and a cemetery with a very nice ritual building. Some other rests of Jewish history are located relatively near Brno, e.g., in Mikulov (Nyklsphork) - a place of Maharal's stay before his transference to Prague. In Mikulov there is a beautiful cemetery from 17th century with a grave of Rabbi Shmelke (a person from Chassidic Stories by Martin Buber). Similar cemeteries and some synagogues (some reasonably preserved, some almost destroyed) exist in other small towns of South Moravia.

Should you be interested in visiting some of those places during your planned visit at Brno it would be a great pleasure for us to accompany you. Also the possibility of having a talk with you would be a nice experience for many of us.

Kindest regards.

Yours sincerely,

Martin Mandl

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