



a Reason to Remember

Roth, Germany 1933-1942



**Traveling Exhibit
Student Handbook**

Hatikvah Holocaust Education Center
Springfield, Massachusetts



Contents

Introduction	3
About Hatikvah Holocaust Education Center.....	3
About this Handbook.....	3
About “A Reason to Remember”	4
Why Roth?	4
Life in Roth.....	4
Impact of Nazism	4
The Fate of the Residents	4
Historical Context.....	5
Understanding the Sections of the Exhibit.....	5
Pre-Visit Exercise	7
Understanding Primary Source Materials.....	7
Analyzing and Interpreting Historic Photographs and Documents.....	7
Discussing the Images from “A Reason to Remember”	8
Visiting the Exhibit	10
Student Worksheet.....	10
Exhibit Feedback.....	13
Post-Visit Activities and Exercises	14
Exercise Using Post-Holocaust Testimony.....	14
Discussion Questions.....	16
Appendix A: Glossary of Terms Used in the Exhibit.....	18

**Traveling Exhibit Student Handbook for
A Reason to Remember: Roth, Germany, 1933-1942**

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Introduction

About Hatikvah Holocaust Education Center

Hatikvah Holocaust Education Center, located in Springfield, Massachusetts, is an educational facility and a living memorial to the victims of the Holocaust. The mission of the Center is to combat prejudice, hatred, and discrimination in today's society by teaching the history and lessons of the Holocaust.

By examining the past, people can learn from it and become more aware of present dangers to freedom and human rights. The Center's vision of the future is a world that values the dignity and worth of all people.

Please visit Hatikvah's website (www.hatikvah-center.org) to read more events, educational programs, and the unique permanent exhibit at Hatikvah.

About this Handbook

This is a handbook for students whose class will attend the exhibit, *A Reason to Remember: Roth, Germany, 1933-1942*.

This handbook includes general information, a student worksheet, pre- and post-visit exercises, and much more.

Target Audience

The exhibit and companion exercises in this handbook are appropriate for sixth grade and higher.

About “A Reason to Remember”

“A Reason to Remember: Roth, Germany 1933-1942” tells the personal story of the five Jewish families who lived in the small village of Roth. The exhibit introduces the families as they lived in 1933 and details what happened to them during the Nazi era.

The demise of this tiny Jewish community is chronicled in detail, using primary source materials such as photographs, documents, and artifacts, as well as eyewitness testimonies. The exhibit illustrates how the relations between these families and their neighbors were systematically dismantled.

Visitors are engaged in a personal, intimate, and emotional way with the lives of Roth’s former Jewish residents and become well acquainted with the men, women, and children of the village. Visitors are also challenged by what they see in this exhibit to think critically about the choices they make when they are called upon to respond to prejudice or any other type of injustice.

Why Roth?

What happened to the Jews of Roth occurred in much the same way throughout Nazi-occupied Europe. The exhibit places the story of the Jews of Roth within the overall context of the events of the Holocaust.

The Nazis kept meticulous records. Numerous documents found in the archive at Marburg, the county seat of the district in which Roth is located, reveal in detail what happened to these families as well as the complexity of the process of annihilation. It began with the segregation of Roth’s Jews, and evolved into their being removed from the local economy, the confiscation of their property and assets, and their deportation to Theresienstadt, to slave labor camps, or to the ghetto in Riga, Latvia. Ultimately, all those deported from Roth perished in Theresienstadt, Auschwitz/Birkenau, or Stutthof.

Life in Roth

As small as the Jewish community in Roth was, it had everything it needed to sustain a complete Jewish life including a synagogue, kosher meat, a mikvah for ritual immersion, a teacher who taught Hebrew language and Jewish religion to the children, and a Jewish cemetery. The facilities and services were used by Jews living in the villages that surrounded Roth as well.

Despite their religious differences, the Jews of Roth were well integrated into the life of the village. Their children attended the village school together with the Christian children. They participated fully in local cultural and recreational activities, including sports teams and theater troupes. They did business with their neighbors. In each of the families, the men had served in the German army during World War I.

Impact of Nazism

The stark contrast between the ordinariness of their lives and the radical way in which their lives were changed by the Nazis and their collaborators through persecution and terror provokes immediate questions. The transformation was not immediate and it was laden with complexities and contradictions. Even after Hitler became Germany’s chancellor, life for Roth’s Jews did not immediately descend into marginalization, oppression, and persecution. The destruction of the community occurred in stages, step-by-step during the years between 1933 and 1942.

A handful of documents attest to attempts by some local villagers to help the Jews. Many more documents offer insight into the obstacles that stood in the way of escaping from the Nazis and the impediments preventing those who escaped from rescuing their relatives who were left behind.

As visitors move through the exhibit, they are continually confronted by the choices made by the victims as well as those made by the perpetrators, collaborators, resisters, and bystanders.

The Fate of the Residents

No Jewish family living in Roth at the time of the Nazi occupation escaped the Holocaust. In three of the five families, some family members fled Germany but were unable to bring all of their relatives out with

them. The remaining two families were completely annihilated. Most of the survivors were younger people who managed to escape with help from relatives in the United States or South Africa. One survivor was able to go to Great Britain in 1939. Those unable to flee were mainly the elderly or the impoverished. One family in which no member survived consisted entirely of women. This pattern is similar to that of other Jewish communities in Germany.

The story of the Jews in Roth concludes with the letter written by the head of the Gestapo to the mayors of Roth and surrounding villages that documents the final deportation of the Jews from the area. Its chilling words, completely translated into English, serve as a permanent record of the cruel and deceptive means the Nazis fabricated and implemented to annihilate the Jewish people.

Historical Context

The last panels in the exhibit place the story of Roth’s Jews in historical context with statistics about the impact of the Holocaust on Jewish communities throughout Nazi-occupied Europe. In addition, there is information about what happened to non-Jewish victims of the Nazi regime including Roma (Gypsies), the physically and mentally handicapped, Poles, Soviet prisoners-of-war, Jehovah’s Witnesses, homosexuals, political prisoners and African Germans.

The exhibit closes with a montage of images that illustrate other instances of hatred, prejudice and discrimination that occurred after the Nazis fell from power. They surround a quote by Sir Edmund Burke, “All that is necessary for evil to triumph is for good people to do nothing.” The photos illustrate that bigotry and intolerance continue to exist and give us a reason to remember.

Understanding the Sections of the Exhibit

“A Reason to Remember” is organized into the following color coded sections:

Section 1: Life Before the Nazi Regime

Meet the five Jewish families of Roth and see how they lived in the village before the Nazis came to power.

Section 2: The Rise of Racism

Learn about the Jews in Roth and how they came to be marginalized by their neighbors. The personal stories illustrate the effects of racism and segregation.

Section 3: The Loss of Human Rights

Study the detailed information about what occurred in Roth during Kristallnacht and its immediate aftermath. Included is an accounting of how and why the synagogue in Roth was not burned down or destroyed, as well as specific information on what happened to the Jewish men from Roth who were arrested and sent to concentration camp Buchenwald.

Section 4: The Machinery of Destruction

Witness the step-by-step dehumanization of Roth’s Jews before they were deported. Included are specific examples of how Jews in Roth were put out of business, how their property and assets were confiscated, how curfews were imposed on them, how Judenhausen were established in the village, and how various “identity measures” were created by the Nazis to register them as Jews and segregate them from others in the village,

Section 5: Attempts to Flee

Find out what happened to each Jew who had lived in the village: who escaped, who did not, and what their fate was. Personal letters and other documents reveal the struggle and failure to obtain affidavits for relatives still in Germany, the situation faced by the Jews from Roth who were deported to the Riga Ghetto, and the places in which Roth’s Jews met their deaths.

Section 6: The Fate of Roth

Read the Gestapo letter detailing the deportation of Roth's Jews to Theresienstadt and to the Ghetto in Riga, Latvia.

Section 7: The "Final Solution"

Expand your understanding about Roth by viewing additional information about the Holocaust in general. This includes statistical information about the number of Jews who died in the Holocaust as well as the fate of non-Jewish victims of the Nazi regime.

Section 8: "Why Remember the Holocaust?"

Study a montage of images depicting prejudice, discrimination, human rights abuses, and genocides from other places and other periods in history. Together they illustrate that choices made today will determine events of tomorrow.

Pre-Visit Exercise

Understanding Primary Source Materials

A primary source material is any item, typically a document or photograph that was created at the time an historical event occurred. It can be dated and contain specific information that imparts knowledge of an historical nature. Diaries, journals, chronicles, reports, legal documents (such as identity registrations, birth certificates, etc.) photographs, films, artifacts (such as clothing worn in Nazi concentration camps) are all examples of primary source materials.

Materials created after an event occurred (such as memoirs or personal testimonies) are generally not considered to be primary source materials by historians unless they were created in the immediate aftermath of the event or if what they state or document can be authenticated and verified.

Analyzing and Interpreting Historic Photographs and Documents

Historical photographs capture people, places, and events. Holocaust photographs come from a variety of sources that include photos taken by the Nazis themselves as well as photographs taken secretly by victims and eyewitnesses. To read and interpret a Holocaust photo, the following general questions are to be considered. Some questions are applicable to all historic photographs and others are specific to Holocaust photographs:

- Who is being photographed?
- How old do you think the people are?
- How are they dressed?
- Can you determine their status under Nazi occupation? Do you think they are victims or people who are not being victimized?
- Do you think they are aware that their picture is being taken?
- Look at their faces. What do you think they are feeling?
- How do you think the people in the photograph perceive their situation under Nazi occupation?
- What objects or structures are in the photograph?
- Is an event taking place in the photo? Describe it.
- Who do you think took the photo?
- When was it taken?
- Why do you think they took the photo?
- Even photos that appear to be taken spontaneously are generally predetermined by the photographer. Can you tell anything from the photograph about the perspective of the photographer or about what motivated the photographer to take the picture?

Historical documents are the tools used by most historians to discern and understand historical events. Dates, names, places, and detailed descriptions are generally contained in historic documents, enabling a historian to be able to state what occurred in a particular time and place. Documents take the form of letters, lists, invoices, receipts, reports, chronicles, and diaries as well as directives or orders issued by a government, a civil servant, or a military commander. When reviewing a historic document, the following questions should be considered:

- What is the document (e.g. a letter, a report, etc.)?
- What information does the document contain?
- Who wrote or produced the document?
- When was it written?
- Where was it written?
- Why was the document created? Who was its intended audience?

- What was the purpose or purposes of the document?
- Does the text of the document appear to be formal or informal?

Discussing the Images from “A Reason to Remember”

Image 1

Discussion Questions

- What kinds of stereotypes did the Nazis employ in this propaganda poster?
- How influential do you think this type of propaganda was on the average German?
- Are you familiar with prejudicial stereotypes like these related to other places besides Nazi Germany and historic periods other than 1933-1945? Cite some examples.
- Why do you think the Nazis attacked both Jews and African Americans in the same propaganda image?
- What does this poster tell you about how the Nazis used racism in their ideology?
- What does it tell you about racism and other forms of hate?
- Are stereotypes like these used today by anyone? Why?
- What ideas do these stereotypes convey? What is the best way to respond to propaganda that employs racist stereotypes?

Image 2

Discussion Questions

- Why do you think the Nazis required people in Germany to obtain and carry identity documents?
- What was similar and what was different about the identity documents for Jews and those for non-Jews?
- Why do you think the Nazis required that Jews add the name “Israel” or “Sara” to their names on all their documents, including envelopes used for correspondence?
- How do you explain the fact that the name “Israel” was not added to Heinz Bergenstein’s name on his kennkarte?

Image 3

Discussion Questions

- Who do you think took this photo? Why?
- How do you explain the fact that only three of the students in this photo are giving the Hitler salute?
- How do you think Ilse Höchster felt at the time this photo was taken?
- How do you think Jews in Roth perceived their situation under the Nazi regime at this time? Please explain your answer.
- What does this photo teach you about Germans and Nazis?
- What does it teach you about resistance in Nazi Germany?

Image 4

Discussion Questions

- What choice was given to Markus Roth’s suppliers after the Nazis came to power and what choice did they make?
- What made them change their mind and make a different choice? Why?
- What effect do you think the newspaper article had on people who lived in the village of Roth?
- What effect did this have on Markus Roth and his family?
- What does this primary source material teach you about what the Nazi government did to Jews in Germany at this time?

- What does it teach you about what the Nazi government did to non-Jews who didn't support them?

Image 5

Discussion Questions

- What event does this image document?
- Why do you think the journalist took this photo?
- What questions does the photo make you ask?
- How do you relate these questions to what you have learned about the Holocaust?

Visiting the Exhibit

This worksheet has been created to guide you through your visit to “A Reason to Remember”.

Student Worksheet

Read this worksheet before you enter the exhibit, “A Reason to Remember”. Fill it out as you move through the exhibit. The exhibit is organized into eight sections – the first six sections include specific information about five families, while the last two place their stories into historical context.

If you need more space, use the back of the worksheet.

1. Please choose one of the five families (Höchster, Nathan, Bergenstein, Roth, Stern) and follow their story through the exhibit.

a. Name of family: _____

b. Name of family members: _____

c. Names of World War I veterans in family: _____

d. Review section 1 of the exhibit, “Life Before the Nazi Regime”. Describe the members of the family. What activities did they enjoy? What were some of the important events in their lives?

2. Read the exhibit panels starting with section 2. Write down everything that happened to the family, including the exact or approximate date next to each event you list. If you cannot determine a date, write a date range, such as 1935-1938.

a. Section 2: The Rise of Racism

b. Section 3: The Loss of Human Rights

c. Section 4: The Machinery of Destruction

d. Section 5: Attempts to Flee

e. Section 6: The Fate of Roth

3. If you had the opportunity to meet any member of the family you followed today, what would you ask them? What would you want to say to this person?

4. List and describe one image or story in the exhibit that taught you something about racism and propaganda:

Exhibit Feedback

Hatikvah Holocaust Education Center is seeking feedback from visitors about their experience.

You may complete the feedback sheet before you leave the exhibit and give it to the docent or leader of your exhibit tour. If you do not have sufficient time to complete it while visiting the exhibit, you may do so later and mail the completed forms back to:

Hatikvah Holocaust Education Center
1160 Dickinson St.
Springfield, MA 01108

Thank you for coming to see “A Reason to Remember: Roth, Germany 1933 – 1942”. Please write down your thoughts, feelings, and impressions. Use the back of the sheet if needed.

Post-Visit Activities and Exercises

Exercise Using Post-Holocaust Testimony

No experience can be substituted for hearing a Holocaust survivor give a personal testimony. Eyewitness testimonies help to personalize the events of the Holocaust and make them more real. Many details of what occurred under Nazi occupation only came to light years later.

The letter below teaches many important lessons.

Letter to Markus Roth

The letter below was sent to Markus Roth in 1951 by a neighbor, Johannes Ruth. Markus had escaped Germany in 1938 with his wife and three children and was settled in Chicago when he received this letter.

Johannes Ruth had been known as anti-Nazi during the Nazi era. Johannes Ruth's son was a close friend of Markus Roth's son, Herbert. Although Johannes Ruth asks in his letter to purchase Bertha Stern's house for his daughter, the sale did not happen.

Roth, Germany

June 5, 1951

Dear Friend Markus:

I received your address today from Heinrich Becker. I am very pleased that you and your family are well, and I can report that the same is true of us. You wrote that you will sell the house and that your attorney already has a buyer. [Mr. Ruth is referring to House #98, located next to his and owned by Bertha Stern, Markus Roth's mother-in-law, who perished in the Holocaust] Since my [daughter] Grittchen will be married soon, I am willing to buy the house for her. If this really happens, then the farewell words of your mother-in-law Bertha will be fulfilled. She said, "I will never be able to repay you for what you and your mother have done for us." An SA informer had observed from the Inn next door that Grittchen handed bread and milk to her (Bertha) over the fence during the evening; she was notified to stop at once, and was told that this would be her last warning. From then on, my wife continued to bring the same during the night and early morning hours. During this period I myself was on a blacklist maintained by the local Nazis.

On a Sunday morning a few days after your relatives were deported, there arrived a flat-bed truck at the house, with a driver I knew well. I asked him what he was looking for and he said he wanted to pick up the firewood, coal, and sewing machine in House #98. After about an hour, I walked by and he railed at me, because a person from Marburg had not arrived. As I walked along the street, I saw Johannes Pfeffer, Jost Gruen, and Jost Muth [neighbors]. As we were talking, there arrived Mayor Hartmann and the person from Marburg. Mayor Hartmann then ordered that I and Jost Muth (a former Communist) should load all the firewood in House #98 on the truck, and to pick all the pears from a tree in the garden. I refused. Jost Muth was afraid that they would arrest him and went to help. Hartmann went to the Inn and recruited some Hitlerjugend youngsters who were working there.

Around noon I received a summons to come to the Mayor's office. The two (Nazi) chiefs Jacob Schneider and Georg Pfeffer were also present. When I arrived, Hartmann screamed at me. The other two said nothing. Hartmann said I had sabotaged the economy. He would denounce me and could count on it that I would be sent to a concentration camp. I explained to him that I would never help in such matters and that they could shoot me and I walked out the door. The two (Nazis) must have told him not to proceed. He did not denounce me, but imposed a penalty. I had to drive a team of horses belonging to Nau Heinrich to Niederwalgern (village adjoining the railroad station) to bring the first Saarland fugitives to Roth.

Now dear Markus, you and your wife and children can decide to whom you want to sell the house. I know that we thought and did what was humanely possible at a time when it was needed. Let me know as soon as possible what price you want. I do not want a present.

With best greetings to all,

Family Johannes Ruth, House #99

Discussion Questions

1. This letter discusses the relationship between Bertha Stern, one of the last Jews deported from Roth, and her next door neighbors, the Johannes Ruth family. Johannes Ruth mentions that his daughter and wife gave food to the Stern family against Nazi orders, even though they were informed on and received a warning by the local authorities. Why do you think the Ruth family took this risk and continued to give food to the Stern family? What choice did they make and what were the consequences of their choice?
2. What other act of resistance against the Nazis did Johannes Ruth say he performed? What happened to him as a consequence of this act?
3. Jost Muth, another villager, was with Johannes Ruth at the time of his act of defiance of the Nazis. Unlike Johannes Ruth, Jost Muth complied with the Nazi directive. Why do you think Jost Muth agreed to do what Johannes Ruth refused to do? Explain your answer.
4. What did you learn from this letter about life in Roth under the Nazi occupation for people who were not Nazis?

Appendix A: Glossary of Terms Used in the Exhibit

Term	Definition
Aryan	Derived from the Sanskrit word “arya” meaning “noble”. The word was appropriated by 19th Century racists to indicate “superior races” as distinguished from “inferior races”. The Nazis applied the Aryan label to Germans in order to segregate German society into people of “superior” and people of “inferior” races.
affidavit	A legal document that is a sworn statement of fact. Affidavits are used to record the testimonies of witnesses who are unable to be present during a trial.
ahnenpass (AH-nun-pass)	A document created by the Nazi government to verify a person’s Aryan ancestry. While the government did not require Germans to obtain an ahnenpass, the document enabled those who had one to obtain special privileges.
appel (ah-PEL)	The German word for “roll call”. Inmates of Nazi concentration camps were subjected daily to the appel, where they stood at attention for a long time while their numbers were called. The appel was used by the Nazis both as a form of torture and as a way of identifying inmates who were too weak to work. People unable to stand in the appel were usually killed by the Nazis.
appelplatz (ah-PEL-plots)	The place where the appel was conducted.
Auschwitz (OWSH-vits)	Largest Nazi concentration camp complex in Europe. Located on a major railroad line in Poland near the town of Oświęcim (awsh-VYEN-cheem), which is the Polish name for Auschwitz. The complex was divided into three main sections: Auschwitz I (Buna) and Auschwitz III (Monowitz) were slave labor facilities. Auschwitz II (Birkenau) was where gas chambers were located. Over 1.5 million people were murdered by gassing. Some of Roth’s Jewish residents died in Auschwitz.
Buchenwald (BOOKH-ehn-vald)	Nazi concentration camp Buchenwald was established in 1937 and located near Weimar, Germany. It was the hub of a large network of slave labor facilities. The Jewish men in Roth who were arrested after Kristallnacht were supposed to be sent to Buchenwald. One man from this group, Joseph Bergenstein, was released before being sent because of his service in the German army during World War I. Another, Hermann Höchster, was sent to Buchenwald despite his military service because he was the head of Roth’s Jewish community.
deportation	The term used by the Nazis for the “physical removal of Jews from a specific area”. Throughout the Holocaust, the Nazis rounded up Jews and “deported” them to concentration camps or to their deaths at killing centers where gas chambers were located. Roth’s Jews were “deported” from their homes in 1941 to either the ghetto/slave labor camp, Theresienstadt, or to the ghetto in Riga, Latvia.

Term	Definition
Eugenics	<p>A scientific movement that purported to improve the condition and quality of humanity by separating out those deemed genetically inferior. Body parts were measured to determine a person's "racial profile".</p> <p>Racists, including the Nazis, have employed eugenics to segregate people into "superior" and "inferior" races. Nazis justified human rights violations by calling the procedures they used "scientific". People determined to possess "inferior" genes or possessing some form of physical or mental handicap were forcibly sterilized. Medical experiments and "euthanasia" were practiced on people with "inferior genes" or physical and mental handicaps.</p>
Final Solution	Euphemism used by the Nazis for the mass murder of Jews in occupied countries.
Gestapo (geh-STAH-poh)	German contraction for Geheime Staatspolizei (geh-HAY-muh SHTAHTS PO-li-tsay) or in English, State Secret Police. The Gestapo had a great deal of control over various Nazi acts of oppression occurring outside of concentration camps. This included spying, the arrest and torture of people, confiscation of their property and assets, and various police-led atrocities.
ghetto	<p>Italian for "foundry". The word "ghetto" originated in Venice, where in 1516 Jews were forced to live in a closed area near a foundry. Over time, the word came to be used to describe a section of a city where only Jews lived, confined and separated from other parts of the city.</p> <p>The Nazis used "ghetto" to describe the areas in cities and towns under Nazi occupation where Jews were forcibly confined. The ghettos in earlier centuries were created to segregate Jews from Christians and exclude them from economic and social life in order to make them uncomfortable enough to want to convert to Christianity. Ghettos established by the Nazis served a different purpose – Jews were concentrated by the Nazis in one area in order to carry out the "final solution". The ghettos were transitional in nature, providing a way of holding and containing people in one place so that they could be completely controlled and ultimately deported to killing centers or concentration camps.</p>
Judenhausen (YOO-den HOW-zen)	German word that literally means "Jew-houses". Judenhausen were houses or apartment buildings in Germany where the Nazis forced Jews to live prior to their "deportation". Although ghettos were not created in Germany as they were in Poland and the occupied parts of the Soviet Union, the Judenhausen were de-facto ghettos and served the same purpose.
Judenrein (YOO-den-reyn)	German word meaning "Jew-free". This is the term used by the Nazis to declare an area "free of Jews", meaning that Jews no longer lived in that area. The literal translation of Judenrein is "Jew-clean" or "Jew-cleansed".
kennkarte (KEN-kart)	German for "Identity Document". All Germans were required to obtain this identity document. Most kennkarten were made of grey-colored cloth paper. The kennkarten of Jews were embossed with a gold "J", segregating them from others.
klezmer	Traditional Eastern European Jewish music.

Term	Definition
Kristallnacht (krih-STAHL-nakht)	<p>German word meaning “Night of Broken Glass”. Refers to the violent events that occurred on November 9, 1938 throughout Germany, Austria, and Western Czechoslovakia.</p> <p>On that night, riots occurred destroying and looting synagogues, Jewish-owned businesses, and Jewish homes. Widely reported in the media as spontaneous acts of violence, the riots were actually secretly planned and coordinated by the Nazis and carried out to make them appear spontaneous. The Nazis claimed the riots broke out after Herschel Grynspan, a Jewish student in Paris, shot a German government official at the German embassy. Grynspan’s parents were Polish-born Jews living in Germany and were among a group of Jews forcibly sent back to Poland by the Nazis. Poland refused to accept this group and they ended up in refugee camps on the Polish/German border. Jewish communities in Germany were forced by the government to pay a fine of 1 billion German Marks as a punishment for making the German people angry and causing them to riot. As a result, a large amount of Jewish property and assets were confiscated by the Nazis and many Jews were impoverished.</p> <p>The morning after Kristallnacht approximately 30,000 Jewish men and boys 14 years and older were arrested by the Nazis and sent to concentration camps, including three from the village of Roth.</p>
mikvah	Ritual bath used by Jews for religious purposes.
Roth (roht)	German village featured in the exhibit “A Reason to Remember”. The village is in the Marburg (now Marburg-Biedenkopf) district in the Hesse state of Germany. The city of Frankfurt is also in this state.
slave labor camps	The most common form of Nazi concentration camp. People in these camps were forced to do various kinds of work for the Nazis such as building roads or factory work. Some Jews from Roth were sent to slave labor camps.
Stutthof (SHTOOT-hoff)	German name of Nazi concentration camp near Gdansk, Poland. Most of the people sent to Stutthof were forced into slave labor. A gas chamber was also built there, making Stutthof a killing center as well as a concentration camp. Approximately 12,000 Jews were gassed at Stutthof. One Jew from Roth perished in Stutthof.
Theresienstadt (teh-RAY-zee-en-shtaht)	German name for the town of Terezin, Czechoslovakia, about 100 kilometers from Prague. The Nazis established a ghetto/slave labor camp of the same name in the walled town. Several Jews from Roth were deported to Theresienstadt and perished there.
Torah scroll (TOH-ruh)	A scroll made of parchment containing a hand-written text of the first five books of the Hebrew Bible. The Torah scroll is the most sacred object in the Jewish religion. When it is no longer able to be used, it must be buried in a Jewish cemetery because it contains holy words.