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GERMANY - 20 November, 1953

It is in the spirit of being capable of forgiveness that I will attempt to talk tonight about Germany. For there must be in all our hearts an ambivalence of attitude, involving on the one hand some measure of compassion for those whose country 8 years ago was in smoldering ruins and on the other some measure of unforgettable hatred, for those who prior to that time, succeeded in destroying the proud Jewry of Europe. It is with this ambivalence that I always revisit that country; it is with this ambivalence that I attempt to understand its problems. Let me, therefore, try very briefly and compactly tonight to talk about two things; the Jewish situation and the general situation in Germany which interests us almost as much.

The Jewish community of Germany today, consists of the following elements: in the Eastern Zone, under Russian domination, there are 900 Jews. In East Berlin, also, under the same domination, there are 1500. In West Berlin, there are 4000. In all the rest of Germany (the French, the British, and the American Zones) there are 16,000 Jews. And, in the one DP camp which is still left on the Starnberger See, south of Munich, the camp of Foehrenwald, there are 2000 Jews. So, if you take every living Jew, the total census shows there to be fewer than 25,000 in the country which once boasted more than $\frac{1}{2}$ million. This is the dimension of the Jewish problem in Germany today.

There is no Rabbi in the city of Berlin. None. There are in all Germany five Rabbis. There are no leaders. There is

an overall organization called the "Zentral Rat der Juden in Deutschland" the Central Council of the Jews in Germany. This has 30 men sitting on it, elected from all the communities in the country. And these 30 men represent the totality of the leadership of this community of 25,000. There is a paucity of human material which has risen to display administrative and organizational capacity. Of the 25,000 half are over 50 years of age. There is no youth, relatively speaking. And, so you have a picture of the community. It is scattered, bereft of leadership, rabbinical and lay, devoid of youth, and is, in my judgment, broken. This is purely subjective, however, for there are other opinions which say this is not a broken community.

There is a very distinct difference of opinion. There are some who say that there is no possibility whatsoever of any Jewish life surviving in Germany once these people now over 50 years of age die physically. There will be nothing after their death. And, therefore, as Van Damm, the general-secretary of the Zentral Rat, put it, Germany may very well become another Spain.

As you all know, this past Rosh Hashonah, a month ago, was the first year, since 1492, that services were held on Rosh Hashonah in the city of Madrid. An American Rabbi went there to conduct worship. Franco gave permission to 3000 Jews in Madrid to hold services for the first time in almost 400 years. And there are those who say that this will happen to Germany. That when the present group of a few thousand die it will be another Spain.

There are those on the other hand who say that this is not so. They hold that there is vitality and virility even among this handful. They hold that the biology of the Diaspora will preserve this group. The arguments rage back and forth. Those who say it has a chance to live, point to the fact that in that small community there are many famous artists, stage personalities, engineers and prominent people. Those who say it is doomed to die take a whole host of statistical material available to them. They say that 50% of the Jews living in Germany are "mischehe" or Mischlinge" that is mixed marriages (Jew and Non-Jew) or mixed children of mixed marriages. And that out of this vast proportion of inter-marriages and mixed families, half of the children are brought up as Christians and half are being brought up as Jews. And what future can be expected from this?

They point to the president of the community in Stuttgart whose wife is a devout and practising Catholic, wearing her cross upon her bosom, followed by one daughter who does the same; while the other daughter goes the Jewish way of her father. Families and communities are divided in this manner. Each in honesty, attempting to go its own way, but with this kind of inner turmoil, the future of the community is insecure, or rather, there is no future of which to speak.

Among those who argue the opposite way, are to be found interestingly enough, many, many Israeli officials working in Germany who say, "Do not sell this group short; it has a future; it burgeons with expansionist conceptions; want to live and will live." And so the picture is very muddled.

6 You can take another episode that occurred, while we were there, to try to draw your analysis one way or the other. The city of Augsburg, in Bavaria, once had a community of 1100 Jewish families. The city of Augsburg today has a community of 30 families of which only one consists of "Volljuden" (full Jews). The community of Augsburg has just instituted a suit in a German court against an organization which is called the JRSO, Jewish Restitution Successor Organization.

The JRSO is a legal entity composed of Jews from England and America and other countries which has been incorporated to act as a successor body for restitution of goods of Jews who are no longer living. To whom shall go the money and the property of the countless hundreds of thousands of dead Jews? It has been decided that this shall go to a successor organization which shall use these funds in an overall sense for whatever purposes are deemed worthy by it. The JRSO enjoys status with the High Commissioners of all the Allied Powers, as well as with the German Bundes republik.

The Jewish community of Augsburg instituted suit against the Jewish Successor Organization saying in effect, "Not you, but, we, the community of Augsburg are the legal heirs to all of the property of the dead Jews of Augsburg." In a German court this was argued and in a German court the community of Augsburg was given the judgment. It was 30 families against the Successor Organization. Who should speak for all the Jews of Germany or all the Jews of Czechoslovakia, Belgium, Holland; all damaged, all looking for repair and reconstruction from the fund that would

come out of the JRSO?

After this suit occurred and the judgment was entered (an appeal, by the way, is still pending,) a whisper went down from the Senate of Berlin to the Berlin Jewish Gemeinde. "If you wish to sue the JRSO in Berlin, we, the German Senate will stand behind you." A deep wedge is being driven between German communities in the country and international Jewish organizations from out of the country. Some interpret this as a sign of venality and stupidity on the parts of the local groups who are trying to get big sums of money. For whom? And, therefore, this is an indication of their decadence.

Others, on the other hand, interpret the very same act as a sign of their vitality. It is said that the communities want to come back to life, want to rebuilt themselves, want to consider themselves, these thousands, the heirs of the millions. I have no way of interpreting this for you. You can editorialize on it as you will. It is extremely complex, so that very few people can come to a scientifically objective conclusion of whether there is life or death ahead for this community of Jews.

Let me tell you a word about the refugees from East Germany. On the 13th of January of this year, (1953) when the Soviet line changed and it became anti-Semitic in its attack on the Joint Distribution Committee, Zionism, Israel, Edward Warburg, and many other Jewish leaders. A man by the name of Julius Meyer jumped the line from East to West and came across

that night as a refugee. He had been in Auschwitz and was the president of the Jewish communities of all East Germany and East Berlin. Some said (although I had known him a long time and never knew this to be a fact) that he was a member of the communist party and therefore, was able to be in the good favor of the Communists in East Germany.

When Julius Meyer came, 30 leaders of East German communities came with him. Chemnitz, Leipzig, Erfurt, Halle, Magdeburg, and many other cities were represented. When these leaders came, they started a flood of some 600 persons. Not everybody came out. For between January and April, the Soviet Union switched its line again, released the nine doctors in Moscow, as you recall, and things quieted down in East Germany.

The stories of the people who came across are typical. I looked for a woman whose husband I had once known very well, the vice-president of the police of Berlin. I found that he had been sentenced in 1949 to 25 years and was now in Siberia. This man had suddenly been accused of being an agent of the West, an imperialist, a spy, etc. His wife, with her 19 year old son, came across the line the night after Julius Meyer did. I asked her why? She said that her son had been approached, in the electrical factory in which he was working by two plainclothes men, asking him to join the free German youth. "Freie Deutsche Jugend" is a communist organization in East Germany. He had said that he would have to have time to think it over. He came home that afternoon after work and told his mother. That night, he and she got on a train for East Berlin, then took a subway to West

Berlin. They came without a suitcase in their hands because if one carried a suitcase on the subway from the Eastern part of the city to the Western part of the city, it was a sign of flight and the Russian followed. One can enter freedom only penniless, without a change of clothing.

Take the story of the man who was the president of the community in Halle. He is a very religious Jew. He wears a Mogen David in his lapel all the time. He had a big music business in Halle. I asked him his story and it was monotonously the same. Two men came to see him in his music shop, questioned him about the packages he had gotten from the Joint Distribution Committee, about those to whom he had distributed the parcels, what kind of western imperialistic propaganda was contained in them beside the food, etc., etc. After the interrogators departed, he left his place of business and walked home. There he saw two men patrolling in front of his house. He went in the house, picked up his wife, his two sons, walked out the back door with an overcoat on his arm and came into West Berlin the following morning.

I went to talk to the people in the Israel Purchasing Mission. And I asked them a very simple question. What are the Germans doing about the Reparations to Israel. The answer startled me. Here was an Israeli, a member of the foreign office of the Israel government, sitting in Berlin to administer this program of reparations, telling me this, in essence: "The Germans are scrupulously correct about observing the details of their payment. As a matter of fact, they make available to us more credit than we can consume. We have 350 million Deutschmarks available

to us to spend by March 31, 1954 and we cannot spend it fast enough because we do not get orders for goods from our plants in Israel. Our people at home are not sure what they want. The Germans keep pressing us to take more goods. And, we say to them that our engineers have not completed their blueprints. We never expected that the Germans would pay the maximum of each year's schedule and we are behind in our plans."

This official said that he had no way of explaining, the German mentality, except perhaps through an insight which he obtained from a visit made to him by the vice-president of Siemens Electric, one of the great cartels in Germany. This man, representing an organization as big as General Electric or Westinghouse, came to the office of the Israel Purchasing Mission and begged them to buy something from him, on the credit. The Israeli official asked the German industrialist why he was pressing the matter. And, out of the answer of this man which gushed forth for a half hour, the Israeli came to realize what was the German combination of motives.

It was a mixture of shame, a sense of responsibility to make amends, and a kind of exaggeration of Israel's strenght (which is the reverse side of anti-semitism.). When someone thinks that the Jews are so all-powerful, so all-mighty that they have some kind of international strength, secret and hidden, this over-estimation often leads to the type of conduct of the Siemens vice-president. For these reasons and whatever others went into the German decision to pay Israel. Ships are going out of Bremen

at the rate of about one every two weeks, carrying copper, steel, wire, metals, chemicals, electrical equipment, rubber and a whole host of hard commodities. And, apparently, the Germans intend to continue to maintain this schedule at least in the foreseeable future, as long as Adenauer remains in control.

There is a problem in Germany of returnees who are going out of Israel back to Germany. This has perplexed everyone for the past two years that it has been going on. The total number must be about 4000 up to now. Not all have remained in Germany, some have come back, stayed for a while and passed on to other ports. But the paradox in this thing is fantastic.

These people are citizens of Israel. They are Polish Jews, Bulgarian Jews, Rumanian Jews, some German Jews, who leave Israel (which is a free country, and from which one can leave freely) who go out with Israeli passports, which are stamped not valid for Germany. There is nothing wrong with this. My government stamped in my passport that it is not valid for travel in the Soviet Union. The Israel government does not want its citizens going to Germany and so it invalidates the passport. But these Jews show up at the German embassies in Athens, in Rome, in Paris and ask for visas to go into Germany. And the German consul looks at the passport and says "Ja, aber mein herr, you cannot go to Germany. Your government says no." And this Jew says, "Well, never mind what my government says; I would like to go to Germany."

So the business started of illegal infiltration. Quite a large number of illegal returnees showed up, most of them making their way down to that one camp Foehrenwald which is still open,

south of Munich. And in the camp they hid. The German government came pleading to the Jewish Welfare organizations, "Look, stop this for us, will you? We do not want to arrest Jews. We know what will happen in the press of the world, if it is ever reported that a German government is arresting a Jew again. They will scream and holler in New York. So will you please stop these Jews from coming in illegally." And the Jewish organizations say, "Look, what can we do? There is no diplomatic relationship between Germany and Israel. There is no Israeli Ambassador in Berlin to whom the German government can complain." So it is all through a third hand. Nobody can do anything. The Jewish organizations do not want to pick up the Jews on the borders. The German government is afraid to arrest them, and so they come in. They come in, however, without any legal status.

And they can be deported and the German government did deport three of them. Where to? Not back to Israel, but across to Austria because they found out, these were originally Austrian Jews. So these three Jews wound up in Salzburg. These three Jews made more trouble in Salzburg than three battalions would have made. And, the German government immediately stopped its process of deportation.

So, we are again at an impasse. What has happened now is a very peculiar thing. These Jews have discovered or they think they have discovered, (it is a moot point at the moment) that if they are arrested by the German government, thrown into a German jail, serve a sentence in the German jail, then per se by that process they become bonafide residents of Germany. The reasoning

is that if you have served in a country's jail, then you are legally entitled to live in that country. So what is happening now is that all of the Jews are getting themselves arrested. They come to trial in front of a German judge.

The stronger a Nazi he was in the old days, the more stringent is the bite of conscience today and the more lenient is the judge with the Jew before him. And, so it is quite a riot to see what happens. The Jew is brought into court, a dozen cases a day, illegal crossing of the border. The judge, the good Nazi, will turn to the Staatsanwalt, the prosecuting attorney, and say, "What do you recommend for him?" The prosecuting attorney says, "Six months." And the judge says, "Oh, no, not six months?", and turns to the defense attorney and says "What do you say?" He says, "Well, it is true, he was crossing the border, two months, your honor." And the judge, "Did you say you were in a Nazi concentration camp?", turning to the Jewish prisoner, ~~Ja~~ "Ja", the Jewish prisoner explains. "You, a victim of Fascism - an inmate of a concentration camp, we certainly cannot put you in a jail for two months." Back to the Staatsanwalt, "What do you say now?" The sentence winds up at 12 days. The Jew thanks the judge, serves his 12 days and he come out thinking that his presence in Germany is now legalized. This process is at once disgusting, laughable, tragic and degrading. Because of all places in the world that no Jew should seek out voluntarily as free choice, should be this country. If he does not like Israel that is one thing. Then let him try to get to Canada. Let him try to get to Rio de Janeiro. Let him try to get to Johannesburg, but let him not try to get back to Germany. Why does he want to get back there?

And this question turns us away from the Jewish picture to the general picture. You know why he wants to get back there? Because Germany today is the richest country on the continent of Europe. That is why he wants to get back. The reconstruction is fabulous. You have no idea unless you have made comparison of it, a few years at a time since the war, what Germany looks like today.

Let me give you a few figures which impressed me very much. The industrial production of Germany today is $\frac{2}{3}$ again higher than it was in 1936 which was Hitler's peak peacetime year. Germany in 1953 will pour 18 million tons of steel which is more than England will pour in 1953. She poured $2\frac{1}{2}$ million tons of steel in 1945, five months of which was war. $2\frac{1}{2}$ million tons in 1945. 18 million tons in 1953. Germany has a gold surplus of almost 1 billion dollars. Now this is nothing compared to American terms. But this is a country that 8 years ago was prostrate. She has a $\frac{1}{2}$ billion dollars surplus in the European payments union. More than any other Marshal plan country in Europe. More than England, more than Italy, more than France, more than all of Scandinavia, all of the Low Countries. She has today twice as many machine tools as she had at the height of the war. The reconstruction is incredible.

You sit in the big hotel in Berlin on the Kurfurstendam where there used to be a restaurant Kempinsky and is now a big hotel Kempinsky. You sit in the overheated, overstuffed plush dining room, not ordinary chairs at a dining room table, but big stuffed armchairs. The linen is thick and spotless and crisp on the table. The big cigars are being smoked and the bottles of

wine flow and if you sit and listen to this in the dining room, the excitement and the hub bub and you hear the few snatches of words; export, import, production, factories, here, there, you get the pulse, the life, it is vibrating. This is admittedly not a fair look because this is the place of all the big capitalists, big production people, but there it is, steel and iron burning again in the Ruhr, and perfume, and oysters, and champagne in the Kempinsky Hotel and you see no starving people on the street. The shops are full, the currency is as hard as gold. There is no discrepancy between the legal rate and the black market rate. 4 marks 20 pfenning for a dollar just the way it was before the war and backed up by a 4 billion dollars of American money that has gone in, in Marshal Plan. It is firm, it is firmer than France, it is firmer than Italy, it is firmer than the victorious allies.

In Cologne, which is in the British sector, the dining room of the leading Hotel in the city is divided in half. The British officers, military government, sit in one-half of the dining room and eat the very thin and unappetizing food which comprises the British ration. In the other half of the dining room the Germans sit with Schlagsahne and thick steaks and sausage and tremendous quantities of food. It is a difficult thing to comprehend in the world. The more difficult thing is to watch when visitors come into the room, Americans and others. They have the British side of the dining room, the Allies, Churchill, the blood, sweat and tears, and the German side of the dining room with the whipcream. Where do they go?

This is the thing that is so perplexing about the country. She is fabulously back on the road to recovery. She is politically powerful with everyone wooing her. It would be not trick for her to put 12 armed divisions into the NATO army as we have requested her to do. But she is bargaining. She wants autonomy. She says to the West, in effect: you do not expect us to put 12 German divisions in the field unless the German general staff is once again ruling those divisions, do you? Do you expect German soldiers to take orders from French officers or Dutch officers or Danish officers? Why, no! In the simple naïveté of this approach, can be seen the devilishness which is at work below surface. For if the Germany general staff is ever reinstituted, the French will flee in fear and terror before the memory of the three time that that German general staff raped their country. We woo them. We want those 12 divisions. I will dare say we will give them back their German general staff to get those 12 divisions because Europe today is like the politic of Stalin, who when he was once told about the Pope sneered and said, "How many divisions has the Pope got?"

Industrially, financially, she is recovered. Politically she is being seduced and wooed by those who court her favor. And morally she is in a vacuum. The Germans are a people who rally around an idea. There is no ideal in Germany today. There is a double tendence. On the one hand there is neonazism, with General Remer and the whole Bruderschaft and the whole old SS corps all reorganized under the surface. It is illegal, but still there.

And on the other hand, there is a group of people, intellectuals, university people groping for some new ideals. They have not yet taken to democracy. So, there are those who would toy with fascism again and there are those who are toying with democratic notions but not in love with them yet. We see, therefore, in Germany an intellectual and moral vacuum where there are no ideals. This to me is a situation of danger because a vacuum is always dangerous. When people ask about the chances of Nazism rising again in Germany, I cannot honestly say that there are signs of it on the surface. No. I can only say, however, that unless the vacuum is filled by something, it may in 10 years be filled again by blue shirts or green shirts or red shirts, any kind of shirt.

How does it all sum up? My personal judgment is that there is no vital strong creative future for the Jewish community in Germany. I think that there will be Jews existing physically for another generation. I do not think we have any right to expect from them, on the basis of their present composition and outlook, anything vital, alive, productive in a Jewish sense. Therefore, I think, those few Jews who will continue to come back there from Israel (and they may continue to come in the hundreds for the next few years) will do so because they find in Germany prosperity, a place in which they can make some money. They will submerge their Jewishness for the sake of this, and they will merge into this neutral and passive state and they will also die off and disappear.. This to me seems to be the future and I am not happy about it. I hope I am wrong. I hope that those who say the German-Jewish community will be strong and alive, are right.

A And, as far as the other question, the general not the Jewish question, I see in Germany the Phoenix risen out of the ashes again. I see her as the pivotal country of Europe which claims to be and which she truly is. I see her, therefore, as one of the great problems soon to equal the problem of Russia. For just as we do not know quite how to handle Russia, we will not know quite how to handle Germany. And, I hope we find a way because in the big scheme of events, the general question of Germany is more important than the Jewish aspect of the problem.

What happens with Germany as a member of the family of nations is more important. She has it within her power to do great good and Adenauer has the potentiality for great good. She has it, however, within her dark and native genius to do great evil. What she will do will depend, I think, on what will come to fill the vacuum. She will not import democracy, American-style, from us. Something must grow from within to harness the great power of which she is capable.

I looked very carefully on all the horizons for that preacher, that teacher, that moral leader, who will come to supply Germany again with a slogan, a banner, a faith, something that people can latch on to. If it be good and valuable and they accept it, then we may expect great good. If it be dark and evil, then we may expect great trouble. So far I see nothing.

Germany - 20 NW 53

It is in ~~this~~ ^{the} spirit of being capable of forgiveness of ~~any sort~~ that I will attempt to talk tonight about Germany. For there must be in all ~~of~~ our hearts an ambivalence of attitude, involving on the one hand some measure of compassion for those whose country 8 years ago was in smoldering ruins and ~~also~~ ^{on the other} some measure of unforgettable hatred, ~~if you will the strongest word,~~ for those who prior to that time, ~~8 years ago~~, succeeded in destroying the proud Jewry of Europe. ~~And,~~ ^{It} is with this ambivalence that I ~~always~~ ^{always} revisit that country; it is with this ambivalence that I attempt to understand its problems.

No 8 ^{Therefore} Let me ^{try} very briefly and compactly tonight to talk about two things; the Jewish situation and the general situation in Germany which interests us almost as much. ~~As far as the Jewish situation is concerned, let it be understood clearly, with what dimensions we are dealing.~~

The Jewish community of Germany today, consists of the following elements: In the Eastern Zone, under Russian domination, there are 900 Jews. In East Berlin, also, under the same domination, there are 1500. In West Berlin, there are 4000. In all the rest of Germany (the French, the British, and the American Zones) ~~the great southland of Bavaria and all of the territories of West Pfahlia and the Northeastern part of the country) In all the rest of Germany put together,~~ there are 16,000 Jews. And, in the one DP camp which is still left on the Starnberger See, South of Munich, the camp of ^{Foehrenwald} ~~Pfernwald~~, there are 2000 Jews. So, if you take every living Jew, ~~it is easy to make the~~ ^{total} census ~~shows~~

there ^{to be fewer than} ~~are under~~ 25,000 in the country which once boasted more than $\frac{1}{2}$ million. This is the dimension of the ^{Jewish} ~~problem~~ ⁿ ~~with which we deal.~~ in Germany today.

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There is a very distinct difference of opinion. There are some who say that there is no possibility whatsoever of any Jewish life surviving in Germany once these people now

over 50 years of age, ~~half of them~~, die physically. There will be nothing after their death. And, therefore, as Van Damm, ~~put it, who is~~ the ^{general-}secretary of the Zentral Rat ^{put it} Germany may very well become another Spain.

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families, ~~half of the children are being brought up in Jewish families, this is half of the children are brought up as Christians and half are being brought up as Jews.~~ And what future can ^{be expected} ~~you have~~ from this?

They point to the president of the community in Stuttgart whose wife is a devout and practising Catholic, ~~who~~ wears her cross, ^{upon her bosom, followed by} ~~and one daughter~~ ^{while the other} does the same; ~~and one daughter~~ ^{goes the Jewish way of her father -} ~~does not.~~ Families are divided this way, communities are divided ⁱⁿ ~~this way~~ ^{manner}. Each in honesty, attempting to go its own way, but with this kind of inner turmoil, the future of the community is insecure, or, ^{rather, ~~the~~} ~~there is no future to be spoken of.~~ ^{of which to speak.}

^{Among} ~~And there are those who~~ ^{argue the opposite way are to be found,} ~~give the other arguments,~~ ~~including for example, and~~ interestingly enough many, many Israeli officials working in Germany who say, ^{do not} ~~"Don't sell~~ this group short; it has a future; it burgeons with expansionist conceptions; wants to live and will live." And so the picture is very muddled.

You can take another episode that occurred, while we were there, to try to draw your analysis one way or the other. The city of Augsburg ^{in Bavaria,} ~~once~~ ⁱⁿ had a community of 1100 Jewish families. The city of Augsburg today has a community of 30 families of which ^{only} ~~one~~ ^{consists of} ~~is what is called in German terminology~~ "Volljuden" (full Jews). ~~no half Jews, quarter Jews, mixed or any complications.~~ The community of Augsburg has just instituted a suit in a German court against an organization which is called the JRSC Jewish Restitution Successor Organization.

The JRSO is a legal entity composed of Jews from England and America and other countries which has been incorporated to act as a successor body for restitution of goods of Jews who are no longer living. To whom shall go the money and the property of ^{the} ~~these~~ countless hundreds of thousands of dead Jews? It has been decided that this shall go to a successor organization which shall use these funds in an overall sense for what ever purposes are deemed worthy by it. ~~And~~ ^{anyway} The JRSO ~~has~~ status with the High Commissioners ^{all} ~~and all~~ of the Allied Powers ^{as well as} and with the German Bundesrepublik ~~Republic~~.

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^{After} ~~When~~ this suit occurred and the judgement was entered ^{is} ~~and~~ an appeal ~~has now~~, by the way, ~~been filed~~ still pending, ^{whisper went} ~~a visitor was sent~~ down from the Senate of Berlin to the Berlin Jewish Gemeinde. "If you wish to sue the JRSO in Berlin, we, the German Senate will stand behind you." ~~Some~~ A

deep wedge is being driven between German communities in the

country and ~~the~~ international Jewish organizations ^{from} out of the country. Some interpret this as a sign of venality, ^{and} stupidity on the parts of the local groups who are trying to get big sums of money. For whom? And, therefore this is an indication of their decadence.

Others, on the other hand, interpret the very same act as a sign of their vitality. ^{It is said that the communities} ~~They~~ want to come back to life, ~~they~~ want to rebuild themselves, ~~they~~ want to consider themselves, these ^{thousands} ~~50~~, the heirs of the ^{millions} ~~1200~~ and they will do the same to keep the honor and the name going. I have no way of interpreting ^{This} ~~it~~ for you. You can editorialize on it as you will. It is ^{extremely complex} ~~a very mixed up situation, enough~~, so that ~~very~~, very few people can come to what ~~could be termed~~ a scientifically objective ^{conclusion} ~~definition~~ of whether there is life or ^{This community is} ~~whether there is death ahead for these 20 odd thousand Jews.~~

Let me tell you a word about the ^{refugees from} ~~East European.~~ ⁽¹⁹⁵³⁾ ~~The~~ East Germany. On the 13th of January of this year, when the Soviet line changed and it became anti-Semitic in its attack on the Joint Distribution Committee, Zionism, Israel, Edward Warburg, and ^{many other Jewish leaders,} ~~anybody it could lay its hands on.~~ ^{jumped the line from East to West} ~~On the 13th~~ of January, a man by the name of Julius Meyer, ^{who had been and came across that night as a refugee.} ~~who had been in Teresienstadt,~~ ^{and} ~~was the~~ president of the Jewish communities of all East Germany and East Berlin, ~~and~~ ^{Some said (although I had known him a long time and never knew ^{This} that to be a fact) ^{that he} was a member of the communist party and, therefore, was able to be in the good favor}

He had been

of the Communists ⁱⁿ East Germany. ~~On the 13th of January, Julius Meyer jumped the line from East into West and came across that night as a refugee.~~

When Julius Meyer came 30 leaders of East German communities came with him. Chemnitz, Leipzig, Erfurt, Halle, Magdeburg, ~~and many other cities were represented,~~ ^{you can go through all the cities of East Germany.} ~~And when they came, they started after them a flood,~~ ^{And when these leaders came, they started after them a flood, if some 600 persons.} ~~Now, Not~~ everybody came out. For ~~the simple reason that~~ between January and April, the Soviet Union switched its line again, ~~Released~~ ^{the} those 9 doctors in Moscow as you recall, and things quieted down in East Germany.

The stories of the people who came across are typical. I looked for a woman whose husband I had once known very well, the vice-president of the police of Berlin. I found that he (in 1949) had been sentenced to 25 years and was now in Siberia. ~~The president of the Berlin police, the vice president, who by then was the vice-president of the East German police (Volkspolizei) in 1949,~~ ^{This man} had suddenly been accused of being an agent of the West, an imperialist, a spy etc. His wife, with her 19 year old son, came across the line the night after Julius Meyer did. I asked her why? She said that her son had been approached, ~~he is 19,~~ ^{the} in an electrical factory in which he was working by two plainclothes men, asking him to join the free German youth. "Freie Deutsche Jugend" is a communist organization in East Germany. He had said that he would have to have time to think it over. He came home that

afternoon after work and told his mother. That night, he and she got on a train for East Berlin, ^{then} took a subway ~~from East~~ to West ^{Berlin}. Without a suitcase in their hand^s, because if ^{one} you carried a suitcase on the subway from the Eastern part of the city to the Western part of the city, ^{it was a sign of flight} they know that you were fleeing, ^{The Russians} and they followed ^{you}. If you were like a normal person, ^{going}

back and forth to work, without a ^{luggage} suitcase. ^{The} Subway goes from one half of the city to the other half, there is no blockade.

But you wind up a free man on the other side of the line with whatever you got in your pocket literally, not what you got, even, in a valise. ^{Others are suspect.} ^{One can enter}

^{take the story of was} The man who ^{is} the president of the community in Halle.

~~I spoke with him.~~ He is a very religious Jew. He wears a Mogen David in his lapel all the time. ~~He used to then, and he still does.~~ He had a big music business in Halle. I

asked him ^{his} ~~the~~ story and it was monotonously the same. Two men came to see him in his music shop, ^{questioned} asked him, ^{about the} ~~how many~~

packages he had gotten from the Joint Distribution Committee, ^{about those} to whom he ^{had} distributed ^{the parcels,} ~~them, why he got these packages,~~ what

kind of western imperialistic propaganda was contained in them beside the food, etc. etc.. ^{after the interrogators departed,} He left his place ^{where these} ~~where these~~

~~two men had questioned him.~~ ^{of business and walked home.} Walked home in Halle, saw ~~that~~ ^{there he}

~~there were~~ ^{in front of} two men patrolling his house, ~~front and back.~~ He went in the house, picked up his wife, his two sons, Walked out the back door with an overcoat on his arm and came into West Berlin the following morning.

Now the question is whether those who are left in

One can enter freedom only passively, without a change of clothing.

the Eastern zone will be heard of again? The question is what happens to those people who come into the Western Zone? What kind of strength, or energy, or vitality will they have to continue their ~~lives~~ and rebuilt them from scratch? I don't know.

All I know that it is one of the problems which confuses the whole problem in Germany. Makes it even more complex.

I went to talk to the people in the Israel Purchasing Mission. And I asked them a very simple question. What are the Germans doing about the Reparations to Israel? ~~You recall that was the last time in this Congregation I ever spoke about Germany, more than a year ago, when we talked about the reparations.~~ ^{The} His answer startled me. ^{Here was} This is an Israeli, ^A member of the foreign office of the Israel government, sitting ^{in Berlin} there to administer this program of reparations, ^{telling me this in essence;} He said to me, "The Germans are scrupulously correct about observing the details of ^{their} payment. As a matter of fact, they make available to us more credit than we can consume. We have 350 million Deutsch marks available to us to spend by March 31, 1954 and we cannot spend it fast enough because we do not get orders for goods from our plants in Israel. ^{Our people at home} They are not sure what they want. The Germans keep pressing us ^{to} ~~why don't we take~~ ^{more} the goods. And ^{we} I say to them that our engineers have not completed their blueprints. We never expected that ^{the Germans would pay the} ~~they pay it honestly~~ ^{maximum of each year's schedule} and quickly and we are behind in our plans." He

^{This official} He said that he has no way of explaining, ^{the German mentality,} except ~~or~~ ^{perhaps through} an insight which he ^{obtained} got from a visit made to him by the vice-

Siemens
 president of ~~Simons~~ Siemens Electric, one of the great cartels' ~~combines~~
 in Germany. This man, representing an organization as big as
 General Electric or Westinghouse, came to the office of the
 Israel Purchasing Mission and begged them to buy something
 from him, on the credit. ~~This official whose name is Weitzman~~
 (nothing to the Dr. Weitzman who died, was the first president),
 Weitzman said, "I will buy something from Simon, yes. Why are
 you pressing me? And out of the answer of this man which ~~was~~ ^{The Israeli official} gushed
 for a half ~~an~~ hour, ^{The Israeli} he came to realize what was ^{The German} combination
 of motives.

It was a mixture of shame, (~~it was present~~), a sense
 of responsibility to make amends, and a kind of exaggeration of
 Israel's strength (which is the reverse side of anti-semitism).
 When ^{someone} ~~you~~ think that the Jews are so all-powerful, so all-mighty that
 they have some kind of international strength, secret and
 hidden, ^{this over-estimation often leads to the type of conduct of the Siemens vice-president.} ~~of the coin, that you believe they are~~

~~stronger than they are and our enemies often make this mistake~~
 about us. This was one of the factors which caused the ^{Siemens} ~~Simons~~
 vice-president to come and beg the humble Israel official to
 buy goods from him. Ships are going out of Bremen at the

rate of about one every two weeks, ~~mostly Israeli ships,~~
~~some others,~~ carrying copper, steel, wire, metals, chemicals,
 electrical equipment, rubber and a whole host of hard commodi-
 ties. And, apparently, the Germans intend to continue to main-
 tain this schedule at least in the foreseeable future, as long
 as Adenauer remains in control. ~~There is, however, with regard,~~
 to Israel another quite different and perplexing problem in

Germany.

For these
 reasons and
 whatever others
 went into the
 German decision
 to pay Israel,

There is a problem in Germany of returnees who are going out of Israel back to Germany. ~~And~~ this has perplexed everyone for the past two years that it has been going on. Quite incredible, ^{The number must} ~~the number in total~~ be about 4000 up to now. Not all have remained in Germany, some have come back, stayed for a while and passed on to other ports. But the paradox in this thing is fantastic.

These people are citizens of Israel. ^{They are} Polish Jews, Bulgarian Jews, Rumanian Jews, some German Jews, who leave Israel (^{which} ~~and it~~ is a free country, ^{and from which one can leave freely} if you don't like it there you can leave it,) who go out with Israeli passports, ~~with which are~~ ^{there is nothing wrong with this.} ~~those passports~~ stamped not valid for Germany. ~~They~~ ^{Next of me is} My government stamped in my passport not valid for travel in the Soviet Union, ~~etc.~~ ~~There are countries my government doesn't~~ ~~want me to go to and so they invalidate my passport.~~ The Israel government does not want its citizens going to Germany and so it invalidates the passport. But these Jews show up at the German embassies in Athens, in Rome, in Paris and ask for visas to go into Germany. And the German ^{consul} ~~ambassador or~~ ~~the consul~~ looks at the passport and says "Ja, aber mein herr, you can not go to Germany. Your government says no. And this Jew says, "Well, never mind what my government says, I would like to go to Germany."

So the business started, ^{of illegal infiltration.} ~~in which when permission~~ ~~was not granted as it was not, because the Germans want to~~ ~~be correct and do not want to violate the Israel passports,~~

~~the Jews go in over, what is called, the green border and quite~~
 Quite a large number of illegal returnees showed up ^{most of them making} ~~and they all~~
^{their way} ~~went~~ down to that one camp which is ^{Fahrenwald} still ^{open} ~~left down there~~
 south of Munich. And in the camp they hid. The German govern-
 ment came pleading to the Jewish ^{welfare} organization; "Look, stop
 this for us, will you? We do not want to arrest Jews. We know
 what will happen in the press of the world, if it is ever
 reported that a German government is arresting a Jew again.
 They will scream and holler in New York. So will you please
 stop these Jews from coming in illegally". And the Jewish
 organizations say, "Look, what can we do? There is no diplo-
 matic relationship between Germany and Israel. There is no
 Israeli Ambassador in Berlin to whom the German government can
 complain." So it is all through a third hand. Nobody can do
 anything. The Jewish organizations do not want to pick up
 the Jews on the borders. The German government is afraid to
 arrest them, and so they come in. They come in, however, with-
 out any legal status.

And they can be deported and the German government
 did deport three of them. Where to? Not back to Israel, but
 across to Austria because they found out, these were originally
 Austrian Jews. So these three Jews wound up in Salzburg.
 These three Jews made more trouble in Salzburg than three
 battalions would have made. And the German government im-
 mediately stopped its process of deportation.

So, we are again at an impasse. What has happened
 now is a very peculiar thing. These Jews have discovered or they

think they have discovered, ~~this~~ ^(it) is a moot point at the moment, that if they are arrested by the German government, thrown into a German jail, serve a sentence in the German jail, ~~and~~ ^{then} ~~then come out.~~ ~~That~~ per se by that process they ~~then~~ become bonafide residents of Germany. ^{the reasoning is that} If you have served in a country's jail, then you are ^{legally} entitled to live in it. ^{that country} So what is happening now is that all of the Jews are getting themselves arrested. ^{They come to trial} Only on coming up in front of a

German judge, (now you must understand, that most of the civil service structure of Germany is peopled, once again, by ex-nazis, you find them in all _____, it is not fair to call them nazis, they have been denazified, and so they teach in schools again and they serve on the police force and they sit on the benches in the courts and so on) in direct proportion to the bad conscience of a strong nazi, we do now find the ease with which he treats the Jew coming up in front.

The stronger a Nazi he was, ^{in the old days, the more stringent is the bite of conscience today and} the more lenient ^{is} the judge ^{with the Jew before him.} ~~he is today.~~ Sitting judge. And so it is quite a riot to see what happens. The Jew is brought into court, a dozen cases a day ~~happen~~, illegal crossing of the border, ~~your honor.~~ And the judge, the good Nazi will turn to the Staatsanwalt, ^{he} and prosecuting attorney and say "What do you recommend for him?" ~~And~~ The prosecuting attorney says "Six months". And the judge says, "Oh no, not six months?", ⁷ And turns to the defense attorney and says "What do you say?" He says, "Well, it is true he was crossing the border, two months, your honor." And the judge ~~says "Two months"~~ "Did you say you were in a Nazi concentration camp?" ^{turning} ~~he say~~ to the Jewish prisoner, ^{says:}

"Ja", the Jewish prisoner explains. "You, ~~who were~~ ^{-an inmate of} a victim of Fascism and ~~were in~~ a concentration camp, we certainly can not put you in a jail for two months." Back to the Staatsanwalt, "What do you say now?" ^{The sentence at 12 days.} It winds up ~~standard~~ ^{The Jew thanks the judge,} normal procedure, 12 days. ~~12 days, he~~ serves his 12 days and he comes out ^{Thinking that his presence in Germany is now legalized,} and he is now a free citizen and he now can stay in Germany indefinitely, so he thinks. This process is at once disgusting, laughable, tragic and degrading.

No B Because of all places in the world that no Jew should seek out voluntarily as free choice, should be this country.

He does not like Israel that is one thing. Then let him try to get to Canada. Let him try to get to Rio de Janeiro. Let him try to get to Johannesburg, but let him not try to get back to Germany. Why does he want to get back there?

And this ^{question} turns us away from the Jewish picture to the general picture. You know why he wants to get back there, [?] because Germany today is the richest country on the continent of Europe. That is why he wants to get back. The reconstruction is fabulous. You have no idea unless you have made comparison of it, a few years at a time since the war, what ^{Germany} the place looks like today.

Let me give you a few figures which impressed me very much. The industrial production of Germany today is 2/3 again higher than it was in 1936 which was Hitler's peak peacetime year. Germany in 1953 will pour 18 million tons of steel which is more than England will ^{pour} ~~pour~~ in 1953. She poured 2½ million tons of steel in 1945, five months of which was war.

2½ million tons in 1945. 18 million tons in 1953. Germany has a gold surplus of almost 1 billion dollars. Now this is nothing compared to American terms. ^{But} This is ^a ~~the~~ country that 8 years ago was prostrate. ~~As the Russians and Americans met at the Elbe and sliced her in half and today she got a million in gold.~~ She has ~~got~~ a ½ billion dollars surplus in the European payments union. More than any other Marshall plan country in Europe. More than England, more than Italy, more than France, more than all of Scandinavia, all of the ^{Low} Countries. She has today twice as many machine tools as she had at the height of the war. The reconstruction is incredible. ~~The bombed buildings are still there in many places.~~

~~These will take a long time to clean out, but the factories go.~~ You sit in the big hotel in Berlin on the Kurfurstendam where there used to be a restaurant Kempinsky and is now a big hotel Kempinsky. You sit in the overheated overstuffed plush dining room, not ordinary chairs at a dining room table, but big stuffed armchairs. ~~And the German Bergers are sitting back in those armchairs, and the linen is thick and spotless and crisp on the table. The big cigars are being smoked and the bottles of wine flow and if you sit and listen to this in the dining room, the excitement and the hub bub and you hear the few snatches of words; export, import, production, ^{factories} ~~fabriken~~, here, there, you get the pulse, the life, it is vibrating, and~~ This is admittedly not a fair look because this is the place of all the big capitalists, big production people, but there it is, steel and iron burning again in the Ruhr, and perfume, and oysters and champagne in the

Kempinsky Hotel and you see no starving people on the street. The shops are full, the currency is as hard as gold. There is no discrepancy between the legal rate and the black market rate. 4 marks 20 pfenning for a dollar just the way it was before the war and backed up by a 4 billion dollars of American money that has gone in, in Marshal Plan. It is firm, it is firmer than France, it is firmer than Italy, it is firmer than the victorious allies.

In Cologne, which is in the British sector, the ^{dining room of the} leading Hotel in the city is divided in half, ~~the dining room~~. The British officers, military government, sit in one-half of the dining room and eat the very thin and ^{unappetizing food} ~~stringy ration~~ which ^{comprises} ~~the~~ British ration, ~~and~~ In the other half of the dining room the Germans sit with Schlagsahne and thick steaks and sausage and tremendous quantities of food. It is a difficult thing to comprehend in the world. The more difficult thing is to ^{watch} ~~see~~ when visitors come into the room, Americans and ^{officers} ~~as~~. They have the British side of the dining room, The Allies, Churchill, the blood, sweat and tears, and the German side of the dining room with the whipcream. Where ^{do} ~~do~~ they go? ^{PH} This is the thing that is so perplexing about the country. She is fabulously back on the road to recovery. She is politically powerful with everybody ^{one} wooing her. It would be no trick for her to put 12 armed divisions into the NATO army as we have requested her to do. But she is bargaining. ^{she wants autonomy. she says to the West in effect:} You do not expect us to put 12 German divisions in the field unless the German general staff is once again ruling those divisions, do you? Do you expect

German soldiers to take orders from French officers or Dutch officers or Danish officers? Why, no! In the ^{simple naivete of this} ~~simply naive way~~ ^{approach} they answer, ~~you~~ ^{be} can see the devilishness which is at work below surface, ^{for} ~~because~~ if the Germany general staff is ever reinstituted, the French will flee in fear and terror before the memory of the three times that, that German general staff raped their country. We woo them. We want those 12 divisions. I will dare say we will give them back their German general staff to get those 12 divisions because Europe today is like the politic of Stalin, who when he was once told about the Pope sneered and said, "How many divisions has the Pope got?"

Industrially, financially, she is recovered ~~and not on the way to recovery~~. Politically she is being seduced and wooed by those who court her favor. And morally ~~which is the last I should like to discuss with you~~, she is in a vacuum. The Germans are a people who rally around an ideal. There is no ideal in Germany today. ^{There is} But ~~you have~~ a double tendency. ^{with} Neonazism, which General Reimer and the whole Bruderschaft and the whole old SS corps all reorganized under the surface, ^{It is} illegal, ~~arrested by the Germans when they can find them~~, ^{but} still there.

On the one hand there is ^{There is} And on the other hand ~~you have~~ a group of people, intellectual, university people groping for some new ideals, ^{yet taken} and they have not ~~latched on~~ to democracy. ^{There are} So ~~you have~~ those who would toy with fascism again and ^{There are} ~~you have~~ those who are toying with democratic notions but not in love with them yet. ^{We see} You have, therefore, in Germany an intellectual and moral

vacuum where there are no ideals. This to me is a situation of danger because a vacuum is always dangerous. ~~And, if~~ ^{When} people ~~ask about~~ ^{ask about} ~~say what are~~ the chances of Nazism rising again in Germany, I cannot honestly say that there are signs of it on the surface. No. I can only say, however, that unless the vacuum is filled by something, it may in 10 years be filled again by blue shirts or green shirts or red shirts, any kind of shirt.

How does it all sum up? ~~It sums up, it seems to me,~~ that, and here I give you ^{my} personal judgement, ^{is} that there is no vital strong creative future ~~for the~~ Jewish community in Germany. I think that there will be ^{Jews} existing physically for another generation, ~~Jews~~. I do not think we have any right to expect from them, on the basis of their present composition and outlook, anything vital, alive, productive in a Jewish sense. Therefore, I think, those few Jews ~~that~~ who will continue to come back there from Israel ^{(and they may} continue to come in the ~~a few hundreds, a few hundreds for the next few years,~~) will do so because they find in Germany prosperity, a place in which they can make some money. They will submerge their Jewishness for the sake of this, and they will merge into this neutral and passive state and they will also die off and disappear.

No R This to me seems to be the future and I am not happy about it. I hope I am wrong. I hope that those who ~~will~~ say ^{The German-Jewish community} it will be ^{strong} good and alive, are right. ^R And, as far as the other question, ^{be} general not the Jewish question, I see in Germany the Phoenix risen out of the ashes again. I see her as

^{pivotal country} the heartland of Europe which claims ^{to be} ~~for herself~~ and which she truly is. I see her therefore as one of the great problems soon to equal the problem of Russia. For just as we do not know quite how to handle Russia, we will not know quite how to handle Germany. And, I hope we find a way because in the big scheme of events, ~~whether a Jewish community lives there or not is of no great importance.~~ The general question of Germany is more important than the Jewish aspect of the problem.

~~I think that this is less significant as the Jewish future is assured in other places in the world. But~~ what happens with Germany as a member of the family of nations is more important. She has it within her ^{power} ~~power~~ to do great good and Adenauer has the potentiality for great good. She has it, however, within her dark and ~~inner~~ native genius to do great evil. What she will do will depend, I think, on what will come to fill the vacuum. ~~From whence it will come, I am frank to say, I have no idea.~~ ^{She will not import democracy, American-style from us. Something must grow from within to harness the great power of which she is capable.} ~~It will not import anything from us. They are exporting in the world already. They will not import ideas, either.~~ So, I looked very carefully on all the horizons for that preacher, that teacher, that moral leader, who will come to supply Germany again with a slogan, a banner, a faith, something that people can latch on to. If it be good and valuable and they accept it, then we may expect great good. If it be dark and evil, then we may expect great trouble. So far I see nothing.

~~Amos.~~

TIME

THE WEEKLY NEWSMAGAZINE



ARTZBACHOFF

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MAN OF THE YEAR

In the councils of the great powers, a new member.

GERMANY

Jewish Picture

1. Composition of Community -
- | | | |
|-------------|---|-------|
| East Zone | - | 900 |
| East Berlin | - | 1500 |
| West Berlin | - | 4000 |
| Other Zones | - | 16000 |
| Camp | - | 2000 |
- }
- under 25 m

no rabbi in Berlin - 5 rabbis in all Germany
 over half people are more than 50 years
 poor leadership, except for few in Central Rat der Juden in Deutschland (30)

1a) Explain East German attitudes after 13 Jan 53 - give examples

2. Future of Jewish Community - another Spain or not - opinions differ
 50% are mischehe (i.e. - no future - e.g. wife of pres. of Stuttgart means a
 cross - 2 daughters - 1 does - 1 doesn't) Others say there is a future

3. Fight between Angewandte + JRSO (as example of future, also hard to answer)
 if they are just for themselves, what are they?

4. Reparations to Israel - Germans very correct - 350 million DM till next month
 haven't used all credits
 ship every two weeks
 example of Siemens official - mixture of shame, responsibility and
 exaggeration of Israel's strength

5. Returnees from Israel

General Picture

1. Rate of Building - fabulous

Kempinski Hotel
Kurfürstendamm

a) industrial production $\frac{2}{3}$ again higher than in 1936, peak peacetime year

b) unemployment all time low

c) dollar gap will vanish in 1953

d) credits in European Payment Union stand at 6 billion, higher than any other member state (and

e) gold balance $\frac{3}{4}$ billion

f) will pour 18 million tons of steel (more than England)

- (1a) How come -
- A. technical skill, not destroyed
 - B. machine tools - twice as many in 1945 as 1939
 - C. Allied help with currency reform

2. Political Power - tremendous

everyone wooing her

3. Moral power - questionable - a vacuum of ideals

nothing at moment around which Germans are rallying
 not dabbling with neo-Nazism, but not dabbling with democracy either.
 what will fill the vacuum?

V. ~~Herin~~

people who came in Jan. 53
period of greatest danger

- a) Herr Max Nossen (Erfurt) - 43 years
6 children - 2 children went to
Israel 1947. He had restaurant.
He was local representative of JDC,
carried packages from Berlin. Was charged
with being western agent - friends
warned him that he should leave
because tomorrow he would be arrested.
Left everything behind - took his whole
family to Berlin. Bus to Potsdam -
friends took him to S-bahn - and
one by one members of family came across.
Couldn't even take valise - because that
would be suspicious.

- b) Leo Samore ⁵⁰ (Halle) - 2 children.
President of Jewish community - big
music business - very religious - always
wore Magen David on lapel. One day
went to his office 2 men from security

police and wanted information about
JOINT, Zionism, members of Gemoids, its
institutions, and what The 56 Jews of
Hille were doing. He recognized the
danger, went home and noticed that
as he went in the house there were
two people patrolling his house. He was
without a coat - and went out the
back way with wife & children, and
went to west Berlin under greatest
danger. Took no money, because it
was in bank - period.

c. Johanne Kotten ⁴⁵ came to Julius
Meyer (speaks of self in 3rd person)
explained that her son ^{19 who} worked as an
apprentice in an electrical company, had
been asked questions about Joint, Zionism,
Slansky, etc. - and that he should take
up duties for the Free German Youth
(Communist).

she had, through her work for
Jewish community & Joint, lost her
husband - who was in 1949 sentenced
to 25 years, as agent of west, although
he was vice-president of police in east.

She recognized she would also
~~lose~~ lose her son as well as husband.
So she fled.

When Julius Meyer left, hundreds
of Jews in East Zone realized they had
no protector - and they also began to leave.
His flight was a symbol of insecurity.

Atlantic Importers
33 Union Square
New York
Ruth Dragnudel

send book
"Life is with People"
don't the ~~rest~~

Joseph Holzman - father of

Holzman can get Singer machines (he has agency) for \$40 instead of \$80 which they cost in America. This would be for manukel program.

Dujardin

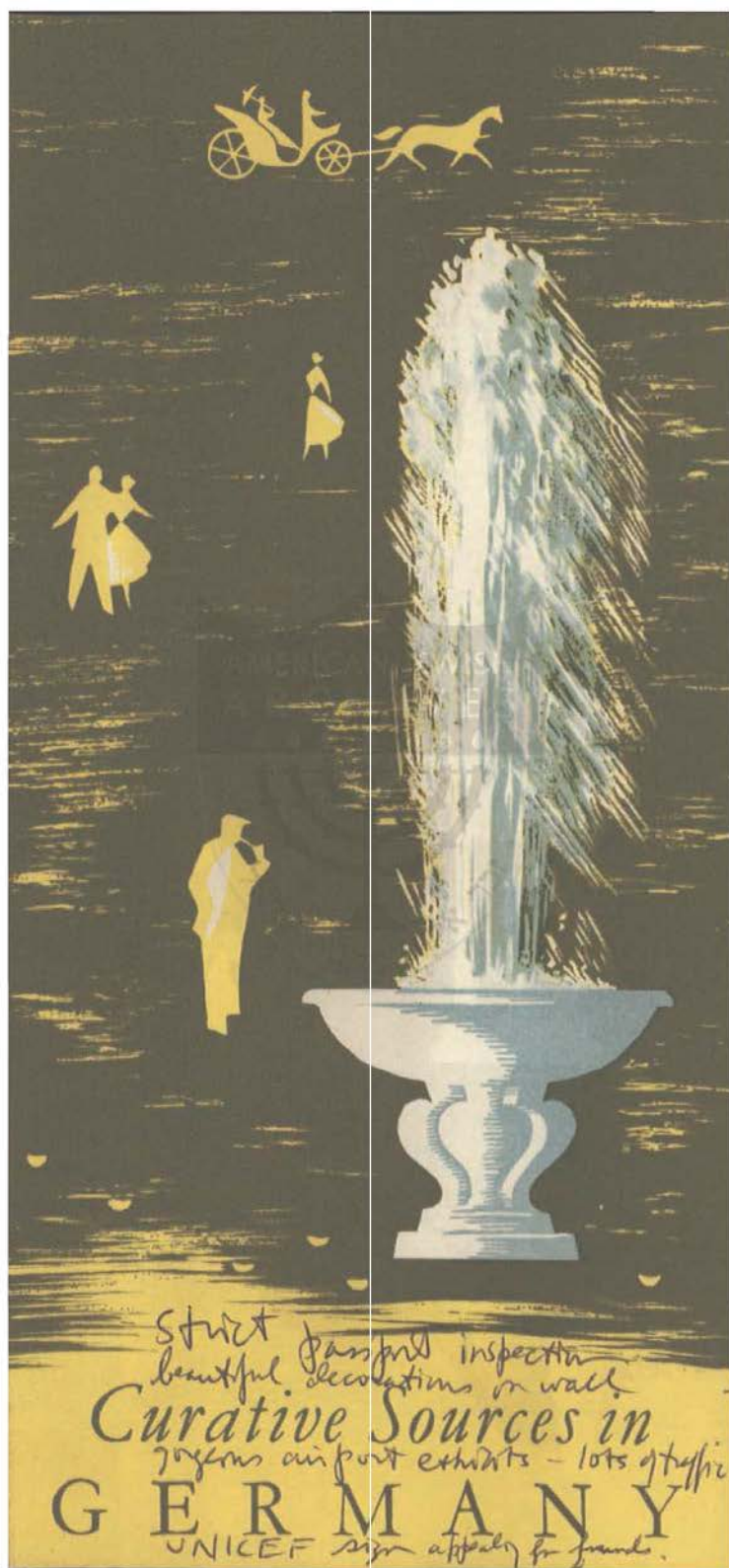
Imperial
Weinbrand



Triple Sec
Lugano

Sitting in hotel dining room

- 1) luxurious arm chairs
- 2) abundance of food
- 3) conversation on all sides
concerned money, building,
factories, construction, etc.
- 4) expensive clothing, jewelry
- 5) wines, cigars, etc.
- 6) one table of 4 old men and
3 old women - each ate
3 main courses, many bottles
- 7) men don't wait for women to start



start
beautiful inspiration
decorations on wall
Curative Sources in
joyous airport exhibits - lots of traffic
GERMANY
UNICEF sign appeals for funds.

Curative Sources in Germany

Of all European countries, Germany is perhaps the most richly endowed with spas and health resorts. From the North Sea and the Baltic to the Alps, from the Black Forest to the Harz Mountains, in the Rhineland and Westphalia, in Lower Saxony, Hesse, Swabia and Bavaria, everywhere there are excellent spas where these natural health-giving waters are to be found. Amongst them are old names dating back to the time of the Romans and famous throughout the world, and also new names, whose more recent fame is being spread abroad with perhaps just as much forcefulness. They range from large spas, which are able to meet all demands made upon them and which are famous for their cosmopolitan *de luxe*, to the smaller health resorts which instead of a mundane luxury offer their own idyllic charm. Be they large or small, luxurious or simple, all of them offer with the utmost attention and care the curative and healing treasures placed in their trust and administration.



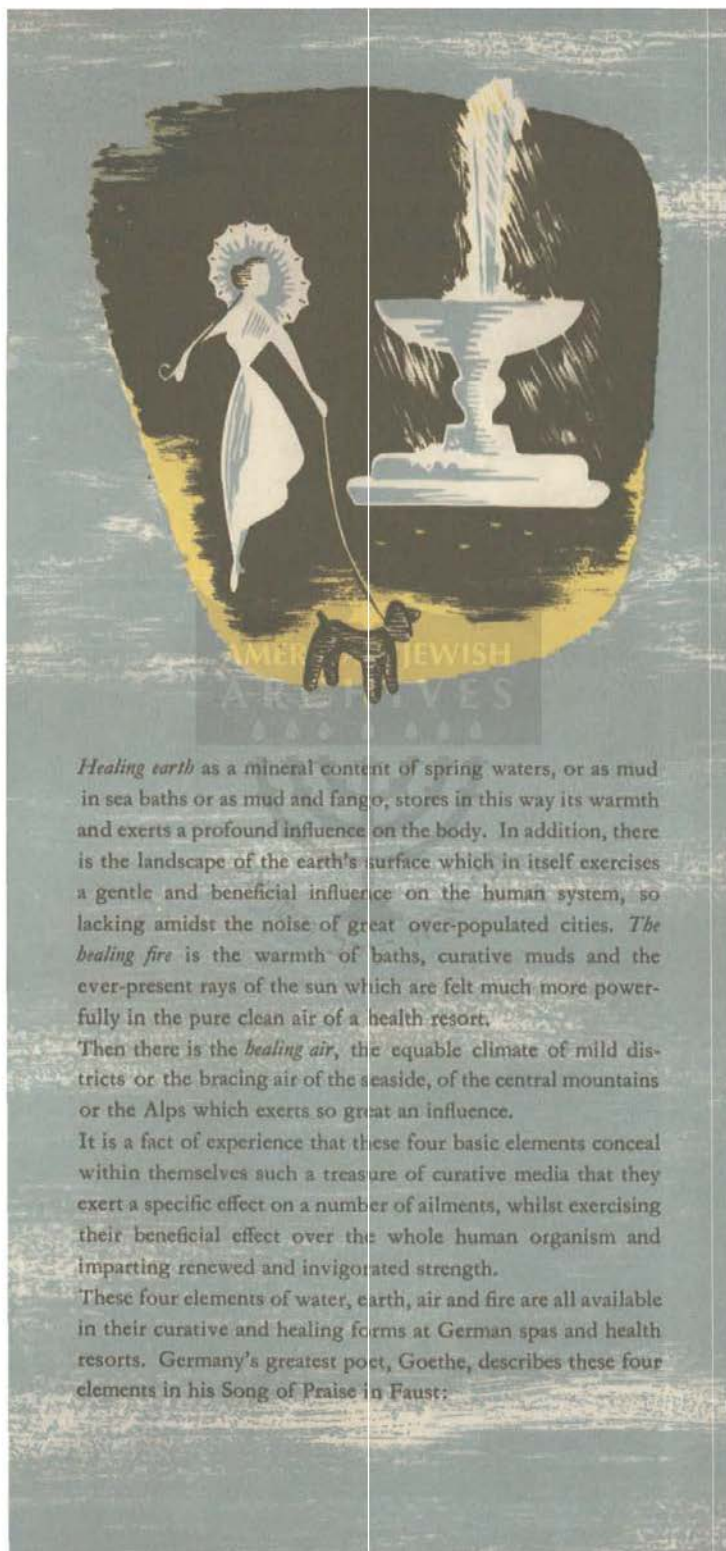
A cure must obviously exert its beneficial influence over the entire human organism. It is something which has to be regarded as a whole and is much more than the mere curative treasures derived either from the earth or the air. To it belong spacious and well maintained amenities in the form of buildings and gardens, the seductive and melodious strains of a spa orchestra which greet the seeker after restored health in the morning, entertain him in the afternoon and still be at his disposal in the cool of the evening. An essential part of a good cure is hotel and boarding house accommodation and perhaps the most important factor is the careful and expert supervision of the cure by the resident spa medical staff. During the course of a cure, the guest is removed from his everyday surroundings,

It is all this that a spa so solicitously offers its guests. The essence of a cure is however the four basic elements of healing water, healing air, healing earth and healing warmth. By accurate analysis, science has come very close to the secret of these elements but without however presuming to have penetrated to the mystery and wonder of life. In the same way, the effects of these four elements on man and his ailments have been very carefully investigated but nevertheless both balneology and climatology remain empirical sciences, of which the living whole is more than the sum of all the individual parts which have undergone detailed investigation. Mention should be made of healing waters in the first place, for it is from the mysterious entrails of the earth that these healing



transported into the midst of a new festival and congenial atmosphere and environment and transplanted into a new scene replete with attention, care and hospitality and, in most cases, in a setting of magnificent woodlands. The noble peacefulness of woods and forests offer, as it were, an example of that peace and restfulness which is so beneficial to the patient and to all in need of a change from the noise and bustle of the great towns.

waters spring forth. These are special waters which emerge in the curative springs of Germany for they have remained hidden in the bowels of the earth for centuries absorbing the richness of numerous beneficial minerals and acids from the surrounding strata until they emerge in the fullness of time to benefit humanity. Their elements are finely dissolved and when in contact with heat, they emerge in the form of *hot or warm springs*. The sea baths of the North Sea and Baltic coasts and the Kneipp baths, a feature of which are water showerbaths, must also be mentioned here in these few lines of description of the inestimable importance of the first of these healing elements.



Healing earth as a mineral content of spring waters, or as mud in sea baths or as mud and fango, stores in this way its warmth and exerts a profound influence on the body. In addition, there is the landscape of the earth's surface which in itself exercises a gentle and beneficial influence on the human system, so lacking amidst the noise of great over-populated cities. *The healing fire* is the warmth of baths, curative muds and the ever-present rays of the sun which are felt much more powerfully in the pure clean air of a health resort.

Then there is the *healing air*, the equable climate of mild districts or the bracing air of the seaside, of the central mountains or the Alps which exerts so great an influence.

It is a fact of experience that these four basic elements conceal within themselves such a treasure of curative media that they exert a specific effect on a number of ailments, whilst exercising their beneficial effect over the whole human organism and imparting renewed and invigorated strength.

These four elements of water, earth, air and fire are all available in their curative and healing forms at German spas and health resorts. Germany's greatest poet, Goethe, describes these four elements in his Song of Praise in Faust:

*All hail to the seas! Hail to the waves!
Encircled by the holy fire!
All hail to the water! Hail to the fire!
Hail to the rare adventure!*

*All hail to the gentle breezes!
Hail to the mysterious caverns!
Thou, four all pervading elements,
Thy glory is here extolled!*



CATARRH OF THE RESPIRATORY ORGANS

Baden-Baden, Badenweiler, Dürheim, Ems, Godesberg, Harzburg, Heidelberg, Honnef, Kissingen, Kreuznach, Lippspringe, Münster a. Stein, Oeynhausen, Rappennau, Reichenhall, Salzhausen, Salzuflen, Sassendorf, Schwartau, Soden i. Taunus, Sooden-Allendorf, Tölz, Wiesbaden, Wiessee, Wimpfen

DISEASES OF THE BLOOD AND CONDITIONS OF EXHAUSTION

Dürkheim, Griesbach, König, Pyrmont, Schwalbach

WOMEN'S COMPLAINTS

Abbach, Aibling, Bocklet, Bramstedt, Brückenau, Driburg, Dürheim, Eilsen, Griesbach, Grund, Heidelberg, Hermannsborn, Hindelang-Bad Oberdorf, Kissingen, Kohlgrub, Kreuznach, Krozingen, Landstuhl, Liebenzell, Lüneburg, Meinberg, Münster a. St., Nenndorf, Neustadt a. d. Saale, Peterstal, Pyrmont, Rappennau, Reichenhall, Rothenfelde, Salzschlirf, Schwalbach, Seebruch, Segeberg, Senkelteich, Steben, Tönisstein, Waldliesborn, Wiessee, Wimpfen

DISEASES OF THE URINARY ORGANS

Brückenau, Driburg, Neuenahr, Peterstal, Steben, Teinach, Tönisstein, Wildungen

SKIN DISEASES

Aachen, Abbach, Dürkheim, Eilsen, Langenbrücken, Mingolsheim, Nenndorf, Senkelteich, Wiessee

HEART DISEASES AND CIRCULATORY DISORDERS

Bocklet, Ems, Godesberg, Griesbach, Heilbrunn, Hermannsborn, Homburg v. d. H., Honnef, Krozingen, Meinberg, Nauheim, Neuenahr, Oeynhausen, Orb, Peterstal, Pyrmont, Salzuflen, Schwalbach, Soden i. Taunus, Steben, Stuttgart-Berg, Stuttgart-Cannstatt, Teinach, Tölz, Waldliesborn, Wiessee, Wildungen

CHILDREN'S DISEASES

Essen, Kreuznach, Lüneburg, Münster a. St., Rappennau, Reichenhall, Rothenfelde, Salzhausen, Sassendorf

RHEUMATISM & DISEASES OF THE JOINTS

Aachen, Abbach, Aibling, Baden-Baden, Badenweiler, Bentheim, Bocklet, Bramstedt, Brückenau, Driburg, Dürkheim, Dürheim, Eilsen, Essen, Grund, Heidelberg, Hermannsborn, Hindelang-Bad Oberdorf, Kissingen, Kohlgrub, Kreuznach, Krozingen, Landstuhl, Langenbrücken, Liebenzell, Lüneburg, Meinberg, Mingolsheim, Münster a. St., Nauheim, Nenndorf, Neustadt a. d. Saale, Oeynhausen, Orb, Peterstal, Pyrmont, Rappennau, Reichenhall, Rothenfelde, Salzhausen, Salzschlirf, Salzuflen, Sassendorf, Schlangenbad, Schwartau, Sebastiansweiler, Seebruch, Segeberg, Senkelteich, Sooden-Allendorf, Steben, Stuttgart-Berg, Stuttgart-Cannstatt, Tölz, Tönisstein, Waldliesborn, Wemding, Wiesbaden, Wiessee, Wildbad, Wimpfen

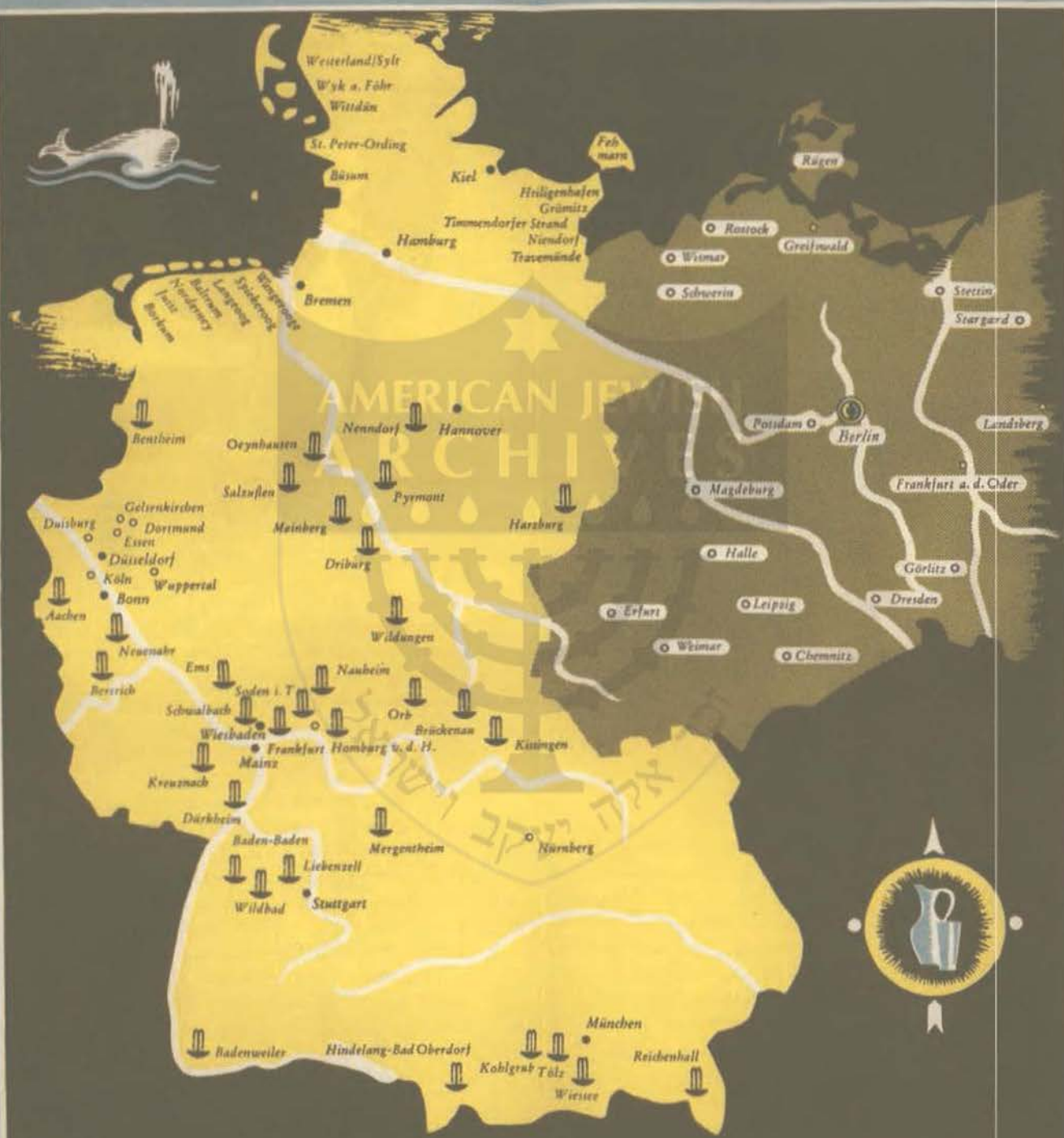
METABOLIC DISORDERS

Bertrich, Driburg, Hersfeld, Homburg v. d. H., Kissingen, Mergentheim, Neuenahr, Salzschlirf, Stuttgart-Berg

DIGESTIVE DISORDERS

(GALL, LIVER AND STOMACH)

Bertrich, Driburg, Godesberg, Harzburg, Hersfeld, Homburg v. d. H., Honnef, Kissingen, Mergentheim, Neuenahr, Neustadt a. d. Saale, Stuttgart-Cannstatt, Wiesbaden



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Jewish Items

Central Rat der Juden in D.

1. Composition of Jewish Community of Germany ✓

3. East German refugees. - 13 Jan. ✓

2. Future of Jewish Community. - another Spain or not
opinions differ ✓

4. Returnees from Israel ✓

5. Fight between Augsburg & JRSO. ✓

6. Reparations to Israel ✓

4.

General Items

1. Rate of rebuilding - fabulous

2. Political power is tremendous

3. Possibility of neo-Nazism.

Est zone - 900

Est Berlin - 1500

West Berlin - 4000

Rest of Germany 16 000

Camp 2000

less than 25,000

no rabbi in Berlin - 5 rabbis in all zones

4 synagogues in west + 1 in east Berlin

1) top-heavy age structure - over half of

Jews are more than 50 years old

2) weakness of leadership - few people in Central Rat, that's all

I. Future of German Jewry

Van Damm - Central Rat der Juden in Deutschland

"We must not make of Germany of another Spain. We must build a Jewish community here.

Central Rat - Directorium - 5 men

Galinski, Berlin

Altschul, Frankfurt

Weinberger, Munich

Baer, Coblenz

Gen. Sec. - Van Damm, Hamburg

Central Rat - 30 persons, delegated by individual communities

1. Wohlfahrtsstelle - Simonson, Hamburg

recognized by Federal Republic + given some subsidy from government.

Also individual Gemeinden are recognized + exact taxes.

The Gemeinde of Augsburg sued IRSO
in a German court over the heirless property -
wanted it for self.

Much sentiment against this - because
these Jews of Augsburg are called "Deutsche
Burger Mosaisches Glauben" by the other Jews.
Can't imagine how one Jewish body could have
sued another Jewish body - openly in public
court & press.

This case & action of Augsburg is based
on the premise that there must be a Jewish
life rebuilt here.

Berlin - 4000 - mitglieder of Gemeinde
500 zu 21 years old

Big argument whether there will be a
future for this community. Those who
argue "yes" point to the 500. Those
who argue "no" say that 350 of the 500
are Mischehe & mischlinge. Assimilation proceeds
apace among them.

Germany

East zone -	900
East Berlin -	1500
West Berlin	4000
Rest of Germany	18000

25,000 app.

} includes Germans
DPs who remained,
even Fichtenwald.

AMERICAN JEWISH
ARCHIVES

There will remain This community,
crippled, assimilated. E.g. - Ostertag, chief
of community from Stuttgart, his wife wears a cross -
2 children members of Gemeinde, 1 wears cross.

More than 50% of present Jews in
Germany are mischeke - some of whose children
are Jewishly brought up (70%) and rest (30%)
as Christians.

II. Religious Set-up

1. No rabbi in Berlin. Two praedigers in Berlin - Leo Blüch (conservative); Herman Klein (liberal).

4 Synagogues - West Berlin

daily - Joachimshagen (conservative)

weekend - Frankfurter (middle)

" - Pestalozzi (reform)

" - Altesheim - Jannichstr.

1 - in east zone - Rückstr.

4 Cantors

1 Mohel and Shochet

1 Mikveh - 1 old home - 1 hospital

1 old home in East zone - Oranienburgerstr.

2.

There is a rabbinical dept of the Central Rat.
5 rabbis in all zones of Germany.

3. Cemetery in Weisensee (east zone) is open, but people afraid to go. Gemeinde is preparing a cemetery in west Berlin. Terrible that people can't go to see parent.

S.E.D. (east German communist party) put up a monument in Weisensee, after the abut face

on the other, to prove there is no
Swiss anti-Semitism. The monument
is for the victims of fascism.

III. Refugees from East

since the start of 13 Jan 53,
when Meyer fled, 600 refugees came
across. Of these 300 went into
West Germany, and 300 in West Berlin.
Most of these latter have put in
visas through JMW (Berhard Schaefer)
for travel to U.S.

Of the stable German-Jewish
population, at least half have
registered for emigration to U.S.

The refugees were poorly received
by the German - could have been better
handled. Some ^{few} even returned to the east.
This was historic opportunity to receive all east zone Jews - and it
was missed.

Discuss with Schwartz question of
subsidizing refugees - situation bad.
This is temporary question.

IV. Political situation in Berlin

Difficult for Jews - because there is a split city. The Jewish Gemeinde in East zone is headed by agents - and the Jews suffer.

~~The refugees~~

Generally speaking, the city is quiet. Contacts with the German government are good. The Gemeinde receives encouragement and support.

The death of Reuter is serious. He was supporter of Gemeinde. Question of his successor is open - unknown. Dr. SUHR is S.P.D. - Dr. Schuster - E.D.U. are the two possibilities. Suhr would be better for us, but he has no chance.

Israel Mission in Germany - Dr. Weizman

The Germans are fulfilling their obligations perfectly. Living up to agreement precisely. ^{more} money is available. Matter of fact, there is being spent. Orders haven't been placed because the plans haven't been completed in Israel.

Mission has at disposal till 1 March 54 350 million marks. If they don't buy by then they don't lose the money.

Ships are leaving Bremen approximately every two weeks with a load. Mostly Israel ships.

Siemens Special came to Weizman voluntarily and told him for half hour how badly he felt about the Jewish tragedy. This may explain Adenauer's position. Mixture of shame, responsibility, & exaggeration of Israel's

strength (which is reverse side of anti-Semitism).

Germany wants diplomatic relations with Israel, for same reason that she wanted to make reparations. If Israel doesn't do this Arabs will make diplomatic contact.

He is always astonished at the degree of expediency and thoroughness with which Germany is making good to Israel.

Israel public opinion must come to recognize this - and must reconcile to friendship with Germany, at least at this moment.

Gemeinden will remain in Germany for at least a generation - and grow stronger, not weaker.

The Biology of the balut will maintain

The Gemeinden. There are two trends in the Gemeinden - German patriots and DPs.

The German Gemeinden must be strengthened - as prophylactic against a weakening of German relations with Israel. The local organizations must develop without interference or control from outside. This will not permit a wedge to be driven between ^{young} Israel and Gemeinden, which the Germans can exploit to Israel's disadvantage. (Angsbury case is example - very bad, for Gemeinde to be fighting with world Jewish organization - IRSO. Let Angsbury have its way. This would be better strategy.

It is necessary to strengthen the better element within the communities, to combat the assimilationists.

E.g. Berlin Senate promised Gemeinde to support it in fight against IRSO.

Recommendations

1. to call a meeting of all interested
and Jewish parties to acknowledge
position of German Communities.
2. to organize Zionist work again & not
leave key positions to doubtful elements.
3. to study the individual man in each
community.
4. to recognize the Central Post.
5. to use the prestige of the Israel
Mission to increase funds in Israel,
which will attract people.
6. Mission is ordered to purchase from
producers directly. Jewish middlemen
get no orders. But the mission
people must be more than polite
with these disappointed Jews.