

THE TERRORISM IN GERMANY

September 1, 1933

Dear Herbert:-

On Friday night, August 11th, Prof. Manley O. Hudson (Harvard), Dr. Judah L. Magnes, Ruth and I dined in a restaurant in Geneva. There Dr. Magnes gave us a most graphic and poignant picture of conditions in Germany, from which he had just returned. Never have I heard Magnes speak so feelingly. For nearly five hours he related one tragic story after another. Every now and then he would lower his voice, look around nervously to make sure there were no dictaphones - no espionage. Every now and then he would say: "I forget that I am no longer in Germany, but am breathing the free air of Switzerland."

As we were about to part, I remarked to Magnes: "It was my original intention to visit Germany and obtain first hand information about the status of our people. Now that I have heard the stories of refugees I interviewed in London, Paris, Geneva, Prague and even Italy; now that you have given us such a brilliant analysis of conditions, what added knowledge can I possibly hope to get by visiting Berlin or any other community in Germany? To which Magnes responded: "It is your duty to go. You may not obtain a single additional bit of information; but go to Frankfurt, go to Berlin, go to Munich - to any or all these towns and shake hands with the people. Assure them of the sympathy of American Jewry. You have no idea what comfort these words will be to them." Whereupon Ruth remarked: "We will give up our other plans and leave for Germany tomorrow."

And so we went to Frankfurt. From there to Berlin and then to Nürnberg. In these three cities I aimed to get in touch with folk, eminent in their respective fields of activity. Nor did I limit myself to Jews. I had an extraordinarily interesting two hour conference with our Consul General Messersmith; a rather confidential talk with Ambassador Dodd. Discussed the question from every angle with Knickerbocker, of the Public Ledger and New York Evening Post; Fred Birchall, the head of the New York Times European Bureau; members of his Staff; correspondents of London papers, particularly Cummings, chief editorial writer of the London Chronicle. Yes, I also conversed with 100 per cent Aryans. An hour spent with men or women in Germany yielded much more fruitful information and impressions than if I had spent days with the same persons outside their country.

Take, for instance, my conversation with Justizrath Dr. A. For nearly two hours I submitted Dr. A. to a catechism. Every question was answered with force and clarity. Probably no new facts in his recital, but at least five or six times during our conversation, in his office, he rose from his chair to satisfy himself that the windows were closed, that our conversation was not overheard, that there was no one on the outside, ready to break in and possibly place us under arrest. The changing expression on A.'s face cannot be described and these expressions spoke volumes. Dr. A. was cautious, extremely conservative in his statements. In response to my inquiry whether the more than 200 Jews who were arrested in Nürnberg between the hours of 4 and 6 A. M. (I think it was July 19th) were actually forced to clean a plot of ground by pulling up the grass with their teeth and perform other bestial work, the instant reply was "Don't believe the story. Cruel as the Nazis are, they would not resort to such barbarism."

"Are you certain?" said I.

"Yes, morally so."

"Have the leaders in your community attempted to find out what actually transpired in Nürnberg?"

"Though we are only a few hours' ride from Nürnberg, not one of us would have dared visit that town for the purpose of making an investigation. Nor would a Nürnberg Jew venture to come to Frankfurt to report what had transpired. For, according to a new law, recently issued, anyone reporting an atrocity is guilty of treason and the offense is punishable by death. Nevertheless, I feel that the story of these 200 Nürnberg Jews is grossly exaggerated." Nor could Herr L., of Frankfurt, a fairly large manufacturer, tell me what happened to his brother in Nürnberg. For all practical purposes the brother, sister-in-law and four children might have resided in Tahiti. More about that later. Suffice it to say that in my search for information, I sought out men of the type of Dr. A., who would understate, rather than overstate facts, and I managed to come in contact with dozens of individuals not unlike Dr. A., intellectually and culturally.

"No greater crime in history than that which the German Government is committing against the Jews," was the statement thrice repeated by our upstanding and courageous Consul-General Messersmith, of whom German Jews and American correspondents spoke with justifiable enthusiasm. From his lips I received a brilliant account of the political and economic set up in the Reich. While Messersmith discussed many things in confidence, I am sure he would have no objection to my quoting (not for publication) the above. "The Nazis are determined to confiscate all Jewish property," was another of the many important statements made by him. "How? By what methods? And are there any actual cases of direct confiscation?" "No," replied our Consul-General. Whereupon he proceeded to give one example after another, how the Jew, by subtle and inhuman methods, is being deprived of his business - his means of livelihood. Messersmith was not referring to the 4000 Jewish lawyers, the 8000 doctors, the 2000 dentists and thousands of other Jewish employes in private and in government services, who were being thrown out of their positions through direct actions. No refinements practiced in this particular sector. I shall have something more to say about the so-called bloodless pogrom later on.

Now, tragic as is the condition of the Jews in Berlin, more tragic is it in Frankfurt, Munich, Cologne, Breslau, Mannheim and the four or five other substantial urban communities. The Sword of Damocles constantly suspended over their heads. In Frankfurt I had considerable difficulty in persuading acquaintances to take me to the parks, where memorials to Büchner and Heine were located. Their busts had been removed because they were of Jewish antecedents. Reluctantly, did Herr A. take me to a small park where there was a magnificent monument, the symbol of which, A Mother in Grief, was removed because the sculptor, Benno Elkan, noted throughout Germany, is a Jew. And, mind you, this monument, the "Opfer Denkmal", in memory of those who fell in the War of 1914-18, was erected by popular subscription!

I said conditions in Frankfurt were tragic. But ever so many leaders in that community remarked that their status was enviable by comparison with that of

the 8000 Jews in Nürnberg. For that matter, any of the small towns, particularly in Bavaria. It may be noted that of the nearly 560,000 Jews in Germany, two-thirds live in Berlin and the eight or nine other large cities; the other third, in provincial towns where conditions literally boggle description.

"Take my advice, don't go to Nürnberg," said Dr. S., a representative of our Joint Distribution Committee, with headquarters in Berlin. "I am not a coward, but why take chances?" And our own Dr. Maurice Hexter, whom we saw in Prague, exacted the promise that we would send him a message the moment we left Nürnberg - a message with the single word 'Greetings', meaning that we were safely on the train. And if it contained the additional word 'Love,' it would imply that my search for information had met with success.

With me I carried letters of introduction to leading Nürnberg Jews. They were furnished by Prof. M., noted Orientalist of the University of Berlin, now discharged, as were virtually all other Jewish professors at the University. Letters also from that great and universally beloved scholar, Prof. G., of Breslau University, with whom we spent a never-to-be forgotten evening. Naturally, we had to exercise the greatest caution on our arrival in Nürnberg. If an address read 57, we would ask the chauffeur to take us to No. 1 Wilhelmstrasse. Certain that the chauffeur was out of sight, we would make our way to No. 57, with the rather oppressive feeling that someone might be shadowing us. No one at No. 57. We went to the other places. Houses hermetically sealed or signs on them, "for rent." Many such signs, especially in districts where Jews predominate. Later I learned that many fled with whatever belongings they could gather. Some were in concentration camps on the charge of holding Marxist (?) views; others detained as a "matter of safety." Still others away from the city, as the Nazis were about to hold their Annual Conference in Nürnberg, - a conference, which we gathered later from the press, was attended by over 400,000 members of the Party. The Führer himself, the new Germany deity, "the greatest German since Luther" and, according to still other disciples, "the greatest personality since Jesus" (aren't the photographs of Jesus and Hitler displayed in many book stores in Berlin and elsewhere? And didn't a death notice appear in one of the party newspapers that the deceased died "in full faith of our Lord and Savior Jesus Christ and Adolf Hitler?") -- the Führer himself was in Nürnberg that day, and, naturally, the Jews were fearful of another riot or possibly pogrom - this time not a bloodless pogrom.

Through a strange combination of circumstances - so strange that it is almost unbelievable - we came across three Aryans - 100 per cent Aryans. From their lips we heard that on July 19th (or was it on the 20th?) Jewish homes were invaded between the hours of 4 and 6 A.M., the oldest and youngest male members of the family (minimum age - 17) were told to dress speedily. Some 260 were marched through the streets and amidst jeers were taken to some spot outside the city. There, these men, ranging in age from 17 to 76, were compelled to do the most bestial work. They were told to clear a plot of ground by pulling up the grass with their teeth! That task accomplished, other cruelties of an unmentionable nature were practiced. Released at the end of the day, they were given this admonition. "If you dare reveal what happened here, if you dare spread "Grolle" (atrocities) propaganda, then we will show you what we can do. Today you have just gotten a taste of what is in store for you! Since July 19th many Jews in Nürnberg (among them some who had been arrested that day) have been sent to concentration camps. Several "committed suicide." Others were killed because they attempted to "escape". Thus ran the story of the three Aryans whom we met under peculiar circumstances.

In Nürnberg lives the notorious and implacable Nazi leader, Julius Streicher, he who had charge of the nation-wide boycott on April 1st and who was frustrated in his efforts to prolong the official boycott because of the outcry raised throughout the world. Streicher publishes a paper called DER STURMER, entirely devoted to anti-Semitic propaganda, so vile and so hideous, it is unbelievable that in the year 1933 there should be folk anywhere who would tolerate such a despicable sheet. I bought five copies and would have purchased several more as an exhibit of what sadistic minds are capable of perpetrating had I not been fearful of arousing suspicion. DIE JUDEN SIND UNSER UNGLUCK (The Jews are Our Misfortune) is the slogan which appears in big letters, not only on the front page of DER STURMER, but the other papers published in Nürnberg. Daily caricatures of prominent Jews with the vilest attacks on them. Perhaps the mildest article in DER STURMER, copy of which I had previously purchased in Frankfurt, contained a criticism of President Roosevelt, because he appointed Jesse I. Straus Ambassador to France, 'that he may destroy Germany through Paris.' The article went on to express the hope that the Roosevelt Administration would fail and that anti-Semitism would spread in America. But, then, papers edited by Rosenberg and Goebels, namely, the Volkischer Beobachter and the Angriff, both with a nation-wide circulation, are equally notorious. For that matter, such dailies as the Frankfurter Zeitung, the Berliner Tageblatt and the Vossische Zeitung - the three greatest papers in the Germany of Yesterday, two of which belonged to Jews - must, of necessity, also carry anti-Semitic propaganda. Speaking of the Tageblatt, prior to March of this year, it enjoyed a circulation of 250,000. The Nazis took this and all other publications away from the heirs of Rudolf Mosse. A million or two in bank debts made it an easy matter for the Nazi rulers, who hold the big German banks in their hands, to wrest the Berliner Tageblatt from the Lachman-Mosse and carry out their complete process of "gleichschaltung." Gleichschaltung - how many crimes are committed in thy name! Conservatively, the Berliner Tageblatt was worth anywhere from seven to eight million dollars. Lachman-Mosse, son-in-law of the founder, was told to get out, but was promised \$15,000. to \$20,000. a year for his equity in the paper. So, Mosse and his family emigrated to Switzerland. Within the past few months the circulation of the Tageblatt has dwindled to 25,000. The present Tageblatt looks like a phantom of its former self. Now the Nazi press is waging a bitter warfare on Mosse because, "through neglect and mismanagement he deliberately ruined the paper." By this time Mosse has probably been informed that he can expect no further income. In fact, there is a demand that he be further penalized. Here is a case, typical of so many others, which Consul-General Mossersmith had in mind and showing how the policy of confiscation is being systematically and relentlessly pursued.

But to come back to Nürnberg. In the course of conversation, our three newly formed Aryan acquaintances gave this bit of interesting information about the existing economic and political set-up in the Reich. In the Nazi Cabinet there is going on now a sharp conflict between the Right and the Left Wing - the former represented by such men as Neurath, Minister of Foreign Affairs, and Herr Schmitt, Minister of Economics and until a month or so ago Director of the largest insurance company in Germany. Among those in the immediate entourage who belong to the Right Wing, though not members of the Cabinet, are Schacht and Thyssen - the latter one of the leading German industrialists. These men have virtually persuaded Hitler that if the Reich is not to collapse, he must scrap the essential features of the economic programme issued by the National Socialists in the pre-office days. So there have been abandoned such notions as the breaking up of big estates; interference with trade and industry by establishment of shop cells, fashioned after the Soviets; the further

notion that Interest is to be eliminated from the economic scheme. The "Thralldom of Interest" was a cardinal principle - to be tackled. Literally dozens of other features contained in the elaborate Nazi program have had to be sacrificed. Thus, Hitler has been compelled, through the brute logic of events to yield on the economic front. Then, again, when Der Führer came into power one of his greatest ambitions was to hand over Austria to Germany. That was to be his contribution to the Reich. The least he, as a former Austrian, could do! But he soon discovered that the other Powers would not let him get away with it. This had been a frightful disappointment, accentuated by the fact that "Dolfuss is kept in power by dirty Jewish money."

In the pre-office days, Adolf Hitler would again and again declare: "Our Programme is fixed. Never shall I suffer changes in the principles of the movement as laid down in its Programme. We refuse to vary it for reasons of expediency, as other Parties do, to suit so-called altered conditions. We propose to make conditions suit our Programme by mastering them!" After five or six months Hitler has been forced to capitulate on most of the essential points in his socio-economic Programme. Instead of making conditions suit that Programme, it is actually mastered by them.

But there is one plank in the Programme on which there is complete unanimity of opinion and which is being sadistically pursued - Jewry delenda est! Jewry must be destroyed. It is possible that a Neurath or a Schmitt or a Schacht or even a Thyssen would like to bring about a partial Nazi retreat on this particular front, not so much out of affection or consideration for the Jews as out of respect for world-wide public opinion, which has already been reflected in considerably reduced exports. It is possible that these men are sincere in their desire to bring about some relaxation of the present cruel policy in relation to the Jews. But not one of them (I have in mind particularly Neurath and Schmitt) have as yet been able to get the least satisfaction out of Hitler, because - and this comes from authoritative and unquestionable sources - the Führer becomes violent and literally foams at the mouth when two subjects are mentioned to him: the Jews and Austria. Jewry delenda est is a sacred dogma. So sacrosanct that the most devout Jew or most pious Catholic may as well be asked to abandon his faith. Throughout the entire Programme there runs through this motif: "Anti-Semitism is, in a way, the foundation of the feeling underlying our entire movement. Anti-Semitism must drive the Jew out of our State and our economic life. The anti-Semite must not worry his head about How and What next." Read the "Programme of the Party of Hitler and its General Conceptions" by the intellectual Genius of the Party, Dr. Gottfried Feder, and you will be amazed at the contents: am not now referring to the Jewish portion of that Programme.

I cannot say that what these three Aryans, who presented me with a copy of Feder's Magnum Opus, said, came as a revelation. Merely confirmation of - what Messersmith told me; what Knickerbocker, Fred Birchall, James G. McDonald of the American Foreign Policy Association, also in Berlin during my visit there, and others revealed in their conversations.

Illuminating, though frightfully depressing, as were the views expressed by the Aryans I met in Nürnberg, I was greatly disappointed in not locating any of the men to whom I had letters of introduction. How could I leave Nürnberg without seeing a single Jew? And Sunday was not a propitious day on which to do exploratory work. Perhaps we should visit the Synagogue - was a thought which constantly flashed through my mind. Possibly there I might find some co-religionists. The hunch was a good one. But the folk we met in the Synagogue were disinclined to talk. Their lips

were sealed. My magic formula met with only partial success. Just what was that formula? My relationship to Louis Marshall! The knowledge that Ruth was Louis Marshall's daughter unsealed many a lip. But in the Synagogue not even that name, so revered by European Jewry, enabled me to get a connected story as to what happened in Nürnberg on July 19th. There, in a corner of that historic Synagogue, on the walls of which was a Hebrew inscription, rescued from a more ancient Synagogue built in the 15th century -- there, in the corner, sat an old man, 74 years of age, a patriarch in appearance, his head bent and his eyes glued to a Hebrew prayer book. He was one of those who, on July 19th, was compelled to march through the streets of Nürnberg. I had hoped to get a story of what happened to him personally. Not a word! A question, however tactfully worded, met with this response: the application of his index finger to his lips. But, as I was about to leave, he turned to me and with an expression in his eyes which I shall never forget, said: "Does your grosser Führer know what is going on?" I was not quite sure what he meant, inasmuch as the phrase, der grosse Führer, is applied to only one person- the new German deity. It then dawned on me that he meant Franklin Roosevelt. My assurance that our president knew what was happening and that he had abundant sympathy for the persecuted Jews not only in Nürnberg, but Germany, gave the old man evident relief. Offering a brief prayer in Hebrew, in which mention was made of the President, he added: "For us older people there is only one season - the season of grief and sorrow. The very sun and moon have been taken from us. But our children....." "But our children" was the cry I heard wherever I went, a refrain underlying every conversation. As we shook the old man's hands, it was with difficulty that we checked the tears in our eyes.

Luckily, someone in the Synagogue was good enough to call up Herr C. and arrange an interview for me. Herr C. is an outstanding leader. He has been honored repeatedly by his fellow Jews; also by the Christian community. Formerly President of the Association, he wielded enormous influence not only in Nürnberg, but the surrounding territory. The name he bears has been most distinguished in Bavarian Jewry for generations. If I do not give more details it is because I do not wish, for obvious reasons, to have him identified. As might have been expected Herr C. was in a broken down and dejected condition. Despite repeated assurances that I came to Nürnberg to find out how we, in the United States, could help the Jews in Germany, it was with the greatest difficulty that I managed to obtain a response to any question. Naturally, the conversation lacked cohesion and consecutiveness. And so I am piecing together what Herr C. said. To begin with, he was one of the fortunate ones not arrested on the morning of July 19th. Both he and Frau C. were out of town that week; so were Rabbis Feuerbach and Heilporn, whom I tried to see, but without success. All of their houses were searched between the hours of 4 and 6 A.M., so they were informed on their return to Nürnberg. In response to my question: "were the arrests carried on indiscriminately?" "No," was the reply. The Nazis had a list of the local B'nai B'rith membership and this served as a guide." I did not have to inquire why the arrests were confined to B'nai B'rith members because in DER STURMER of August 20th, purchased by me on our arrival in town, there was an article with this caption: B'NAI B'RITH BEHERRSCHT DIE WELT (B'nai B'rith Rules the World) and from it I quote just two brief paragraphs:

"The man who played the greatest part in the development of B'nai B'rith, was one Jacob Schiff, associated with Warburg, Marshall and Morgenthau. Their influence has affected the entire political, financial and economic situation as it exists today in the United States and it is the Jewish-masonic international bankers who derived the greatest benefit from international commerce.

"One may rightfully and properly affirm that the American diplomatic corps is the proper and authoritative organ of world Jewry, for the realization of its world-wide interests, the subjugation of the world under a Jewish Masonic sect."

To continue with the story. C.'s apartment had been searched three times for supposedly Marxist literature. On one occasion the police spent three hours ransacking every nook and corner. All they could find were works of Goethe, Schiller, Lessing, Shakespeare, Plutarch, Danto, Mommsen and other such "Marxist" writers. Since April 1st Herr. C.'s business has been virtually paralyzed. Aryan customers are threatened with exposure in the press if they patronize Jewish concerns. Old customers come to tell him how sorry they are; but they are afraid they will be marked by the Storm Troopers.

"How many employes have you in your establishment?" I inquired.

"A hundred and thirteen," was the reply.

"How many of them are Jews?"

"Only a few. Some time ago when I engaged a Jewish friend to do a highly specialized piece of work, the Nazis ordered that he be discharged and that an Aryan be immediately employed in his place, with which order I naturally had to comply."

"Inasmuch as your business has fallen off so disastrously, why don't you curtail your force, thus reducing overhead expense?"

"Because I dare not discharge a single Aryan employe." Which answer did not come as a surprise because, even in the Frankfurt Jewish Hospital, formerly the pride of the community, with a capacity of 200, but which has been reduced to 60 beds, because the Kranken Kassen refuse to send even Jewish patients to the hospital, revenues thereby having been materially curtailed -- even in the Frankfurt Jewish Hospital the authorities have been denied the right, for the sake of economy, to discharge a single one of the 39 Aryan employes. A typical instance of what goes on in many Jewish concerns, private or charitable. Not only is Herr C. inhibited from dispensing with a single one of his Aryan employes, but the relations between the management and the employes, which in the past had been "extraordinarily cordial," have been fearfully disturbed. Formerly a happy family - now the employes are sullen and insolent.

"I assume you own some property," said I. "If so, do you get any rental from your Christian tenants?"

"Rarely, and if I were to protest you know what would happen."

Not unlike the story, again typical of others, told me by a Mannheim cigar manufacturer, who received a communication from an out of town Aryan customer, saying that he wanted to settle his account for 33 per cent. Within twenty-four hours a Nazi representative called the manufacturer on the long distance and told him, unless that settlement was accepted immediately, he would be denounced in the press as one who is deliberately and maliciously attempting to ruin an impoverished Aryan customer. The 33 per cent settlement looked mighty good then. Incidents like this occur constantly. Just one of the many methods of confiscation.

As we were carrying on our desultory conversation the bell rang. You should have seen the fright on the faces of Herr and Frau C. and the others. All literally petrified. There was a rush from window to window to see who was ringing the bell downstairs. The three or four minutes seemed like hours. I, too, had a vision of the S. A. or the police, following us from the Synagogue or the railroad station and was debating how to meet this novel situation. Then I recalled what Hoxter said: "If I failed to send a message he would be in Nürnberg in 24 hours. But the frightful tension was over when Herr and Frau C. emerged from the kitchen to tell us that the bell was rung by Frau C.'s aged mother. And this is the atmosphere in which 8000 Jews in Nürnberg are forced to live - an atmosphere in which the Jews in all of the small towns and even the Jews in the large towns, are compelled to exist. Every household in terror. All living in an agonized suspense, wondering whose turn will come next.

The motif running through the conversation of Herr C and his friends was: To whom can we apply for help? How can we save some of our vitally essential communal institutions? Shall we communicate with Berlin? Should we write to Dr. Bornard Kahn in Paris? How can he be reached, etc., etc. Having answered these and kindred questions, I tried to elicit further information about Herr C.; his family or the community at large.

"You say you have four children, the two oldest of whom, a married daughter and a son, are no longer in Nürnberg. Where are they now?"

"My daughter is married to an engineer. They managed to escape to Prague. My son-in-law is still out of work; not likely to find employment for some time. But, thank God, they are safe. My son, 25 years old, was with me in business; graduated with honors from the University of Jena; speaks French and English fluently. He is now in Brussels, but cannot find a job. He receives from me 200 Marks a month, all I am permitted to send out of the country. If only he were allowed to get into the United States! With his education; with his other attainments he would surely make a place for himself."

A momentary lull in the conversation. Then Frau C., who all the time was surveying every nook and corner; pulling down shades or cautioning us to modulate our voices, remarked: "From time immemorial we, Jews, have prided ourselves on the fact that we managed to keep our families intact. To have our children nearest us was our greatest passion. And now, our sole thought is centered on: What countries are there to which we could send our children? It no longer matters which country it is, just so we might save them the humiliation, the agonies and cruelties to which we older people are resigning ourselves." The maid having left the sitting room, after placing a pitcher of water on the table, Frau C. remarked: "As a child of six, I learned to swim. And ever since have been enormously fond of swimming. It is my favorite sport. Think of it. My Dienstmädchen has the privilege of bathing in the river; but I, as a Jewess, am denied that opportunity. But we have no right to complain," she added. "In Furth and the other small neighboring towns the Nazis have issued a rigid order that Aryan storekeepers would be penalized if they sold bread, milk, eggs or other provisions to Jews". The idea, of course, being to drive the Jews out of town and thus confiscate their property or reduce them to a state of starvation.

One of those present at our little gathering expressed a desire to visit a sick daughter in Strassburg. She, too, was a refugee. "What is there to prevent you from going to Strassburg?" I inquired. Came the reply: "The Nazis will not grant a visa to any Jew unless he signs a statement that he will not spread 'Grolk' propaganda on foreign soil."

Assuming that you do sign such a statement, what means have the Nazis to ascertain whether or not you did spread what they call 'Grollo' propaganda? How would they know unless you were betrayed, whether or not you told friends in Strassburg that you were one of those so savagely treated on July 19th? "Ah," said this gentleman, "the Nazis demand a deposit of 2000 Marks as a guarantee that we will maintain silence." He did not have to tell me that on his return from Strassburg the Nazis would have "abundant evidence" justifying not only the forfeiture of the 2000 Marks, but the imposition of a further fine.

None of those present had any illusions as to the future. For generations they thought of themselves as Germans: Now they are regarded untouchables. They feel that, in a comparatively short time, they will be deprived of whatever property they have left. For a small consideration they would be willing to part with whatever possessions they can still claim as their own and leave the country. For which particular country? They do not know - but isn't any place preferable to the inferno in which they live? But here is the rub. They cannot take more than 200 Marks out of the country. For, isn't DER STURMER publishing, daily, caricatures of Jews who committed the heinous crime of abandoning virtually all their possessions and disappearing with a few thousand marks? Isn't DER STURMER demanding, not without some success, that relatives be held as hostages or placed in a concentration camp, unless the Juden, who are the 'Reich's Unglück', return with the moneys they managed to smuggle out of the country? Wasn't the entire property of Herr Hugo Artner, a Jewish merchant at Stuttgart, confiscated because he was alleged to have taken capital out of the country? And wasn't Herr Erwin Schweizer, another Stuttgart Jew, sentenced to three months' imprisonment for a somewhat similar offense and fined, in addition, 10,000 Marks? On the one hand, then, the local papers rejoice at this mass emigration from City. On the other hand they demand that not a penny be taken out by the unfortunate victims. So Herr C., Frau C. and all the other Herren and Damen realize only too well that they are lost. No hope for them!

"But if only our children were admitted to the United States! If only our sons and daughters were allowed into your great country!"

I explained to them the difficulties connected with our immigration laws: also pointed out that there were still large numbers of unemployed in the United States. "But our children would never become a burden on public charities," was the response. "They have a splendid education. They have character. They possess fine family traditions. Why can't America with its wonderful resources, absorb some of our youth? You say there is still a lot of unemployment in the United States. But it is inconceivable that your great country, with its vast wealth, cannot find a place for 8000 or 10,000 of the best of our youth. Your President is so humane: he has shown his humanity on so many occasions. Can't you tell him that the greatest service he can render the Jews of Germany, a service for which posterity will bless him, is to open the doors to some of our young people. We want to remove them from an atmosphere which gives them such a frightful sense of inferiority, which is so destructive of their morale. We are not asking anything for ourselves; we, older people will have to remain here, and suffer. But our children....."

I greatly comforted this as I comforted other little groups elsewhere, by telling them that I had already discussed the matter, in its entirety, with Consul-General Messersmith; that I was hopeful there might be a reinterpretation of our visa system. "It should not be difficult," said they in unison, "to persuade your authorities to relax the rigors of the present system. There is little Palestine which has already absorbed 6000 Jews and is ready to take care of many more. There is Holland, to which 3000 or 4000 Jewish refugees have fled. Several thousand in Czecho-Slovakia. And France, which already is burdened with a multitude of problems,

has its doors wide open. About 40,000 refugees in Paris and Alsace-Lorraine, of whom some 25,000 are Jews. We are even informed that the French Government is placing at the disposal of the refugees some of its large barracks, accommodating about 2000 men. Both France and Holland have been magnificently generous."

Now that I am back I am looking forward to an opportunity to take up this particular matter, already discussed at length with Consul-General Messersmith, with the Committee in this country which, I understand, is concerned with the problem. I am hopeful that I, too, may have the added opportunity to present my views to Frances Perkins, as well as Messrs. Carr and Phillips of the State Department. The latter has had considerable correspondence with Mr. Messersmith on the subject of consular visas.

Well - we reached the Frankfurt station at 6.45 P. M. There, awaiting us, were three fairly prominent Jews, who came with an appeal in behalf of the Jewish Volksschulen, now needed more than ever in the history of Germany Jewry; but likely to be closed for lack of funds. They reported a fact with which I was already familiar, that there were being prepared in Bavaria text-books, containing an analysis of the new Rassen Theory according to which the Jew is an inferior human being; that he is a hated interloper, etc. Jewish children would be compelled to commit to memory passages in the new text-books, one of which had already been shown me in Paris. I gave these gentlemen, as I gave others in Berlin, Frankfurt, Nürnberg and elsewhere, assurances that American and English Jewry will not let their institutions perish.

Our train pulled out. Desperately I tried to fall asleep, but in vain. Picked up Midsummer Night's Dream and my eyes lit on this line: "Madmen have such soothing brains!" Further on, another highly significant line: "In time the savage bull doth bear the yoke." Not a wink of sleep. At 4 A.M., when we arrived in Cologne, I was quite awake; also as we crossed the border in the early hours of the morning. When we emerged from Germany - what a sigh of relief!

As we were approaching Nancy, I met a refugee from Frankfurt on the train. He, too, sought relief by telling us what happened to 38 leading Jewish merchants, arrested on March 30th, two days before the official boycott, and marched through the streets of Frankfurt. But I had already heard that story from the lips of one of the victims. What happened was this. The Aryan Vice-President of the Frankfurt Chamber of Commerce, a kind and sympathetic soul, invited some 40 or 50 leading Jewish merchants to meet him for the purpose of taking counsel about an important matter. 38 responded. After expressing personal regret that the Nazis should be resorting to a boycott, a friendly expression for which he was later kicked out of the Chamber, the Vice-President suggested that the Jews should close their business establishments immediately and not wait till the fatal day, April 1st. He also suggested that there should be no retaliation. The situation might become even more dreadfully complicated if a single Aryan employe were discharged. Just as they were deliberating, in rushed a number of Storm Troopers. The captain jumped on the table and in a melodramatic fashion told those present to hold up their hands. They were searched and then, amidst the jeers of the Nazis, were marched through the main street, hands clasped behind their heads. Luckily, they were taken to a police station, not to a concentration camp. In the station they were held five or six hours: then discharged, although on three or four successive days they had to report to the police authorities. It so happened that this particular story was told me by an aged and highly respected Jewish merchant in Frankfurt, himself a victim, within a stone's throw of Goethe Haus, a quaint sixteenth century building in which the great poet lived. Said I to him.

"And didn't you send a cablegram some time in April to one of your customers in New York stating that there have been no atrocities; that he should not believe any of the reports that there have been excesses against the Jews?"

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"Of course, I sent many such cables; but I hope the customers understood that it was all done under duress."

When I returned to Paris I met an American correspondent located in Berlin, who happened to 'cover' the Nürnberg incident of July 19th. Not a Jewish soul whom he could get to speak on the subject. But Julius Streicher told the correspondent that the arrests were of a purely 'protective nature,' aimed to save the Jews from violence on the part of the population. Cynically, the correspondent remarked: "And when a prisoner is murdered in a concentration camp, a notice appears that he either 'attempted to escape' or 'committed suicide.' When a frightfully mutilated body is returned to a relative in a sealed casket, there is an injunction that for 'sanitary reasons' the casket must not be opened."

Again I got in touch with Ludwig Lewisohn- this time to apologize for imagining that his remarkable article in August Harper's "The German Revolt Against Civilization", which I had read in Geneva, was overdrawn. Incidentally, if you want to know what is happening to the refugees, read in the current issue of the B'nai B'rith Magazine Lewisohn's stirring article, "Fugitives." An authentic story written by a master.

So sorry I did not have an opportunity to see Ambassador Dodd after my visit to Nürnberg. It would have given me a chance to fill in the picture I had given him of my observations in Berlin and in Frankfurt. But, of my intimate conversation with Dodd; my impressions of him; - my comprehensive chat with Messersmith; some of my conclusions - in my next, if you will assure me that I haven't burdened you with this long and painful recital of some of the tragedies among our people, in Germany.

As ever,

Yours,