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Chapter 1 : Islamic Jihad, Zionism, and Espionage in the Great War - Jewish Review of Books

Get this from a library! The Jews and the German war experience, [George L Mosse] -- Examines fundamental problems in the German-Jewish dialogue which the First World War laid bare, and which cannot be subsumed under the familiar dichotomy of assimilation and antisemitism.

In there were approximately 3. Under German occupation, Poland was divided into 10 administrative districts. So, with the conquest of Poland, an additional 2 million Polish Jews were brought under German control. Consistently, Jews were deprived of human rights. Over the next 18 months these units killed, either by shooting or by mobile gas vans, over 1,000,000 Jews. As a result of the territorial provision of the treaty, Germany was stripped of one-sixth of her arable land, two-fifths of her coal, two-thirds of her iron and seven-tenths of her zinc. Her province of East Prussia was cut off from the rest of her territory, and her port city of Danzig, almost wholly German, was subjected to the political control of the League of Nations and to the economic domination of Poland. Their History and their Culture, NY: The Great Depression which gripped the western world after was especially severe in western Europe and was keenly felt in Germany, Austria and Italy. The war had divided the world into "have" and "have-not" nations. Germany, Italy and Japan were clearly "have-not" nations. It appears now, in retrospect, that the aftermath of World War I increased rather than diminished the intense nationalistic spirit of the central European republics and contributed directly to the rise of Fascism in Italy and the Nazi movement in Germany. As a result of the territorial restructuring of Germany following World War I, the average German citizen had. Even tiny England, with its vast imperial territories around the world, could offer its average citizen 3 square miles of space. In 1939, Hitler demanded the abolition of the Corridor which separated Germany from its eastern territories and the return of Danzig to German control. Believing that the western powers the United States, France and Britain would not honor their commitment to protect Poland, Hitler announced his intent to invade Poland and take back those areas lost in the war. The successful annexation of Austria and the successful conquest, first of Czechoslovakia and then, of Poland opened up vast territories of available space to Hitler for colonization and resettlement. It also brought into focus the "Jewish Problem" and the quest for a "Final Solution". First, however, there was the problem of clearing the area of Polish nationals and the more than 2 million Jews who lived in the area. Jewish Question in Occupied Territory I refer to the conference held in Berlin today, and again point out that the planned total measures are: Distinction must be made between: It is obvious that the tasks ahead cannot be laid down from here in full detail. The instructions and directives below must serve also for the purpose of urging chiefs of the Einsatzgruppen to give practical consideration to [the problems involved. Provisional Directives for the treatment of Jews in the area of the Reichskommissariat Ostland. The final solution of the Jewish question in the area of the Reichskommissariat Ostland will be in accordance with the instructions in my address of As far as possible the Jews are to be concentrated in cities or in sections of large cities, where the population is already predominately Jewish. There, ghettos are to be established, and the Jews are to be prohibited from leaving these ghettos. In the ghettos the Jews are to receive only as much food as the rest of the population can spare, but not more than is required for their bare subsistence. The same applies to the allocation of other essential goods. Lohse Reichskommissar The first task in the transformation of Poland into German "living space" was to remove Poles and Jews from the Polish countryside as well as Jews from the German homeland concentrate them in the cities of the General Government. Despite the effectiveness of the Einsatzgruppen on the Russian front, there were problems with carrying out mass extermination in that manner. First, it was too public. The shootings at places such as Babi Yar, were often carried out in full view of civilians and regular Wehrmacht regular German army troops. Second, there are indications that such firing squad activities were having a demoralizing effect on those military personnel who participated—particularly the close-range shooting of women and children. Himmler suggested that a "more humane" and "rational" method of "disinfecting" the area was needed. Already, at this point, Himmler was planning the construction of special

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annihilation centers staffed with special technology and specially trained staff for mass extermination. The ghettoization process was merely a necessary first step in organizing the operation. Then the incorporated territories could be re-populated with ethnic Germans. The geographical dispersion of the Jewish ghettos, the location and killing capacities of the death camps, the available means of transport and their projected optimal use would all have to be considered. The earliest known German document regarding any cooperation between SS authorities and civilian officials in the deportation of Jews in the framework of Operation Reinhard is a note written by Dr. On March 7 I received a telephone call from the government [in Cracow], from Major Regger, in which I was strictly requested, in connection with the resettlement of the Jews from Mielec to the Lublin district, to reach an agreement with the SS and Police Leader, and it stressed the highest importance of this agreement I arranged a conference with Hauptsturmführer Ho"fle for Monday, March 16, , and it took place at In the course of this conference, Ho"fle explained the following: It would be appropriate if the transport of Jews that arrive in the Lublin district were split in the departure stations into those who are able to work and those who are not. If this division is impossible in the departure stations, eventually it should be considered to divide the transport in Lublin, according to the aforementioned point of view. All the Jews incapable of work would arrive in Belzec, the final border station in the Zamosc region. Hauptsturmführer Ho"fle is preparing the erection of a big camp, where the Jews capable of work will be held and divided according to their professions and from where they will be requested [for work]. Piaski will be cleared of Polish Jews and will become a concentration point for Jews arriving from the Reich. In the meantime Trawniki will not be populated by Jews. The Hauptsturmführer asks whether on the train section Deblin-Trawniki 60, Jews can be disembarked. After having been informed about the transports of Jews dispatched by us, Ho"fle announced that out of the Jews who arrived from Suzic, those unable to work can be sorted out and sent to Belzec. In conclusion, he announced that every day he can receive four to five transports with 1, Jews each for the destination of Belzec station. These Jews would cross the border [of the occupied territories of the Soviet Union] and never return to the General Government. Once you clearly understand that this fact is well documented throughout the public histories of the period, this document becomes quite chilling. Consider, for instance, the casual references to the Belzec depot, which proved to be a final stop for the Jews who were delivered there. In all, using German transportation, military, and civilian records, Arad estimates 1. A good many of that number drew their final breath on the Belzec platform. The document cited above, coupled with known deportation figures for Piaski during March of , suggest far greater numbers than those I have accounted for in the Arad book see below , which does not include data for Jews brought into the General Government area from other parts of Europe Germany, Austria, etc. If anyone runs across such data during their reading, I would very much appreciate having it, so the information available here will be more complete. For additional information concerning the fate of one Jew from Piaski, see Rashke, Chapter Escape From Sobibor, Boston: Yitshak Arad tells us: Most of them had not even heard of the existence of such camps. Rumors about the death camps did, it is true, reach Warsaw and other ghettos in Poland, but the public for the most part did not want to believe them. The deportation of Jews to some other place in the world, e. By late , there had occurred a clear shift on German mentality. It was now a foregone conclusion that the Jewish Question had to be dealt with in some "Final" way. Territorial final solutions seemed to be unfeasible. The Euthanasia program and the success of the Einsatzgruppen had two important consequences for German policy: As Louis Snyder informs us: Heydrich began to place all Polish Jews in ghettos, where they could slowly die of hunger and disease. The Warsaw ghetto was the largest of these segregated areas established by the Nazis in Poland. In the summer of Heydrich, using the excuse that the spread of typhus had to be contained, set up a special section 11 miles in circumference enclosed by a brick wall 10 feet high. In September more than 80, gentile Poles living in the "infected area" were ordered to leave, and the next month about , Jews living elsewhere in the city were moved in with the , still in the ghetto. More than 43, starved to death during the first year, and 37, in the first nine months of Mass deportations to the gas chambers at Treblinka began. In two months , Jews were eliminated. Fewer than escaped, and of those, only a handful

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survived the war. Encyclopedia of the Third Reich, NY: The creation of ghettos in Polish cities proceeded systematically. It was in April that the first ghetto was created, in Lodz. The steps taken were gradual. By the end of the ghettoizing process was almost complete. The Jews of the Holocaust, NY: In this sense, many inner city areas in the United States may be characterized as ghettos. Almost all were heavily guarded by armed military personnel. Their functions were to administer Nazi policy within the ghetto. On the one hand, they provided some sense of autonomy to the Jewish community. They were responsible for health and welfare, the distribution of food, and for policing the ghetto internally. On the other hand, the Judenrate were, intentionally or unintentionally, a tool of the Nazis in the destruction of the Jews. While they had authority within the ghetto, they had no authority at all in representing the needs and interests of the Jews to the Nazi government. The members of the Jewish Councils were themselves subject to on-the-spot execution for any failure to carry out Nazi policy. Living conditions in most of the ghettos were horrible. Malnutrition was widespread and death by starvation was a daily occurrence. At the same time, Jews during these two years were used extensively as slave labor and had, at least, some economic value to the Nazis. Why, then, would the Nazi government intentionally deprive them of food necessary for survival? For one thing, a steady flood of Jews were streaming into the ghettos from other parts of Europe. Any who starved to death, or were executed for disobedience, would likely be replaced very quickly.

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Chapter 2 : World War One Documents : Free Texts : Free Download, Borrow and Streaming : Internet Archive

Reflections, Experiences and Memories of German and Habsburg Jews () edited by Petra Ernst, Jeffrey Grossman, Ulrich Wyrwa This issue is devoted to the situation of German and Habsburg Jews during World War I.

Twitter Living and writing history in Israel has a peculiarly urgent edge. One has a painful, yet vitalizing, sense of the fragility of the social order. In times of war, this is all the more true, and it was never truer than in World War I, whose conduct and aftermath literally created the modern Middle East and its discontents. That is hardly news, and yet a closer reading of the war years in Ottoman-era Palestine yields a seemingly endless stream of unexpected revelations. Reproduced with permission of Punch Limited. Why, after so many years, should there be such surprises? Perhaps it is because the focus of historical attention has tended to be on the unprecedented mass killings in Europe, especially on the Western Front. Perhaps too, because Germany was the loser, its role in stirring the Middle Eastern pot has been relatively understudied until recently. Moreover, given the Balfour Declaration and the victory of the imperial Allied powers, events in the already tottering Ottoman Empire have seemed less relevant in understanding later developments. Those acquainted with Zionist history will of course know that Herzl approached the sultan with his plans, and that Ben-Gurion studied law in Constantinople in order to better cope with the Ottoman rulers in Palestine. Still, for most non-specialists, the Ottoman chapter retains a certain vagueness. And yet, it is upon this stage that a literally incredible, multi-stranded story of war and intrigue, cross-cutting imperialist machinations, incitements to jihad, and Zionist politicking unfolded. As some of the most fascinating histories and biographies written over the past few years reveal, we are confronted with an outlandish cast of personalities: Moreover one finds many of them surprisingly interconnected, even entangled, with one another, and not always pleasantly. Take for instance Baron Max von Oppenheim, a now virtually forgotten but then notorious figure in German-Turkish politics, who remained active in Middle Eastern affairs through the Third Reich. A descendant of a prominent Jewish banking family, the son of a Catholic mother and a Jewish father who had converted at the time of his marriage, he was fascinated from an early age by the romance of the Orient. A well-informed ethnologist of Bedouin culture, amateur explorer, and archaeologist, he was the discoverer of the fabulous findings at Tel Halaf in northern Syria the site is now in a Kurdish stronghold. During his periods in Cairo and elsewhere in the Middle East, Oppenheim often dressed in Arab garb, living lavishly and keeping a harem of young concubine slaves. By encouraging uprisings of colonized Muslim subjects in India, Egypt, North Africa, and the Caucasus, Germany could divert the energies and resources of Britain, France, and Russia respectively, thus giving German and Ottoman forces the upper hand. In response, the British subsidized Wahhabism and the sherifate of Mecca to take on the role of the caliphate. Take them and kill them whenever you come across them. Most Bedouins lacked the kind of ideological commitment and motivation he expected of them. Moreover, the strategy was based upon an illusory notion of Islamic brotherhood that discounted Sunni-Shia tensions, not to speak of the hatred of Arabs for the ruling Turks. Indeed, as the tides of war shifted, many of the enlisted Muslims did indeed turn violently against their purported German partners. Wealthy, baptized, and ennobled, Baron Oppenheim did not consider himself a Jew, but many others certainly did. In , his application to the German diplomatic service was refused. In a private letter, Secretary of State for Foreign Affairs Herbert von Bismarck son of Otto bluntly laid out the real reasons for the rejection: I am against it, in the first place because Jews, even when they are gifted, always become tactless and pushy as soon as they get into positions of privilege. Then there is the name. It is far too widely known as Semitic and provokes laughter and mockery. In addition, the other members of our diplomatic corps, the quite exceptional character of which I am constantly working to maintain, would not be happy to have a Jewboy added to their ranks just because his father had been crafty enough to make a lot of money. We get many applications from people in this category. If an exception is allowed, there is trouble. Yet he maintained a virtually total silence on the issue. In his post-war memoir of the Third Reich, Oppenheim mildly criticized Nazi policy, but

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nowhere did he acknowledge the extent of crimes against the Jews and their suffering—or his own Jewish background. Even more startling is the fact that he again submitted his pan-Islamic jihad plan—in somewhat shortened form—to the German Foreign Office in Oppenheim had plans for Palestine as well: In essence, his proposed Jewish policy prefigured the early PLO position: His choice was shrewd. Moreover, with their Russian passports entry to Egypt was relatively easy. As a physician, Minna had access to elite British society, charmed all in sight, and provided the Germans with information of British activities until she was caught and arrested. She eventually returned to Palestine after being included in a Russian-German prisoner exchange. Perhaps it is because she was on the opposite side of her brother, the future first president of Israel, that Minna Weizmann has been almost completely airbrushed out of Zionist history. In his autobiography, Chaim Weizmann himself barely mentions her. There are further ironies to the story. Of course, there was a Zionist or anti-Zionist angle to almost every intrigue. Russian Jews would then lead the way in toppling the Russian tsar, the greatest enemy of world Jewry. This was all based upon absurdly exaggerated ideas of international Zionist influence and power. At least at the beginning of the war, German Zionists albeit unofficially also adopted this dangerous conflation of war, Jews, and revolution. To be sure, no such conspiratorial Zionist rebellion ever took place, but they were playing with fire. The subsequent Nazi myth of Judeo-Bolshevism would soon take on murderous form, and, in fact, it stubbornly persists to this day in several post-communist societies. While Oppenheim and Fanny Weizmann albeit with radically different motivations carried out their intrigues for the Germans, there were also Jewish spies who identified with the Entente, especially the British. Fervent Zionists, the Aaronsohns had been convinced by the Armenian massacres that the Turks had a similar fate planned for the Jews. The future of Zionism, they were sure, lay in a British victory. The British bureaucrats were at first almost comically reluctant to take on Aaronsohn as a spy. In fact, he was ideally placed to provide them with critical information. His spy network ultimately supplied the British with invaluable information as to the deployments, resources, fortifications, and plans of the Turkish army. Eventually the operation was discovered a carrier pigeon was intercepted and the NILI code decrypted, two of its leaders were arrested and executed, and Sarah Aaronsohn was so viciously tortured—she never divulged details of the organization—that she committed suicide while captive. Let me interject a personal note here. I have lived in Israel for many years, and had, of course, vaguely heard of NILI, but I knew very little of its figures and history. This is not entirely accidental. It would be unfair to claim that, like Minna Weizmann, Aaronsohn has been entirely airbrushed out of Zionist history, but his role and importance have been somewhat sidelined. He fought against the ideological tide for agricultural and industrial development based on capitalist expansion. Whatever the reasons, this is unfortunate, because Aaronsohn seems to have been a kind of meteoric force of intellect and nature. A Zionist visionary, brilliant agronomist and botanist—who on the hills of Mount Hermon discovered emmer, the wild genetic forebear to wheat—he became one of the most sought-after scientists of his day. He was also a forceful man of unusual courage, adroitness, and stubborn intelligence. This combination often provoked fear and resentment, but just as often his charm and powerful personality had a magnetic effect. Almost everyone he met came under his sway. At a lunch in Chicago he sat next to former President Theodore Roosevelt, himself reputed to be a non-stop talker. I believe he was greater than all the people I have ever known. He was like the giants from the old ages—like Prometheus. It is not easy to express his greatness in words. He was the quintessence of life, of life when it runs torrential, prodigal and joyous. I have never known anyone like him. In May Aaronsohn was killed in a plane crash. The possibility of sabotage was repeatedly raised but never proven. He was mainly responsible for the formation of my Field Intelligence organization behind the Turkish lines. Photographs of these World War I characters—the amateur explorers, archaeologists-cum-spies, and diplomats—sooner or later show them donning Arab or Bedouin garb. Thus for his meeting with Feisal Hussein, in order to pay his respects, Chaim Weizmann famously posed with the Arab leader wearing the appropriate headdress. Lawrence and Oppenheim met in at the ruins of Carchemish, on the border between modern Turkey and Syria, both wore Bedouin garb. Aaronsohn, whose knowledge of Palestine at the time was peerless, was aghast: As I was

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listening to him, I could almost imagine that I was attending a conference by a scientific anti-Semitic Prussian speaking English. I am afraid that the German spirit has taken deeper roots in the minds of pastors and archeologists. Lawrence argued that there was no future for the Jews in Judea and Samaria although there was a possibility for their settlement in Galilee. In the end, in any case, he added, even there the Jews would have to accept their fate: As Ronald Florence and Patricia Goldstone have perhaps over-optimistically argued, had his vision been followed Arab-Israeli relations might have taken a more positive turn. Aaronsohn was acutely aware that any reasonable resolution of the conflict would revolve around the fair allocation of resources, especially water. The admittedly maximalist map that he presented at the Paris Peace Conference of course without success was one that created borders based on geographical rather than diplomatic-political considerations: There is one final, if highly speculative, irony to the Lawrence-Aaronsohn connection. One particular theory, which went through various versions, held that the mysterious S. There were alleged assignations in Caesarea and elsewhere, but these stories have been shown to be entirely groundless. Somewhat similarly, Scott Anderson provides few sources for the escapades of Minna Weizmann, so one must approach her story, too, with caution. At the very least, such stories add to the romantic aura that surrounds the period and its players. Oh course, Lawrence, Oppenheim, and Aaronsohn were hardly the only operatives at work in and around Palestine. If some commentators have called Oppenheim a kind of counter-Lawrence of Arabia, there were a surprising number of actors on both sides who could make an even more convincing claim to that title. A linguist, explorer, and archaeologist with a doctorate in theology, Alois Musil had traversed over 9, miles of the Arabian desert before the war. During World War I, he too donned Arab dress and consciously competed with Lawrence for Bedouin affection and the promotion of Ottoman holy war. The same was true on the British side, for the exploits of St. A linguistâ€”fluent in Urdu, Punjabi, Persian, and numerous Arabic dialectsâ€”he was also a dashing explorer.

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Chapter 3 : the german war of | Download eBook pdf, epub, tuebl, mobi

The Jewish experience between and begins and ends with war. In , WWI began, a watershed in both Jewish history and European history, as it marked the end of four great empires: the Tsarist, Ottoman, Austro-Hungarian, and German Reich. Together, these empires were home to the majority.

Author Name generally given to the set of military conflicts during the years that set the armies of Germany, Austria- Hungary , Turkey, and Bulgaria the Central Powers against those of Great Britain, France, Russia , Italy, the United States, and other countries the Allied and Associated Powers, more commonly known as the Allies or the Entente. The geographical scope of the war, the sophistication of weapons employed by both sides, the human cost of the fighting among both soldiers and civilian populations—all of these were at the time unprecedented in the history of warfare, and during the subsequent two decades the experience of the war weighed heavily upon the thinking and behavior not only of political leaders but of virtually all who had been affected by it. The War in the East The fighting on the so-called Eastern Front, between Russia and the German and Austro-Hungarian Empires, took place largely in the heartland of East European Jewry, in areas with a combined Jewish population greater than 4 million. During fall and winter , Russian forces advanced deep into Austrian Galicia and Bucovina , only to be expelled half a year later following a German-Austrian counterattack. Jewish residents of Ivanik, near Pinsk, Russian Empire now in Belarus with German soldiers who occupied their town, ca. In front second from right is Noyekh Nathan Glotzer, who became a groom for the commanding officer. The Central Powers repulsed this invasion, and by December their troops occupied most of Romania. In July , the Russian provisional government—installed following the overthrow of the tsar the previous March—tried to extend its hold over Galicia even further. This new Russian advance, halted by Germany on 10 July, was followed by a German counteroffensive: In February , Germany and Austria invaded Ukraine in order to assist Ukrainian nationalists against the Bolsheviks, who had taken power in Russia three months earlier. For Jews, however, the disruption was compounded by wide-spread uncertainty concerning their sympathies in the conflict—sympathies that were in fact subject to many competing pressures whose relative degree of influence shifted constantly during the course of the war. The tsarist Russian government in particular profoundly suspected Jewish loyalties. Such charges gained credibility when, on 17 August , the Supreme Command of the German and Austrian armies issued a proclamation in Yiddish exhorting the Jews of the Russian Empire to revolt and promising full equality for Jews in the event of a German victory; accusations of treachery became increasingly forceful following the Russian defeats at Tannenberg and the Masurian Lakes in late August—early September . As a result, Russian military commanders frequently expelled Jews from towns and villages near the front lines and at times even took local Jewish leaders hostage to insure loyal behavior. These practices reached their peak between March and September , when, as German forces advanced deep into Russian territory, more than half a million Jews were expelled from frontline areas, including all of northern Lithuania and much of Latvia. In one hour interval in May , all 40, Jews living in Kovno Kaunas were forcibly removed from the city. The property left behind by those expelled was often looted or destroyed. On the other hand, the expulsions precipitated the de facto abolition of the Pale of Settlement , as deportees had to be resettled in Russia proper. Many other Jews, not subject to expulsion, fled from the fighting of their own volition; most moved from the countryside to cities, seeking safety in numbers. By , more than 80, Russian Jewish war refugees had congregated in Warsaw ; 22, additional Jews settled in Vilna. Jewish soldiers in the Romanian army during World War I, In addition to the procedures the Russians employed in their own territories, including the deportation of more than 50, Jews from these occupied lands to the far reaches of the Russian interior, Russian commanders extracted high levies from the Jewish population for provisioning their troops and maintaining supply lines. In consequence, the Russian invasion of generated a massive flight of Jews from areas that seemed liable to fall into tsarist hands. At least , Jews, and by some estimates as many as , that is, more than

half the Galician Jewish population, were uprooted by Russian conquest or its threat. According to Austrian government statistics published in fall, some 77, Galician Jews entered Vienna during the months of the Russian advance, while another 75, found refuge in the Czech lands. These figures, however, appear incomplete; they do not account for Galician Jews who fled to the Hungarian areas of the Habsburg Empire, nor for the many who were housed in refugee camps in Styria and other Austrian provinces. Unofficial surveys from the period in question identified more than, Galician Jews in Vienna alone. Several thousand other Jews, mainly from Bucovina, fled to Romania. Most refugees returned to their homes with the Austrian recapture of the contested areas in the second half of, but some fled again during the Russian offensive. At the end of the war, at least 35, Galician Jews, and perhaps as many as double that number, remained in the Austrian capital. Centropa The Austrian authorities were generally said to have handled the refugee situation efficiently and humanely. The Central Powers also won approval at first among Jews for behavior in the territories that they captured from the Russians, although such feelings faded as the war continued and occupation practices became more severe. To this end, largely at the suggestion of German Zionist leader Max Bodenheimer, the German Foreign Ministry enlisted the aid of German Jewish leaders in spreading anti-Russian propaganda in the areas of heaviest Jewish settlement. However, Russian anti-Jewish reprisals and abandonment by the German government of interest in the buffer state idea persuaded the Committee to discontinue this publication and to redirect its focus: These efforts came to naught, however, when on 5 November Germany and Austria-Hungary, hoping to stimulate Poles to volunteer to fight for the Central Powers, proclaimed the establishment of a quasi-independent Kingdom of Poland in the German and Austrian occupation zones. The economic hardships faced by Jews and others in the already impoverished areas of heavy fighting were exacerbated by the absence of male breadwinners who had been called to military service. Indeed, the percentage of Jewish mobilization in the countries of Eastern Europe matched that of the non-Jewish population; by the end of the war some, Jews wore the uniform for Russia of whom approximately, lost their lives, , for Austria-Hungary 40, killed, and more than 50, more for Bulgaria and Romania 2, killed. In addition, some 6, Jews enlisted in the Polish legions. Also aggravating indigence, especially in the German occupation zones, was the German policy of exacting levies from local populations in order to make up for growing shortages at home, which had been induced by the Allied blockade. As the war dragged on, German authorities even recruited laborers, sometimes by force, to work in German factories; some 70, East European Jews were brought to Germany in this fashion. Epidemic disease also took a heavy toll, especially in urban centers that had taken in large numbers of refugees. In Vilna, for example, the death rate among Jews more than tripled between and YIVO These conditions produced a large body of destitute Jews dependent upon communal support for food, clothing, medical care, and shelter. Providing for such Jews became a primary avenue through which Jewish women became involved in the war effort. With local Jewish communities in the war zones understandably unable to generate the necessary resources, the burden of providing such support fell upon Jewish organizations abroad. Major roles in this regard were played by the German Jewish Relief Association Hilfsverein der Deutschen Juden, established in to assist in improving material conditions for Jews in the Russian and Ottoman Empires, the Vienna-based Israelite Alliance Israelitische Allianz zu Wien, which had assisted Jewish victims of the Russo-Turkish war in 1877-78, and until the entry of the United States into the war in April the American Jewish Joint Distribution Committee founded in 1914 as an alliance between German and East European Jews in the United States for the explicit purpose of aiding Jews in the war zones. East European Jews also organized their own relief agencies. This organization, headed by a broad coalition of Jewish communal leaders of diverse ideological orientations, including Kadet Party vice chairman Maksim Vinaver, prominent liberal Saint Petersburg attorney Genrikh Sliozberg, former socialist Duma deputy Leontii Bramson, railroad executive David Feinberg, and Zionist publicist and historian Iulii Brutzkus Julius Brutzkus, among others, demonstrated considerable political skill, obtaining contributions of more than 17 million rubles from Russian government sources during the first two years of its existence more than half of its total disbursements during that period. Its principal beneficiaries were the

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Russian Jewish deportees and other refugees to the Russian interior, but it also extended aid to Jews in Galicia and Bucovina when Russian forces occupied those regions. YIVO The extreme privation experienced by Jews in the German and Austrian occupation zones gradually weakened their initial favorable impressions of the Central Powers. On the other hand, resentment of the occupation regime was often mitigated when German and Austrian policies toward Jews were compared with those of Russia. Most notable among those policies was the freedom given Jews to organize politically, a right that, except for a brief period following the Revolution, had been severely restricted under Russian rule. Thus Jews played an active role in the municipal elections in Warsaw in July, entering into an agreement with Polish municipal leaders that guaranteed them 15 out of 90 seats in the city council. Jewish political organization was further encouraged by the Ordinance Concerning the Organization of the Jewish Religious Community in the Government-General of Warsaw, published on 15 November. This statute called for the election of Jewish communal governing bodies by literate males aged 25 or older who paid communal taxes according to a system of proportional representation—a provision that assumed the existence of political parties that would nominate competing lists of candidates. Leon Reich right with J. YIVO Many observers, especially Zionists, Bundists, and autonomists, viewed this tacit German encouragement of Jewish political activity as a sign that Jews would eventually be recognized as a constituent autonomous nationality of the states expected to be formed on captured Russian territory, entitled to a share of state resources in proportion to their share of the population and empowered to manage their own internal social, cultural, and educational affairs. Even before the promulgation of the community ordinance, on 1 January, Jewish writers Y. An-ski, and Yankev Dinezon issued a manifesto warning that the war would generate far-reaching changes in the region. They called upon Jews to document both their sufferings and the role they played in the war, lest others determine the place for Jews in the emerging new world order on the basis of misinformation and prejudice. Ultimately, however, the German authorities not only did not promote autonomy but in most places actively discouraged it. In the Kingdom of Poland, the jurisdiction of the Jewish communities, far from expanding, remained explicitly confined to the provision of religious services. There the Germans initially envisioned establishing a large Kingdom of Lithuania and Kurland in which no single ethnic group would dominate. Thus in June, Yiddish was recognized as an official language, on a par with Lithuanian, Belorussian, and Polish, and Jewish schools were permitted to employ it as a language of instruction. The authorities also permitted publication of a Yiddish daily newspaper, *Letste naves*, even as they denied similar permission for a Lithuanian-language daily. Left to right M. By the next year, however, following the overthrow of the tsar in February—March and the installation of a liberal provisional government in Petrograd the Russified name for Saint Petersburg adopted after the outbreak of war, Germany, fearing a potential pro-Russian backlash, began strongly to favor Lithuanian national claims over those of the other groups in the region. Lithuanians were permitted to elect a separate national representation, but Jews were not; the areas of activity controlled by Jewish communities were curtailed, and the favor formerly demonstrated toward Yiddish was withdrawn. Indeed, the February—March revolution in Russia complicated not only German policy but the loyalties of Jews in the German-occupied territories as well. Within a month of assuming power, the provisional government abolished all legal restrictions upon Jews, effectively granting them equal citizenship in a new democratic, multinational Russian state. It also went farther than the Germans in acknowledging Jewish aspirations for recognition as a constituent nationality of the new Russia, permitting elections to an all-Russian Jewish Congress that would serve as the vehicle through which Jews would exercise their collective right of self-determination. Inspired by the vision of Russia as a federation of nationalities, Jewish leaders on the Russian side of the military frontier entered into an alliance with the Ukrainian Central Council Rada, offering communal autonomy for Ukrainian Jews in a territorially autonomous Ukraine, which in turn would be part of a federated Russian republic. Suddenly Germany lost its advantage in the battle for Jewish sympathies. Revolution, Civil War, and Pogroms The promises of did not materialize, however. The provisional government was never able to consolidate its rule and could not effect its design for a reconstituted

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Russia. When the Bolsheviks removed Russia from the war shortly after taking control of the country, eventually according to the March Treaty of Brest-Litovsk giving up all claim to Ukraine, Finland, and its former Polish and Baltic territories, the question of Jewish sympathies in the lands under the control of the Central Powers became suddenly inconsequential for German planners. It replaced the Ukrainian Central Rada, which it had recognized in February as the legitimate government in Ukraine but which it distrusted for its social radicalism no less than for its political inexperience, with a puppet government known as the Hetmanate. In May, this policy of establishing easily controllable regimes was extended to Romania as well. None of the administrations set up by the Central Powers during this period demonstrated any sympathy for the collective political aspirations of Jews on their territories, and their German protectors showed no inclination to change their minds. Jakub Wygodzki second from left as a prisoner of war, Chersk, Russia, YIVO. Meanwhile, the continued flow of revolutionary rhetoric from Moscow even after the Bolsheviks had left the war, together with the prominence of Jews among the Bolshevik leadership, provided the new conservative regimes established under German patronage with a device for mobilizing popular support. Leaders of these regimes, who had been widely and accurately perceived as tools of German policy in Eastern Europe, could now portray themselves as nationalist defenders of their countries and peoples against the purported Bolshevik threat. In this context, Jewish demands for autonomy and a share of state resources were easily represented as violations of national solidarity that could only serve nefarious Bolshevik interests. Thus the specter of Jews as Bolshevik agents began to permeate the areas under German domination, increasing tensions between Jews and their non-Jewish neighbors. Such tensions were exacerbated as well by the growing scarcity of food in the region during the final year of the war—a scarcity compounded by forcible German grain requisitions. The prominence of Jews in the grain trade, especially in Ukraine, made it easy to deflect peasant anger over confiscations from the authorities onto Jews and to blame them for food shortages in general. Against this background, observers began noting attacks upon Jews by elements from the local population in various regions under German domination. Such attacks reached proportions greater than at any time since the mid-seventeenth century following the collapse of the Central Powers in November, as the withdrawal of German and Austrian forces led to a general breakdown of civil authority, peasants and townspeople scrambled for food in conditions of virtual anarchy, and military forces representing various national movements including the Red Army competed for control over different parts of the recently occupied regions. In this situation, Jews often found themselves literally in the crossfire. On 22–23 November, a Polish mob, including soldiers in uniform, pillaged the Jewish quarter of Lemberg, killing 73 Jews and wounding. The following month witnessed the beginning of a catastrophic pogrom wave in Ukraine, which by the end of had claimed several tens of thousands of Jewish lives. Attacks upon Jews were also a feature of Polish–Soviet clashes in spring, with notable violence occurring in Vilna, Lida, and Pinsk. Leo Baeck Institute, New York. In some places Jews organized self-defense units to fight their attackers, but the primary Jewish responses to the violence were political and diplomatic. The fact that most of the violence was perpetrated by adherents of the Polish and Ukrainian national movements induced many Jewish leaders to redouble their efforts to prevent those movements from acquiring unchecked political power. At the Paris Peace Conference, Jewish spokesmen from throughout Eastern Europe joined with delegates from the recently established American Jewish Congress to demand that the international community compel the new states not only to acknowledge the right of Jews to equal protection of the law as individuals but also to provide a degree of autonomy that would facilitate the advancement of collective Jewish cultural, social, and political interests. Representatives of British and French Jewry also supported modified versions of those demands. First, the Jews of Eastern Europe were divided geopolitically along unfamiliar lines. In Poland, Jews who had formerly lived under Russian, Austrian, or German rule and identified with those states and societies to varying degrees now found themselves cast together into a single political–cultural unit, while new borders separated them from areas that had formerly been part of their normal geographic habitat.

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Chapter 4 : The Holocaust - Wikipedia

The German Foreign Office was aware of this, and during the first years of the war tried to exploit this to further German interests. German Jews all over the world founded the "Committee for the East" which disseminated pro-German propaganda among the Jews in Poland.

As such, the book offered one of the earliest published versions of the stab-in-the-back legend. Maurice later disavowed having used the term himself. Richard Steigmann-Gall says that the stab-in-the-back legend traces back to a sermon preached on February 3, 1918, by Protestant Court Chaplain Bruno Doehring, nine months before the war had even ended. As long as the front holds, we damned well have the duty to hold out in the homeland. We would have to be ashamed of ourselves in front of our children and grandchildren if we attacked the battle front from the rear and gave it a dagger-stab. He had written about the illegal nature of the war from onward, and he also had a large hand in the Munich revolution until he was assassinated in February 1919. Many of its representatives such as Matthias Erzberger and Walther Rathenau were assassinated, and the leaders were branded as "criminals" and Jews by the right-wing press dominated by Alfred Hugenberg. The noted German historian Friedrich Meinecke attempted to trace the roots of the expression in a June 11, 1918, article in the Viennese newspaper Neue Freie Presse. Many prominent figures testified in that trial, including members of the parliamentary committee investigating the reasons for the defeat, so some of its results were made public long before the publication of the committee report in 1919. For Hitler himself, this explanatory model for World War I was of crucial personal importance. Throughout his career, he railed against the "November criminals" of 1918, who had stabbed the German Army in the back. The latter quote was shortened to *im Felde unbesiegt* "undefeated on the battlefield" as a semi-official slogan of the Reichswehr. Ebert had meant these sayings as a tribute to the German soldier, but it only contributed to the prevailing feeling. A version of the stab-in-the-back myth was publicized in 1919 by German anti-Semitic theorist Alfred Rosenberg in his primary contribution to Nazi theory on Zionism, *Der Staatsfeindliche Zionismus* "Zionism, the Enemy of the State". Rosenberg accused German Zionists of working for a German defeat and supporting Britain and the implementation of the Balfour Declaration. It was claimed that they had not supported the war and had played a role in selling out Germany to its enemies. These November Criminals, or those who seemed to benefit from the newly formed Weimar Republic, were seen to have "stabbed them in the back" on the home front, by either criticizing German nationalism, instigating unrest and strikes in the critical military industries or profiteering. In essence, the accusation was that the accused committed treason against the "benevolent and righteous" common cause. These theories were given credence by the fact that when Germany surrendered in November 1918, its armies were still in French and Belgian territory, Berlin remained miles from the nearest front, and the German armies retired from the field of battle in good order. The Allies had been amply resupplied by the United States, which also had fresh armies ready for combat, but the UK and France were too war-weary to contemplate an invasion of Germany with its unknown consequences. In the West, Germany had had successes with the Spring Offensive. The strikes were seen to be instigated by treasonous elements, with the Jews taking most of the blame. Bulgaria was the first to sign an armistice on September 29, 1918, at Saloniki. The terms, arranged by telegraph with the Allied Authorities in Paris, were communicated to the Austrian commander and accepted. Austria and Hungary signed separate treaties following the collapse of the Austro-Hungarian empire. Nevertheless, the idea of domestic betrayal resonated among its audience, and its claims would provide some basis for public support for the emerging National Socialist Party, under an autocratic and chauvinistic form of nationalism. Anti-Jewish sentiment was intensified by the Bavarian Soviet Republic, a Communist government which ruled the city of Munich for two weeks before being crushed by the Freikorps militia. Hunt argues in his article that the myth was an irrational belief which commanded the force of irrefutable emotional convictions for millions of Germans. He suggests that behind these myths was a sense of communal shame, not for causing the war, but for losing it. See also Vietnam Syndrome.

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Chapter 5 : The History Place - Rise of Hitler: Hitler in World War I

He is also the author of The German-Jewish Soldiers of the First World War in History and Memory (), A Deadly Legacy: German Jews and the Great War (), and co-editor, with Hannah Ewence, of Minorities and the First World War: From War to Peace ().

German-occupied Europe , Concentration and extermination camps, and ghettos. Territories of the Axis Powers are in olive green. The logistics of the mass murder turned the country into what Michael Berenbaum called "a genocidal state". Bureaucrats identified who was a Jew, confiscated property, and scheduled trains that deported Jews. Companies fired Jews and later employed them as slave labour. Universities dismissed Jewish faculty and students. German pharmaceutical companies tested drugs on camp prisoners; other companies built the crematoria. The killings were systematically conducted in virtually all areas of occupied Europe – more than 20 occupied countries. Hundreds of thousands more died in the rest of Europe. They included the head of the German Red Cross, tenured professors, clinic directors, and biomedical researchers. Some dealt with sterilization of men and women, the treatment of war wounds, ways to counteract chemical weapons, research into new vaccines and drugs, and the survival of harsh conditions. History of the Jews in Germany , Christianity and antisemitism , Martin Luther and antisemitism , Religious antisemitism , and Racial antisemitism Throughout the Middle Ages in Europe, Jews were subjected to antisemitism based on Christian theology, which blamed them for killing Jesus. Even after the Reformation , Catholicism and Lutheranism continued to persecute Jews, accusing them of blood libels and subjecting them to pogroms and expulsions. The movement embraced a pseudo-scientific racism that viewed Jews as a race whose members were locked in mortal combat with the Aryan race for world domination. This did not mean that antisemitism had disappeared; instead it was incorporated into the platforms of several mainstream political parties. Many Germans did not accept that their country had been defeated, which gave birth to the stab-in-the-back myth. Inflaming the anti-Jewish sentiment was the apparent over-representation of Jews in the leadership of communist revolutionary governments in Europe, such as Ernst Toller , head of a short-lived revolutionary government in Bavaria. This perception contributed to the canard of Jewish Bolshevism. Open about his hatred of Jews, he subscribed to the common antisemitic stereotypes. He viewed Marxism as a Jewish doctrine, said he was fighting against " Jewish Marxism ", and believed that Jews had created communism as part of a conspiracy to destroy Germany. Enemies were divided into three groups: The latter two groups were to be sent to concentration camps for "re-education", with the aim of eventual absorption into the Volksgemeinschaft. Jews were not allowed to own farms. Works by Jewish composers, [81] authors, and artists were excluded from publications, performances, and exhibitions. Fellow citizen, that is your money too. The courts reached a decision in 64, of those cases; 56, were in favor of sterilization. In addition there were specialized killing centres, where the deaths were estimated at 20,, according to Georg Renno, the deputy director of Schloss Hartheim , one of the "euthanasia" centers, or ,, according to Frank Zeireis, the commandant of the Mauthausen concentration camp. Eberhard Karl University received 1, bodies from executions between and The neuroscientist Julius Hallervorden received brains from one hospital between and Where they came from and how they came to me was really none of my business. They were put on a flight to Warsaw. The former said that only those of "German or kindred blood" could be citizens. Anyone with three or more Jewish grandparents was classified as a Jew. He was expelled from the Kaiser Wilhelm Society and the Prussian Academy of Sciences , and his citizenship was revoked. Austrian Nazis broke into Jewish shops, stole from Jewish homes and businesses, and forced Jews to perform humiliating acts such as scrubbing the streets or cleaning toilets. About , Austrian Jews had left the country by May , including Sigmund Freud and his family. Kristallnacht The synagogue in Siegen burning, 10 November

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Chapter 6 : German Jewish Soldiers - Epilogue

Carnage and Care on the Eastern Front: The War Diaries of Bernhard Bardach, The Jewish doctor Bernhard Bardach served with the Austro-Hungarian and his diaries from that period, unpublished and largely overlooked until now, represent a distinctive and powerful record of daily life on the Eastern Front.

Located mostly in urban areas, large Jewish communities had flourished in Poland since the Middle Ages, maintaining their own language, culture, religious and social institutions, distinct and separate from the Polish culture around them. Despite their long history on Polish soil, many Poles regarded Jews as foreigners living in their midst. Jews had limited access to Polish universities and professions. They lived in a general climate of anti-semitism which not infrequently flared into violent pogroms. So even before the Nazi occupation, Jews in Poland were isolated from the mainstream and in a poor position to defend themselves against the extremely severe measures that were to follow. On September 17, following the agreement of the Molotov-Ribbentrop Treaty, the Soviet army invaded Poland from the east. The Polish government fled into exile in Romania. Re-forming with new leadership, it eventually operated from London, coordinating and sending support to the various underground resistance groups in Poland. See map The western territories were annexed into Germany, eastern areas into The Soviet Union, and the central portion, named the General Gouvernement, became a German protectorate, governed by German civil authorities under the autocratic leadership of Hans Frank. German-directed upheavals to the Polish population were immediate and drastic. In the first months of the war, tens of thousands of Polish intellectuals, including many teachers and religious leaders, were killed. The Germans forcibly expelled Poles residing in the annexed western territories, sending them to resettle in the General Gouvernement, while many others living in the new Soviet territories were equally displaced. The Germans regarded Poles as "sub-human" and Polish Jews somewhere beneath that category, treating both groups with extreme and brutal harshness. The German program for Polish Jews was one of concentration, isolation, and eventually, annihilation. Initially they forced the Polish Jews from the annexed territories and from all rural and smaller urban areas into large, overcrowded urban centers. Now in large concentrations, they isolated them from Polish society into sealed ghettos--walled-off cities within cities--where they had to endure appalling living conditions. Governing each ghetto was the Nazi-mandated Jewish Council, or Judenrat , whose members were former Jewish community leaders. While aspiring to alleviate the tremendous suffering of ghetto inhabitants, they actually played into the hands of the Nazis, making their job of annihilation easier. Eventually the German authorities deported the debilitated ghetto populations to concentration camps specifically built to kill people on an unprecedented scale. By the end of the war, over three million Polish Jews were dead, with only fifty to seventy thousand surviving. Jews are liable for forced labor. They can be picked up off the streets for work at manual labor jobs such as digging ditches, shoveling snow, and cleaning streets. Synagogues destroyed throughout General Gouvernement. Jews forbidden from certain areas of major cities in General Gouvernement. Jews must wear identifying star on their clothing. Every Jewish community must elect a Jewish Council. After the formation of the ghettos the Jewish Councils became the governing bodies, trying to provide social services, but also serving the German authorities by delivering Jews for forced labor, and deportations to the death camps. All Jewish bank deposits frozen. Jews can not change residence. Jews can not travel by train without special permission. Jews are required to register ownership of all property, including clothing, furniture, and jewelry. First major ghetto built, at Lodz. Curfews in the ghettos are enforced from 7 PM to 7 AM. Since the death camps are not built yet, they are first sent to the overcrowded ghettos.

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Chapter 7 : World War II Table of Contents

*war, was often depicted as the nation's crucifixion and resurrection. *^ Life and death became united linked by the Imiiaio Christi, pictured after the war through the "cross of.*

Moses Mendelssohn Though reading German books was forbidden in the s by Jewish inspectors who had a measure of police power in Germany, Moses Mendelson found his first German book, an edition of Protestant theology, at a well-organized system of Jewish charity for needy Talmud students. Mendelssohn read this book and found proof of the existence of God " his first meeting with a sample of European letters. Mendelssohn learned many new languages, and with his whole education consisting of Talmud lessons, he thought in Hebrew and translated for himself every new piece of work he met into this language. The divide between the Jews and the rest of society was caused by a lack of translation between these two languages, and Mendelssohn translated the Torah into German, bridging the gap between the two; this book allowed Jews to speak and write in German, preparing them for participation in German culture and secular science. In , Mendelssohn began to serve as a teacher in the house of Isaac Bernhard, the owner of a silk factory, after beginning his publications of philosophical essays in German. He also believed that revelation could not contradict reason. Like the deists, Mendelssohn claimed that reason could discover the reality of God, divine providence, and immortality of the soul. He was the first to speak out against the use of excommunication as a religious threat. At the height of his career, in , Mendelssohn was publicly challenged by a Christian apologist, a Zurich pastor named John Lavater , to defend the superiority of Judaism over Christianity. From then on, he was involved in defending Judaism in print. Speculating that no religious institution should use coercion and emphasized that Judaism does not coerce the mind through dogma, he argued that through reason, all people could discover religious philosophical truths, but what made Judaism unique was its revealed code of legal, ritual, and moral law. He said that Jews must live in civil society, but only in a way that their right to observe religious laws is granted, while also recognizing the needs for respect, and multiplicity of religions. He campaigned for emancipation and instructed Jews to form bonds with the gentile governments, attempting to improve the relationship between Jews and Christians while arguing for tolerance and humanity. He became the symbol of the Jewish Enlightenment, the Haskalah. In the late 18th century, a youthful enthusiasm for new ideals of religious equality began to take hold in the western world. Austrian Emperor Joseph II was foremost in espousing these new ideals. As early as , he issued the Patent of Toleration for the Jews of Lower Austria, thereby establishing civic equality for his Jewish subjects. Before , when general citizenship was largely nonexistent in the Holy Roman Empire, its inhabitants were subject to varying estate regulations. In different ways from one territory of the empire to another, these regulations classified inhabitants into different groups, such as dynasts, members of the court entourage, other aristocrats, city dwellers burghers , Jews, Huguenots in Prussia a special estate until , free peasants , serfs , peddlers and Gypsies , with different privileges and burdens attached to each classification. Legal inequality was the principle. The concept of citizenship was mostly restricted to cities, especially free imperial cities. Citizenship was often further restricted to city dwellers affiliated to the locally dominant Christian denomination Calvinism, Roman Catholicism, or Lutheranism. City dwellers of other denominations or religions and those who lacked the necessary wealth to qualify as citizens were considered to be mere inhabitants who lacked political rights, and were sometimes subject to revocable residence permits. In the 18th century, some Jews and their families such as Daniel Itzig in Berlin gained equal status with their Christian fellow city dwellers, but had a different status from noblemen, Huguenots, or serfs. They often did not enjoy the right to freedom of movement across territorial or even municipal boundaries, let alone the same status in any new place as in their previous location. With the abolition of differences in legal status during the Napoleonic era and its aftermath, citizenship was established as a new franchise generally applying to all former subjects of the monarchs. Prussia conferred citizenship on the Prussian Jews in , though this by no means resulted in full equality with other citizens. Jewish

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emancipation did not eliminate all forms of discrimination against Jews, who often remained barred from holding official state positions. The German federal edicts of merely held out the prospect of full equality, but it was not genuinely implemented at that time, and even the promises which had been made were modified. However, such forms of discrimination were no longer the guiding principle for ordering society, but a violation of it. In Austria, many laws restricting the trade and traffic of Jewish subjects remained in force until the middle of the 19th century in spite of the patent of toleration. Some of the crown lands, such as Styria and Upper Austria, forbade any Jews to settle within their territory; in Bohemia, Moravia, and Austrian Silesia many cities were closed to them. The Jews were also burdened with heavy taxes and imposts. In the German kingdom of Prussia, the government materially modified the promises made in the disastrous year of The promised uniform regulation of Jewish affairs was time and again postponed. In the period between and , no less than 21 territorial laws affecting Jews in the older eight provinces of the Prussian state were in effect, each having to be observed by part of the Jewish community. At that time, no official was authorized to speak in the name of all Prussian Jews, or Jewry in most of the other 41 German states , let alone for all German Jews. Nevertheless, a few men came forward to promote their cause, foremost among them being Gabriel Riesser d. He won over public opinion to such an extent that this equality was granted in Prussia on April 6, , in Hanover and Nassau on September 5 and on December 12, respectively, and also in his home state of Hamburg , then home to the second-largest Jewish community in Germany. After the establishment of the North German Confederation by the law of July 3, , all remaining statutory restrictions imposed on the followers of different religions were abolished; this decree was extended to all the states of the German empire after the events of The Jewish Enlightenment[edit] Main article: Haskalah During the General Enlightenment s to late s , many Jewish women began to frequent non-Jewish salons and to campaign for emancipation. Moses Cohn , appreciated secular culture. Aside from externalities of language and dress, the Jews internalized the cultural and intellectual norms of the German society. The movement, becoming known as the German or Berlin Haskalah offered many effects to the challenges of German society. As early as the s, many German Jews and some individual Polish and Lithuanian Jews had a desire for secular education. The German-Jewish Enlightenment of the late 18th century, the Haskalah , marks the political, social, and intellectual transition of European Jewry to modernity. Some of the elite members of Jewish society knew European languages. Court Jews were protected by the rulers and acted as did everyone else in society in their speech, manners, and awareness of European literature and ideas. Isaac Euchel, for example, represented a new generation of Jews. Euchel was exposed to European languages and culture while living in Prussian centers: His interests turned towards promoting the educational interests of the Enlightenment with other Jews. Moses Mendelssohn as another enlightenment thinker was the first Jew to bring secular culture to those living an Orthodox Jewish life. He valued reason and felt that anyone could arrive logically at religious truths, while arguing that what makes Judaism unique is its divine revelation of a code of law. Faithful Christians who were less opposed to his rationalistic ideas than to his adherence to Judaism found it difficult to accept this Juif de Berlin. In most of Western Europe, the Haskalah ended with large numbers of Jews assimilating. Many Jews stopped adhering to Jewish law, and the struggle for emancipation in Germany awakened some doubts about the future of Jews in Europe and eventually led to both immigrations to America and Zionism. In Russia, antisemitism ended the Haskalah. Some Jews responded to this antisemitism by campaigning for emancipation, while others joined revolutionary movements and assimilated, and some turned to Jewish nationalism in the form of the Zionist Hibbat Zion movement. Geiger and Holdeim were two founders of the conservative movement in modern Judaism accepted the modern spirit of liberalism. Samson Raphael Hirsch defended traditional customs: Neither of these beliefs was followed by the faithful Jews; Zachary Frankel created a moderate reform movement in assurance with German communities, public worships were reorganized, reduction of medieval additions to the prayer, congregational singing was introduced, and regular sermons required scientifically trained rabbis. Religious schools were enforced by the state due to a want for the addition of religious structure to secular education of Jewish children. Pulpit oratory started to thrive mainly due to German preachers, such

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as M. Synagogal music was accepted with the help of Louis Lewandowski. Part of the evolution of the Jewish community was the cultivation of Jewish literature and associations created with teachers, rabbis, and leaders of congregations. Another vital part of the reorganization of the Jewish-German community was the heavy involvement of Jewish women in the community and their new tendencies to assimilate their families into a different lifestyle. Jewish women were contradicting their view points in the sense that they were modernizing, but they also tried to keep some traditions alive. German Jewish mothers were shifting the way they raised their children in ways such as moving their families out of Jewish neighborhoods, thus changing who Jewish children grew up around and conversed with, all in all shifting the dynamic of the then close-knit Jewish community. Additionally, Jewish mothers wished to integrate themselves and their families into German society in other ways. In order for mothers to assimilate into German culture, they took pleasure in reading newspapers and magazines that focused on the fashion styles, as well as other trends that were up and coming for the time and that the Protestant, bourgeois Germans were exhibiting. Similar to this, German-Jewish mothers also urged their children to partake in music lessons, mainly because it was a popular activity among other Germans. Another effort German-Jewish mothers put into assimilating their families was enforcing the importance of manners on their children. It was noted that non-Jewish Germans saw Jews as disrespectful and unable to grasp the concept of time and place. In addition, Jewish mothers put a large emphasis on proper education for their children in hopes that this would help them grow up to be more respected by their communities and eventually lead to prosperous careers. While Jewish mothers worked tirelessly on ensuring the assimilation of their families, they also attempted to keep the familial aspect of Jewish traditions. They began to look at Shabbat and holidays as less of culturally Jewish days, but more as family reunions of sorts. What was once viewed as a more religious event became more of a social gathering of relatives. The increasing political centralization of the late 18th and early 19th centuries undermined the societal structure that perpetuated traditional Jewish life. Enlightenment ideas began to influence many intellectuals, and the resulting political, economic, and social changes were overpowering. Many Jews felt a tension between Jewish tradition and the way they were now leading their lives-religiously- resulting in less tradition. As the insular religious society that reinforced such observance disintegrated, falling away from vigilant observance without deliberately breaking with Judaism was easy. Some tried to reconcile their religious heritage with their new social surroundings; they reformed traditional Judaism to meet their new needs and to express their spiritual desires. A movement was formed with a set of religious beliefs, and practices that were considered expected and tradition. Some of the reforms were in the practices: In addition, the traditional Hebrew prayer book was replaced by German text, and reform synagogues began being called temples which were previously considered the Temple of Jerusalem. Reform communities composed of similar beliefs and Judaism changed at the same pace as the rest of society had. The Jewish people have adapted to religious beliefs and practices to the meet the needs of the Jewish people throughout the generation. This cemetery is in northern France. Inscription on the tomb: Ermann was murdered at Auschwitz.

Chapter 8 : Conditions for Polish Jews During WWII

After several years of work, the RAJCV has drawn up, ten years after the end of the Great War, the foregoing list of Jewish servicemen killed in action in the German Army, the German Navy, and the German Colonial Forces.

Travels to the "Holy Land": It delimits its scope in this way for the simple reason that Imperial Germany and the Austrian-Hungarian Empire formed one of the two opposing wartime alliances. At the outset of the war German and Habsburg Jews widely expressed their loyalty to their home countries, consenting to fight against the Triple Entente of the British Empire, France, and the Russian Empire. The methodological focus of this issue is to examine the dialectic between expectations and experiences among the Jews of both Wilhelmine Germany and the Habsburg Empire, 1 expanding the dimensions of this dialectic by considering the development of war memories. The young Jewish psychologist Kurt Lewin, later a pioneer of social psychology and group dynamics as well as founder of psychological field theory, served in the Prussian army. In the course of these two years, European Jews passed through a series of tempests as well as inner turmoil, having gone from an initial phase of hope and enthusiasm to one of despair and terrifying dread. Within both alliances the political classes attempted to forge social cohesion, to integrate society in a new national or imperial unity, and to convince the whole population to fight in unison against the foreign aggressor. Similar efforts took place in the countries of the Entente, as well. Their aim was to forge a new unity that would reinforce social loyalty to the state, national sentiment, and commitment to the nation states as well as to the dynasties of the Empires. The ruling classes proclaimed a truce between the political parties, known as the *Burgfrieden* in German. The rulers and state apparatus propagated this political line first among the working classes, whose international orientation raised doubts about their reliability, but they addressed such propaganda to all classes and the members of all religions, Jews included. In fact, the Jewish populations in all the European countries responded in broad terms no differently from the rest, tending to welcome the war policy with open arms. In Germany and Austria many Jews hoped that this enthusiastic participation would bring an end to remaining forms of discrimination and to hindrances on their legal and social equality; additionally, they hoped the war would finally bring liberation for the Jews of the Russian Empire. Nevertheless, even among Jews the dimension of the support for the war remains unclear. The evidence drawn from literary sources shows concerns at the outset regarding the war, and the voices of those who expected and hoped for peace were far more frequent than those of the belligerent. French and British Jews, for instance, who were self-confident, conscious of their achievements and of the decisive contribution of their countries to Jewish emancipation, now found themselves in a coalition with Russia, the country in Europe that all European Jews and, indeed, Europeans in general viewed as the most anti-Semitic in the world. British and French Jews found it troubling to be confronted with this unexpected and unwanted situation. Austrian as well as German rabbis proclaimed a holy war as revenge for Kishinev, 20 and they supported the German political rulers in their attempt to win over Polish Jews as partners, promising them liberation from Russian oppression. Yet German Jews, too, had been forced into an extremely difficult situation in regard to the western front. They had to legitimate a war against those countries, especially France and Great Britain, which had been at the forefront of Jewish emancipation. Arriving at the frontlines, Jewish soldiers must have realized that they were compelled to fight against their coreligionists on the opposing front--Jews against Jews. Hence the broad willingness of Jews to serve in opposing armies had disastrous consequences for European Jewish history overall. More seriously still, even family ties among those living in different European countries suffered, with the sons of families forced to confront each other in battle. In view of the disastrous course of the war, the public mood once again turned against the Jews. In search of a scapegoat to blame for defeats at the front and for the unsuccessful, never-ending war, anti-Semites in Germany and Austria-Hungary held the Jews accountable. They renewed anti-Jewish agitation, with anti-Semitic articles appearing again in the newspapers, while anti-Semitic groups reorganized. Amidst this new anti-Semitic agitation we can find the re-emergence of

old stereotypes, that of the Jewish shirker accused of evading military service at the front, as well as of Jewish hucksters and war profiteers, exploiting those who were sacrificing their lives for the nation. As a result, joining the Entente were the two countries in Europe most extremely opposed in regard to civil and political integration of their Jewish populations. Furthermore, for East European Jews the conduct of the war was utterly disastrous. Indeed, the aforementioned Brusilov offensive of led through this territory. Recent studies have called into question the degree of shock produced by the Jewish census. They view earlier studies as somewhat exaggerating its impact in retrospect and question as well whether the census had the same effect in the different German-speaking countries. Angress, a contributor to that volume, subsequently published further studies on this topic, 37 and he touched also on one of the most frequently mentioned issues: Mosse gave a brief Leo Baeck Memorial Lecture that offered an innovative perspective on the war experiences of German Jews. A first step towards a critical historical approach to World War I was taken in Austria only with a conference in devoted to the collapse of the Habsburg Empire. As a result, Austrian scholarship on the First World War remained relatively weak in terms of both methodology and substance. This anniversary has witnessed a huge outpouring of publications in which Austrian historians have presented new critical perspectives on the politics of the Habsburg ruling classes, drawing on innovative research methods and exploring new aspects and neglected contexts of the war. German historian Frank M. The articles selected here concern different contexts, specific constellations, and diverse situations of central European Jewish history and culture. Hence, Carsten Schapkow presents the reflections of two German Jewish intellectuals during the War and the dialogue that took place between them. He considers, first, the Austrian-Hungarian writer Fritz Mauthner who later moved to Germany, became a skeptical philosopher and went on to author fundamental linguistic studies and a monumental opus on the history of atheism; the second is Gustav Landauer , the social anarchistic thinker and politician of the Bavarian Council Republic who advocated public enlightenment and education and who, after the counterinsurgency against the Council Republic, was arrested and assassinated by anti-Semitic Freikorps members. Although they belonged to different generations, Mauthner and Landauer maintained a close friendship even through the war years, and they conducted a dense conversation reflecting on their own experiences of the war and the dramatic situation of Eastern European Jewry, and beyond that, on their intellectual orientation as Jews in a dramatically changed world. Their dialogue, as Schapkow shows, provides new insight into central perspectives that shaped the course of 20th-century European Jewry. Likewise focused on reflections and experiences, Ulrich Wyrwa examines the response of German Jewish intellectuals to the German occupation of Belgium, one of the first acts of war by the German army. The initial policy of a Burgfrieden had by then clearly broken down. Peter Bihari examines this rise in anti-Semitism and its development during the war in the Kingdom of Hungary as well as Jewish responses to it. Hungary is an important case since before the war it was one of the countries in Europe that had effectively rejected anti-Semitic prejudices in the public sphere and in which Jews had experienced relatively extensive social integration. The anti-Semitic agitation, however, did not subside. Rather, it now entered into the debates of the Hungarian parliament where especially populist and anti-liberal MPs accused Jews of war profiteering and exploitation of the Hungarian people. From there, it surged into a broad anti-Semitic campaign led by predominantly Catholic newspapers. Far from being a spontaneous outburst of popular feelings, Bihari shows, Hungarian anti-Semitism was fairly well organized and coordinated, mainly by ecclesiastical circles. He further shows how the First World War became the catalyst for this new anti-Semitic campaign. Drawing on a broad range of war diaries, memoirs, and other autobiographical sources, they explore, first, the religious and charitable activities of Jewish societies and, then, the biographies of Jewish individuals of different orientations, including liberal Jews, Zionists, and converts of Jewish background. Beginning with World War I, the majority of the fallen on the territory of Croatia and Slavonia, in general, received no memorials. It was this institution that initiated the erection of Jewish war memorials in several Austrian cities. In conclusion, we note that like every scholarly undertaking this one, too, must unavoidably leave in its wake significant and regrettable gaps, even as it opens up new subjects for debate. Of greatest critical concern for us is the lack in

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the current special issue of any treatment devoted specifically to the situation of Galician and Bukovina Jews. From August onward, these areas and their populations suffered terribly. Massive troop formations moved across Galicia and Bukovina with devastating results. As fighting also led to increased tensions among the different nationalities settled in these regions, it was the Jewish community, which suffered especially under these circumstances. Faced with such chaos, masses of people fled their homes and their villages, even those who did not fall victim to deportation or forced evacuation. She is a founder of the journal *Transversal*. Her research interests include: Shtetl- Stadt â€” Staat: Jeffrey Grossman is Associate Professor and Chair of the German Department at the University of Virginia where he is also a founding member of the Program in Jewish Studies on leave for the academic year. Brandeis UP, , and many articles on German Jewish culture, German-Yiddish literary and cultural relations, and on Heinrich Heine, including recently: *Yiddish Studies Today*, eds. Marion Aptroot et al. Among his recent publications: *Gesellschaftliche Konfliktfelder und die Entstehung des Antisemitismus*. *International Encyclopedia of the First World War* [http: Suhrkamp, ,](http://Suhrkamp.com) ; English translation: *On the Semantics of Historical Time*, ed. Reinhart Koselleck, Cambridge, Mass.: Jay Winter, *Remembering War*: Yale University Press, *Europas Dichter und der Erste Weltkrieg* Berlin: Suhrkamp, , *Wissenschaftliche Buchgesellschaft, ,*

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Chapter 9 : The Ghettoization of European Jews

Following World War I (), the Versailles Treaty outlined the conditions which would be imposed on Germany. As a result of the territorial provision of the treaty, Germany was stripped of one-sixth of her arable land, two-fifths of her coal, two-thirds of her iron and seven-tenths of her zinc.

Choose Order By Type: Siegfried Klein born , murdered in Auschwitz We were able to verify 10, of the 10, names that we had on our list. Of the 10, names on our list, we were able to verify 10, from the lists and card files at the Spandau office. And so the 10, names published here correspond to the 10, names found in the official casualty records. Of the remaining names, 94 were confirmed from local Registry Offices. As a result, a total of 10, names, that is We have not been able to confirm any of these names with either the Central Records Office or with local Registry Offices. These names have been listed separately in the Appendix. The main list contains only Jewish casualties, meaning those who were officially listed as belonging to the Jewish faith at the time of death. For this reason, many of the fallen are not listed because at the time of death they had abandoned their faith. An example of this is the well-known fighter pilot Wilhelm Frankl from Frankfurt am Main. Experience with further investigation has shown that these lists should not be considered as final. So, for example, after we had prepared, in collaboration with our friend Dr. Theilhaber, the second edition of the book, 2 augmented with Jewish airmen who had flown in combat, suddenly 50 more names came in. It is therefore to be assumed that the present edition will elicit numerous further reports of Jewish KIAs from all over the country. Therefore we have set up a system to easily file the additional names that are to be expected. These supplements will permit the as yet incomplete casualty lists to include those who died after the Armistice. The well-known German total casualty figure of 1., was determined in this manner. We were only able to add names after the Armistice, of which were found in the Spandau records. Countless numbers of unquestionable war victims could not be recorded because at the time of death they had no relation with the military. Also, from the nearly , men missing in action, the only ones that could be listed were those who had been legally declared dead or those for whom official inquiries were called off as futile. A large percentage of those who were missing in action, but whose names did not make the official reports, must be left out until individual cases can be clarified at a later date by application to the Central Records Office. Surely among these, our co-religionists, who number in the hundreds, will come to light. In addition, it must be pointed out that, due to regulations in force at the time and for procedural reasons, only a comparison with our incomplete list could be carried out. It was not possible for us to complete our lists based on a thorough examination of the records. And here something must be said regarding the relation of this list to the two earlier statistical assessments regarding the number of Jewish servicemen killed in action. According to this count, Jews were supposed to have been killed in action by Nov. When one can see that today, twelve years after the end of the war, there is a list of over 10, Jewish servicemen killed in action, of which every single one has been verified by official records, it shows that the numbers used then and the count derived from them did a grave injustice to the Jewish people. This work, 4 carried out under the greatest of difficulties, revealed the following: Based on this number and after painstaking evaluation by Silbergleit and Segall, it was determined that proportionately another 2, from these areas could be added to the total number. So, the total number would be 12, Jewish servicemen killed in action. It is interesting to compare the earlier results with the list we have today. If we subtract the that we were able to identify from those regions, even today only partly accessible to us, then names remain, that is 4. This difference is, on the one hand, of minor significance, in view of cessions of territory which have occurred since, and their corresponding obstacles to our investigation, and on the other hand in view of the high percentage of verified names. Our efforts form an excellent - confirmation of the findings of Jewish Committees for War Statistics, and from these results one can assume as a fact that war casualties from German Jews amounted to 12, killed in action. This number, given all that was said above, can be seen as rather too low and represents a questionable minimum quantity. Our appreciation is also extended

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to the national, regional, and city agencies which at all times assisted us in a most valuable way; especially the Central Records Office in Spandau and its branch offices in Munich, Dresden and Stuttgart, whose extensive casualty lists, the result of fifteen years of comprehensive official organization and activity, made it possible for us to carry out our difficult comparison activities. Some quite noteworthy facts were revealed in our lists. Among the 10, names we found officers and medical officers. As a result of this, there must have been officers and medical officers among the 12, Jews killed in action. Jacob Segall, with a foreword by Prof. Heinrich Silbergleit; Philo-Verlag G. Berthold Guthmann with his brother and sister Berthold Guthmann was born in and volunteered for military service in WWI, as did his two brothers one of whom was killed at Verdun. He became observer and gunner on military aircrafts and was awarded the Iron Cross Second Class, the Tapferkeitsmedaille Medal for Bravery, and the Verwundetenenabzeichen equivalent to the Purple Heart. After the war he became a successful attorney in Wiesbaden. He was the secular leader of the Wiesbaden Jewish community during its darkest years and second in charge of the Frankfurt Jewish congregation during its final months. He was murdered in the holocaust. The following was part of the recommendation for the Iron Cross ca. Guthmann is brave and a fine officer, although Jewish. A comparison of this number with German totals is only possible when the peculiar social, occupational and demographic distribution of German Jews in the total population is taken into consideration. Among the German population, the urban and rural population distribution must have been worked out according to religion, profession, age even for war casualty figures, so that a comparison of average numbers can only lead to error. An example will clarify this: The Jewish people with German citizenship in were predominantly living in big cities. If you compare this with the percentage of Germans living in cities, for example the population of Munich at the time was, you get the following results. Munich suffered 13, killed, while from the Jewish population of, 12, were killed. This gives a percentage of 2. You get the same picture in other individual cases, to the extent the demographic relationships are fairly consistent.