

MAGENZA – 1000 Years of Jewish History in Mainz

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Schriftenreihe des Stadthistorischen Museums 9

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1000 Years of Jewish History in Mainz

Catalogue
Permanent Exhibition
Stadthistorisches Museum Mainz

Edited by Hedwig Brüchert
on behalf of Förderverein Stadthistorisches Museum Mainz e.V.

Mainz 2015

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Table of Contents

Preface ..... S. 7

Section I: The Middle Ages ..... S. 9
Werner Marzi / Tatjana Tiede-Fansel

Section II: Magenza in the Early Modern Age (1500–1800) ... S. 23
Werner Marzi

Section III: Emancipation and Equality (1792–1933) ..... S. 43
Matthias Rohde

Section IV: Persecution and Extermination (1933–1945) ..... S. 65
Hedwig Brüchert

Section V: New Beginning and Reconciliation ..... S. 97
Sabine Klapp / Thomas Wolf / Hedwig Brüchert

List of Exhibits ..... S. 116

Literature ..... S. 118

Picture Credits ..... S. 125

View into the Magenza exhibition in Stadthistorisches Museum Mainz



Preface

When our museum was opened in December 2000 the history of the Mainz Jews was one of the two topics displayed. We endeavoured to present those subjects of Mainz history that were nearly forgotten.

This permanent exhibition continues to be a main theme in our museum. It gives a survey of one thousand years of the history of the Jewish population of Mainz, the famous "Magenza". Periods of great culture and good neighbourhood with Christians were followed, again and again, by periods of hate, destruction and persecution, finally leading to the Holocaust in the 20th century. It is the aim of the exhibition to show the everyday life and culture of the Mainz Jews of which there were hardly any traces to be found in the city until, in 2010, the beautiful New Synagogue was erected on the original site of the former Main Synagogue that had been destroyed in 1938.

During the past years, many visitors from Germany and from abroad came to see the Magenza exhibition. Many of them asked whether there was a catalogue to go with it. That is why we are now publishing a printed edition containing the complete texts as well as most of the pictures shown in the exhibition. As many of the foreign visitors – several of them having a family background connected with Mainz – do not speak German the catalogue is also issued in English.

In the catalogue the structure of the exhition has been adopted, i.e. there are five sections (every section comprising several tablets), each of the sections starting with a general introduction, followed by more detailed texts treating specific subjects of the era in question. The texts for the exhibition were written by a team of historians: Werner Marzi, Tatjana Tiede-Fansel, Matthias Rohde, Sabine Klapp, Thomas Wolf and

Hedwig Bruechert 15 years ago and were now revised for the printed version.

We are most grateful to Yvonne Bernstein and the other members of Martin Mayer's family in England who made a generous donation towards the printing costs of this catalogue, in memory of their grandfather and great-grandfather, Bernhard Albert Mayer. He was a most respected citizen of Mainz, always committed to the common good, being a city councilor and the chairman of the Mainz Jewish Community from 1908 until 1941 when he had to leave his hometown and flee from the Nazi persecution. He died in 1947 in Buenos Aires in Argentina.

We would be happy if many visitors came to see the exhibition also in the future, especially many young people, to learn about Mainz Jewish history. This catalogue is meant to be a complementary means of keeping the memory of "Magenza" alive.

Mainz, im Juni 2015

Dr. Klaus-Peter Sitte,
Vorsitzender des Fördervereins
Stadthistorisches Museum Mainz

Dr. Hedwig Brüchert,
Herausgeberin und
Museumsleiterin

I/Tablet 1

The Beginnings and the Time of Prosperity of the Community

Introduction

Since approximately 950, more and more accounts on a Jewish community in Mainz or Magenza can be found. This Hebrew name was interpreted as „shield and armor" (MAGEN WEZINA) of all communities. When Otto the Great had defeated the Hungarians in 955, Mainz became one of the leading trading posts connecting eastern and western European trade routes. The interest of Jewish merchants in Mainz also derived from the city's close connection to the king and its need for luxury goods. Besides their religion, their customs and their language, the Jewish merchants did neither differ in their legal status nor in their way of life from their Christian counterparts. Since the second part of the 11th century Magenza developed into the leading intellectual center of Ashkenazic Jewry. Long before there were Christian universities, Mainz had its own Jeschiwa, which was an academy frequented by many Jews from all over Europe in order to study the Bible and the Talmud more intensively than anywhere else in Europe at that time. In 1096 this prosperous community came to a temporary end due to the pogroms of the crusaders.

However, already in 1097, some Jews settled again in Mainz and the community experienced a new increase in prosperity, again enhancing its prestige among European Jews. In 1220 an important congregation of rabbis was held in Mainz during which the Takkanot SCHUM was decided. It comprised regulations for the major communities Speyer (SCH), Worms (U) and Mainz (M). During the time of increasing persecutions (ritual murder accusations) from 1281 on, the arch-

bishops tried in vain to protect the Jews from the fanatic masses. In the plague year of 1349, there was a murderous pogrom in Mainz, too. However, the Jews returned to Mainz again.

In general, the legal, social and economic situation of the Jews constantly worsened as they were repeatedly expropriated by debt-moratoria, enacted by the king and the princes. In 1438, the Jews were expelled from Mainz once again. Especially the guilds regarded the Jews as unwelcome competitors. After the Jewish community had been reestablished in 1445 it only lasted until 1470. In that year, Archbishop Adolf II. of Nassau expelled the Jews from Mainz and the archdiocese for good and the Jewish synagogue was turned into an All Hallows chapel. These actions put a definite end to the last medieval Jewish community in Mainz. Just like Jews from other German regions, many Jewish inhabitants of the once prosperous and well-known Magenza emigrated to Poland and Lithuania. They brought with them their songs, myths and legends and above all their Middle High German language, which was to develop into a language of its own in Eastern Europe: Yiddish.

First Evidence

Probably a few Jewish merchants had already come to Mainz as early as in Roman times. The first reliable evidence of Jews living in Mainz, however, is to be found in rabbinic legal opinions from the second half of the 10th century. In the late 10th century, Jewish matters were already dealt with on a council which was held in Mainz. The council decided that the one "who kills a Jew or a heathen out of hatred or desire, is to be punished like a murderer (i.e. the murderer of a Christian)". This principle became part of the German law.

As people still remembered the persecution of the Jews during the First Crusade in 1096, Jews were granted particular protection in the "Main-

zer Reichslandfrieden" of 1103 (Imperial Law to ban feuds enacted by Henry IV).

Intellectual and Economic Prosperity

In the second half of the 10th century, the Jewish community of Mainz florished considerably under the rule of reasonable archbishops. In later times, this level of cultural and social significance was never reached again. Actually, the name Magenza even became part of the liturgy. Many famous scholars were teaching at the local Jeshiwa (college) which was well known far beyond Ashkenazic regions. One of the most renowned teachers was Rabbenu Gershom bar Jehuda Meor ha gola (= our teacher Gershom, son of Jehuda, light of the exile) who lived from about 960 to about 1028. He wrote synagogal poetry (pijutim) and drew up new and binding rules for Jewish life (takkanot). Among other things, they also comprised the ban on polygamous marriage, the wife's consent to dissolution of a marriage and the ban on reading other people's letters. Since the mid-11th century, some of his students contributed to making Worms another center of Jewish intellectual life besides Mainz and Cologne. Elieser ben Nathan (1090–1170), called Raban, was a poet, chronicler and popular legal scholar. Around 1195, rabbi Elisier ben Samuel wrote the Hasidic "Book of the Pious."



Center stone pillar of the window construction of the alleged "House of Kalonymos" in Mainz. Found in 1904.

I/Tablet 2

Extermination and a New Beginning

The Extermination of 1096

In 1095, Pope Urban II. (1088–1099) preached the crusade and in the spring of 1096, a crusader army gathered in the Rhine region in order to set off for Jerusalem. Incited by some fanatics who regarded the Jews as Christ's enemies in their own country, the masses rioted, murdered and beat to death the Jews. The Jewish community in Mainz was not spared this rioting neither. On 27th May 1096, the crusaders entered the city. A large number of the local Jews had appealed to the archbishop and to the burgrave of Mainz to protect them. But the Christian protectors were no match for the incited masses and abandoned the Jews to their fate. Although the Jewish community offered considerable resistance the majority of the Jews were either killed by the rioters or committed suicide instead of consenting to being baptized. Only very few Jews got baptized and survived the massacre. Historical sources vary between 700 and 1200 as to the number of dead Jews.



Fragment of a building inscription on the keystone of the medieval synagogue at Schusterstrasse. Mentioned are the donators who made possible the installation of a stone floor in the synagogue.

The New Beginning – "Mainz must stay Mainz forever."

In spite of the catastrophe of 1096, Mainz was soon to have a Jewish community of considerable size again. It did not take long until this community was able to play a major role among the Central European Jewry again. As late as in the 15th century, there were still famous scholars teaching in Magenza. At the turn of the 15th century, Moren Ha Ra Ja'aqov, called Maharil, was a person of exceptional authority in Ashkenas. He encouraged studies of the Tora, set the rules of worship for the Jewish communities in Germany and laid down, "Mainz must stay Mainz forever. The liturgical chants of the Holy Community of Magenza must never be altered."



Fragment of a Jewish building inscription



MAHARIL's tombstone in the "Rabbinental" (rabbi valley) of the Old Jewish Cemetery in Worms. Today, the tombstone still is particularly valued by Jewish pilgrims.

Inscription on a Medieval Tombstone

The English translation of the inscription on this tombstone for Hanna who died on the 9th Av 52 says:

"This is (...) at the head of Jewess Hanna who parted at the age of 19. And she was crowned with the wisdom of old age, the daughter of our master, Jehudas, who is the lion in the society (of scholars). Despite her young age she was held in high regard for almost all reasons. She laid down her life (soul) for her neighbour; and she freely gave away her bread; and she prepared food for the long journey to hope."

On the day of the destruction of the Holy of Holies in (the year of) 52 of the calendar, she passed away; and for atonement she watches from above in her peaceful demise.

Her home be the (Arch Mother's) tent together with other women."



Tombstone for Hanna, daughter of Jehuda Ari (Loeb), who died on 9th Av 52, which is the day of the destruction of the temple (7th July 1120 or 24th July 1292 according to different readings). Second inscription on a previously Roman tombstone (Landesmuseum Mainz).

I /Tablet 3

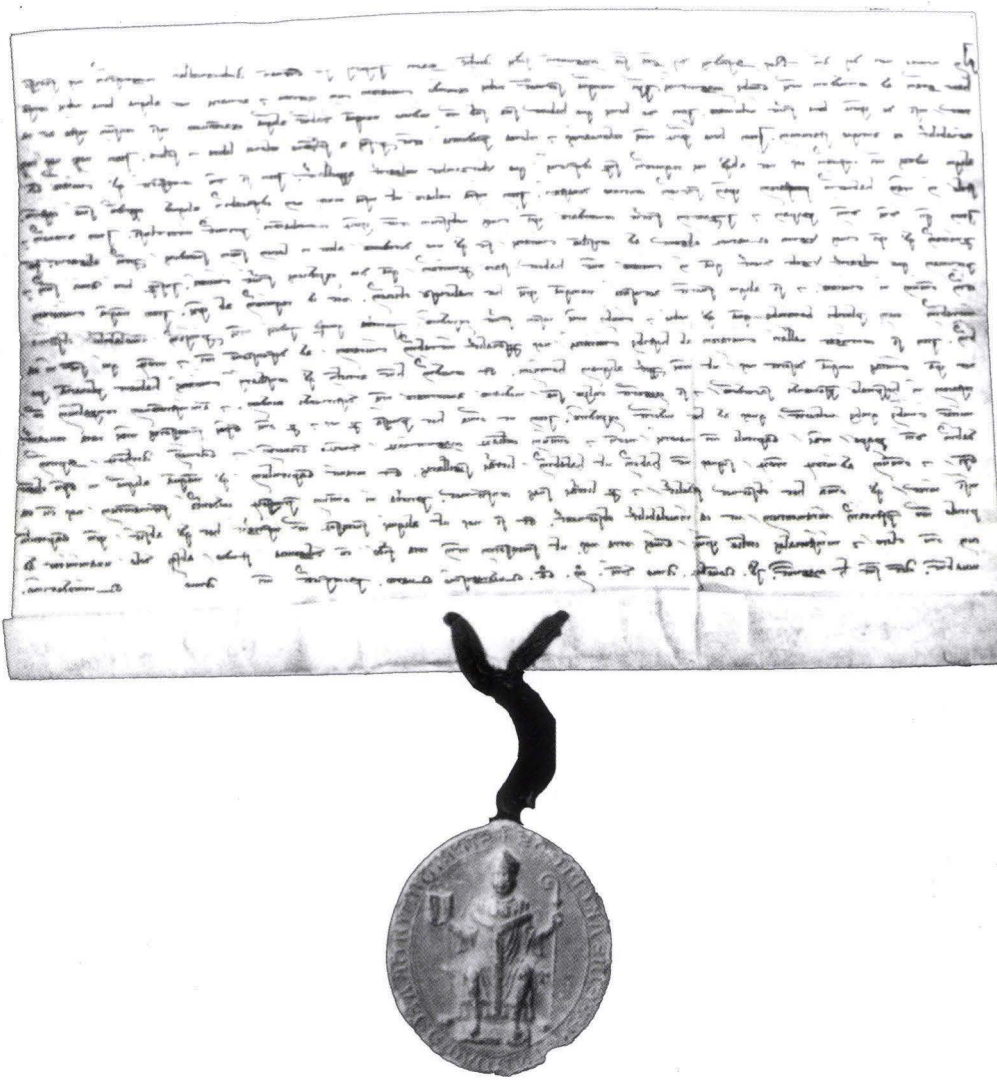
The Protectors of the Jews: Archbishop and City

Archbishop Siegfried III. sided with the Pope to support his fight against Emperor Frederick II. In order to make allies with the City of Mainz in this bloody war, the archbishop granted sweeping freedom rights to the city's residents (13th November 1244).

The right to protect the Jews, however, was explicitly reserved to the archbishop himself. In the course of time, there were a lot of conflicts on this issue between the city community and the archbishop. On 18th June 1295, these differences were settled by Archbishop Gerhard of Eppstein. From then on, the protection of the Jews was shared between the city council and the archbishop. Now, on each St. Martin's Day, the archbishop annually received 112 Marks paid in Aachen Pennies instead of the previous payments of 200 Marks paid in Cologne Pennies. In a charter which was issued at the same time he granted the city to tax the Jews at will. The patrician city council made only moderate use of this privilege so that the Jews were, in a fiscal sense, were treated better under the rule of the city council than under the rule of the archbishop who was often far-off. Furthermore, the council was able to spare the urban Jews the pogroms which their fellows had to suffer throughout the whole diocese at that time.

Jews and the Black Death – the Catastrophe of 1349

In the mid-14th century, the plague was spreading throughout Central Europe. In its wake there were new accusations against Jews. They were accused of poisoning wells and held responsible for the outbreak of the plague. The Jews were expelled from towns throughout the Empire



The Privilege for the Jews by Gerhard II of Eppstein (1289–1305) of 18th June 1295

and in the Mid-Rhine region there were bloody pogroms, especially in Worms, Speyer and Frankfurt. The unrest also spilled over into the archdiocese of Mainz where, at the same time, two rivalling candidates had an armed conflict for the archbishop's see. The Mainz city council tried to protect its Jews, but on 23rd August 1349, the havoc, looting and murdering by the fanatic "Judenschlaeger" (killers of Jews) could no longer be prevented.



Siddur (regulations) with Kinot (laments) and Minhagim (customs). Germany, Mainz? 1427/28. Expulsion of the Jews from a German town.

I/Tablet 4

A Tolerated Minority – Religion, Law and Trade

The Connection Between Religion and Law

The theological doctrine saying that all Jews were condemned by God to eternal servitude due to their crucifying of Jesus and their stubborn clinging to their faith was materialized in the 13th century and translated into a political and legal bondage. In 1236, in a charter issued by Emperor Friedrich (Frederick) II., the Jews were for the first time labeled "serfs of the royal chamber". The Jews hadn't been included into the Emperor's peace proclaimed one year earlier on a court day in Mainz. Emperor Frederick stated in the charter of 1236 instead that all Jews in the Empire are under his direct rule as "serfs of the royal chamber". Frederick's successors even extended this "Jew prerogative". In 1424, Emperor Ludwig (Louis) the Bavarian used the imperial supremacy over the Jews as an opportunity to decree an annual poll tax. The tax had to be paid by all Jewish males of 12 years and older as well as by independent Jewish widows. However, for the Jews, this impost called "Goldener Opferpfennig"(golden sacrifice penny) was no guarantee for additional protection as can be seen by the bloody persecutions during the time of the plague only six years later. Only when the territorial rulers of the Early Modern Age consequently enforced the protection of the Jews, the latter could feel safer about their body, life and property.



Last Judgment on the Blessed and the Damned. A work of the master of Naumburg around 1240. Relief on the former western rood screen of Mainz Cathedral.

Christian Ideas about Jewish Religion

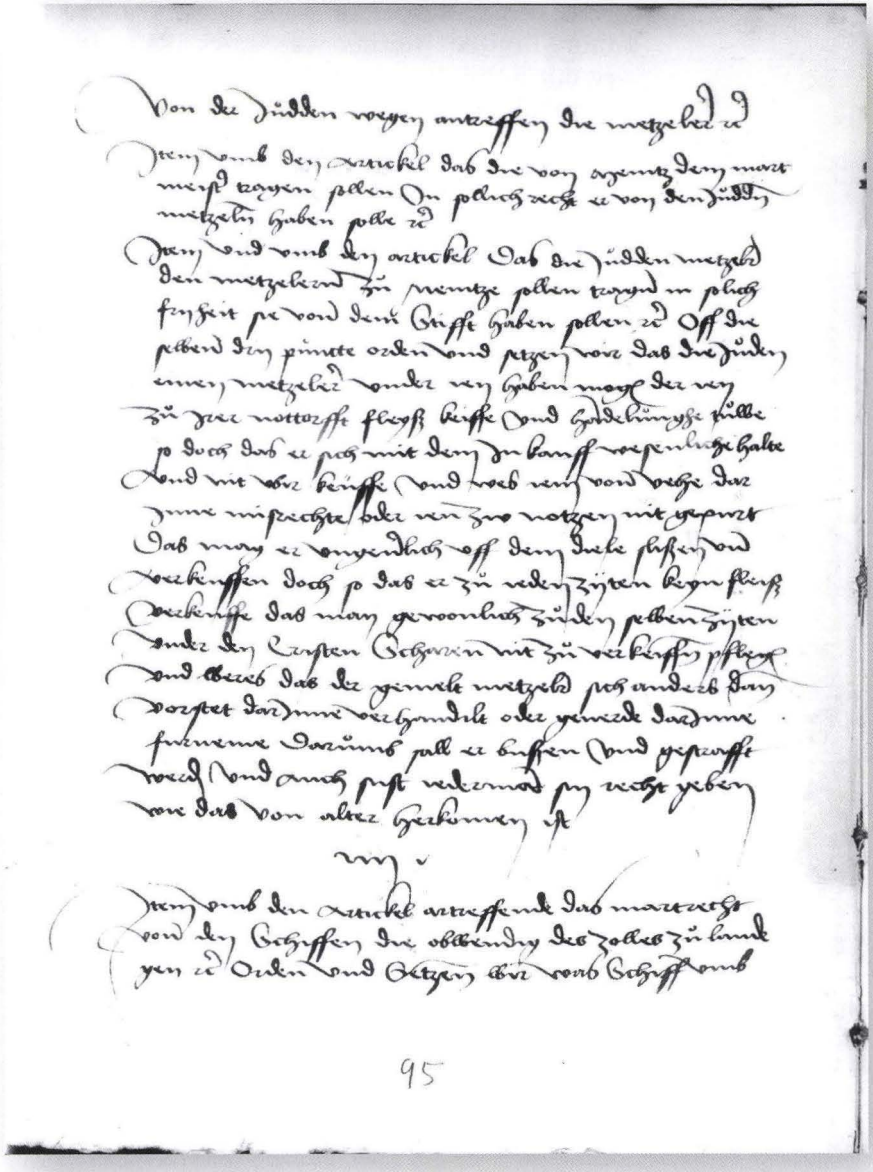
The ecclesiastical doctrine of the damnation of all Jews not willing to become baptized is impressively shown by the Last Judgment scene on the former western rood screen of Mainz Cathedral. Among the damned people on the left side of the Judge of the Worlds, there is also the Jew who is recognizable by his beard and the pointed Jewish hat.

Von den Juden, deren auch ein gut Teil zu dieſer Zeit in Jeruſalem wohnen



Zu dieſer Zeit wohnen an vierhundert Juden in Jeruſalem, die in ihrem Unglauben leben und in einem großen Irrtum beharren. Da ſie zum erſten glauben, daß Gott leibhaftig ſei und leugnen die Dreifaltigkeit der Perſonen in der Gottheit. Sie glauben, daß Chriſtus oder Meſſias nicht gekommen ſei. Doch glauben ſie, daß Chriſtus von der Jungfrau Maria geboren ſei, aber von Joſephs Samen. Auch leugnen ſie das Fegfeuer und die Erbſünde der Menſchen. So glauben ſie, daß ihr Meſſias ihnen das gelobte Land wiedergeben wird. Sie verſtehen ihr Geſetz allein nach dem Buchſtaben, der tötet und nicht nach dem Geiſt, der das Leben ausmacht. So ſind ſie mit viel anderen Irrtümern verſtrickt und verknüpft, was ein jeder wohl merkt, der ihren Talmud durchlieſt, darinnen viel töricht Fabeln geſchrieben ſtehen, die ſie alle feſt glauben. Die Juden brauchen in dieſen Landen mehr die arabiſche Sprache zu anderen Menſchen, aber unter ſich die hebräiſche. Zu wiſſen iſt, daß mancherlei Sekten unter den Juden waren und jede hatte ihren eigenen Namen, wie aus den Propheten kund iſt.

The Christians' perceptions of Jewish faith in the Late Middle Ages are clearly illustrated in the travelogue of the townsman Bernard of Breidenbach from Mainz who visited the Holy Land in 1483.



Regulations for Jewish butchers in the law court's administration book of Mainz dating from the 15th and 16th century

A Tolerated Trade

In the late Middle Ages, the range of goods which Jews were allowed to trade became more and more limited. Neither were Jews allowed to carry out a guild-organized trade. There were special regulations for necessary trades which were bound to religious traditions like the butcher's craft. A 15th/16th century law court's administration book from Mainz states that the Jews were allowed to employ a butcher of their own to keep them in supply with meat. Spare meat, i.e. parts not allowed to be eaten by Jews due to ritual regulations, could be sold to Christian consumers. However, the butcher was not allowed to sell any products which were not being offered by Christian shops at the same time.

II/Tablet 1

Introduction



Common large seal of the Jewish Community of Mainz with circumscription GEMEINE IUDENSCHAFT ZV MAYNTZ

The continual alternation of integration and expulsion in the history of Mainz's Jews also illustrates their legal status. Despite their being resident in the city and the country for generations, they had to apply for a residence and work permit at their place of birth. In the Early Modern Age, tolerance towards the Jews was regarded as a ruler's right to let Jews settle in his territory against the payment of a special tax while it was his duty to protect them, to tolerate their religion and to allow them regular earnings. The Jews' living and working possibilities were set in regulations. As Mainz was a centre for trade the city was still frequented by Jews even after the expulsion of 1470. A few Jews like the Jewish innkeeper and his family lived in the house "Zum Kalten Bade" where they accommodated passing-through Jews.

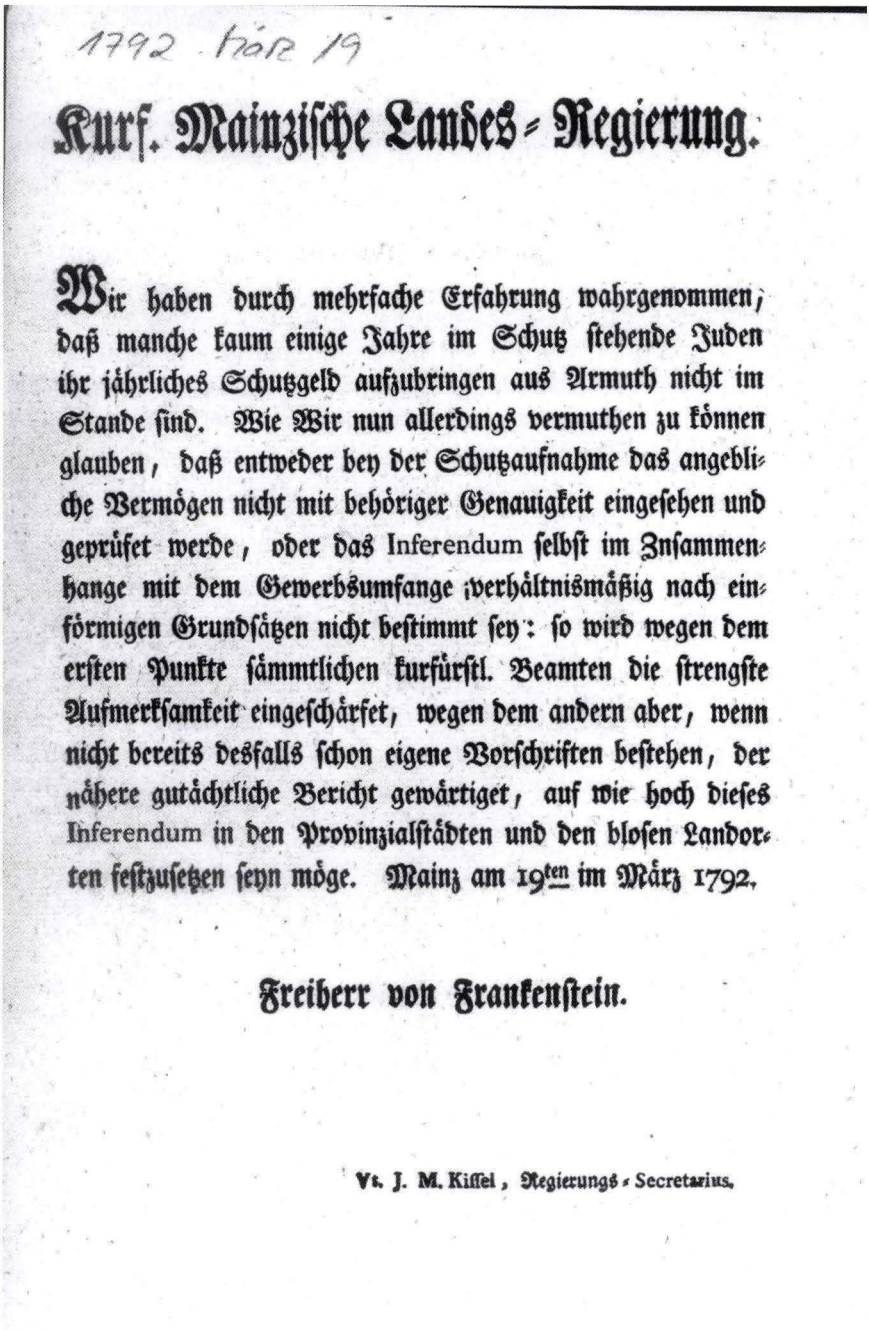
For some Jews, the Prince Electors Uriel of Gemmingen (1508–1514) and Albrecht of Brandenburg (1514–1545) issued safe conducts for the City of Mainz and its suburban communities Vilzbach and Weisenau. Their successors, on the other hand, ordered the expulsion of the Jews from the city and country and prohibited the subjects in the electorate from doing trade and money business with them.

According to the records known so far, the new establishment of the Jewish community in Mainz was accomplished during the reign of the Prince Elector Wolfgang of Dalberg (1582–1601). It is generally assumed that this happened in 1582. However, this re-establishment was probably not realized in one single act; it is much

WIr Johann Friderich Carl von Gottes Gnaden, des Heil. Stuhls zu Mayntz Ertz-Bischoff / des Heil. Röm. Reichs durch Germanien Ertz-Cantzlar und Churfürst / auch Bischoff zu Wormbs ꝛc. Bekennen offentlich in diesem Brieff / daß Wir Juden Löw Lorch — — — — — — — — — — — — — — —

samt seinem Weib / Kinder und Brod-Gesind (auf sein Wohlverhalten bis zu beliebiger Revocation) in Unseren würcklichen Schutz angenommen / dergestalt / daß er seine Wohnung in der Statt Mayntz — — — auch von Unsern Beambten gleich andern Unsern Einwohnern / Schutz- und Schirms-Verwandten / Schutz / Schirm-Versprichnus und vehige Sicherheit haben / sich ohnverbottenen Handthierens / Kauffens und Verkauffens allerhand zuläßiger Waaren (deren Ordnung und Disposition Wir Uns jederzeit vorbehalten) unterfangen / aber im Kauffen und Verkauffen gegen Unser Geist- und Weltliche Unterthanen alles Wuchers (ausserhalb was Unsere Concession vermag) gäntzlich abmassen / weder wenig noch viel / heimlich oder öffentlich für sich selbsten nehmen / oder durch andere aus seinem Geheiß und Antrieb zu geschehen verhängen / insonderheit aber kein gestohlen Kirchen- noch anderes verdächtig Gut / es seyen Monstrantzen / Kelch / Patenen / Ornaten und Kleinodien / noch etwas anders / wie das Nahmen haben mag / so einem Diebstahl vermuth-

24th July 1759, SCHUTZBRIEF (Grant of Protection) for Loew Lorch, issued and signed by Prince Elector Johann Friedrich Carl von Ostein (1743–1763)



1792 März 19

Kurf. Mainzische Landes-Regierung.

Wir haben durch mehrfache Erfahrung wahrgenommen, daß manche kaum einige Jahre im Schutz stehende Juden ihr jährliches Schutzgeld aufzubringen aus Armuth nicht im Stande sind. Wie Wir nun allerdings vermuthen zu können glauben, daß entweder bey der Schutzaufnahme das angebliche Vermögen nicht mit behöriger Genauigkeit eingesehen und geprüfet werde, oder das Inferendum selbst im Zusammenhange mit dem Gewerbsumfange verhältnismäßig nach einförmigen Grundsätzen nicht bestimmt sey: so wird wegen dem ersten Punkte sämmtlichen kurfürstl. Beamten die strengste Aufmerksamkeit eingeschärfet, wegen dem andern aber, wenn nicht bereits desfalls schon eigene Vorschriften bestehen, der nähere gutächtliche Bericht gewärtiget, auf wie hoch dieses Inferendum in den Provinzialstädten und den blosen Landorten festzusetzen seyn möge. Mainz am 19ten im März 1792.

Freiherr von Frankenstein.

Vt. J. M. Kissel, Regierungs-Secretarius.

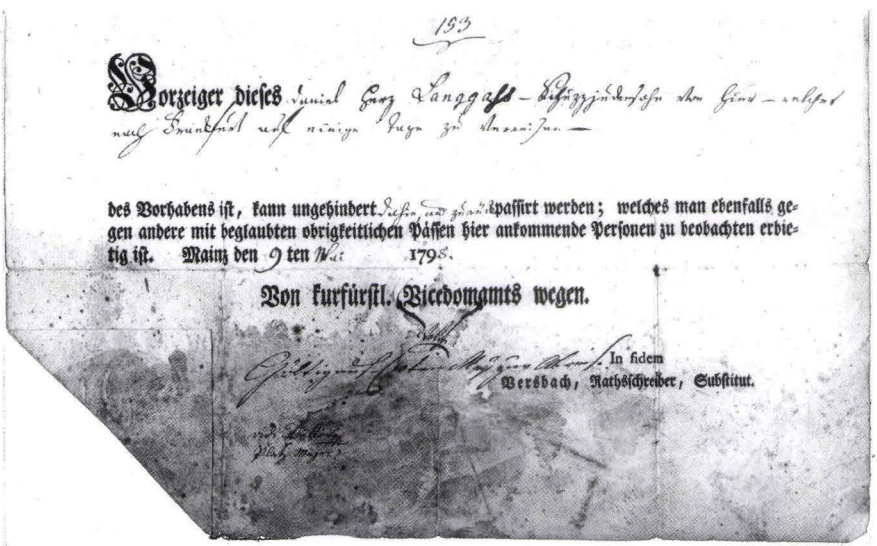
19th March 1792, Inquiry of the electoral government on the fact that after only a few years of residence a number of Jews were not able to pay their protection money because they were destitute

more likely that there was a gradual development.

In 1662 and 1671, Prince Elector John-Philipp of Schoenborn decreed regulations for the Jewish residents which initially limited the protection to 20 and later to 10 Jewish families. They were also moved to a separate Jewish quarter. In the course of the 18th century the Jewish community was granted the protection for 101 families and the extension of their residential area.

Within the Jewish quarter, the community was autonomous to a large extent. There was a community council which was headed by the Jewish principal, called Parnas. The rabbi was the highest judicial authority for all legal issues except serious crimes.

The Electorate of Mainz was the first German territorial state to foster the emancipation of the Jews. Actually, full equal rights for the Jews of Mainz with the other residents were not accomplished until the French revolutionary army conquered the city on 21st October 1792. The emancipation was finally secured when the République Française annexed the former German territories on the western bank of the River Rhine in 1797.


Vorzeiger dieses [illegible] Langgass [illegible] nach Frankfurt [illegible]

des Vorhabens ist, kann ungehindert [illegible] passirt werden; welches man ebenfalls gegen andere mit beglaubten obrigkeitlichen Pässen hier ankommende Personen zu beobachten erbietig ist. Mainz den 9ten Mai 1795.

Von kurfürstl. Vicedomamts wegen.

In fidem
Wersbach, Rathsschreiber, Substitut.

9th May 1795
Safe conduct ("passport") of Daniel Herz Langgass, a protected Jew from Mainz, for a trip to Frankfurt

Reception and Protection of Jews

For the most part, the Jews of Mainz were quite autonomous. They were even allowed to have a seal of their own. The Jewish community was run by an elected council headed by the Parnas. He had the synagogue's legal power over the other members of the community, was the contact person for the sovereign and brought the community's concerns to his attention.

Jews who benefitted from the protection of the sovereign had to pay the protection money in return. A retarded payment could lead to the termination of the granted protection.

The Jews had to pay an escort duty whenever they were crossing the territorial borders. This was called body tax. In the 18th century, instead of paying the body tax at the customs posts, it was possible to acquire a letter of safe conduct ("passport").

10th May 1782
Exemption of the protected Jew Salomon Moyses Schlesinger, his wife and his under-age children, from any body tax throughout the entire archdiocese. Parchment with attached wax seal of Prince Elector Friedrich Karl Joseph von Erthal (1774–1802)



II/ Tablet 2

Regulated Life: Jew Regulations

The reception and protection of the Jews was supplemented by the Jew regulations. These police regulations were for the most part intended to protect Christian subjects from the alleged threat and discrimination by the Jews. There were several different kinds of regulations, some of which regulated individual problematic areas such as trade, the lending business and the sanctification of Sundays and holidays. On the



John Philip of Schoenborn (1647–1673), prince electorate and archbishop of Mainz; imperial chancellor

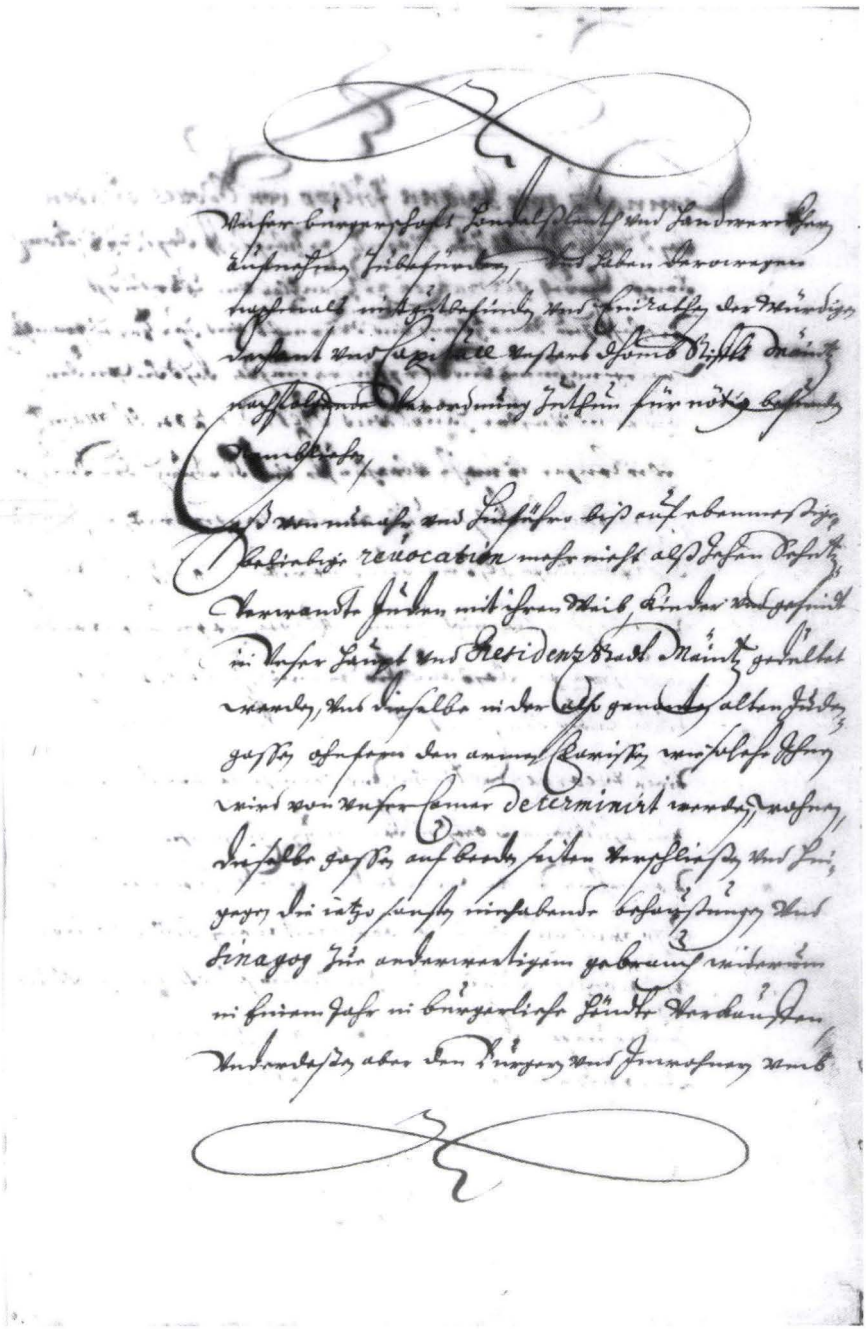
other hand there were also regulations which tried to combine many different issues. The safe conducts also comprised behavioural rules.

Prince Elector John Philipp of Schoenborn issued a Jew regulation in 1662. However, on the urging of the city council, the merchants and the workmen, he was forced to issue a second, much more restrictive Jew regulation. In the introduction, the prince electorate clearly stresses the fact that his subjects constantly complained about "being considerably deprived of both their houses and their food by the Jews." The 17 articles of the Jew regulation stipulated that the Jews were to live in a ghetto, that their number was to be limited to ten families and that their living and working possibilities should be substantially restricted.

Takkanot

The Jewish community, too, issued itself a regulation (Takkana). On 16th January 1741 ten selected men were entrusted with the task of drafting a comprehensive regulation, which was to take into consideration all areas of social life. This regulation, which comprised of 77 articles, resembles the intention and design of the early modern police regulations. Individual rules were renewed when required. For example, in 1771, besides the setting of opening hours for the sale of coffee, it became forbidden to do one's hair on the Sabbath and to play cards or pool.

In 1773, the community council turned to the prince elector in order to publish a Takkana that was approved by the sovereign. By doing so, the council probably hoped for an increasing compliance with their rules among the population. Another article of this regulation forbids women to be "dressed disgracefully".



Page 1 of the Jew Regulation of 1671

Wir zur Kurfürstlich-Mainzischen Regierung verordnete Hofraths-Präsident, Großhofmeister, Hofkanzlar, Kanzley-Direktor, geheime, Hof- und Regierungs-Räthe fügen hiermit zu wissen:

Unter den Gegenständen, welche Sr. kurfürstlichen Gnaden, zum Besten dero getreuen Unterthanen, stets wachende Aufmerksamkeit an sich gezogen haben, findet sich auch jene verderbliche Kleiderpracht, welche unter der eingesessenen und besonders der dahiesigen Judenschaft seit einigen Jahren so sehr eingerissen, daß daraus für die mehresten die Zerrüttung und der Umsturz ihrer Nahrungs-Umständen zu befahren ist. Diese üble Folgen mogten selbst von dem einsichtlichen Theile der Judenschaft nicht mehr mißkannt werden, und eben daher haben Seine kurfürstliche Gnaden sich gnädigst bewogen gesehen, auf ihr unterthänigstes Ansuchen folgende Kleider-Verordnung für die Judenschaft ergehen zu lassen.

Erstens. Sollen die Schutz-Juden männlichen Geschlechts, sie seyen vertheirathet oder ledigen Standes, oder sich dahier aufhaltende jüdische Kostgänger oder Studiosi, auf das Künftige keine Gattung mit Gold oder Silber bordirte Kleider, keine reiche Westen, keine Knöpfe von Gold oder Silber gesponnenen Faden, keine sammete oder seidene Kleider, noch seidene Fütterung und Steinschnallen tragen.

Zweytens. Den jüdischen Weibspersonen ist künftighin nicht erlaubt, die Haare frisiren und aufsetzen zu lassen, desgleichen aufgesteckte und gethürmte Hauben, Flügelhauben mit oder ohne Spitzen, Blonden, Entoilage und dergleichen neumodische Trachten, wenn sie auch von dem geringsten Werthe wären, Blumen auf den Köpfen, Sultane, zwey- oder mehrfärbige Bänder zu tragen; dahingegen sollen ihnen erlaubt seyn, die sogenannte bayerische oder sonstige Hauben von reichem oder anderem Stofft mit einer höchst zwey Finger breiten gold- oder silbernen Spitze, Corallenspitze oder Borden einfach besetzt, wie nicht weniger die weissen Judenhauben; die Judenweiber aber mögen die kleinen krausen Hauben, um ihre Haare zu decken, ebenfalls zwar tragen, jedoch sollen diese höchstens drey Reihen hoch seyn, und die reichen Weiber vor den armen darinn keinen Vorzug haben.

Drittens. Sind denselben künftighin zu tragen verboten, alle Gattungen Juwelen überhaupt, und sogar von falschen Steinen verfaßte Geschmuck, gute oder falsche Perlen, Granaten oder sonstige Haarnadeln, Ringe und Schurzhaken von guten oder falschen Steinen, und Halsbänder von weiß- oder schwarzen Spitzen; dahingegen werden ihnen zum Halsputze, und zwar nur auf ihren Festtägen, Granaten, welche jedoch den Werth von 15 Fl. nicht übersteigen, auf den Werktägen aber nur Corallen, schwarz Sammet- oder Seidenband und Kortel gestattet.

Viertens. Sollen selbige in Zukunft nicht mehr tragen, einige mit Gold oder Silber, weissen Spitzen, Blonden, Entoilage und mit gewirkten seidenen Blumen garnirte Kleider, desgleichen sogenannte Trainanten oder lange Kleider, Amazonenkleider, Reifröcke, seidene Saloppmäntel und Respektuesen, wie auch doppelte Manchetten.

Dafür aber sollen sie sich begnügen, mit sogenannten halben Contuschen ohne Kapuzen, und Röcke ohne Garnirung, Frisur oder Falblen, mit Saloppen von Cotton oder Zitz, gleichfalls ohne alle Garnirung und Kapuzen, mit Halstüchern von Seide oder Nesseltuch ohne Spitzen und Brodure, mit Krägen von schwarzem Sammet oder Seide ohne Gold- und Silberspitzen, und mit einfachen Manchetten von Batist oder Nesseltuch, ohne Spitzen, Brodure und unausgebogen.

Fünftens. Sollen selbige weder goldene noch sonstige Uhren anhängen.

Sechstens. Keine seidene Strümpfe, seidene oder zwillchene Schuhe und Pantoffeln, und keine Steinschnallen, wohl aber wollene und leinene Strümpfe und lederne schwarze Schuhe und Pantoffeln ohne die mindeste Stickerey oder Frisur von Bändern tragen.

Siebentens. Auf Werktägen überhaupt keine seidene Kleider anthun, es seye dann, daß eine auf eine Hochzeit oder zur Gevatterschaft gebeten werde, sonsten haben selbige auf Werktägen lediglich in Cotton oder Zitz, und niemal ohne Schurz, welcher auch nicht garnirt oder mit Spitzen besetzt seyn solle, zu erscheinen.

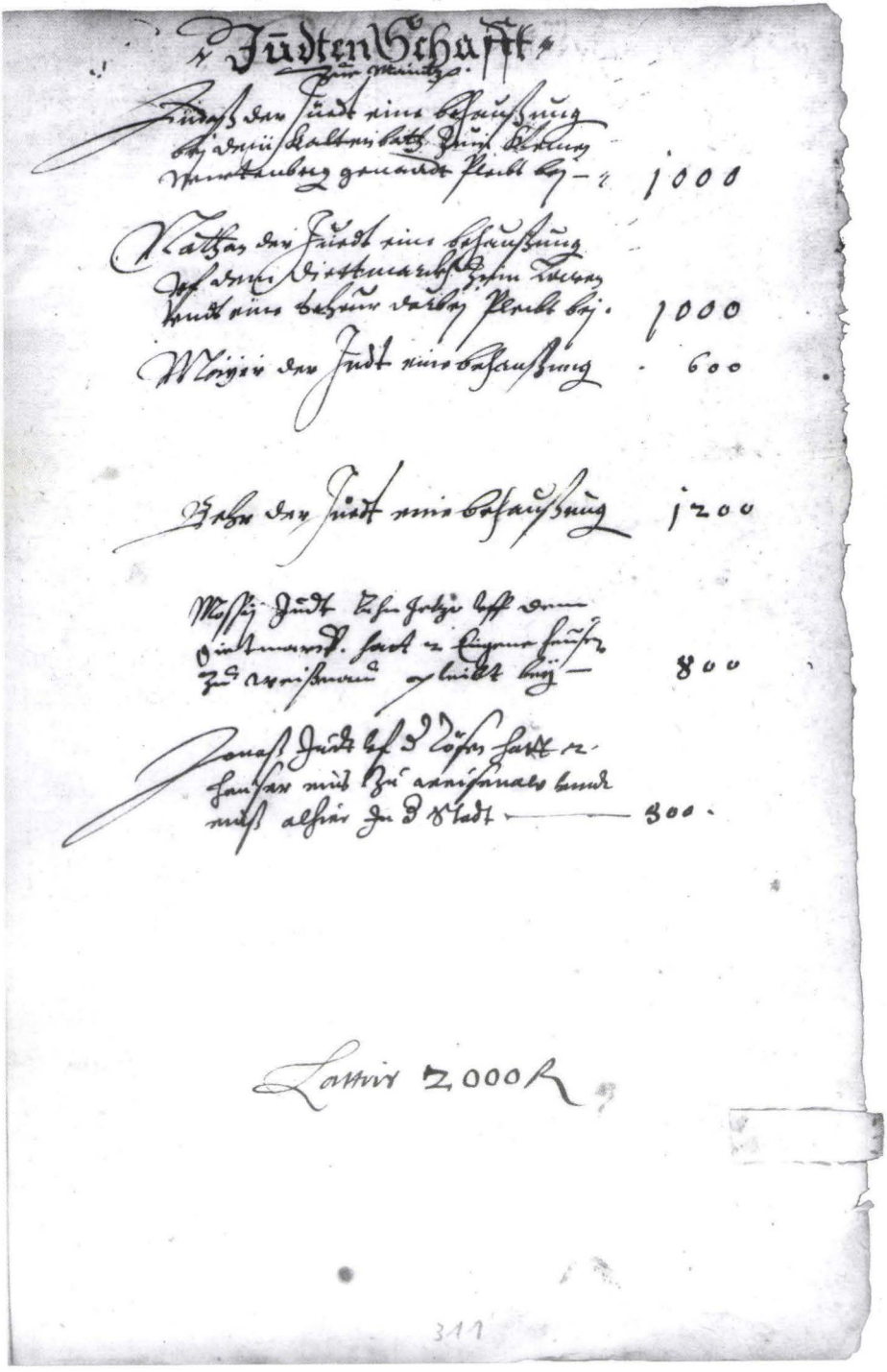
Achtens. Zu Befolgung dieser Verordnung, und damit ein jeder unter der Judenschaft sich mit den dieser gnädigsten Vorschrift gemäßen Kleidern versehen könne, wird von dem heutigen Dato an, eine 3 monatliche Frist bestimmt, nach deren Ablauf diejenigen, so derselben nicht in allen Stücken sträcklich nachkommen, mit empfindlichen Strafen angesehen werden sollen. Hiernach haben sich also sämmtliche eingesessene Juden unterthänigst zu achten, und in tiefschuldigster Dankbarkeit Sr. kurfürstlichen Gnaden preiswürdigste Sorgfalt zu erkennen. Signatum unter hierbeygedrucktem kurfürstlichen Regierungs-Kanzley-Insiegel, Mainz den 15ten Julii 1773.

G. A. M. v. Strauß.

L.S.

J. M. Hauck,
Regierungs-Secretarius.

15th July 1773, Electoral dress regulations for the Jewish community



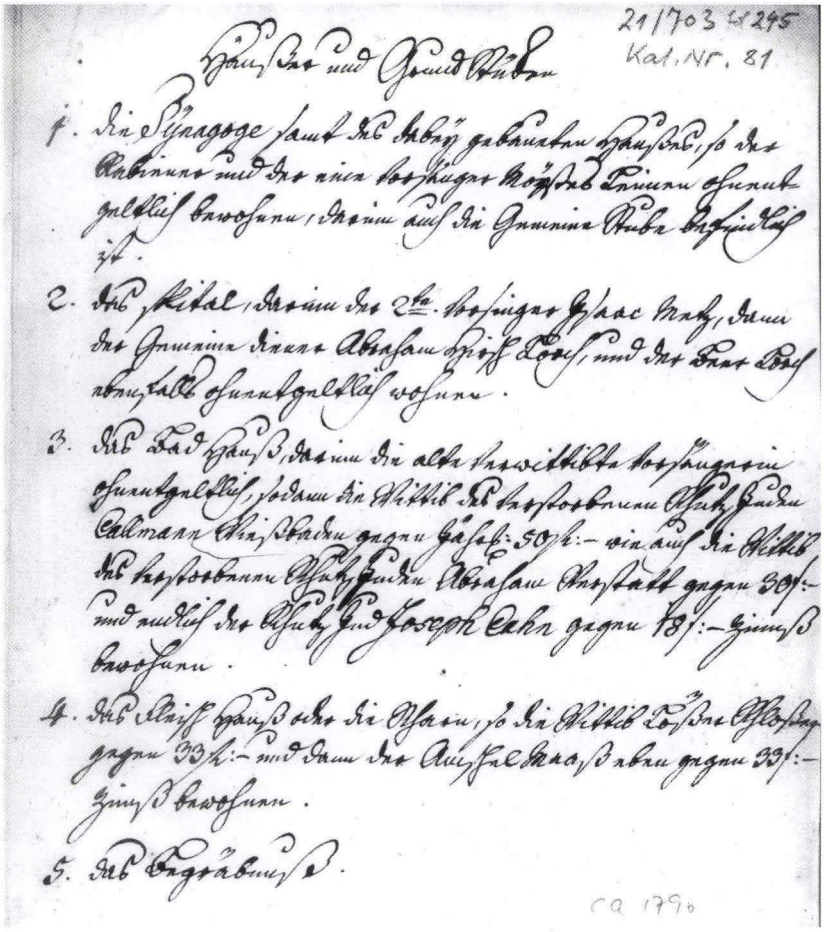
1614, Jewish homeowner in the "Schatzungs-Belagbuch" (a taxbook)

II/Tablet 3

Everyday Life in the Jewish Quarter

Housing

Until the last third of the 17th century, the Jews of Mainz lived among their fellow Christian residents. Their concentrated settlement around today's shopping center "Kaufhof" was deliber-


21/703 S 295
Kat. Nr. 81

ca 1790

Entry in the record book of around 1790, Buildings owned by the Jews. Listed are: synagogue with residential house of the rabbi, hospital, bathhouse, meat house ("the Scharn"), burial.

ately chosen by the Jews as their synagogue was in close proximity.
During the readmission of the Jews in 1582/1583, there were no plans to create a ghetto either. The quarter the Jews were allocated to is in the area of today's Landesbausparkasse (LBS).

Marriage

Since the 13th century, marriages were prepared by the marriage broker (sadqan), who negotiated the conditions for both sides. On average, men got married at the age of 18. Girls on the other hand could already become engaged at the age of 12. However, in such a case, the wedding was



1690, wedding procession in the Judengasse (Jew Alley),

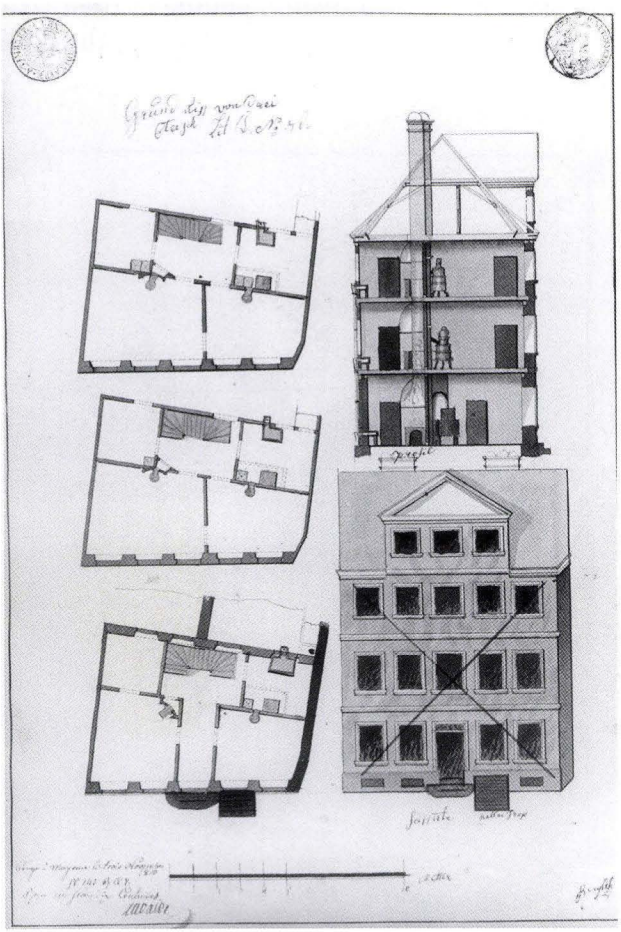
not held until the girl was grown-up. The Talmudic tradition provided that the marriage had to be concluded in two steps:

1. The legally binding engagement

The fiancé or a representative consummated the engagement by presenting the fiancée with a gift, which was usually a ring. He had to say: "You are holy to me under the law of Moses."

2. The marriage under the canopy

This usually took place one year later. It seems that the canopy symbolizes the husband's house or the bridal chamber.



Ground plan, profile and front of the house "Rechengasse 5" (today this is the part of Emmeranstrasse which is parallel to the Margaretengasse). The house was occupied by Dr. Michael Creizenbach (1789–1842) who was a famous educationalist, scholar and mathematician and became professor at the Frankfurt Philantropin.

II/Tablet 4

Everyday Life in the Jewish Quarter

Funerals

In each Jewish community there was a Chewra Kaddischa, a "holy association". It was responsible for nursing, the ritual funeral of the dead, the holding of memorial services, orphan care and maintenance of the cemetery. The dead person, who was laid to rest in a coffin made of rough wooden boards, was accompanied to the cemetery past the synagogue by members of the association. The solemn ending of the ritual mourning ceremony was concluded by the Kad-



"Begrabung eines Judte Rabbi aus der Mayntzer Judtegass 1710. Voranne die 18 Mann der Judte Begrabungs Zunft." (Funeral of a Jewish Rabbi from the Jew Alley in Mainz in 1710. In front are 18 men of the Jewish Funeral Guild.)

disch. It was a hymnic prayer for the hallowing of God's name, which was spoken by the funeral congregation. The Chewra Kaddischa of Mainz was reestablished in 1661.

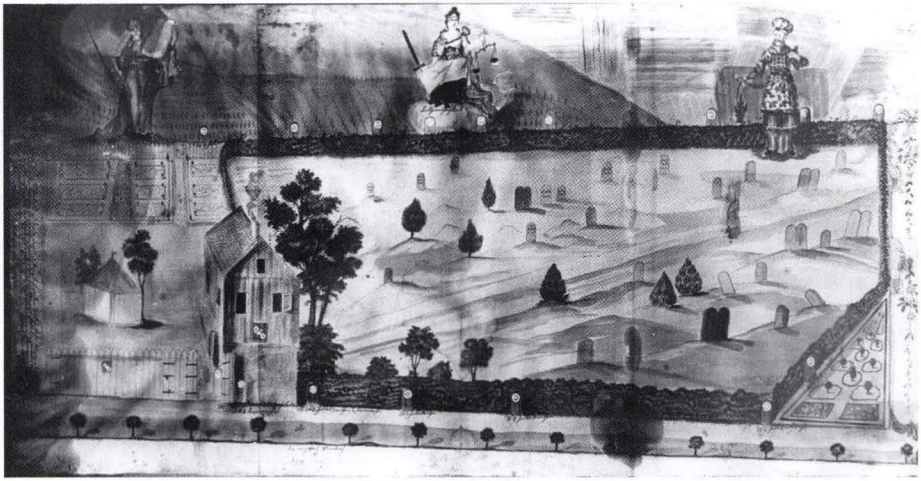
The Christian residents often showed a lack of understanding of the Jewish rites. The way past the synagogue from the Jewish Quarter to the cemetery, which was located outside of the city, also led through streets inhabited by Christians. Thus, mocking of the Jews was not uncommon. This is also shown on the picture.

Being the Bet Olam (House of Eternity) and the Bet ha-Chaim (House of Life), the cemetery is a holy place for the remembrance and memory of the dead. The peace of the deceased is eternally inviolable on a Jewish cemetery. That is why the cemetery itself must not be changed in any way. The graves belong to the dead.

The Purim Holiday

Each year, at the Purim holiday, the events that lead to the salvation of the Jews in Persia are commemorated.

The Book of Esther tells the story of the Grand Vizier Hamann, who tried to exterminate the Jews in the Persian Empire. By drawing the



Plan of the old Jewish cemetery (18th century, drawn by a geometer from the Electorate)

lot (pûr), he determined 13th Adar (in February / March) to be the day of the pogrom. Esther, foster daughter of Mordechai, who was a Jewish officer of the palace guard of the Great King Achaschwerosch (Xerxes I. 485–465), prevented the attack and instead of the Jews, Hamann and his followers were killed. In commemoration of this salvation, the Jews are celebrating an exuberant, carnival-like feast.

1690, Purim feast in the Jew Alley

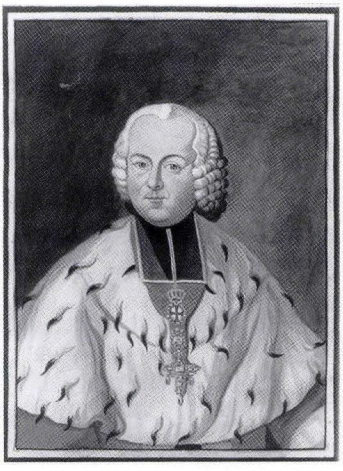


II/Tablet 5

Mainz in the Age of Enlightenment – First Phase of the Emancipation of the Jews

Under the reign of Prince Electorate Emmerich Joseph of Breidbach-Buerresheim (1763–1774), the ideas of the Enlightenment gained considerable acceptance among the inhabitants of Mainz. As a consequence, living conditions for the Jews were improved and some restrictions were abolished (among other things, the gates in the Vordere Judengasse were demolished and the housing area was expanded).

Under Emmerich's successor Frederick Karl Joseph of Erthal (1774–1802), the first legal steps were taken



above: Prince Elector, Archbishop and Imperial Chancellor Emmerich Joseph of Breidbach-Buerresheim. (1763–1774)



left: Prince Elector, Archbishop and Imperial Chancellor Frederick Karl Joseph of Erthal (1719- 1802). Last prince elector to reside in Mainz.

Kurfürstlich. Mainzisch. Hofraths-Präsident, Kanzley-Direktor, Geheime-Hof- und Regierungsräthe.

Unsern Gruß zuvor ꝛc. Unter den mancherley Gegenständen, die die landesväterliche Einsicht Sr. Kurfürstlichen Gnaden beschäftigen, beherzigen Höchstdieselbe auch das Schicksal der in Höchstdero Kurlanden befindlichen Juden. Da es aber vordersamst auf die moralische Verbesserung derselben ankömmt: so habet ihr ungesäumt einzuberichten a.) wie viele Juden männlich und weiblich sich in euerm Amtsbezirke befinden? b.) welche Gewerbe dieselben treiben, und wovon sie sich ernähren? c.) wie die Verfassung und Gesetzgebung derselben beschaffen seye? in welchen Gegenständen sie dem Beamten, und in welchem dem Rabiner, und welchem Rabiner sie unterworfen seyen? d.) wie diese Verfassung zu bessern seye? e.) ob den Juden erlaubt werden könne, mehrere Nahrungszweige zu treiben? f.) in welchem Zustande sich die in euerem Amtsbezirke befindlichen jüdischen Schulen sich befinden? was, wie, und durch wen daselbst gelehret wird, und wie, und durch welchen Beytrag, und Anstalten dieselben gebessert werden können. Wir gewärtigen über sämmtliche vorliegende Gegenstände eueren erschöpfenden Bericht, und verbleiben ꝛc. Mainz den 15ten Februar 1782.

Freyherr von Frankenstein.

Vt. J. M. Kissel, Regierungs-Secretarius.

15th February 1782, The Electoral Court's council committee calls upon the electorate's authorities to report on the situation of the Jews and make proposals on a possible improvement of their living conditions.

to achieve the emancipation of the Jews. The General Directive of 9th February 1784 is a crucial document of the first phase of the Jewish emancipation.

In this document, among others, the following important reforms were decreed:

- Common law and district courts become obligatory also for Jews.
- Jewish children get compulsory school education and are admitted to state schools.
- Equal treatment of Jews and Christians when acquiring property.
- Permission to practice a trade not organized by guilds and to build manufactories.



1763 Tribute address on the occasion of the election of Archbishop Emmerich Joseph of Breidbach-Buerresheim


אחר שנשמע הקול בקלא דלא פסק שנברר
על כל מדינות מגנצא השר הגדול המפורסם
אשר חותם בשבו על הנייר בדיו ובקולמוס
עמריך יאסעפף
להיות אדון על כל אדונים ומושל על כל המושלים.
כמו מלך המושל בכל מדינות מלכותו הוא
הקורפערשטע ירה בכל מדינות מגנצא. וגם
שמענו וראינו משנים קדמוניות שבעל חסד
ובעל הרחמים הוא על העניים ואביונים. זאת
נחמה גדולה עלתה על לבבינו העצבים ונקיים גם
העת שאמר המלך שלמה יש עת לטובה אמן וכן יהי רצון

5th July 1763, Celebratory service in the synagogue on the occasion of the election of Archbishop and Prince Elector Joseph of Breidbach-Buerresheim.

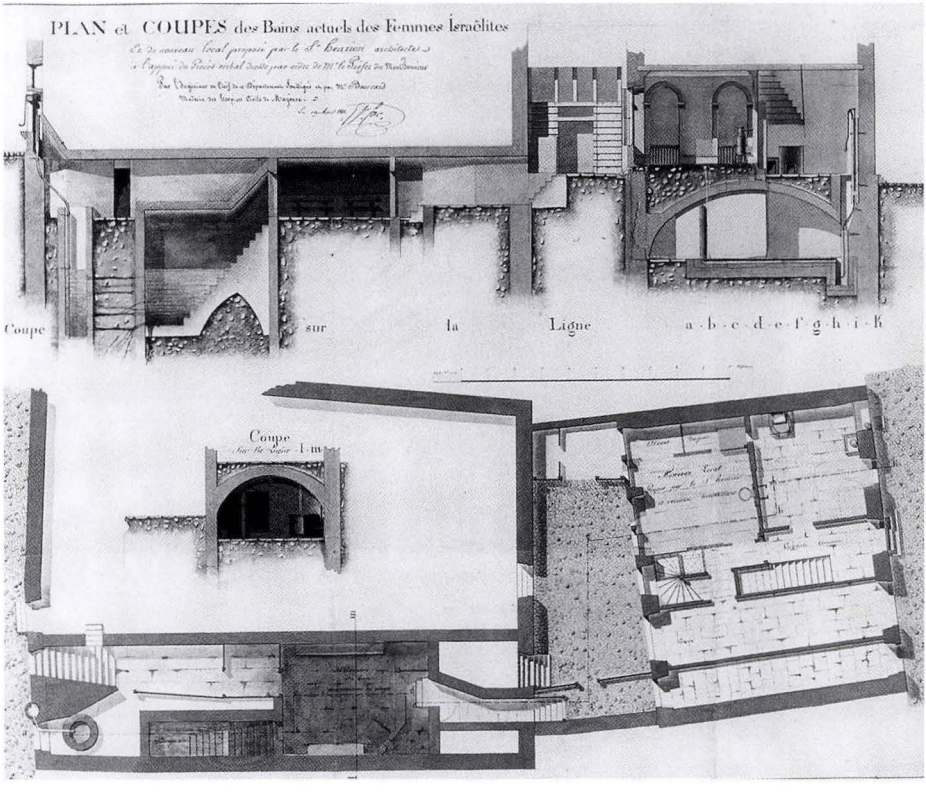
III/Tablet 1

The Civic Equality of the Jews (1792/93, 1798–1814)

Introduction

Liberty – Equality – Fraternity! The ideals of the French Revolution were to be of special significance for the Jews of Mainz, too. Due to the French Revolution and the French occupation of Mainz in 1792, they were granted constitutional equality, thus becoming citizens with equal rights and duties.

The restriction to live in the Jewish Quarter was abolished and the introduction of freedom of trade put an end to the working restrictions,



Plan for a new Jewish bath from 1804

which had been in existence for centuries. Although some Jews took up free and academic professions as physicians, lawyers or professors, the majority of Jews in Mainz stuck to trading businesses because they were experienced in this field. They had established national and international trade relations and had thorough knowledge in many different industries.

At the beginning of the 19th century, a new communal and social structure was developing. So, in 1853, the community split up into a lib-

Moses Cahn demolishes the guardhouse in the Jewish Quarter.



eral and orthodox part after there had been conflicts. The two groups differed over several issues. The reformed community, for example, favoured the abolition of the strict separation of the women's synagogue and wanted to acquire an organ. However, although both communities had a separate communal life as well as schools and institutions of their own, they were still one corporation under public law.

In the 19th and early 20th century, both communities in Mainz were thriving, especially in the areas of culture and economics. This prosperity is also shown by the building of the magnificent Main Synagogue in Hindenburgstrasse which was dedicated in 1912.

The Opening of the Jewish Quarter

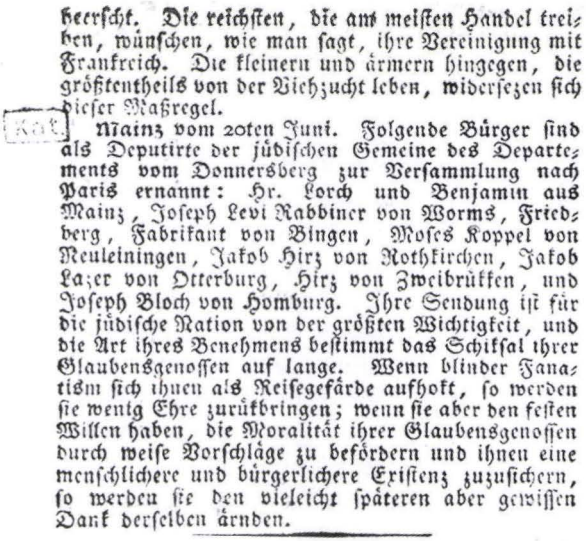
After the Jews had been granted equal civic rights due to the French occupation of Mainz, 1798 turned out to be a highly symbolic year for the opening of the Jewish Quarter. Following a request by the Jewish City Councilor Zacharias Bamberger, on 12th September the municipal administration allowed the Jews to demolish the gates of the Jew Alley and celebrate this event. In fact, young Moses Cahn damaged the guardhouse in the Jewish Quarter already one day earlier. It was finally demolished in the 1860s. By 1808, many Jews had left the claustrophobic conditions of the Jewish Quarter. They had particularly taken lodgings in close proximity to business locations.

Jews under Napoleon's Rule

After Mainz had been annexed by France the local Jews were subject to Napoleon's policies. In 1806, he convened an assembly of 100 Jewish notables from all the French-ruled territories at Paris. From Mainz Herz Loeb Lorch and Jacob Benjamin were sent to Paris. The twelve questions to be answered by the Jews concerned is-

sues such as their attitude towards divorce, marriages with non-Jews, the prohibition of usury or civic work. Napoleon meant to pressure the Jews to take a decision either in favour of their religious rules or in favour of civic duties. As expected, the assembly's answers were satisfactory to the Emperor.

"Neue Mainzer Zeitung": Report on the election of the delegates for the Great Assembly of Notables at Paris on 24th June 1806



beerſcht. Die reichſten, die am meiſten Handel treiben, wünſchen, wie man ſagt, ihre Vereinigung mit Frankreich. Die kleinern und ärmern hingegen, die größtentheils von der Viehzucht leben, widerſezen ſich dieſer Maßregel.

Mainz vom 20ten Juni. Folgende Bürger ſind als Deputirte der jüdiſchen Gemeine des Departements vom Donnersberg zur Verſammlung nach Paris ernannt: Hr. Lorch und Benjamin aus Mainz, Joſeph Levi Rabbiner von Worms, Friedberg, Fabrikant von Bingen, Moſes Koppel von Meuleiningen, Jakob Hirz von Rothkirchen, Jakob Lazer von Otterburg, Hirz von Zweibrükken, und Joſeph Bloch von Homburg. Ihre Sendung iſt für die jüdiſche Nation von der größten Wichtigkeit, und die Art ihres Benehmens beſtimmt das Schikſal ihrer Glaubensgenoſſen auf lange. Wenn blinder Fanatism ſich ihnen als Reiſegefärde aufhokt, ſo werden ſie wenig Ehre zurükbringen; wenn ſie aber den feſten Willen haben, die Moralität ihrer Glaubensgenoſſen durch weiſe Vorſchläge zu befördern und ihnen eine menſchlichere und bürgerlichere Exiſtenz zuzuſichern, ſo werden ſie den vieleicht ſpäteren aber gewiſſen Dank derſelben ärnden.

The So-Called "Décret infame" of 17th March 1808

With the so-called "Décret infâme", Napoleon once again issued discriminating special rules concerning the Jews who, from 1st July 1808 on, had to apply for a special trading patent if they wanted to carry on a business. The prefecture issued this vital document if the Jewish applicant had been given a "morality patent" by the muni-

cipal council and the Jewish consistory confirming that the applicant did not practice usury. Despite this restriction whose effects in reality assumedly were rather negligible the majority of Jews living at Mainz moved up the social ladder during the French period. This was due to the interplay of civic equality, free choice of career, the right to acquire property and better chances of employment.

Plan of chief engineer St. Far with a proposal for the redesigning of the old Jewish Quarter of Mainz between both parts of the Rue de Rateaux



III/Tablet 2

The Economic Activities of the Jews of Mainz

The French Period

The French period of Mainz was characterized by substantial structural changes which also had an effect on the economic and social situation of the Jewish residents. The freedom of trade established in 1798 was a crucial event as since then, Jews were also allowed to carry on professions which were organized by guilds. Furthermore, army supplies for the Napoleonic Wars, the shortage of goods and the presence of thousands of French soldiers in the city provided manifold opportunities to earn money.

The Further Development in the 19th Century

The fact that the majority of the Jews in Mainz were traders until far into the 19th century is mainly due to the parallel development of the structure of labor force, the overall economic trends and the special economic development of Mainz. There were certainly a large number of new occupations available in various industries. However, the crisis of the crafts business starting in the 1830s limited the demand in this field. It is assumed that the percentage of craftsmen among the working Jews was at no time more than 15–20.

There is no doubt that the thriving economic conditions in the second half of the 19th century had an impact on the considerable social advancement of the Jews. Their proficiency in terms of trade and finance, their specific welfare institutions and their international business relations helped them to be no longer marginalised but to become part of the society. The



Hermann Reinach (1825–1906) came from one of the most respected and wealthy Jewish families in Mainz. He was a wine merchant, commercial counsellor, assistant mayor and Honorary Citizen of the City of Mainz.

majority of the Jews of Mainz from then on belonged to an independent middle-class. Their sons were encouraged to take up careers in the free professions which helped to gain adequate social recognition.

Ludwig Bamberger (1823–1899)

The life of Ludwig Bamberger, son of the wealthy draper August Bamberger from Mainz, is a perfect example of such a career. His father's successful trading business made it possible for him to study law. Sentenced to death after participating in the Palatinate Revolt of 1848/1849, he escaped abroad. After 17 years in exile he returned to his home country. He supported the political ideas of Bismarck and, as a National Liberal representative, he took up a seat in the Reichstag in 1871 where he functioned as Bismarck's advisor for financial policies. However, Bamberger, who was an advocate of the

free trade, objected to Bismarck's policies of protective duties and colonial issues. Bamberger and the imperial chancellor broke up for good

Ludwig Bamberger (1823–1899)



in 1880. Bamberger is one of the co-founders of the Deutsche Bank, the initiator of the "Reichsbank" (German National Bank) and of a unified currency (the German "Mark"). He is one of the outstanding characters from Mainz in the 19th century.

Jewish Economic Life during the Weimar Republic

The economic structure of the Mainz Jews was, above all, determined by the local and regional economic structures. In the Weimar Republic, almost one third of the 330 Jewish enterprises in Mainz were specialized in trading agricultural products (esp. wine and grain), followed by the textile industry and metal trade. It is remarkable that 46 percent of all working Jews were self-em-

ployed, as compared to only 16.4 percent of the total population.

The Scheuer & Plaut Garment Factory in Schusterstraße



The Kronenberger Banking House

The Kronenberger banking house illustrates the economic and cultural upturn of the Jews of Mainz at the turn from the 19th to the 20th century. At the beginning of the 20th century, Ludwig Kronenberger founded the Bankhaus Kronenberger & Co which was later taken over by the Commerz- und Privatbank in 1929. Kronenberger was one of the most active members of the Jewish community of Mainz and was to be found in all important committees and so-



Interior of the Kronenberger Banking House



Exterior view of the Kronenberger Banking House around 1911

cieties: vice-head of the community, head of the ritual commission, charter member of the "Landesverband israelitischer Religionsgemeinden" in Hesse, leading member of the Rhenus lodge and member of most of the cultural and charitable Jewish associations in Mainz. But he also took considerable interest in the non-Jewish life of the city. Being a member of the Chamber of Industry and Commerce, a temporary judge in a commercial court and chairman of the "Verein Mainzer Kaufleute" (Association of Mainz Tradesmen), he was the prototype of an emancipated and liberal Jew.

The Leonhard Tietz Department Store. It was located on the area of today's Kaufhof store in Schusterstrasse.



III/Tablet 3

The Split of the Jewish Community

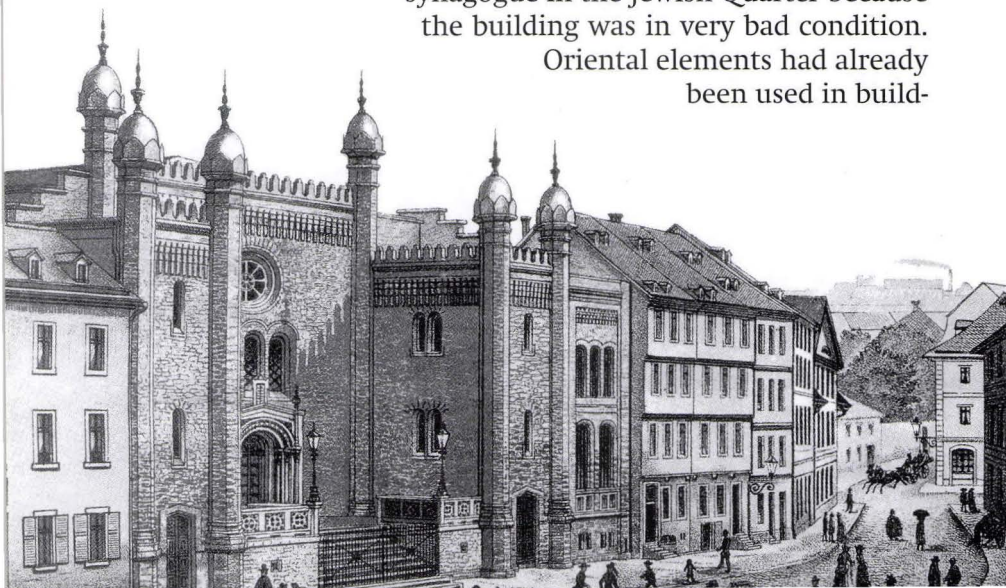
A New Community Structure

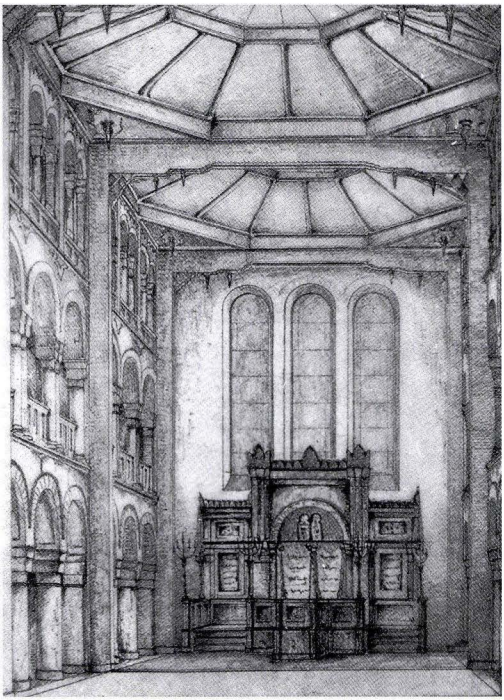
At the beginning of the 19th century in Mainz, too, a new communal and social structure was formed. Since the granting of equal civic rights, there had been internal conflicts about what and how much of the Jewish tradition and way of life was to be sacrificed for the integration into the non-Jewish surroundings. The majority of the Jews became more receptive to liberal ideas. At first, there was a reform of the service. The liturgy was held in German, the Bar Mizwa which is the feast of the religious maturity of Jewish boys was called "confirmation", and the synagogues were equipped with organs. Just like in many other places, the organ dispute was the crucial issue that led to the split of the community into a liberal and an orthodox part in 1853.

New Synagogues in the 19th Century

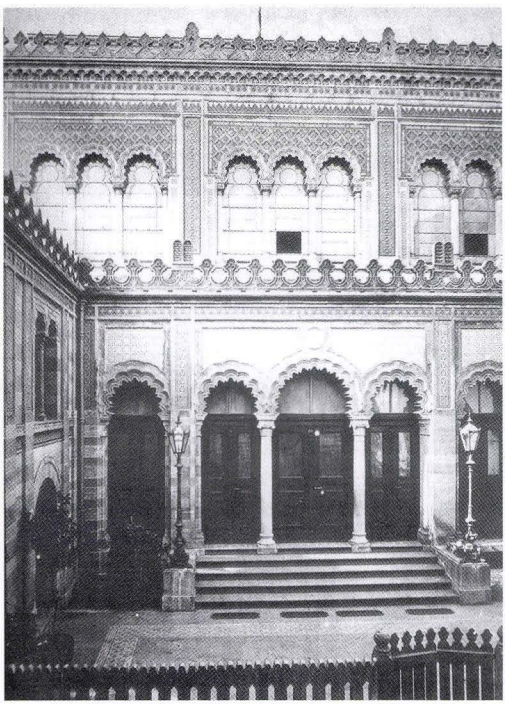
At that period, the liberal Israelite community planned a reconstruction of the synagogue in the Jewish Quarter because the building was in very bad condition. Oriental elements had already been used in build-

The synagogue of the liberal Israelite religious community of 1853





Interior view of the liberal synagogue of 1853



Interior yard of the synagogue of the orthodox Israelite religious community (after the conversion of 1879)

ing synagogues in the rural communities of Southern Germany since the early 19th century. In the 1850s, this Moorish style became more and more accepted in urban communities like Mainz, too. The style represented a step towards an individual architecture and showed new self-confidence on the part of the Jewish minority in Mainz.

After the split of the community, the orthodox Jews were able to dedicate their own synagogue at the junction of Flachsmarktstrasse and Margaretengasse in 1856. In 1879, it was rebuilt, also in the Moorish style, and enlarged according to the plans of the municipal architect Eduard Kreyssig.

Markus Lehmann (1831–1890, seated, surrounded by his family) was the preacher (he was not given the title of rabbi) of the orthodox religious community between 1853 and 1890. Lehmann was a widely read and versatile author, who since 1861 published the weekly magazine "Der Israelit".

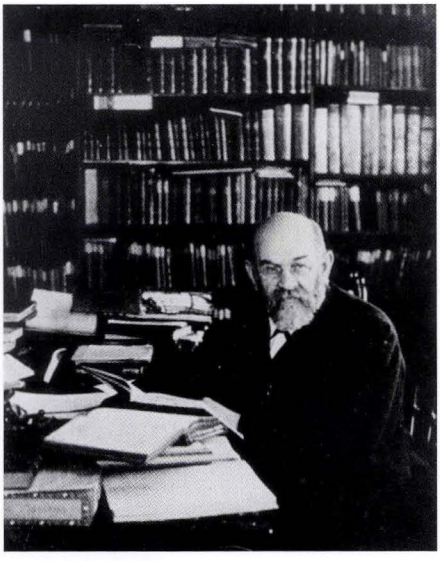
The Main Synagogue in the Hindenburgstrasse of 1912

The synagogue built in 1853 soon proved to be too small to accommodate nearly 2.400 members (of 3.000 Mainz Jews, roughly 4/5 belonged to the liberal community). Moreover, a synagogue was more than just the House of God. The Jewish



community wanted to display its newly achieved status in the early 20th century by erecting a magnificent building.
They decided on the draft by the well-known architect Willy Graf from Stuttgart The new synagogue was built in 1911/12 in a prominent site at the junction of Hindenburgstrasse and Josefsstrasse. It was inaugurated on 4th september 1912.

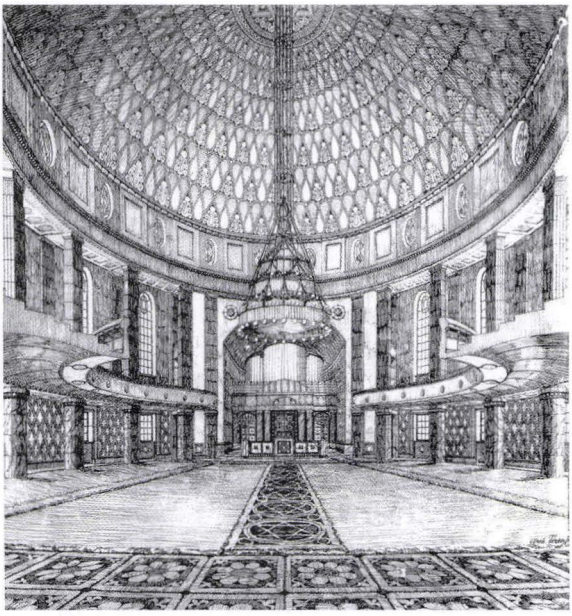
The center was a circular building with a large dome



Prof. Dr. Siegmund Salfeld (1843–1926) came from Dessau. He was the rabbi of the reformed Jewish community and a historian.

Inauguration of the Memorial Cemetery in 1926 by Rabbi Dr. Sali Levi (1883–1941). He had succeeded Siegmund Salfeld in 1919 and stayed in Mainz until 1941. He died in Berlin on 25th April 1941 a few days before he was due to emigrate to the USA.

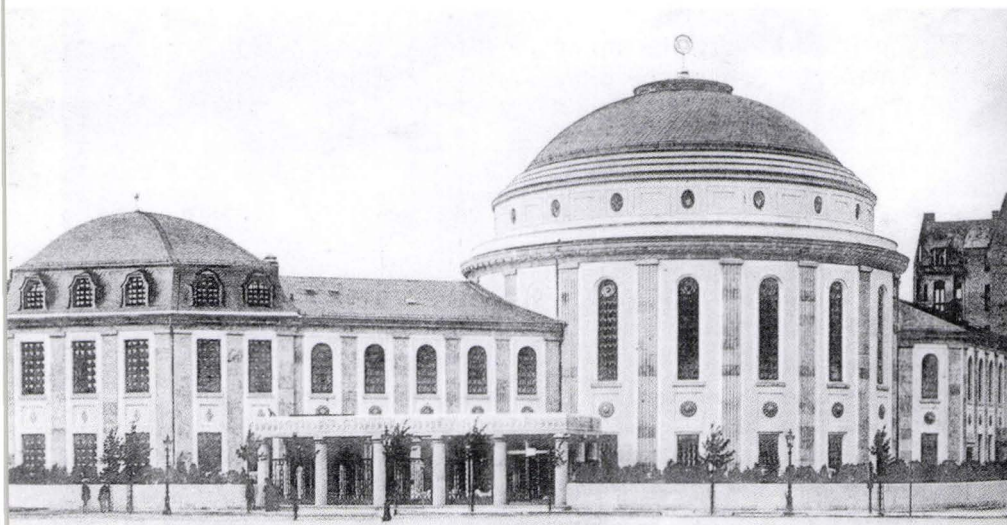




The interior of the Main Synagogue

which was the actual synagogue. Attached to the center were two two-storey buildings; each of them could be entered by a columned portico. These wings were used as the community hall. The decision to have a plaster front instead of a natural stone façade as originally

Exterior view of the Main Synagogue in the Hindenburg-strasse





The Museum of Jewish Antiquities, opened in an annex of the Main Synagogue in 1926

planned was very important for the effect of the building. A uniform and smooth effect was created which resembled baroque palaces.

In regard to coloring and symbolic representation, the interior of the synagogue was rather plain. Below the large dome there was the prayer room with a pulpit and a Torah Ark; the room had seating for 580 men. The women sat on the first floor where also the organ and the choir were placed. Only the inner sanctum, a marble canopy beneath the organ, displayed more splendor.

III/Tablet 4

Anti-Semitism in the Empire

The legal emancipation of the Jews on the western bank of the River Rhine, which included the Jews of Mainz, was carried out during the French period almost without causing any controversy or serious conflicts. However, a lasting emancipation was dependent on the strength of the liberal movement. A stock market crash in 1873 was the first sign of the beginning of the end of the short-lived liberal era in the Empire. The illusion of permanent prosperity in the Wilhelminian Period yielded to disappointment and the search for culprits. In a large number of newspaper articles, pamphlets and brochures, the work of Jewish "capitalists" was made responsible for the crash of the European stock markets.

Anti-Semitic Voices in Mainz

In general, anti-Semitic comments were far from welcome in the liberal City of Mainz. From time to time, however, they were also to be heard there during the Empire. For example, from

Poster by the Association of Jewish Front-Line Soldiers



1883 to 1886 the anti-Semitic weekly magazine "Die Wucherpille", with the characteristic subtitle "Gegen Anmassung, Wucher und systematische Ausbeutung in Stadt und Land" (Against impudence, usury and systematical exploitation in the city and the countryside) was edited in this city. For the first time in the constituency of

Anti-Semitic journal "Die Wucherpille" which was published in Mainz from 1883 to 1886.

Die Wucherpille.

Volksthümliches Wochenblatt für Leser jeder christlichen Confession.

Gegen Anmaßung, Wucher und systematische Ausbeutung in Stadt und Land.

Die „Wucherpille" erscheint jeden Samstag und kostet für Mainz, in der Expedition abgeholt: vierteljährlich 50 Pfg., frei ins Haus gebracht 82 Pfg., und auswärts durchs Post bezogen, 90 Pfg. excl. Bestellgeld. Einzelne Exemplare sind in der Expedition sowie bei den Colporteuren à 10 Pfg. zu haben. **Inserate** werden in der Expedition entgegengenommen und für die dreispaltige Petitzeile oder deren Raum **12 Pfg.** berechnet. — **Redaction und Expedition** befinden sich: **Vordere Schafsgasse Nr. 10 im ersten Stock.**

Nr. 1. Mainz, Samstag den 6. Januar 1883.

An unsere Leser!

Mit dem heutigen Tage erscheint für Mainz und Umgegend „Die Wucherpille" als volksthümliches Wochenblatt für [illegible] christlichen Confession zum ersten Male regelmäßig, und zwar alle Samstage während des ganzen Jahres. Unsere Aufgabe richtet sich zunächst:

Gegen jede Ausbeutung habgierigen Charakters,

allerdings ohne blinde Gehässigkeit, aber mit Mannesmuth, unnachsichtlich und furchtlos vorwärts gehend. Tüchtige und bewährte Mitarbeiter stehen uns zu diesem Zweck mit geübter Feder zur Seite. Wenn es nun darum unserem Blatte an interessantem Material auch niemals fehlen würde, so stellen wir dennoch an jedenmann Interessenten in Stadt und Land das höfliche Ersuchen:

jedwelche begründete Beschwerde gegen jüdische Arroganz

zur Kenntniß unserer Redaktion zu bringen, die ihr nach nöthiger Prüfung kostenfreie Aufnahme und entsprechende Beleuchtung zu Theil werden läßt. An belehrenden Warnungen und Anrathungen werden wir es natürlich ebenfalls nicht fehlen lassen.

Auf diese Art werde dieses Blatt nach möglichster Kräften für das engere und weitere deutsche Vaterland namentlich ein Damm und eine Schutzwehr

gegen die Vorkommnisse semitischer Uebergriffe und systematischer Ausbeutung

in materieller und moralischer Beziehung. Bei dieser Aufgabe glauben wir der Unterstützung **aller** christlichen Stände sicher sein zu dürfen; daß wir uns dabei **vielen** Gehässigkeiten aussetzen müssen, sind wir im Voraus überzeugt, **allein das schreckt uns nicht und wir werden schon auf etwaige Verdächtigungen, mit denen man auf uns „Hauen" wollte, zu antworten wissen.**

Volkswirthschaftlichen und gemeinnützigen Tagesfragen werden wir durch entsprechende Artikel eingehende Berücksichtigung schenken und durch ein unterhaltendes Feuilleton jederzeit auch nach dieser Seite hin dem lesenden Publikum Rechnung tragen. —

Indem wir somit dieses Blatt dem Wohlwollen **aller christlichen Männer und Familien bestens empfehlen, bitten wir, uns in geeigneter Weise durch** Mittheilungen, Abonnements und Inserate zu unterstützen, welch' Letztere mit der allseitigen Verbreitung, deren sich die „Wucherpille" sowohl in der Stadt, als auf dem Lande erfreuen wird, für die Geschäftswelt nur von besonderem Nutzen werden müssen. — **Abonnements und Inserate, aber nur von Christen,** nimmt entgegen unsere Expedition

Vordere Schafsgasse Nr. 10 im ersten Stock

Zur Förderung unseres Unternehmens und zur Erreichung des vorgesteckten Zieles wolle man **recht zahlreich abonniren.**

Mainz, im Januar 1883. Hochachtungsvoll!

Die Redaction und Expedition der „Wucherpille."

Für Mainz und auswärts sucht Filiale: Die Expedition der „Wucherpille".

Feuilleton.

Bismarck als Christ.

Moritz Busch, der Verfasser des bekannten Buches „Bismarck und seine Leute", veröffentlicht gegenwärtig in der Wiener „Neuen Illustrirten Zeitung" eine Serie von Artikeln unter der Ueberschrift: „Bismarck im Schlafrock", aus denen wir hier einstweilen einige der interessantesten und charakteristischen Aeußerungen des Fürsten wiedergeben wollen.

In der Nacht zwischen der Schlacht bei Sedan und der bekannten Zusammenkunft des Kanzlers mit dem Kaiser Napoleon — erzählt Moritz Busch — hatte sich Jener in den „Täglichen Losungen und Lehrtexten der Brüdergemeinde für 1870" und einem anderen Andachtsbuche mit dem Titel „Die tägliche Erquickung für gläubige Christen" erbaut. Besonders stark äußerte sich das religiöse Gefühl des Kanzlers in einer längeren Tischrede zu Ferrieres. Er sagte da unter Anderem: Wie man ohne Glauben an eine großesondarte Religion, an Gott, der das Gute will, an einen höheren Richter und ein zukünftiges, besseres Leben zusammenleben kann in geordneter Weise — das Seine thun und Jedem das Seine lassen, begreife ich nicht . . . Wenn ich nicht mehr Christ wäre, bliebe ich keine Stunde mehr auf meinem Posten. Wenn ich nicht auf meinen Gott rechnete, so gäbe ich gewiß nichts auf irdische Herren. Ich hätte ja zu leben und wäre vornehm genug . . . Wenn ich nicht an eine göttliche Ordnung glaubte, welche diese deutsche Nation zu etwas Großem und Großem bestimmt hätte, so würde ich das Diplomaten-Gewerbe gleich aufgeben, aber das Geschäft gar nicht übernommen haben. Orden und Titel reizen mich nicht . . . Wenn ich nicht ein strammgläubiger Christ wäre, wenn ich die wundervolle Basis der Religion nicht hätte, so würden Sie einen solchen Bundeskanzler gar nicht erlebt haben . . . Schaffen Sie mir einen Nachfolger mit jener Basis und ich gehe auf der Stelle. Ich lebe aber unter Heiden. Ich will damit keine Proselyten machen, aber ich habe das Bedürfniß, meinen Glauben zu bekennen.

Am 25. Juli 1870, so lesen wir weiter bei Moritz Busch, schrieb ich in mein Tagebuch: „Graf Bismarck nimmt heute früh 11 Uhr oben in seiner Wohnung mit den Seinigen das heilige Abendmahl. Er läßt anfragen, ob Jemand aus unserem Bureau sich dabei betheiligen wolle, aber es meldete sich Niemand dazu. Ich war einem Augenblick geneigt, aber legte mir's aber anders. Es konnte so aussehen, als wollte man sich damit empfehlen." — Sechs Tage später zog der Graf mit dem König in den Krieg.

Neben dem religiösen Glauben geht auch bei großen Geistern mitunter ein Etwas her, das die aufgeklärte Welt als Aberglauben bezeichnet und das, so wenig es ein Christenthum wurzelt, doch in einem gewissen Zusammenhange mit der Religion überhaupt steht, und auch davon finden wir bei Bismarck Spuren. In Rheims zählte vor Beginn eines Diners sein Vetter Bismarck-Bohlen die Couverts. „Werden wir am Ende dreizehn zu Tische sein?" fragte er. „Nein, nur zwölf," war die Antwort. „Na, das ist gut," erwiderte der Graf; „denn der Kanzler steht das nicht gern." Am 14. October kam der General Boyer al Unterhändler Bazaine's zu uns nach Versailles, aber Bismarck scheint diesen Tag nichts Ernstes mit ihm vorgenommen zu haben. Er sagte im Bureau: „Was haben wir heute für einen? — „Den vierzehnten, Excellenz." — „So, da war Hochkirch und Jena. Da muß man keine Geschäfte abschließen." Möglicherweise dachte er auch daran, daß der Tag ein Freitag war. Wenigstens bemerkte er, als während des Feldzuges einmal von einer Unterhandlung gesprochen wurde, die mißglückt war: „Daran war der Freitag Schuld." Am 23. November 1870 kam er in Versailles auf seinen Tod zu sprechen und gab genau das Alter, das er erreichen, und das Jahr, in dem er sterben werde, an. „Ich weiß es," schloß er, als dagegen remonstrirt wurde, „es ist eine mystische Zahl." In Borzin wiederholte er mir sieben Jahre später diese Versicherung, doch setzte er hinzu: „Aber wie Gott will."

Endlich mag noch erwähnt werden, daß der Kanzler der Meinung ist, der Mond habe Einfluß auf das Wachsthum der Haare und der Pflanzen. „Sie sehen noch einmal so jung aus, Herr Geheimrath", bemerkte er eines Tages bei der Tafel gegen Abend, als dieser sich die Haare hatte schneiden lassen. „Man möchte gleich Ihre Frau sein." Sie haben sich aber die Haare auch zur rechten Zeit schneiden lassen, der Mond ist im Wachsen. Und wie mit den Haaren, so ist es auch mit den Bäumen. Wenn die Wurzeln der Birken wieder ausschlagen und treiben sollen, schlägt man den Baum im ersten Viertel, sollen sie aber gerodet werden, im letzten. Es gibt Leute, Gelehrte, die wollen das nicht glauben, aber die Förster wissen das besser und verfahren darnach."

— (Eine kurze aber schlagende Kritik.) A.: Die Vorzüge des neuen Gerichtsverfahrens sind nicht zu bestreiten! B.: Die Kosten auch nicht!

— (Ein belesener Schüler.) Lehrer in der Geschichtsstunde: „Kannst Du mir sagen, wer und was Gessler war? Schüler: „Er war ein Landvogt und Lebensversicherungsagent." Lehrer: Warum nicht gar! Wer hat Dir das gesagt? Schüler: „Im Wilhelm Tell von Schiller ruft Tell dem Landvogt zu: „Wohlan denn Herr, da Ihr mich meines Lebens habt versichert."

Reichstagswahl 1928 . Durch die Post [illegible]

An unsere israelitischen Mitbürger in Stadt und Land!

Es unterliegt keinem Zweifel, die wirtschaftlichen Nöte der israelitischen Bevölkerung in Stadt und Land sind in vieler Hinsicht größer, als die unserer andern Mitbürger. Die Inflation hat auf sie besonders zerstörend eingewirkt, auf dem Lande wird den Juden durch die Hetzereien des Landbundes, durch Genossenschaften und Konsumvereine ihre Existenz erschwert oder unmöglich gemacht, in der Stadt ist es nicht besser, zahlreiche Kreise der Großindustrie, der Großbanken usw. lehnen die Aufnahme israelitischer Angestellten ab, in den akademischen Kreisen erschweren die sogenannten Völkischen den jüdischen Kollegen das Leben, wohin wir sehen, trübe Aussichten und Erschwerungen des Daseins. Dazu kommt die immer drohender werdende Hetze der Nationalsozialisten und der verwandten Parteien. Wir müssen uns mehr denn je unserer Haut wehren, wirtschaftlich und politisch und das kann nur mit dem Stimmzettel geschehen.

Jeder israelitische Wähler, der bei den bevorstehenden Wahlen sein Stimmrecht nicht ausübt, versündigt sich an seinen und seiner Mitbürger Interessen.

Aber welche Partei sollen wir wählen?

Alle offen oder versteckt antisemitischen Parteien, **mithin alle Rechtsparteien, kommen für uns nicht in Betracht,** auch die deutsche Volkspartei ist fast durchweg reaktionär und in Punkto Antisemitismus mindestens nicht zuverlässig. Die Sozialdemokraten traten wohl für uns ein, nicht unseretwegen, sondern weil ihr Parteiprogramm gegen jede Ungerechtigkeit ist. Aber in wirtschaftlicher Hinsicht müssen wir sie bekämpfen, weil sie Gegner unseres jetzigen Wirtschaftlebens sind, auf dem unsere Existenz beruht. Die einzige Partei, welche rückhaltlos für uns eintritt und immer eingetreten ist, ist die

Deutsche Demokratische Partei.

Ihr muß jede Stimme der israelitischen Wähler zufallen.

Was wir von all den anderen Parteien und auch von unserer Regierung in Darmstadt zu erwarten haben, zeigt zur Genüge die Behandlung, die dem Antrag des israelitischen Gemeindeverbandes zuteil wird, der die Gleichstellung der Israeliten Hessens mit den anderen Konfessionen hinsichtlich der Subventionierungen verlangte.

Wir bitten Sie daher dringend, nicht nur selbst Ihr Wahlrecht auszuüben, auch Ihre wahlberechtigten Angehörigen dazu zu veranlassen

sondern auch andere säumige Wähler aufzurütteln.

Wenn alle israelitischen Wähler und Wählerinnen ihre Pflicht tun, kann dies evtl. für die Wahl eines Abgeordneten den Ausschlag geben.

Auf! israelitische Mitbürger, zur Wahl! und gebt Eure Stimme ohne Ausnahme

der Liste No. 6

der Deutschen Demokratischen Partei.

Zahlreiche israelitische Wähler in Stadt und Land.

Kat. Nr. 376

L. HERSOG, MAINZ

Reichstag election of 1928 – Election appeal to "our Israelite fellow citizens in city and countryside" to support the Democratic Party

Mainz, in 1896, an anti-Semitic candidate, winegrower Michael Wolff from Stadecken, ran for the substitute Reichstag elections. He did not get many votes, however.

Jewish Resistance

The Jews in Mainz tried to defend themselves against the anti-Semitic accusations. Thus, they founded a local branch of the "Centralverein deutscher Staatsbuerger juedischen Glaubens" (C.V.) in order to tackle this problem. The C.V. was the biggest Jewish organisation in Germany, sometimes comprising 70,000 members. The local branch in Mainz, which was at first headed by Bernhard Albert Mayer and later by Rabbi Dr. Levi, tried to accomplish its goals by enlightening the residents about Judaism, by disproving slandering accusations and by working closely together with the press.

Jews of Mainz in World War I

Anti-Semitic activities were increasing during the Weimar Republic. The "Rheinischer Beobachter", for example, whose title was decorated with swastikas and the "Nazi salute", massively stirred up hatred against the Jews. The Jews reacted by founding the "Association for the Defense against Anti-Semitism". An example of the attempts to counter the anti-Semitic propaganda was the poster of the "Imperial Association of Jewish Front-Line Soldiers" which alluded to the high toll of lives of Jewish citizens during World War I. In fact, many Jews of Mainz had enlisted in 1914. Rabbi Salfeld had prepared the young soldiers for their oath of allegiance. On 9th August 1914, a service of intercession was held in the Mainz synagogue on the occasion of the beginning of the war. The Jewish community contributed to the erection of the "Nagelsaeule" (Nail-Column, a means of collecting charitable donations to support the soldiers' children and

wives) on Liebfrauenplatz in 1916, by providing 1000 Marks for a nail-field. 64 Jews from Mainz were killed in action.

Jewish Life during the Weimar Republic

During the Weimar Republic, the Jews of Mainz continued to climb the social ladder and to thrive economically. Their increasing integration into the non-Jewish surroundings is shown by their participation in different activities of public city life. A large number of Jews were members of the "Mainzer Liedertafel" (the most prominent Mainz musical association), the various sports clubs and the carnival associations. At the same time, there existed an active Jewish community- and club-life ranging from social welfare to sports groups and the Bnei Brith lodge, as well as, apart from the Jewish Youth Association founded in 1908, the local branch of the orthodox youth organization ESRA (combining a Zionist and a second more religious movement).

The orthodox Bondi School existed from 1859 to 1939. The picture shows a group of students of the Bondi-School in the courtyard of the orthodox synagogue in 1925/1926.



IV/Tafel 1

Beginning of Discrimination and Persecution

Introduction

After Adolf Hitler had been appointed Imperial Chancellor on 30th January 1933, the systematic deprivation of rights and persecution of the Jews set in, which ended, only ten years later, in almost complete expulsion and extermination. It began with the boycott of Jewish shops. Numerous Jews were dismissed due to the "Law of the Restoration of the Professional Civil Service". Facing almost 2000 new laws, decrees and regulations, the Jews were deprived of their rights under the cloak of allegedly legal means. They were ostracized by society, excluded from associations, committees, schools and universities, driven out of their jobs, humiliated, robbed of their property and forced to emigrate. During the night of 9th to 10th November 1938, the synagogues of Mainz were set on fire. On the following day, numerous houses and flats of Jewish families were destroyed and looted. A lot of men were arrested. The enterprises still owned by Jews became "Aryanized". After the outbreak of World War II, life for Jews in Germany was gradually further restricted. After the Wannsee Conference of 20th January 1942, they were eventually deported to concentration camps. In three transports, about 1100 Jews from Mainz were taken to extermination camps in Poland or to the Ghetto of Theresienstadt in March and September 1942. Most of them were murdered or died of hunger or epidemic plagues.

Early Arrests

Immediately after the Reichstag election of 5th March 1933, in Mainz, just like anywhere else in the Reich, many political opponents of the National Socialists were arrested. Jews who had been active in left-wing organisations during the Weimar Republic were placed under "preventive detention" ("Schutzhaft") like their non-Jewish fellow political campaigners. They were taken to the early concentration camp at Osthofen near Worms.



The lawyer Max Tschornicki from Mainz was among the first persons under arrest. His escape from the concentration camp Osthofen was the direct inspiration for Anna Seghers' novel "The Seventh Cross", which was first published in 1942 by El Libro Libre in Mexico.

Boycott of Jewish Shops

On 9th March 1933 the Mainz NSDAP (National Socialist German Workers Party) organized the first action against Jewish-owned department stores. On 1st April 1933, a nationwide boycott of all Jewish shops, doctors and lawyers was to follow. The action was declared to be a response to the alleged anti-German propaganda by Jews abroad.

Dismissals

In the spring of 1933, the ousting of Jews from public offices set in. In Mainz, amongst others, the honorary councilor Ludwig Epstein (SPD), the director of the public health department Dr. Heinrich Rosenhaupt and the principal of the city's music academy Hans Gál were suspended from office. From now on, only men able to prove their (and later also their wife's) Aryan origin and their commitment to the National Socialist state were allowed to work in the civil service.



Der Tag des Boykotts in Mainz

Reger Straßenverkehr. — Kein Zwischenfall.

Die Boykottierung der jüdischen Geschäfte usw. in Mainz nahm einen ruhigen Verlauf, ohne irgend welche Zwischenfälle. Eine Reihe jüdischer Geschäfte hatten schon am Freitag nachmittag ihre Betriebe geschlossen. Mehrere hiesige größere Geschäftshäuser gaben bekannt, daß sie als Protestaktion gegen die lügenhafte Greuelhetze im Ausland ihre Geschäfte **aus eigenem Antrieb geschlossen halten würden.** Durch Plakatanschlag waren die boykottierten Unternehmungen und Büros von Seiten der NSDAP. dem Publikum kenntlich gemacht worden. Die Hauptstraßen der Stadt waren von Beginn der Boykottierung an von einer zahlreichen Menschenmenge bis zum späten Nachmittag belebt.

Auch der Sonntag ist hier im allgemeinen ohne Zwischenfall verlaufen. Einige Geschäfte, die im Mittelpunkt der Stadt liegen, mußten gestern während der freigegebenen Geschäftsstunden zeitweise schließen, so stark war der Andrang der Käufer. Auch auf der Messe war gestern der Zuspruch der Schaulustigen und der Käufer sehr stark. So ist die Abwehr-Aktion in Mainz wie fast überall im Reich verlaufen.

"Mainzer Journal" of 3rd April 1933

Everyday School Life after 1933

Jewish teachers, like Johanna Sichel, Dr. Moritz Lorge and Sophie Cahn, also lost their jobs. All three of them had been teaching at the Girls' Grammar School for many years. Everyday school life radically changed for the Jewish children, too. Suddenly, they were ostracized by their fellow students, teased or beaten up on their way to school and discriminated or harassed in front of the class by National Socialist teachers. In the long run, they were forced to leave the state schools. Yet not every teacher was in line with the Nazi ideology. Some tried to protect the Jewish children as long as possible.

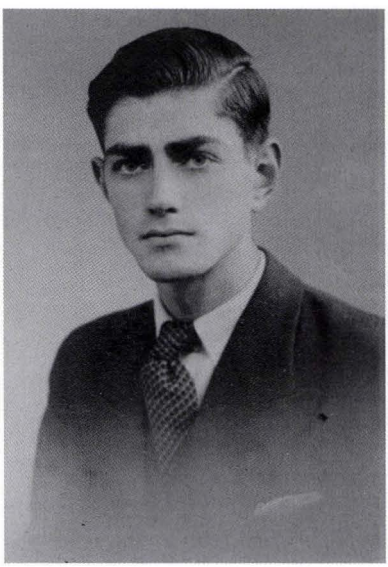


Professor Hans Gál (1890-1987) was principal of the city music school (today: Peter-Cornelius-Conservatoire) since 1929. He emigrated to England. After the war he taught at the university of Edinburgh.



Dr. med. Heinrich Rosenhaupt (1877-1944) had set up the Public Health Department in the 1920s and created a modern health system in Mainz. He emigrated to the United States in 1939.

The brothers Alfred (left) and Erich Erwin Epstein had to leave the country because of political reasons, too. They were both active members of the "Reichsbanner" and escaped to Paris.







Sophie Cahn, born in Mainz in 1883, teacher at the Girls' Grammar School, was dismissed in 1933 and then taught English at the "Juedische Bezirksschule". She emigrated to England in 1939.



Dr. Moritz Lorge, born in 1874, teacher at the Girls' Grammar School since 1908, was dismissed in 1933. He emigrated to the United States in 1939.



Johanna Sichel, born in 1879 in Mainz, teacher at the Girls' Grammar School since 1902, converted to Catholic faith in 1919. She was also dismissed in 1933, was deported to Piaski near Lublin on 25th March 1942 and murdered.



Morning celebration with flag salute in the courtyard of the Girls' Grammar School. Jewish schoolgirls were excluded from the ceremony.

Jewish Schools in Mainz

In 1933, there was only one (orthodox) Jewish elementary school in Mainz, named after Rabbi Dr. Jonas Markus Bondi. When more and more Jewish children were excluded from the state schools, the Bondi School soon was overcrowded. In 1934, the



Sports lesson held in the backyard of the Synagogue in Hindenburgstrasse in 1937.

Jewish community was allowed to set up another Jewish school for children up to the age of 16. The Mainz "Juedische Bezirksschule" (Jewish District School) was opened on 24th April 1934 in an outbuilding of the Synagogue in Hindenburgstrasse. It had its highest number of students (202) in 1936/1937. Apart from providing general education, the Jewish schools specifically prepared their students for emigration by teaching handicrafts and foreign languages. In the pogrom night of 9th/10th November, the building of the Jewish district school was destroyed. The classes now had to be held in provisional locations. On 30th June 1942, the state ordered all Jewish schools to be closed.

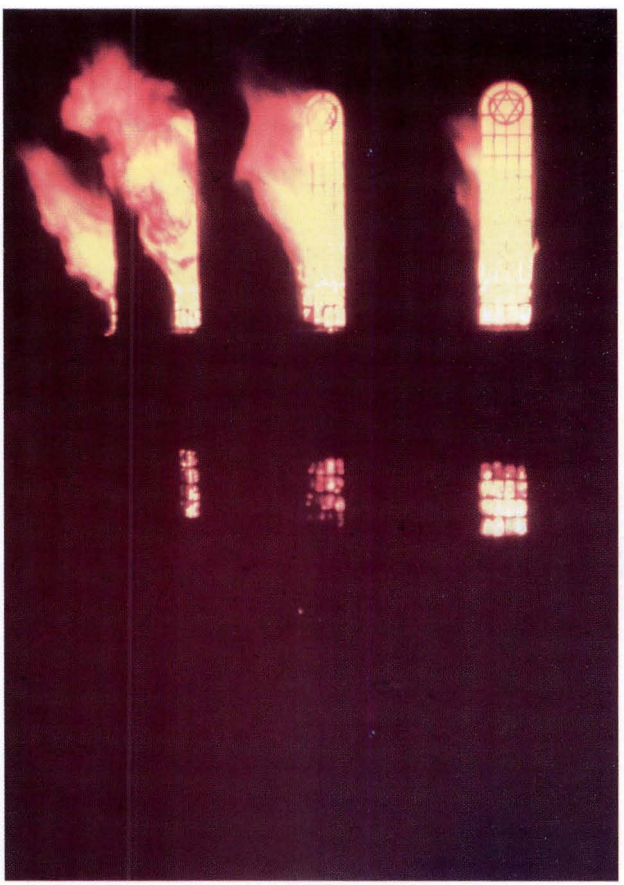
The teaching staff of the "Juedische Bezirksschule" (Jewish district school) of Mainz.



IV/Tablet 2

The "Nuremberg Laws" of 1935

The "Nuremberg Laws" of 15th September 1935 created even more radical discriminations. With the "Reich Citizenship Law" and "The Law for the Protection of German Blood and German Honor", Jews were deprived of their being part of the German people. Marriages between "Aryans" and Jews were from then on forbidden. So called "Rassenschaender", Jews who had sexual relations with "Aryans", were taken to concentration camps. The population had been psyched



The Main Synagogue in Hindenburgstrasse in the morning hours of 10th November 1938

up for the "Nuremberg Laws" in advance by a big press campaign.

9th/10th November 1938

During the night of 9th to 10th November 1938, the synagogues in the entire German Reich were burning. The pogrom night was preceded by an anti-Jewish propaganda campaign. The National Socialists were convinced of having secured their power after the "Munich Agreement" of September 1938. They were finally able to start the long-planned systematic expulsion and extermination of the Jews without having to consider political pressure from abroad. The assassination of the



Because of alleged danger of collapse, the NS-authorities ordered the blasting of the synagogue in Hindenburgstrasse. On 17th November 1938, the domed building collapsed. The Jewish community was ordered to pay the costs of the demolition.

Abschrift.

Geheime Staatspolizei -Staatspolizeistelle Darmstadt - Außendienststelle Mainz.

Dr. Dr. Darmstadt 17 405 10./11. 0500
An die Außendienststellen Mainz und Worms.
Dringend - Dringend - Sofort vorlegen.
Abschrift Blitz München 47767
10.11.38 0120 An Alle Stapoleit und Stapostellen, an alle SD -Oa. und UA. - Blitz - Dringend. Sofort vorlegen - Geheim .
Dringend sofort dem Leiter oder seinem Stellvertreter vorlegen.

261

Betr.: Maßnahmen gegen Juden in der heutigen Nacht.

Auf Grund des Attentats gegen Legationssekretär vom R a t h in Paris sind im Laufe der heutigen Nacht - 9. auf 10.11.38 im ganzen Reich Demonstrationen gegen Juden zu erwarten. Für die Behandlung dieser Vorgänge ergehen die folgenden Anordnungen:

I.) Die Leiter der Stapostellen oder ihre Stellvertreter haben sofort nach Eingang dieses Fernschreibens mit den für ihren Bezirk zuständigen politischen Leitungen, Gauleitung oder Kreisleitung, fernmündlich Verbindung aufzunehmen und eine Besprechung über die Durchführung der Demonstrationen zu vereinbaren, zu der der zuständige Inspekteur oder Kommandeur der Ordnungspolizei zuzuziehen ist. In dieser Besprechung ist der politischen Leitung mitzuteilen, daß die deutsche Polizei vom RFSSuChdDtP. die folgenden Weisungen erhalten hat, denen die Maßnahmen der politischen Leitung zweckmäßig anzupassen wären:

a) Es dürfen nur solche Maßnahmen getroffen werden, die keine Gefährdung deutschen Lebens Lebens oder Eigentums mit sich bringen (z.B.Synagogenbrände nur, wenn keine Brandgefahr für die Umgebung vorhanden ist.)

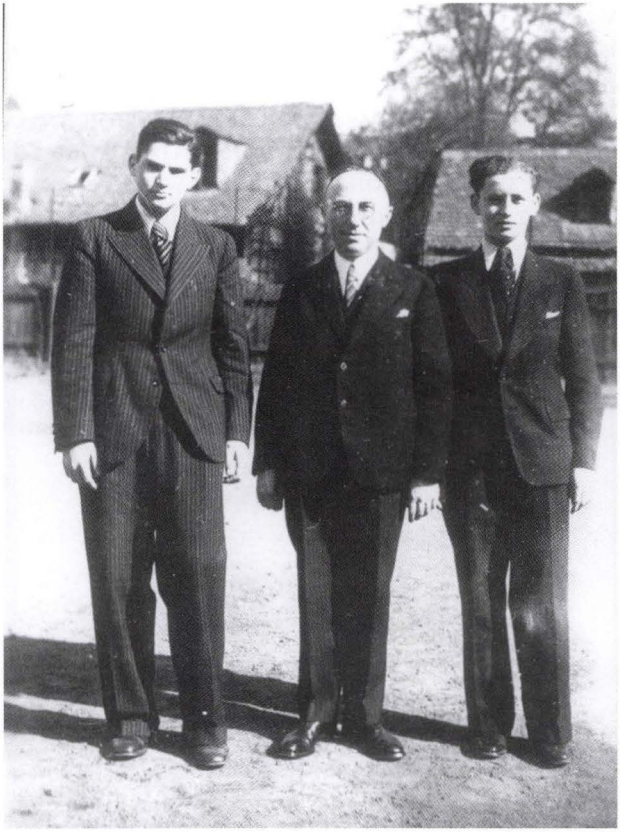
b) Geschäfte und Wohnungen von Juden dürfen nur zerstört, nicht geplündert werden. Die Polizei ist angewiesen,die Durchführung dieser Anordnung zu überwachen und Plünderer festzunehmen.

-/-

At 1.20 a.m. on 10th November 1938, orders for actions to be taken against the Jewish population arrived at the local Gestapo office by telex.

German embassadorial employee Ernst von Rath in Paris by 17-year-old Herschel Gruenspan was a perfect opportunity to carry out the plan.

The Main Synagogue of Mainz was set on fire in the early morning hours of 10th November. The orthodox synagogue in Flachsmarktstrasse was set afire, too. On 10th November, SA- and HJ-groups were roaming the streets all day long. They looted department stores and shops, smashed windows, entered apartments of Jewish families, destroyed the furniture and threw their property out of the windows. Many schools were closed in order to let the students participate in the work of destruction.



Dr. Eugen Mannheimer (middle, with Ernst Siegel, left, and Werner Rosenfeld), principal of the Jewish District School. His apartment at Rosengarten 17 was devastated on 10th November, too. Among the intruders were some of his former students at the grammar school. On the following night, Dr. Mannheimer and his wife Hedwig committed suicide.



The smear campaign had its effects. Soon, the signs saying "Jews unwelcome" were also put up in the River Rhine Swimming Pools of Mainz.

The Elimination of the Jews from the Economy

Ousting the Jews from the German economy was one of the primary goals of National Socialist policies. Jews occupied an influential position in German economic life. The elimination of the Jewish competitors was welcomed by large parts of the population. In order to ruin the Jewish enterprises, the National Socialists would stop at nothing. Propagandist reports on alleged crimes, like wine doctoring and the like, are just some examples. As the constitutional state was no lon-


Wir haben das bekannte Textilkaufhaus

Daniel Mann * Markt 23-29

käuflich erworben und führen es als rein arisches Unternehmen unter der Fa.

Kaufhaus Jakob U. Co.

weiter. / Neben aufmerksamer Bedienung durch unser fachkundiges Personal betrachten wir es als unsere vornehmste Aufgabe, nur gute Qualitätswaren zu vorteilhaften Preisen zu führen.

Wir legen Wert auf Ihr Urteil und laden alle Mainzer zu einer zwanglosen Besichtigung unseres Hauses ein.

Neueröffnung Dienstag mittag 3 Uhr!

Newspaper advertisements announcing that a Jewish enterprise had been taken over by an "Aryan" were nothing unusual after 1934.

Prangertafel

Judenknechte!

In dem jüdischen Betriebe Gebrüder Hamburg in Mainz wurde ein amtliches Rundschreiben der Ortsgruppe der DAF zum Aushang gebracht.

Das Mitglied des Vertrauensrats Helene Unrath riß dieses Schreiben ab und erklärte gemeinsam mit dem ebenfalls dort beschäftigten Vertrauensratsmitglied Franziska Groß, daß sie ihrem jüdischen Betriebsführer etwas Derartiges nicht antun könne.

Das sind Judenknechte, die deutsche Gefolgschaftsmitglieder innerhalb des Betriebes vertreten sollen! Wir lehnen derartige Mitglieder in unserer Volksgemeinschaft ab.

Kreiswaltung Mainz der Deutschen Arbeitsfront.

Denunciatory announcement in a Mainz newspaper. People who continued to do business with Jews or who remained loyal to their Jewish employers were named in the papers.



The label "German Store" was a means to teach customers not to shop in Jewish stores.

ger in operation, the accused were not able to successfully defend themselves at court.

"Aryanization" and Exploitation by the State

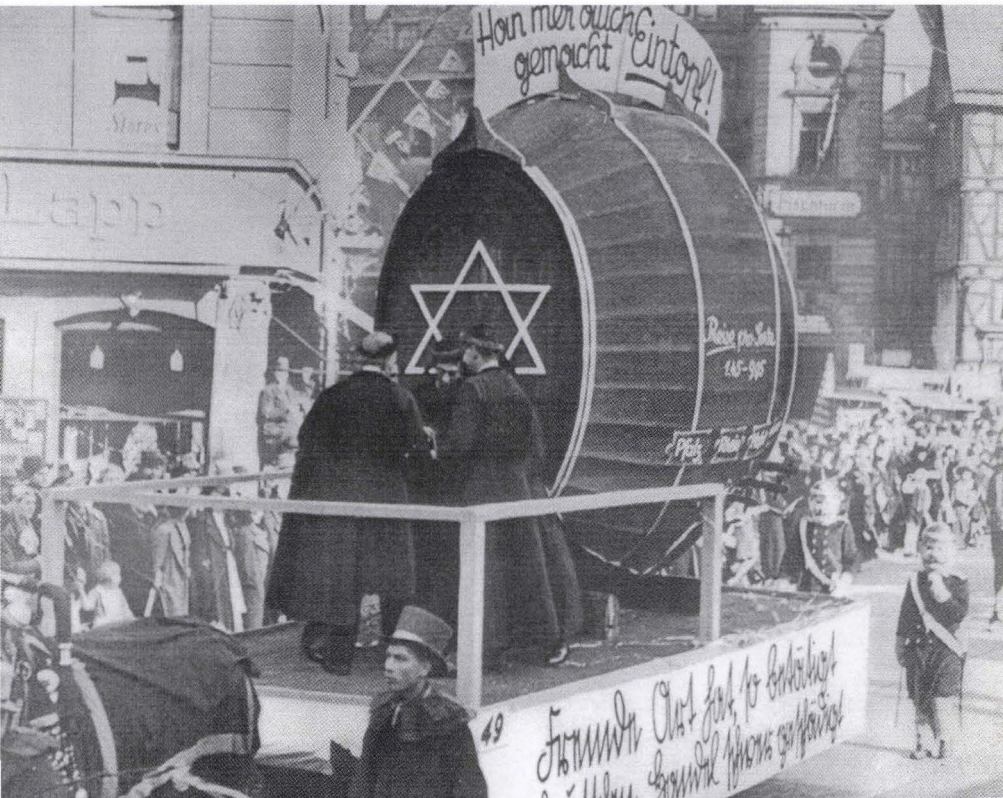
It was the ultimate goal of the anti-Jewish economic policy to convert all Jewish enterprises into property of Non-Jews. This large-scale expropriation program was called "Aryanization". In the beginning, the Jewish owners were still allowed to sell their business for a fairly reasonable price and they could look for a buyer on their own. However, the pressure continually increased. By 1938, there were only forced sales for underrated prices fixed by the authorities. After the pogrom of 9th/10th November 1938, Jews

The draper's shop of the brothers Hamburg at the Höfchen Square was "Aryanized", too.


GEBRÜDER HAMBURG

were prohibited to run any business. The remaining Jewish enterprises became "Aryanized by force". What is more, the state used "legal" means to systematically deprive the Jews of their property. They had to pay a "flight tax" when leaving the country. After the November pogrom the German Jews were collectively charged an extra tax of one billion Reichsmark, declared as "expiation". All financial assets and other investments had to be deposited on frozen accounts. Most emigrants started their new life abroad in poverty.

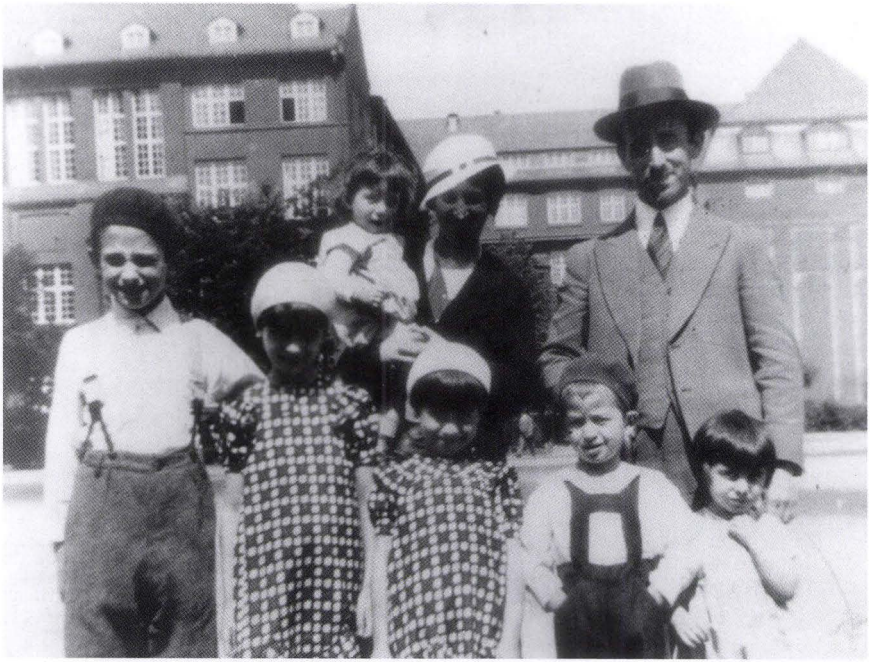
Anti-Semitic float at the Shrove Monday carnival procession in 1936. The Mainz carnival also took active part in slandering the Jewish competitors.



IV/Tablet 3

Emigration

Reacting on growing discrimination and persecution after 30th January 1933, a lot of German Jews decided to emigrate. Young people in particular no longer believed in having a future in their home country. Of course, their older relatives found it even harder to leave Germany. They considered themselves "good Germans" and felt bound to the country by their jobs, their culture and society. A lot of countries closed their borders to the emigrants. The worldwide economic crisis continued to have an effect. Entry visas were often dependent on affidavits and guaranteed money. Of the almost 500.000 Jews living in the German Reich in 1933, an estimated 269,000 Jews had left the country before the Nazis stopped emigration in 1941.



The Laub family from Mainz. Their children were sent to Holland in a children's transport. The parents and one brother were murdered, the other siblings survived in Dutch hideouts.

Jewish Self-Help

After 1933, the assistance for emigrants became one of the primary tasks of Jewish self-help organizations. Zionistic organizations had begun already in the 1920s to train young people on farms to prepare them for the harsh living conditions in Palestine. After 1933, the "Youth-Alijah", immigration of young people into Palestine, was systematically promoted by Jewish organizations in Germany.



In the market garden of the vocational college of the Jewish community in Frankfurt on the Main, young people were trained before going to Palestine.

Overseas Emigration

The majority of Jewish immigrants were received by the United States. However, they were only admitted if they had relatives or friends living in the U.S. who gave them an affidavit, and every year only a limited number of immigrants from different European countries was allowed to enter the country. Thus, it was not unusual that emigrants had to wait for years to get the



Arnold Weiss (*1921), son of Julius Weiss, livestock dealer from Hechtsheim, and his wife Elisabeth, emigrated to the United States in 1939. In August 1945, he came back to Hechtsheim for the first time as an American soldier and was joyfully greeted by Eva Schwinn, the former housekeeper of the Weiss family. She had secretly supported his parents until the end.

Margret Heidenheimer just before her departure for England in a children's transport in spring 1939.



visas. About 400 Jews from Mainz were admitted to the United States. For many immigrants, especially academics, it was far from easy to find jobs. Their university degrees were not recognized. Language difficulties and cultural differences added to render the situation even worse.

The Emigration to Palestine

In spite of the rigorous immigration restrictions by the British mandatory government, Palestine, after the United States, became the most important



Fritz Klein (now: Jitzak Kali), was born in Mainz in 1918. With the help of a student's certificate he emigrated to Palestine in March 1939. He built a new life for himself in the settlement of Beth Meir by setting up a fruit and poultry farm there.



Fritz Klein (right) with one of his sisters and friends, carnival in Mainz in 1924

Liste der aus dem Gebiet Hessen seit

November 1938 ausgewanderten Kinder.

lfde.Nr.	Name	Geburtstag	wann:	wohin:
1.	Abraham, Hilde, Mz.	16.5.24	8.12.38	Belgien
2.	Adler, Hannelore	6.4.27	4.1.39	Schweiz
3.	Berenz, Susanne	9.10.27	4.1.39	Schweiz
4.	Bettmann, Max	15.11.25	4.1.39	Schweiz
5.	Bockmann, Fred	31.7.31	4.1.39	Schweiz
6.	Bodenheimer, Eva	20.4.24	4.1.39	Schweiz
7.	Buch, Günther, Mz.	11.3.24	5.1.39	England
8.	Dahlerbruch, Manfr.,	Darmst.	27.12.38	Holland
9.	Frank, Manfred, Bad-Neuheim	1.10.24	4.1.39	Schweiz
10.	Fridberg, Trude, Mz.	23.5.24	5.1.39	England
11.	Friedmann, Martin, Mz.	3.1.24	4.1.39	Schweiz
12.	Gebhardt, Annemarie, Mz.	5.5.27	5.1.39	England
13.	Gebhardt, Ott Erich, Mz.	5.7.30	5.1.39	England
14.	Grünfeld, Hannelore, Darmstadt	10.3.31	21.12.38	Belgien
15.	Grünfeld, Margot, Darmst.	23.9.29	21.12.38	Belgien
16.	Heinemann, Bertram, Mz.	27.624	5.1.39	England
17.	Hess, Ruth, Hüttenges.	10.5.26	4.1.39	Schweiz
18.	Hess, Sitty, "	29.4.24	4.1.39	Schweiz
19.	Heumann, Irmgard, Mz.	28.6.26	13.12.38	Holland
20.	Heumann, Ruth, Mz.	5.8.24	13.12.38	Holland
21.	Hiller, Ruth, Benshm.	3.1.28	23.12.38	Holland
22.	Hiller, Sigbert, Benshm.	14.10.29	23.12.38	Holland
23.	Hirsch, Erich, Freilau-bershm.	13.12.25	4.1.39	Schweiz
24.	Höchster, Grete Lauterb.	22.11.24	4.1.39	Schweiz
25.	Höchster, Hans "	22.11.24	4.1.39	Schweiz
26.	Joseph, Inge, Damrst.	19.9.25	12.1.39	Belgien
27.	Isaak, Anneliese, Wallert-heim	27.1.30	4.1.39	Schweiz
28.	Israel, Werner, Mz.	31.12.30	4.1.39	Schweiz
29.	Jungermann, Erich, Mz.	8.9.23	5.1.39	England
30.	Jungermann, Margot, Mz.	30.9.24	5.1.39	England
31.	Junker, Ruth, Gr.Karben	8.1.26	4.1.39	Schweiz
32.	Kahn, Thea, Darmst.	5.4.25	27.12.38	Holland
33.	Kapp, Inge, Mainz	20.12.28	4.1.39	Schweiz
34.	Kapp, Ruth, "	20.12.28	4.1.39	Schweiz
35.	Katz, Herbert, Mz.	29.2.29	22.12.38	Frankreich
36.	Klaus, Werner, Hillesheim	21.9.28	8.1.39	Frankreich
37.	Lamm, Kurt, Homberg	29.7.24	4.1.39	Schweiz
38.	Levy, Arthur, Gedern	29.9.24	4.1.39	Schweiz
39.	Levy, Rosi, "	29.9.24	4.1.39	Schweiz
40.	Levy, Ernst, Mz.	31.1.29	4.1.39	Schweiz
41.	Levy, Eugen, Mz.	23.3.26	4.1.39	Schweiz

A list of children from Mainz, who left the country in children's transports. Among the receiving countries were especially England, the Benelux Countries and Switzerland.

country to take in emigrants. Until 1941, 55,000 German emigrants found a new home there.

Children's Transports

Between 1933 and 1938, many Jews had sent on ahead their adult children so that they should make a living abroad. The rest of the family was to follow later. After the shocking events of 9th/10th November 1938, however, it was now the main concern to get the younger children to a safe place. Several countries agreed to help. The boys and girls were taken abroad with so-called children's transports. After arriving they were placed in children's homes or in host families. A large number of them did never see their parents again...

Last Resort: Shanghai

From November 1938 on, emigration was becoming ever more difficult. There had been a sharp rise in the number of emigration requests and the wait for visas and passages was becoming longer and longer. During the war, most of the connections to overseas countries were closed. The only place on earth which did not demand entry visas was Shanghai. The Chinese port could be reached overland via the Trans-Siberian Railway. This was the last escape for numerous refugees like Gertrude Salomon from Mainz. 18,000 European emigrants lived in Shanghai. After the Japanese attack on the United States at Pearl Harbour, the Shanghai emigrants were forced to live in a ghetto by the Japanese.

On shutting the door

Often, when I leave home,
I think of you,
How you'd have shut the door
That last time
They fetched you out at dawn.

What fears would prophesy,
What intimations
Could foretell the terrors
Of those plains,
The herding into ash?

Or maybe, you looked round
As if before
A holiday, leaving
No trace of dust,
No crumbs for pests, no moths

In cupboards, carpets;
Covered the chairs,
The settee from the glare
Of light and sun,
Turned off the water, gas...

Lotte Kramer, née Wertheimer, left Mainz in July 1939 in one of the last children's transports to England. There, she and other girls were supported by the Quakers and cared for by

Beim Schließen der Tür

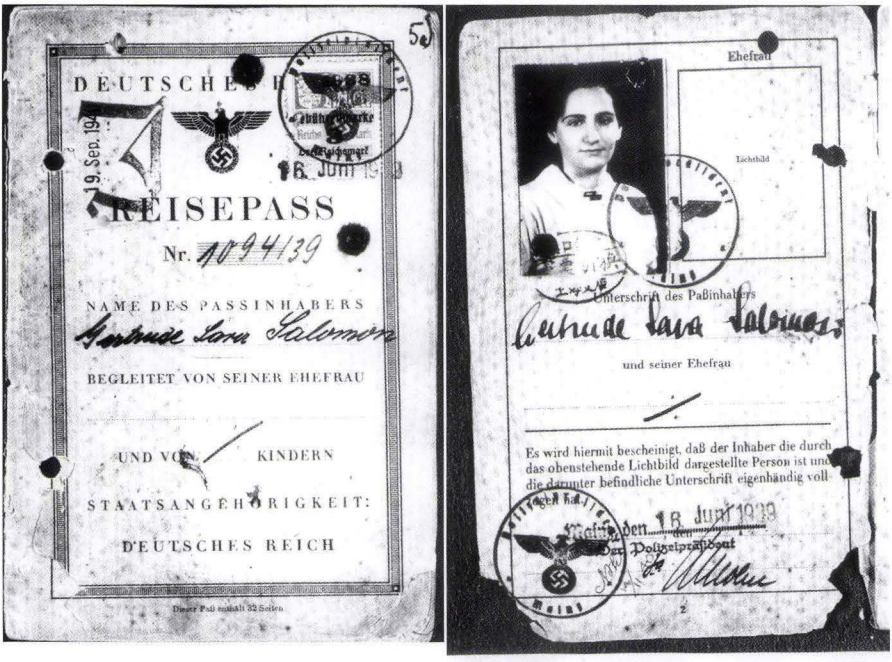
Oft, wenn ich das Haus verlasse,
Denke ich an dich,
Wie du die Tür zugemacht hättest
Jenes letzte Mal,
Als sie dich im Morgengrauen abholten.

Welche Ängste hätten prophezeit,
Welche Anzeichen
Konnten die Schrecken vorhersagen
Jener Ebenen,
Des in die Asche Getriebenwerdens?

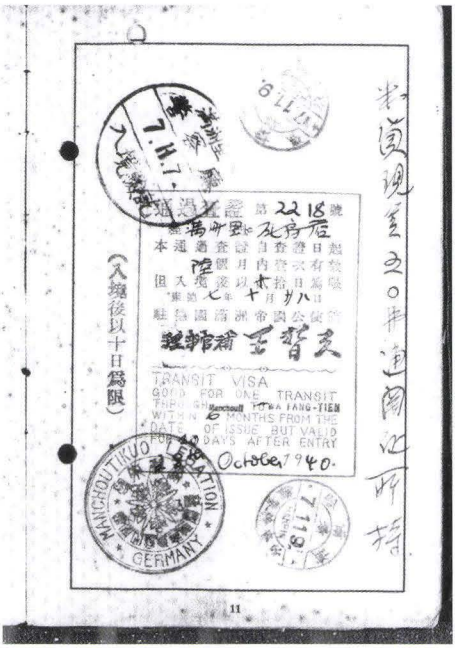
Oder schautest du dich um
Wie vor
Einem Urlaub, um
Keine Spur Staub zu hinterlassen,
Keine Krümel für Ungeziefer, keine Motten

In Schränken, Teppichen;
Die Stühle, das Sofa zugedeckt
Vor der Grelle
Des Lichts und der Sonne,
Das Wasser abgedreht, das Gas...

their teacher Sophie Cahn from Mainz. Today, Lotte Kramer is a well-known poetess. In many of her poems she dealt with the subject of the Holocaust.



Passport of Gertrude Salomon with the transit visa for Manchuria.

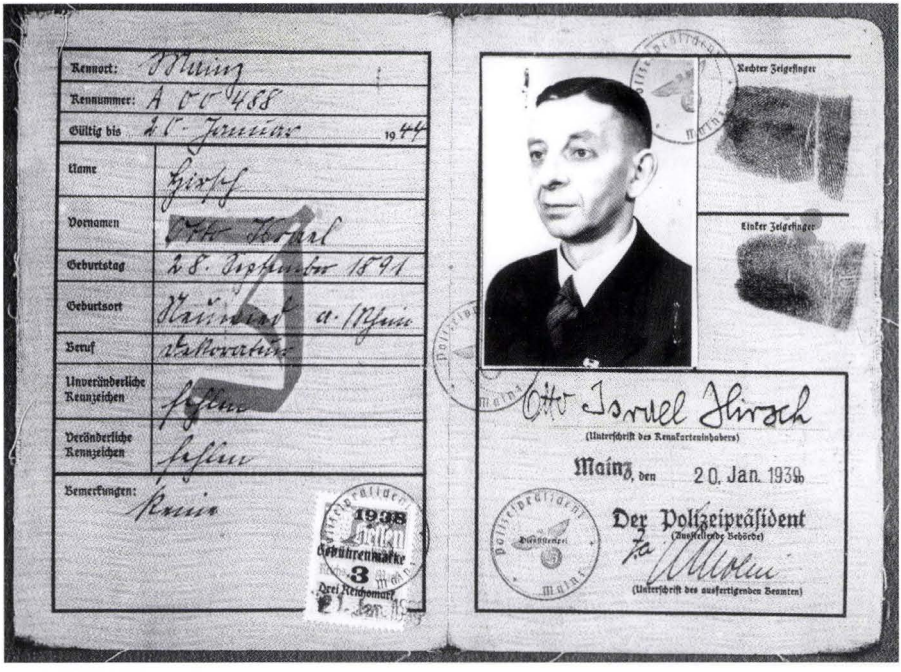


IV/Tablet 4

From Discrimination to the Holocaust

Increasing Deprivation of Rights and Exclusion

The Jews still living in Mainz after 1938 were for the most part of the middle and older generations. 40 % of them were older than sixty years. They had long hesitated to leave their home country. Now they hardly had a chance to emigrate. In Germany, however, they were ever more brutally deprived of their human rights and dignity. A clear marking was to ensure complete exclusion from society. In August 1938, all Jewish men had to add "Israel" to their first name; Jewish women had to add "Sara". On 5th October 1938, the marking of Jewish passports with a "J" was ordered.

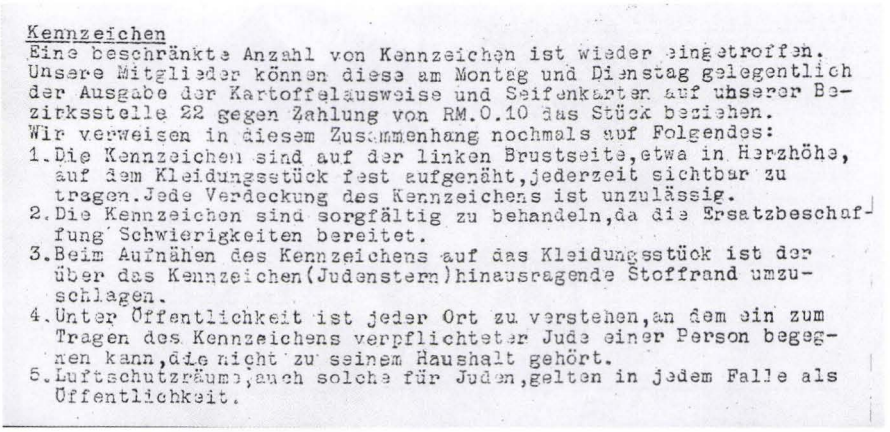


Otto Hirsch from Mainz, who was married to a non-Jew and had been awarded the Iron Cross in World War I, was also arrested and deported in the spring of 1943. In September, the official news of his death of "pleurisy" arrived from Auschwitz.

There followed an endless number of orders and prohibitions causing the exclusion of Jews from public and cultural life, a continuous robbing of their belongings, a calculated undersupply with food and the refusal of doctors to treat Jews. Furthermore, Jews were forbidden to go to theatres, concerts and cinemas. They were only allowed to shop in a few stores and were put on shorter rations. They had to hand in their jewelry and precious metals, also their cars, radios, skis, climbing boots, woolens, furs, typewriters, bicycles, cameras, binoculars and electrical appliances were seized by the authorities. Jews were no longer allowed to have phones or pets, buy newspapers or use public transport. At the beginning of the war, Jews were put under a strict curfew and they were concentrated in "Jew Houses". They were not allowed to leave their town without prior permission by the police.

In September 1941, the final stigmatization of the Jews was ordered by means of a police regulation. For every Jew aged six years or more, it was forbidden to appear in public without wearing the yellow Star of David.

Information of the Jewish community of Mainz on ways to acquire Stars of David. Instructions on how to apply and wear the badge.



Kennzeichen
Eine beschränkte Anzahl von Kennzeichen ist wieder eingetroffen. Unsere Mitglieder können diese am Montag und Dienstag gelegentlich der Ausgabe der Kartoffelausweise und Seifenkarten auf unserer Bezirksstelle 22 gegen Zahlung von RM.0.10 das Stück beziehen.
Wir verweisen in diesem Zusammenhang nochmals auf Folgendes:
1. Die Kennzeichen sind auf der linken Brustseite, etwa in Herzhöhe, auf dem Kleidungsstück fest aufgenäht, jederzeit sichtbar zu tragen. Jede Verdeckung des Kennzeichens ist unzulässig.
2. Die Kennzeichen sind sorgfältig zu behandeln, da die Ersatzbeschaffung Schwierigkeiten bereitet.
3. Beim Aufnähen des Kennzeichens auf das Kleidungsstück ist der über das Kennzeichen (Judenstern) hinausragende Stoffrand umzuschlagen.
4. Unter Öffentlichkeit ist jeder Ort zu verstehen, an dem ein zum Tragen des Kennzeichens verpflichteter Jude einer Person begegnen kann, die nicht zu seinem Haushalt gehört.
5. Luftschutzräume, auch solche für Juden, gelten in jedem Falle als Öffentlichkeit.

The Gestapo-Office in Kaiserstrasse 31 – a Terrifying Place

All the new regulations, prohibitions and orders were sent to Michel Oppenheim, the Mainz contact of the Reich's Representation of Jews in Germany, by the local branch of the Gestapo Darmstadt. He had to pass on the orders, regulations and also warnings to the community members. In a diary, he put down a chronicle of the daily humiliations.

If somebody had committed a more serious offence against one of the innumerous regulations and special laws, he was summonned to the Gestapo office in Kaiserstrasse 31. Such summons were greatly feared by the Jews as it could mean immediate confinement in a concentration camp.



Kaiserstrasse 31, office of the Mainz Gestapo, a local branch of the Darmstadt state police department.

Adam-Karrillon-Street 13 (corner house, middle of the picture). It was one of the so-called Jew Houses in which the Jews of Mainz were forced to live from 1939 on.



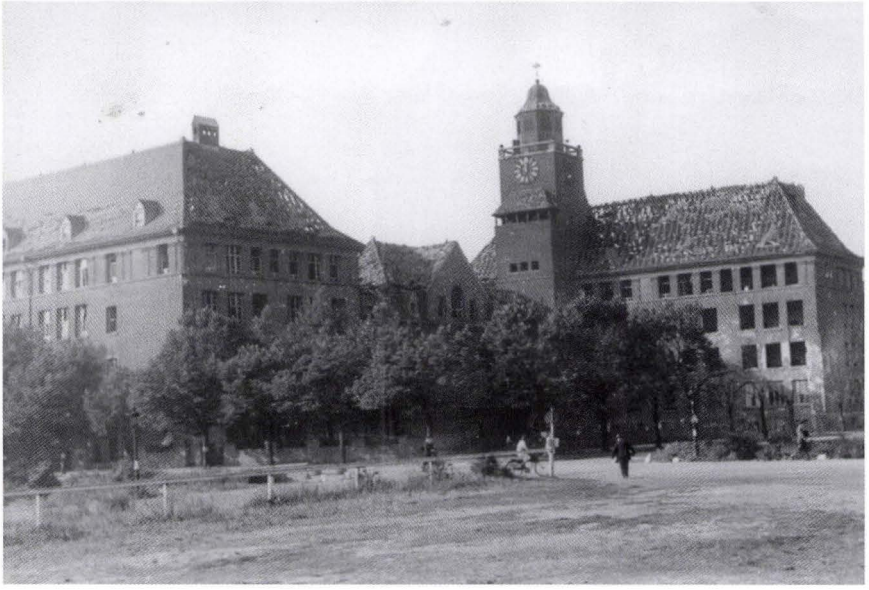
The "Final Solution"

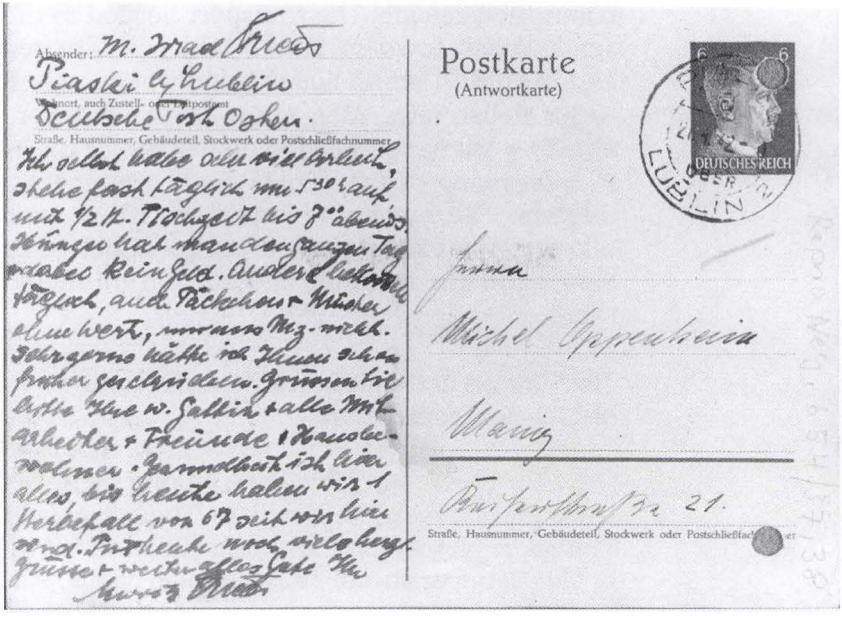
In October 1941, the emigration of Jews from Germany became prohibited. At the Wannsee Conference of 20th January 1942, representatives of all Reich authorities, the NSDAP, the police and the SS decided on what became known as the "Final Solution" i.e. the systematic murder of the European Jews. The deportations were cynically called "resettlements" or "change of domicile".

The First Mass Deportation to Piaski on 25th March 1942

The first transport from Hesse started on 25th March 1942 in Darmstadt. Of the 1,000 Jews who were deported on that day, 468 were from Mainz. In the days before, a large number of people had

The gym of the Goethe-School was one of the assembly points for the mass deportations. From there, the Jews of Mainz had to walk to the freight station in the Mombacher Strasse or were taken there in trucks. From there, they were taken to Darmstadt by train before they were deported to concentration camps.





During the first weeks, messages from Piaski arrived in Mainz. As of May 1942, the writing of letters was forbidden by the Gestapo.

With the transport of 27th September, all patients and staff members of the Jewish hospital at the Gonsenheimer Strasse were "resettled" to Theresienstadt.



committed suicide. The transport headed to the small Polish town of Piaski, which is situated east of Lublin. Lublin had originally been a ghetto for Polish Jews. Men and women who were able to work were forced to do hard labor there. A great many of the people died of hunger or diseases. The remaining Jews from Hesse were taken to the extermination camps of Belzec or Sobibor in the summer of 1942 and murdered there.

The "Change of Domicile" to Theresienstadt of 27th September 1942

On 27th September, 1,288 Jews, among them 453 from Mainz, were deported to Theresienstadt. This garrison town in Czechoslovakia was set up by the National Socialists as a 'model camp'. Particularly older people, veterans of World War I and war-disabled men were taken there. There were no gas chambers in Theresienstadt. Still, numerous people died there of hunger and epidemic diseases. Many thousands were transported further to Auschwitz and other extermination camps in order to be murdered there.

The Deportation to Poland of 30th September 1942

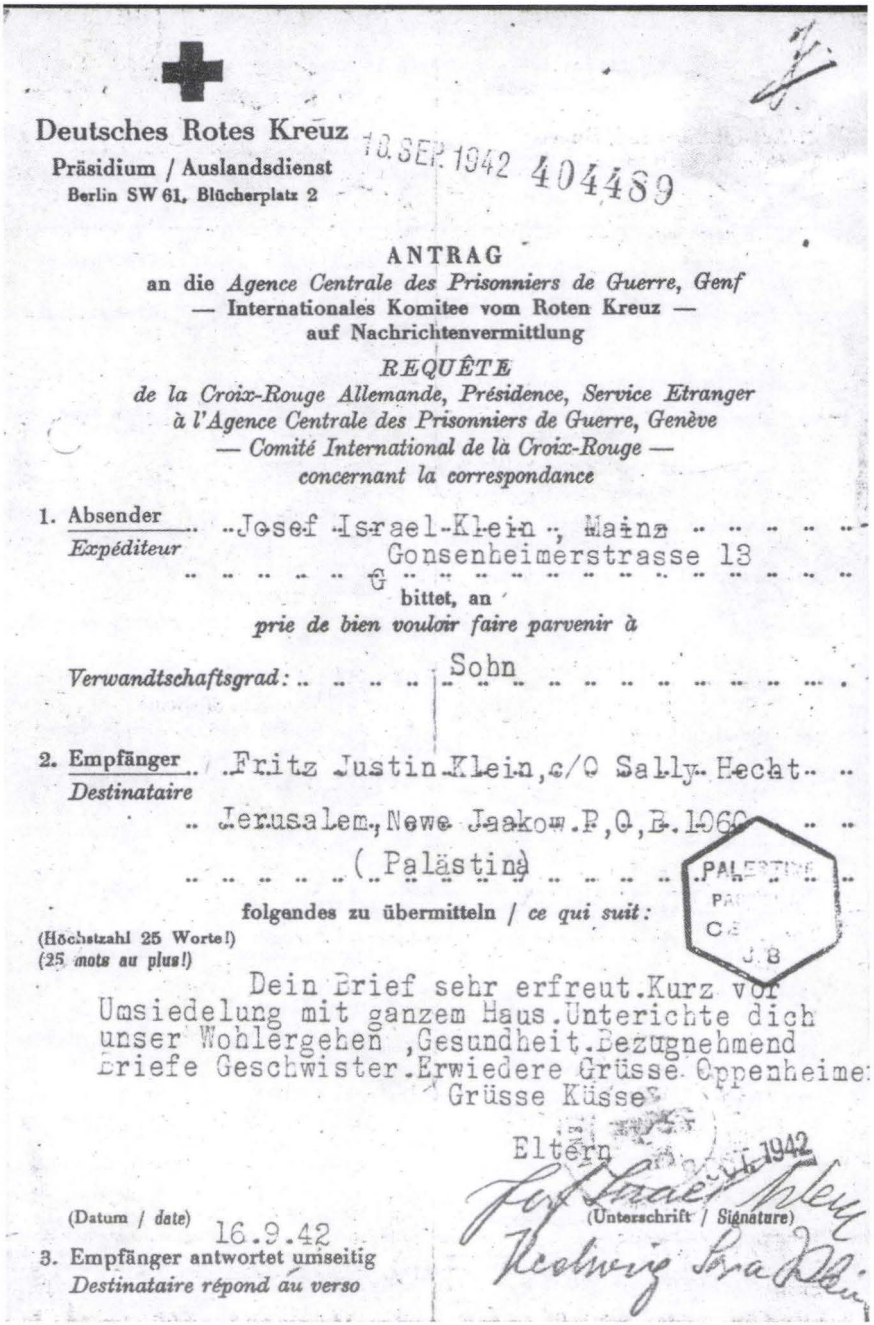
In the third mass transport of 30th September 1942, another 883 Jews from Hesse were deported to Poland. Among them were 178 Jews from Mainz. It is likely that they were immediately murdered after their arrival in Auschwitz or Treblinka. In the spring of 1943, another 80 Jews from Mainz were deported to Theresienstadt or the labor and extermination camp Auschwitz-Birkenau. Only a few Jews, married to non-Jews, still lived in Mainz, constantly fearing imminent arrest and deportation.

Listen der aus Hessen im März 1942
abgewanderten Juden.

Lfd. Nr.	Zuname und Geburtsname	Vorname und Beruf	Familienstand	Geburtsdatum und -Ort	Wohnort und Wohnung
1	2	3	4	5	6
779	Löwenstein	Karl J. Kfm.	ledig	26.11.1906 Meudt	Mainz, Frauenlobstr.
780	Löwensberg	Adolf J. Mälzer u. Brauer	verh.	30. 6.1911 Mainz	" Grebenstr.12
781	Löwensberg geb. Baumgarten	Hannelore S. Schneiderin	verh.	11.10.1919 Mainz	" "
782	Löwenthal	Kurt J. Vertreter	verh.	18. 5.1891 Wiesbaden	" Adam Karrillonstr. 13
783	Löwenthal geb. Schlessinger	Rösi S. Hausfrau	verh.	26. 4.1896 Berlin	" "
784	Löwenthal	Ruth S. Kindergärtnerin	ledig	25.12.1923 Mainz	" "
785	Löwenthal	Margot S.	ledig	26. 8.1929 Mainz	" "
786	Lumb	Margarethe S. Kontoristin	gesch.	17. 1.1901 Nürnberg	" Taunusstr.45
787	Lumb	Heidi S.	ledig	18.10.1935 Essen	" "
788	Mann	Otto J. Friedhofsarbeiter	verh.	29. 5.1888 Osthofen	" Mitternacht 1 5/10
789	Mann geb. Mann	Sabine S. Hausfrau	verh.	29. 7.1892 Hahnheim	" Mitternacht 1 5/10
790	Mannheimer	Erna S. Hausfrau	ledig	16. 9.1892 Mainz	" Bonifaziusstr 3
791	Guthmann geb. Wassermann	Bertha S. Hausfrau	verw.	18. 1.1884 Ermreuth	" Zanggasse 21
792	Marum	Frieda S. Hausfrau	ledig	21. 7.1892 Sprendlingen	" Adam Karrillonstr. 58
793	Marum	Paula S. Hausfrau	ledig	21.10.1890 Sprendlingen	" "
794	Marx	Bernhard J. Händler	verh.	8. 5.1882 Nauheim	" Große Bleiche 36
795	Marx geb. Berney	Bertha S. Hausfrau	verh.	2. 7.1889 Obergimpern	" "
796	Marx	Erika S. Hausangest.	ledig	12. 6.1921 Nauheim	" "
797	Marx	Margot S. Hausangest.	ledig	18. 8.1923 Nauheim	" "

285

One page of the deportation list of 25th March 1942



Deutsches Rotes Kreuz
Präsidium / Auslandsdienst
Berlin SW 61, Blücherplatz 2

18. SEP. 1942 404489

ANTRAG
an die *Agence Centrale des Prisonniers de Guerre, Genf*
— Internationales Komitee vom Roten Kreuz —
auf Nachrichtenvermittlung

REQUÊTE
de la Croix-Rouge Allemande, Présidence, Service Etranger
à l'Agence Centrale des Prisonniers de Guerre, Genève
— Comité International de la Croix-Rouge —
concernant la correspondance

1. Absender / *Expéditeur* Josef Israel-Klein, Mainz
Gonsenheimerstrasse 13
bittet, an
prie de bien vouloir faire parvenir à
Verwandtschaftsgrad: Sohn

2. Empfänger / *Destinataire* Fritz Justin Klein, c/O Sally Hecht
Jerusalem, Newe Jaakow P.O.B. 1960
(Palästina)
PALESTINE
PA
CE
J.8

folgendes zu übermitteln / *ce qui suit:*
(Höchstzahl 25 Worte!)
(25 *mots au plus!*)

Dein Brief sehr erfreut. Kurz vor
Umsiedelung mit ganzem Haus. Unterichte dich
unser Wohlergehen, Gesundheit. Bezugnehmend
Briefe Geschwister. Erwiedere Grüsse Oppenheime
Grüsse Küsse
Eltern

(Datum / *date*) 16.9.42
(Unterschrift / *Signature*) Josef Israel Klein
Hedwig Sara Klein

3. Empfänger antwortet umseitig
Destinataire répond au verso

Just before being "resettled" to Theresienstadt, the administrators of the Mainz Jewish hospital, Josef and Hedwig Klein, sent a last message via the Red Cross to their son Fritz who had emigrated to Palestine.

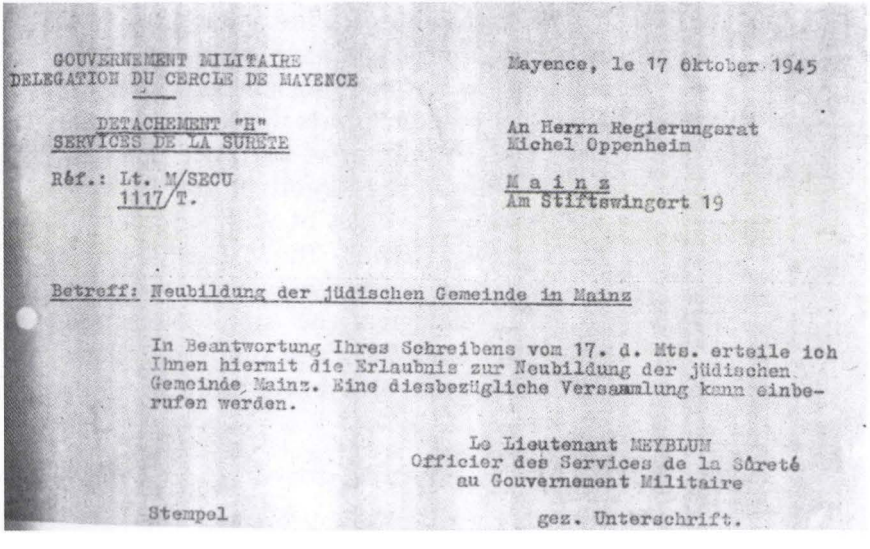
V/Tablet 1

A Difficult Start

Introduction

At the end of the war in the spring of 1945, the once thriving Jewish community of Mainz was no longer in existence. When U.S. troops liberated the city on 22nd March 1945, only 61 of the one-time 2,600 Jews in Mainz were still living there. Very few had survived in the concentration camps or returned from emigration. In October 1945, the Jewish community of Mainz was reestablished. In 1947, a provisional synagogue was set up in the Feldberg School. An active community life slowly developed during the following years. The community-owned, partly destroyed building in the Forsterstrasse 2 was reconstructed in 1952. This house was to serve the new Jewish community as a centre for many years. For a long time, the community counted only 120 members. At the beginning of the nineties an unexpected development set in. Since

Permit of the French military government to re-establish the Jewish community of Mainz



GOUVERNEMENT MILITAIRE
DELEGATION DU CERCLE DE MAYENCE

DETACHEMENT "H"
SERVICES DE LA SURETE

Réf.: Lt. M/SECU
1117/T.

Mayence, le 17 Oktober 1945

An Herrn Regierungsrat
Michel Oppenheim

M a i n z
Am Stiftswingert 19

Betreff: Neubildung der jüdischen Gemeinde in Mainz

In Beantwortung Ihres Schreibens vom 17. d. Mts. erteile ich Ihnen hiermit die Erlaubnis zur Neubildung der jüdischen Gemeinde Mainz. Eine diesbezügliche Versammlung kann einberufen werden.

Le Lieutenant MEYBLUM
Officier des Services de la Sûreté
au Gouvernement Militaire

Stempel

gez. Unterschrift.



Four-year-old Jonny Waldmann (left) in July 1945 shortly after the return from the Theresienstadt concentration camp. He and his parents had survived.

that time, a certain number of Jews from countries of the former Soviet Union was allowed to immigrate to Germany every year. Some of the migrants came to Mainz so that today, the local Jewish community comprises more than 1.100 members. When the rooms at Forsterstrasse 2 were not big enough any longer the idea was taken up again to build a new synagogue.

The traces of Jewish life and culture in Mainz had been almost completely obliterated by the reign of the National Socialists. In the last five decades, however, efforts were made to keep the history and tradition of the once famous "Magenza" from being forgotten, and to foster reconciliation. The cities of Mainz and Haifa have become twin towns, the Chagallwindows of St. Stephen's Church give evidence of the Jewish-Christian dialogue, the small synagogue in Mainz-Weisenau has been renovated. Surviving Mainz Jews from all over the world were invited

to their home town and attended the "Reunion Weeks". Furthermore, there are Jewish studies at Mainz University, and students from Mainz schools are engaging in numerous activities dealing with the Jewish history of Mainz and the Holocaust.



In remembrance of the Jews murdered by the National Socialists, a commemorative plaque was unveiled on 6th December 1947.

V/Tablet 2

Spring 1945

When Mainz was liberated by U.S. troops on 22nd March 1945, only 61 Jews were still living in the city. Another 24 Jews returned to Mainz in July 1945; they had survived the concentration camp of Theresienstadt and were initially lodged in a provisional building of the Municipal Hospital.

Request for the Reestablishment of the Jewish Community

On request of Dr. Michel Oppenheim, the French military government on 17th October 1945 permitted the reestablishment of the Jewish community. On 9th November 1945 about twenty people gathered in the temporary townhall at the "Pulverturm" to discuss the subject. Max



Michel Oppenheim (1885–1963) had studied law and was a senior civil servant at the district administration in Mainz before 1933. He was one of the surviving Jews from Mainz and was appointed as head of the culture department of the City of Mainz in 1945.

Waldmann was elected first head of the new community. The primary task at that time was to care for those members of the community who had returned from the concentration camps and were in need of food, clothes and lodgings. Assistance in restitution cases was also provided.

Provisional Synagogue in the Feldberg School

Due to its low number of members, the reestablished community's religious life developed rather slowly. In the beginning, the community assembled in their chairman's livingroom in Augustusstrasse 4. In 1947, with help of the French, the gym hall of the Feldberg School was converted into a synagogue. It was solemnly dedicated on 10th September 1947 by the French army-Rabbi Kalifa. Now, the community of Mainz was finally able to hold services again.



Dedication of the Synagogue in the Feldberg School on 10th September 1947.

V/Tablet 3

A New Community Centre in Forsterstrasse 2

After the property in the Hindenburgstrasse had been sold, on which were the remains of the Main Synagogue that had been destroyed in 1938, the Jewish community rebuilt its house in Forsterstrasse 2. It had been damaged by bombs during the war. The administration of the Jewish community had already been housed in this building before the war. Part of it was now used as a home for Jewish senior citizens. Furthermore, a small oratory was installed in 1952 where the



Columns of the entrance hall of the former synagogue in Hindenburgstrasse. They were discovered during construction works and set up as a memorial in 1988.

services of the community could now be held. In the same year the Purim Ball was held for the first time since a long period.

The Development in the 1960s and 1970s

In 1960, Alfred Epstein from Mainz returned from emigration. He was appointed as secretary of the Jewish community of Mainz and was elected chairman in 1965. He held this office until 1978. During these years, the community consolidated. At the age of 75, Alfred Epstein retired from active business. At the beginning of the sixties there had been plans to build a large synagogue on the neighbouring site. However, as the



The Jewish community house in Forsterstrasse 2

community comprised only 112 members the plans were dropped, the more so as the financial situation was far from encouraging when Alfred Epstein was appointed as secretary. Instead, the community decided to enlarge the existing oratory. On 27th March 1966, this prayer room was solemnly dedicated in the presence of the rabbis Dr. Lichtenfeld and Prof. Dr. Roth as well as cantor Leibowicz.

View of the enlarged oratory in the community house



V/Tablet 4

New Future Prospects

In 1978, Prof. Dr. Gerrard Breitbart was elected chairman of the Jewish community, succeeding Alfred Epstein. In 1996, Esther Epstein took over this office. She had been working as secretary of the local community for thirty years.

The number of members of the Jewish community rose unexpectedly quickly in the 1990s. The Federal Republic of Germany and the CIS countries had concluded an agreement allowing a certain number of Jews to migrate to Germany from the former Soviet Union every year. The first Russian-Jewish family arrived in Mainz in

Prof. Dr. Gerrard Breitbart (left), Esther Epstein and Alfred Epstein at the award ceremony for Alfred Epstein. He was awarded the City Seal of Mainz on the occasion of his 85th birthday on 14th January 1988.



September 1992. Today, the community has more than 1.100 members. As the newcomers had not been allowed to practice their religion under the Communist regime for seventy years, the community had to tackle numerous new issues such as religious instruction and general integration.

A New Synagogue for Magenza

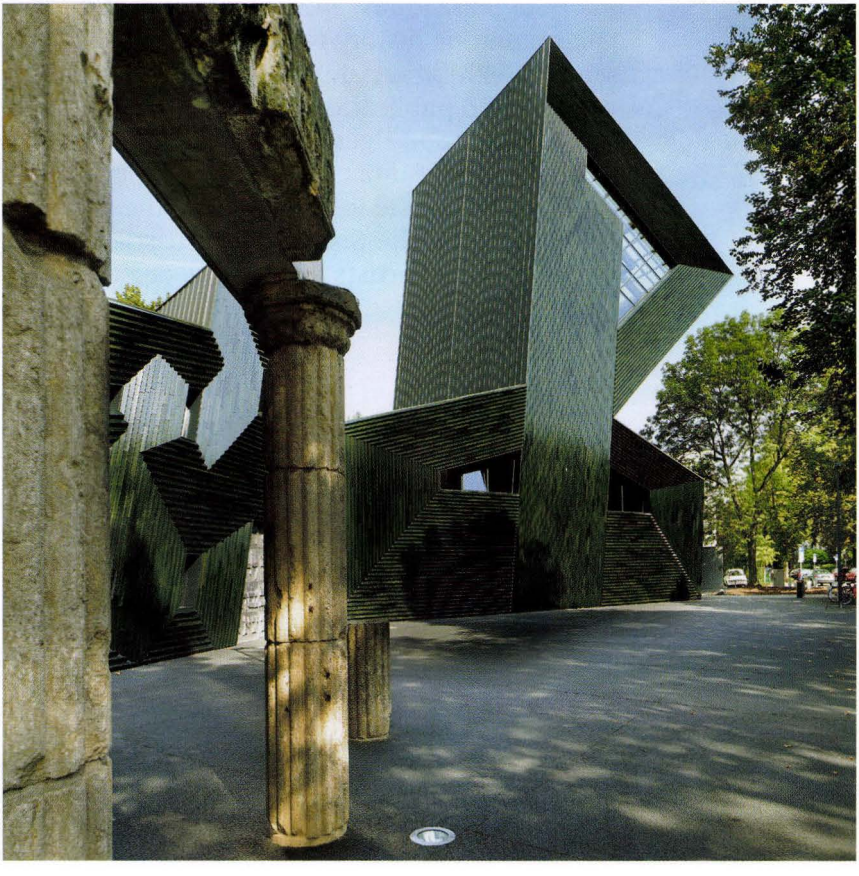
The rooms in Forsterstrasse 2 were no longer sufficient for the growing numbers. The idea to build a new community center was therefore taken up again, supported by the City of Mainz. In 1999, an architectural competition was held from which the young Cologne architect Manuel Herz emerged as a winner, presenting an unconventional design. It took more than ten years to finally decide on the building site and to settle the financial issues. In the end, a board of trustees of Mainz residents, supported by the City of Mainz and the State of Rhineland-Palatinate managed, in a continuous dialogue with the Jewish community now headed by Stella Schindler-Siegreich, to surmount all problems. The new Mainz Synagogue and community centre was erected on the historical site of the Main Synagogue destroyed in 1938. It was inaugurated



Inauguration of the New Synagogue on 3rd September 2010. Dr. Fritz Weinschenk (in the centre of the photo, together with his sons and grandchildren), aged 90, came from New York to give a speech on behalf of the former Mainz Jews.

in a big ceremony on 3rd September 2010, attended by numerous celebrities and by 40 Mainz-born Jews who had come from all over the world on this unique occasion.

The new Jewish community centre and Synagogue erected according to the blueprint by Manuel Herz. The shape of the building depicts the Hebrew word "Kadosh" ("holy").

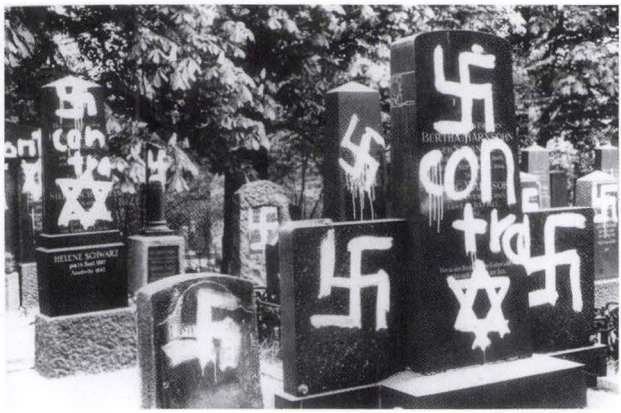


V/Tablet 5

Dealing with History

For Jews it was no matter of course to live in Germany again after the Holocaust. The decision to live in this country unfortunately is continually challenged due to the subliminal right wing radicalism, attacks on synagogues and the desecration of Jewish cemeteries.

On the other hand, during the last fifty years, numerous people have tried hard to foster reconciliation and a dialogue between Jews and non-Jews. Furthermore, many endeavours are made to prevent the traditions of Magenza, from being forgotten. Contributing to these endeavours are many organizations, individuals and activities, i.e.: numerous history-related projects of Mainz schools, exhibitions in the town hall, research projects and publications by the historical society Verein für Sozialgeschichte Mainz, diverse activities of the Mainz churches and other organizations such as the local branch of the German-Israeli Society, the Society for Christian-Jewish Cooperation, of artists and private persons.



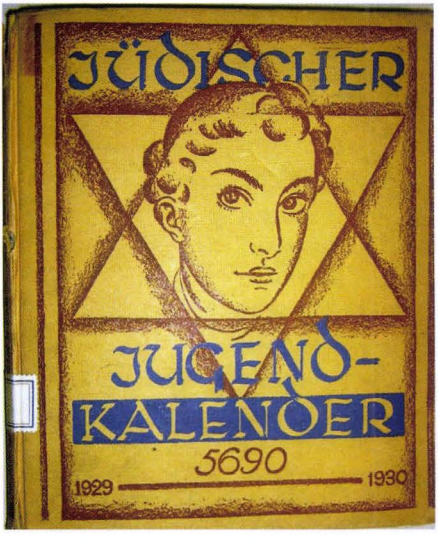
Desecration of tombstones on the new Jewish cemetery in Mainz in 1974

Jewish Studies in Mainz after 1945

The university, which was reestablished in 1946, also fostered the continuing of the old tradition of Jewish studies. The old library of the Jewish community in Mainz had been preserved during the reign of the National Socialists by being stored in the cellars of the municipal library. However, it had been subject to water damage. The more than 5,500 volumes were taken to Mainz University soon after the war by Professor Dr. Eugen Ludwig Rapp. Since then, they are on permanent loan by the Jewish community and are taken care of by the Seminar of Jewish Studies at the Department for Protestant Theology where



The old library of the Jewish community at Mainz University. It comprises more than 5,500 volumes.



Two volumes from the Jewish library:
Jüdischer Jugendkalender (Calendar for Jewish young people) 1929-1930, ed. by E. B. Cohn, Berlin 1930 (Sign.U 53)
Seder Selihot ´al-pi seder u-minhag qehilla qedusha Warmaisa, Sulzbach 1727 (Sign. K 24)



they can be studied. For several years, Professor Dr. Andreas Lehnardt has made great efforts to raise money in order to restaurate the valuable volumes.

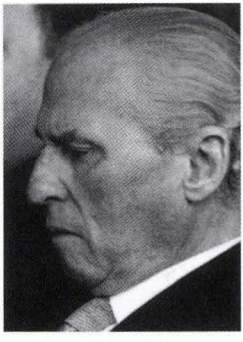
Jewish Writers, Theatre Directors and Film Directors from Mainz

Ousting of Jews from public life after 1933 had caused irrecoverable losses to the German intellectual life. Several writers and dramatic artists from Mainz who had already made a name for themselves in the 1920s were forced to emigrate, too. Although most of them did not return for good, they reestablished contacts with their hometown after 1945.

Anna Seghers, born in Mainz as Netty Reiling, had been awarded the Kleist Price in 1928. In 1942, she came to worldwide fame with her novel "The Seventh Cross" which was published by a Mexican exile publisher. After the war she lived in East Berlin but occasionally visited Mainz in order to give readings. In 1977 she was named honorary citizen by Mainz University and in 1981 she was also named honorary citizen of her hometown Mainz.



Carl Zuckmayer was born in Nackenheim and grew up in Mainz. In the 1920s, he was a very successful playwright, with comedies such as "The Happy Vineyard" and "The Captain of Koepenick". He emigrated to the United States and lived with his family on a farm in Vermont. There, he wrote the play "The Devil's General". In 1958, he moved to Saas-Fée in Switzerland and often spent time in Mainz. In 1961, he was named honorary citizen of Mainz.



Ludwig Berger, descendant of the well-known Bamberger family from Mainz, had started a successful theatre career in Berlin and soon devoted himself to movies. After his successful UFA-movie "The Waltz-Dream" he was called to Hollywood but returned to Germany in 1931,. He survived the Holocaust with the help of a fake passport in Amsterdam. After 1945 he lived in Bad Schwalbach in the Taunus and worked as a theatre, film and radio play director.



Between World War I and 1933, Rudolf Frank worked as director and dramatic advisor at numerous renowned theatres and also wrote books. In 1931, his anti-militaristic youth novel "No Hero for the Kaiser" was published. After 1933 he emigrated to Vienna and from there had to flee to Switzerland after the "Anschluss" in 1938. In Switzerland, however, he was not allowed to work at a theatre due to his being an immigrant. His hometown awarded him the Gutenberg Medal in 1971.



V/Tablet 6

Mainz and Haifa – Twin Cities

The origins of the partnership between Haifa and Mainz date back to 1969 when the municipal authorities of both cities started to organize an exchange program for their qualified personnel specialised in youth care. At that time it was far from usual that there were contacts between a German and an Israeli city. In order to step up the interchange and come to terms with history, the City of Mainz encouraged a partnership. Haifa was an ideal twin city as many emigrated Jews from Mainz lived there. For a start, the universities of both cities made a partnership contract in February 1981. On 31st March 1987, the partnership contract of both cities was officially

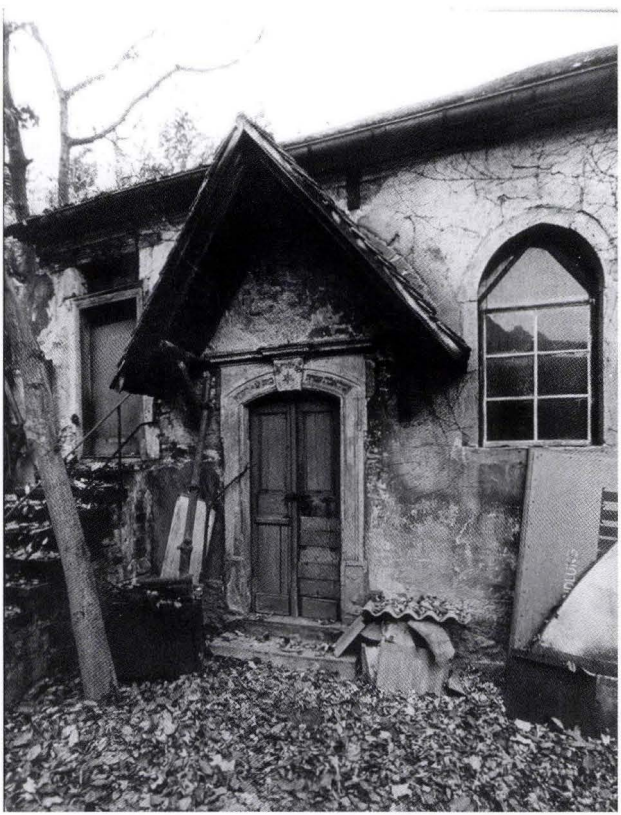
View of Haifa, the twin city of Mainz



signed, too. With the support of the City of Mainz, a "Mainz Library", the youth center "Beth Magenza" and a retirement home which is named after the former mayor of Mainz, Jockel Fuchs, were opened in Haifa.

The Weisenau Synagogue

In the pogrom night of 9th November 1938, the Weisenau Synagogue was left almost intact because a fire would have threatened the neighbouring houses. The small hidden building which was used as a shed since 1939 had fallen into oblivion after the war. In spite of its dilapidation, it became listed as a protected historical building in 1984 and was bought by the City of Mainz in



The Weisenau Synagogue before the renovation

1987. After a first review, the renovation began in 1989 and was organized by the architect Karin Bruegmann-Weise. From 1992, she was effectively supported by the "Society for the Promotion of the Synagogue Mainz-Weisenau." The extensive renovation was finished in 1996. Rabbi Prof. Leo Trepp from Mainz who energetically fostered the dialogue between Jews and Christians agreed to dedicate the synagogue so that it could function as a house of God again.

A Temporary Return – "Reunion Weeks of Mainz Jews"

The City of Mainz had begun in the 1970s to come to terms with its Jewish history. Due to the city hall exhibitions "Jews in Mainz" in 1978 and 1979 and "When the last hopes were burned" in 1988 an active exchange of letters developed between emigrated Jews from Mainz and their hometown, creating the idea for an invitational program. Between 1991 and 2001, six "Reunion Weeks" were held. Several hundred Jews coming



The dedication of the renovated Weisenau Synagogue by Prof. Leo Trepp on 27th May 1996, the 900th anniversary of the pogrom of 1096

from Mainz who nowadays live in places all over the world accepted the invitation. Some of them revisited their hometown for the first time after more than fifty years. Each time, on the schedule was a visit to the Jewish cemetery and an official reception in the city hall. In particular, the guests valued highly meeting young Germans at Mainz schools.

Reunion Week in Mainz in 1995



Exhibits

Exhibits in show cases



Case 1

7 exhibits from the former Museum of Jewish Antiquities of Mainz (more exhibits are displayed in the Landesmuseum Mainz)

- Silver pointer to Torah reading (19th century).
- Pointer to Torah reading (carved wood).
- Torah shield, silver (1789).
- Torah shield, silver, gold (made in Augsburg, 1791).
- Chanukka candelabra (brass, early 20th century).
- Besanim-Buechse (spice container, 19th century).

Case 2

- The yellow Star of David ("Judenstern"). Every Jew aged more than 6 years had to wear this badge after 15th September 1941.
- Photograph: Emma Epstein, née Hirsch (17th January 1874 – 9th February 1956).
- Paper money from the ghetto Theresienstadt, found among the personal legacies of Emma Epstein. She was deported to Theresienstadt together with her husband Eduard on 27th September 1942. Eduard Epstein died there in April 1943, Emma survived and lived in Vevey in Switzerland after the war.
- Book: Bilder aus der Vergangenheit der juedischen Gemeinde Mainz (The Mainz Jewish Community in the past), Mainz 1903, by Prof. Dr. Siegmund Salfeld (1843–1926), Rabbi of the Mainz reformed community from 1880 to 1918.
- Wedding day shoes, belonging to Maria Hedwig Busch who married in 1936. She had bought them in secret at the shoe shop Jourdan in Schusterstrasse (at a time when non-Jews were not supposed to go to Jewish shops any longer) to show her loyalty to the Jewish shop owner. She had kept the shoes until she died, with a paper note hidden in them telling the story.
- Back of a tear-off calendar given to the customers of the popular low-price store "Stub's Quelle" at Lotharstrasse. The shop was ravaged on 10th November 1938. The

owner Abraham Stub managed to leave the country and emigrated to Palestine.

More exhibits

- Coulour photograph of Torah scroll with Torah coat and Torah shield from the former Museum of Jewish Antiquities at Mainz (original exhibit at Landesmuseum Mainz).
- Door of the plain Aron (Torah Ark) from the prayer room at Forsterstrasse 2 (built in 1952). In 1979, it was replaced by a new nicely decorated Torah Ark.
- "Gralslicht" (Light of the Holy Grail), Pastel by Karl Holz, Mainz, 1932. When the Jewish artist had to flee from the Nazis he gave this painting to a friend to keep it safe, in case "they came to arrest him". His fate is unknown; we are afraid that he did not survive the holocaust. In 2001, his friend's family gave the painting to our museum, in memory of Karl Holz.
- Letter by Thomas Mann, addressed to Dr. Eduard Frank, dated 1st June 1941. At the time, they both were in exile in the U.S. Dr. Eduard Frank (born in 1857), a medical practitioner from Mainz, had founded the "Neubrunnenbad", an institute for physiotherapy, in Mainz in 1903, to treat children suffering from deficiency diseases, like scoliosis. He was a member of the Social Democratic Party, was elected on the City Council for many years and was strongly committed to improving the children's state of health, in particular of the underprivileged families. After emigrating to New York at the age of 82, he continued to engage in political issues and wrote down his vision of a better world order model (on the basis of social equality) after that devastating war. He sent his draft to the famous writer Thomas Mann who answered with a personal hand-written letter.
- "The Old Jewish Cemetery at Mainz III", Drawing by Guido Ludes, 1992.

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p. 6	Manfred Liedtke
11, 12, 13 top	Landesmuseum Mainz
13 below	Stadtarchiv Worms
14	Landesmuseum Mainz
16	Stadtarchiv Mainz (StA Mz), Urkunden
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19	Dom- u. Diözesanmuseum Mainz
20	Stadtbibliothek Mainz, Mog 4°/305
21, 23, 24, 25, 26	StA Mz
27	StA Mz, Urkunden
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30, 31, 32, 33	StA Mz
34	private
35	StA Mz
36	StA Mz, BPS
37	GDKE, Landesdenkmalpflege Rheinland-Pfalz
38, 39	StA Mz, BPS
40–42	StA Mz
43–59	StA Mz, BPS
60	StA Mz
61	Stadtbibliothek Mainz
62	StA Mz, Plakatsammlung
64	Jitzak Kali
67	Stadtbibliothek Mainz
68 top	StA Mz, BPS
68 below	StA Mz, NL Alfred Epstein
69 top	Barbara Prinsen-Eggert/Reinhard Frenzel
69 below	Stefanie Solomon
70 top	StA Mz, BPS
70 below	Robert Lentell
71–75	StA Mz, BPS

76–77	Mainzer Anzeiger, Stadtbibliothek Mainz
78–80	StA Mz, BPS
81	Yad Vashem, Jerusalem
82 top	Arnold Weiss
82 below	private
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84	StA Mz, NL Oppenheim
86, 87	Aus: Lotte Kramer, Heimweh. Homesick, hrsg. u. übersetzt v. Beate Hörr. Brandes & Apsel, Frankfurt a. M. 1999
88	Gerty Meyer-Jorgensen
89	Eugen Hirsch
90	StA Mz
91, 92	StA Mz, BPS
93 top	StA Mz, NL Oppenheim
93 below	Jitzak Kali
95	StA Mz, NL Oppenheim
96	Jitzak Kali
97	StA Mz, NL Oppenheim
98–103	StA Mz, BPS
104, 105	StA Mz, BPS (Klaus Benz)
106	Hedwig Brüchert
107	Stadt Mainz, Amt für Öffentlichkeitsarbeit
108	Jüdische Gemeinde Mainz
109, 110	Andreas Lehnardt
111–113	StA Mz, BPS
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