



2021 JÜDISCHES
LEBEN IN
DEUTSCHLAND

1700 Jahre jüdisches Leben in Deutschland



1700 WORDS

**ABOUT
THE JEWS
OF DRESDEN**

ZUREWIGENIMANERUNG
ANDIEOPFERDESFASCHISMUS

HIER STAND DIE
1818-1840 VON
GOTTFRIED SEMPER ERBAUTE
DURCH OBERRABBINER
DR. ZACHARIAS FRANKEL
GEWEIHTE UND
AM 9. NOVEMBER 1938
VON DEN FASCHISTEN
ZERSTORTE SYNAGOGE
DER ISRAELITISCHEN
RELIGIONSGEMEINDE
ZU DRESDEN

Monument on the site of the old synagogue. Photo taking: Elena Yaroslavseva.

The creation of the exhibition and the publication of this booklet and the whole project "1700 words about the Jews in Dresden" are dedicated to the Jubilee Year 2021. This year marks the 1700th anniversary of Jews living on German soil. The Jubilee is supported on a federal level with the motor "1700 years of Jewish life in Germany". There is also documentary proof of this span of time.



On 11th December 321 the Roman Emperor Constantine issued an edict which allowed Jews to hold office in the Curia (the City Council) of Cologne and other cities in the Empire. This edict clearly shows that the Jewish communities were an important component of European life from the time of late antiquity. An early mediaeval copy of this document is kept at the Vatican and testifies to the more than 1700-year history of the Jews in Germany.

The exhibition relates the basic events of Jewish life in Germany and in particular in Saxony and Dresden. Presented here in chronological order are the most prominent personalities, objects and ideas of most importance.

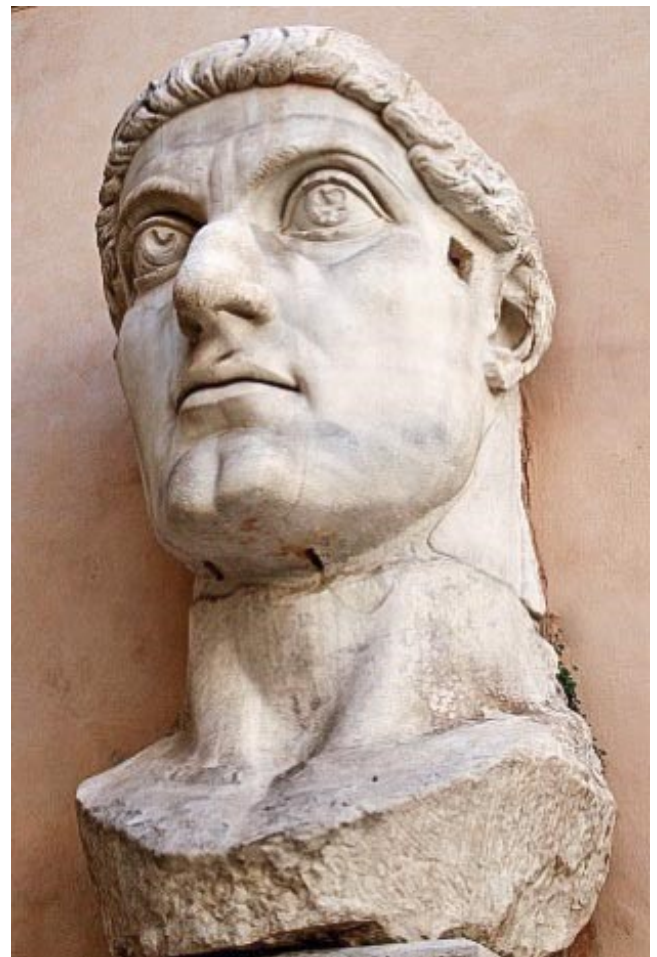
Dresden is the main scene presented on these posters since the authors live in this beautiful Saxon city and wish to show the role the Jews played in its history. To put such an enormous amount of information into 1700 words was not easy, as this exhibition presents only a short description of the events.

Dr. Juri Tsoglin, Project Manager,
Chairman of the Board of "KIW-Gesellschaft" –
Society for the Promotion of Culture, Science and Technique

4 4th century. The first mention of Jews in Germany



Part of a map showing the Roman Empire in about 320



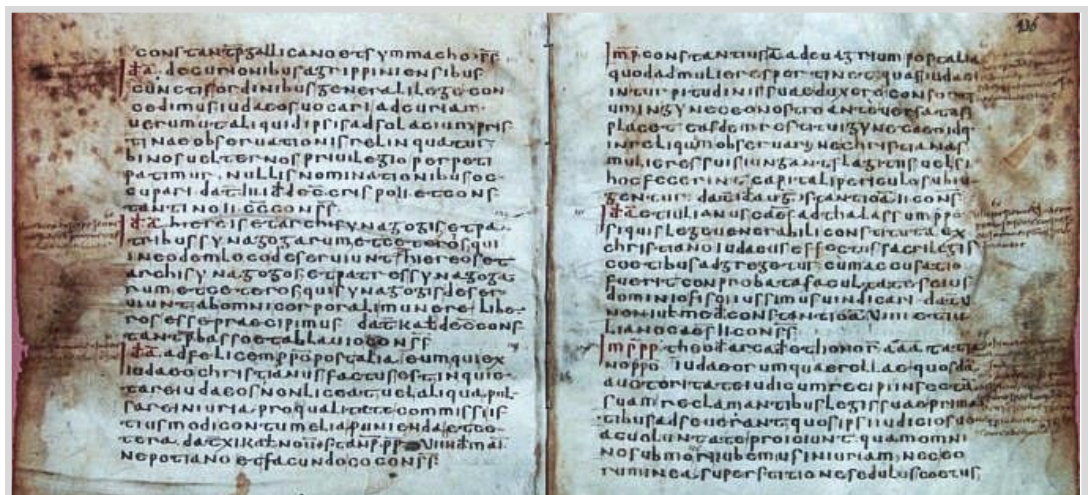
Constantine the Great, Roman Emperor 306 – 337

In the 4th century, Cologne, which was then called Colonia Ara Agrippinensium, the capital of the Roman province Lower Germany, was a distant city of the Empire. The City Council of Cologne was in need of means for the renovation of a dilapidated bridge. A Jew by the name of Isaac was in a position to provide the money, but in order to do that he had to be a member of the Council. But that was forbidden for Jews.

The Cologne City Council asked the help of the Emperor Constantine. To solve the problem the Emperor issued the edict, which states: "By the law of the Empire we allow all cities to appoint Jews to the City Council".

The Emperor did not know what an historically valuable testimony he had issued by this edict. The document is the earliest extant written sources about Jewish life in Europe north of the Alps.

The edict of the Emperor Constantine of 321 – the earliest written evidence of Jewish life in the territory of present-day Germany



1700 Wörter über die Juden von Dresden



Popa Adrian I. crowns Louis I as King of Aquitania. A miniature from the "Great French Chronical"

Initially Jews lived in the towns in the Rhine valley. But in the early Middle Ages they were also in Regensburg, Frankfurt-am-Main and Passau. Yiddish, which is close to the Alsatian dialect, became the language of communication of the Jews. Their main occupation was usury (forbidden for Christians) and trade.

In the 9th century the Emperor Louis I guaranteed the Jews religious and trade freedom and protection of their lives and property. The punishment for the murder of a Jew was twice as severe as the punishment

for the murder of a Christian knight. In the 11th century Emperor Henry III ordered that murderers of Jews be punished by being blinded and having the right hand cut of. The vassals of the Emperor followed this policy. In 1084 the Prince Bishop of Speyer, Rüdiger, presented the Jews with land in the city and a series of privileges, in particular the possibility of establishing a synagogue and a cemetery.

In this period the Jewish communities possessed great autonomy and flourished under the authority of the tolerant rulers.



Henry III receives petitioners. A miniature from the Gospel Book of Henry III, middle of the 11th century



Map of the Europe showing the situation in 843

10th century. The first Jews in Saxony

In the 10th century the Jews population in the Rhine valley began to move eastwards. The first record of Jews in Saxony is about this time. Not later than 965 they formed a community in Magdeburg and in 973 in Merseburg. In these towns there were segregated Jewish districts. In Magdeburg such a district was in the lands of the Archbishop and was under his protection.

At the beginning of the 11th century Jews took up residence in Meissen, at the end of the 11th century in Halle, in the middle of the 12th century in Erfurt and at the end of the 12th century in Leipzig.

Until the end of the 12th century the basic occupation of the Jews was trade. According to some records Otto II (in the years 973–983 the German Emperor and Duke of Saxony) gave them a series of privileges.

Otto II the Redhead (955 – 983) King of Germany and Emperor of the Holy Roman Empire from 973



The Old Synagogue in Erfurt built more than 900 years ago is the oldest surviving synagogue in Europe



The Jewish minstrel Süßkind from Trimberg. Manuscript Manesian songbook, about 1300



Mediaeval mikvah (ritual bath), Erfurt

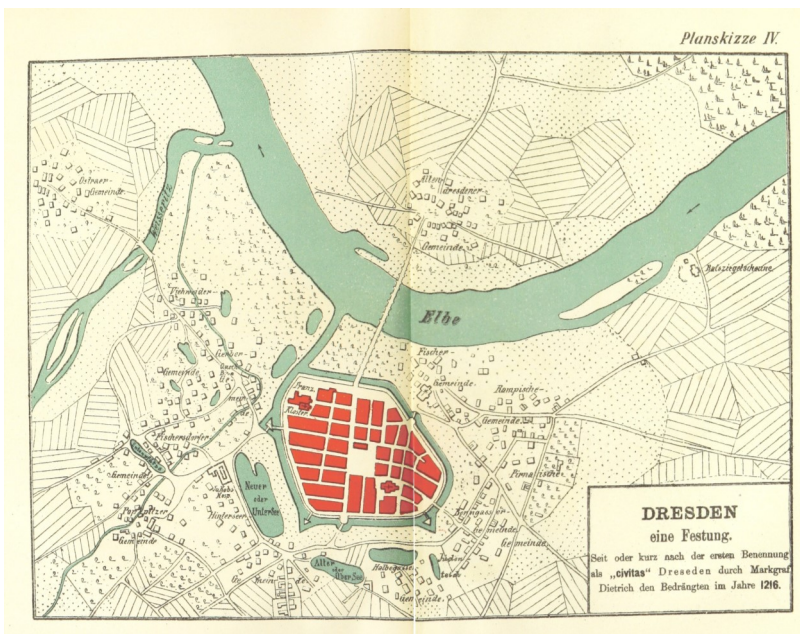
From early times Jewish merchants appeared in the Dresden area. Documents from the end of the 10th century show this. Therefore it is possible to assume that when Dresden was founded in the 13th century Jews were already living there.

The first documentary evidence of the presence of a Jewish community in Dresden dates from 1265, that is 59 years after the first mention of Dresden in

documents 1206. It is contained in "Arrangements regarding Jews" issued by Margrave Henry III the Illustrious. He took Jews under his protection, gave them equal rights to Christians and exempted them from paying customs duties.

In the chronicles of that time, as well as a ritual Jewish bath (mikvah), the Jewish cemetery, Large and Small Jewish Lanes, a Jewish Yard is mentioned where the synagogue was situated.

Plan of Dresden in about 1216



The Margrave of Meissen, Henry III, the illustrious, c.1215-1288

1221 - Heinrich der Erlauchte - 1288.

Start of the 14th C. Rise and destruction of the community in Dresden



Abb. 2 Grundriß von Dresden-Altstadt Ende des Mittelalters
 1. Schloß 2. Elb-(Brücken-)Tor 3. Franziskanerkloster 4. Franziskanerkirche
 5. Wilsches Tor 6. Späteres Rathaus 7. Rathaus 8. Seetor 9. Brodbäckerei 10. Frauen-
 tor 11. Judenhaus 12. Baderei 13. Kreuzkirche 14. Pfarrhaus 15. Kreuzschule
 16. Kreuztor 17. Frauenkirche 18. Mütterhospital 19. Ziegeltor 20. Elbbrücke
 21. Queckbornkapelle 22. Bartholomäuskapelle 23. Jakobihospital

Dresden Old City
 at the end of the Middle Ages.
 The Jewish house is marked 11 (red)

Jewish communities began to flourish in Saxony at the beginning of the 14th century, also in Dresden. The economic development of the city, standing on the trading routes, relied on the cooperation of the Jews. They were merchants, money changers, money lenders (Jews unlike Christians were allowed to lend money at interest) and gave loans on securities.

The pogroms at the time of the Great Plague 1347-1350 were a turning point in the life of the Jews in Germany who were accused of causing the epidemic, poisoning wells and being the cause of God's punishment. In Dresden the pogrom, that resulted in the mass burning of Jews, occurred in 1349. The Jews who survived were expelled from the city



Mass burning of the Jews at the city walls. Miniature about 1353. Jews were burnt having been accused of poisoning wells.



A Jewish money changer. Miniature 14th century



Frederick IV (1370-1428), the Belligerent (the Warlike). As Frederick I (from 1423) – duke and elector of Saxony



Jews had to wear a yellow circle on their clothes, a mark to distinguish them from Christians



Soon after the Jews were expelled from Dresden in 1349, they began to return to the city. Jews are mentioned in documents from 1386-1393 living in the Large and Small Jewish Lanes and in the Jewish Yard. The Jewish House was situated there in which was a synagogue, a seminary (yeshiva) and a hospital.

Frederick IV the Belligerent issued letters of protection to the Jews but in 1411 he declared the Jews` buildings in

Dresden to be his property. In 1425 the validity of the letters of protection expired and the Jews were once again persecuted. Until the end of the 16th century the Jewish House was used as a powder magazine, trading house and brewery.

In the course of the Hussite Wars in 1429, a part of Dresden was burnt. The Jews were suspected of supporting the enemy and on 25th February 1430 Elector Frederick II again ordered all Jews to be expelled from the city.



Archaeological excavations on Dresden Judenhofplatz where the synagogue and Jewish House once stood. Photo 2013

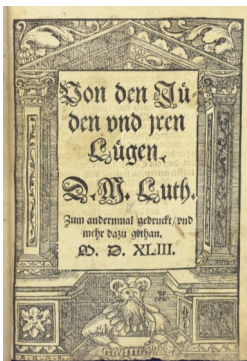


"The New Market of Dresden Seen from the Jüdenhof", 1749? Bernardo Bellotto, known as Canaletto. Dresden State Art Collections.

The Reformation destroyed what remained of Jewish life in Saxony. Initially Martin Luther was sympathetic to the Jews but, convinced he could not convert them to Christianity, he called for the destruction of the synagogues and the expulsion of the Jews.

In 1537 the rulers of Saxony adopted Lutheranism and the Jews were finally banished from the Electorate. Synagogues were converted into churches and Jewish cemeteries were destroyed. After that Jews were forbidden to settle, to be no longer than a day in transit, to engage in any activity and to conduct worship.

At the same time they were permitted to visit the Trade Fairs in Leipzig and Naumburg whose success depended on their participation. It was not until 1682 that the Elector Johann-George III relaxed the rules regarding the movement of Jews in Saxony.



A malicious tract by Luther 1543 explained the necessity of expelling the Jews

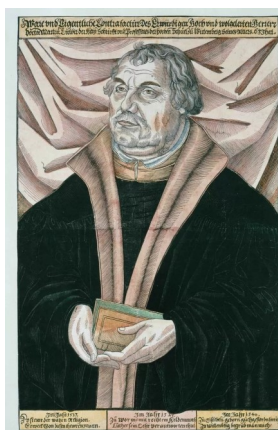


Dresden about 1500
The Jewish courtyard is marked in red

"The New Market of Dresden Seen from the Moritzstraße". Canaletto, 1750. The old trading house with the remains of the Jewish house, demolished around 1791



A public debate between Christian and Jewish scholars. Engraving on wood 1483



Martin Luther (1483 -1546)
the reformer



1700 words about the Jews of Dresden

It was not until the end of the 17th century that Frederick-Augustus I, Augustus the Strong, expecting financial gain, allowed Jews to settle in Dresden again. In 1696 he brought Issachar Berend Lehmann to Dresden as a Court Jew to be his financial and diplomatic agent.



Augustus the Strong (1670-1733) also Frederick-August I of Saxony and Augustus II of Poland

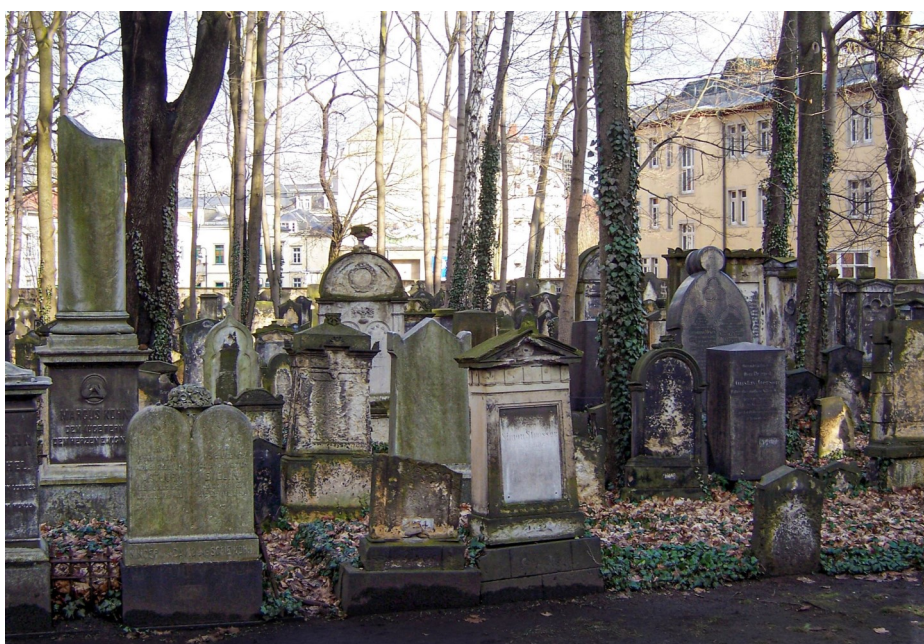
Leffmann Behrends (about 1630-1714), Court Jew of the Hanover Dukes. In 1697 he organized considerable loans for the election of Augustus the Strong to the Polish throne



From Berend Lehmann he received the 10 million thalers necessary to be elected to the Polish throne. For this purpose large loans to Augustus were provided by the Jews Leffmann Behrends and Moses Bonaventura.

In 1708 Augustus issued letters of safe conduct to Berend Lehmann, his son and his cousin. From 1718 the Berend Lehmann family worked with securities and supplied luxury articles to the Court.

On the whole Jews in Dresden were subject to considerable restrictions. From 1772 they were allowed to live only in the "Old City" and subject to complicated registration laws. However, in 1751 the community received land for a cemetery in a suburb on the road to Pulsnitz.



The Old Jewish Cemetery in Dresden, the oldest Jewish cemetery in Saxony, in existence since 1751



The calculating Count Heinrich von Brühl advocated the creation of a Jewish cemetery but made the Jewish community pay a considerable amount of money for it.

The number of Jews in Dresden rose steadily in the 18th century. From 1772 it was permitted to use private houses as places to pray. Towards the end of the century there were seven such houses.

Moses Mendelssohn founded the Haskalah movement aimed at the eradication of prejudice against Jews. He prompted Christian von Dorn to publish in 1781 the tract "*On the civil improvement of the Jews*" calling for them to be given rights equal to Christians. With Napoleons Civil

Code this principle also reached the Confederation of the Rhine of which Saxony was a member from 1806.

After the defeat of Napoleon Jews in Germany were again gradually deprived of their equal rights. In 1819 a wave of anti-Semitic pogroms known as the Hep-Hep riots swept through German cities. The pogroms resulted in robberies, murders and arson. The authorities in Saxony passed a series of the anti-Jewish laws.

The Hep-Hep riots also affected baptized and assimilated Jews. An engraving by Johann Voltz, a contemporary of the events.

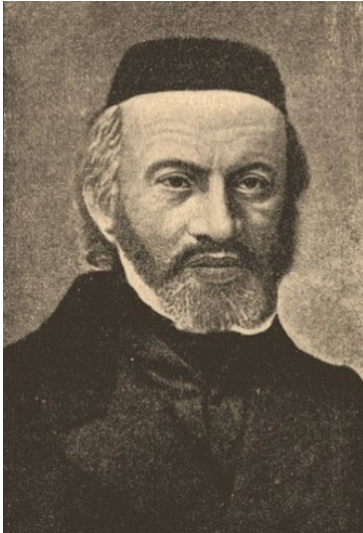
Moses Mendelssohn (1729-1786) – a philosopher also recognized by non-Jews. On the one hand, by defending the Dresden Jews in 1777, he helped to prevent their expulsion. On the other hand, he was particularly concerned with his German translation of the Bible.



Napoleon restores the rights of the Israelites, 1806



The political reaction occurring in Europe after the defeat of Napoleon deprived the Jews of recently gained rights but it did not destroy their striving for emancipation. It was not until after the French Revolution of 1830 that the reactionary forces in Europe weakened and it became possible to achieve an improvement in the situation of the Jews.



Zacharias Frankel,
chief rabbi of Dresden
from 1836 to 1854

In Saxony Jews could gather to pray only in private houses. The law passed in 1837 "*On the regulation of Judaism*" allowed the start on the construction of a synagogue in Dresden. The persistence of Zacharias Frankel, the chief rabbi of Dresden brought about the abolition of the degrading "Jewish Oath".

In 1835 Jews were permitted to learn a trade. In 1837-38 the legal inequality of Jews and Christians was reduced. Jewish participation grew in economic and cultural life. By 1867 the Jewish population of Dresden had increased by almost a third.



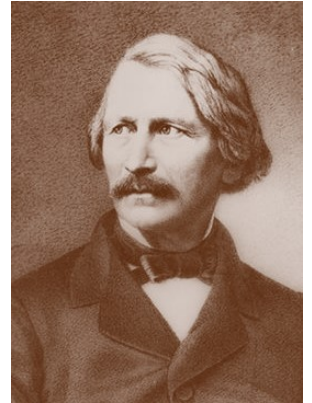
Mendel Schie's house in the Altmarkt with the biggest "unofficial synagogue" in Dresden occupying two floors (1840, at 2 Webergasse)

19th century. The Semper Synagogue

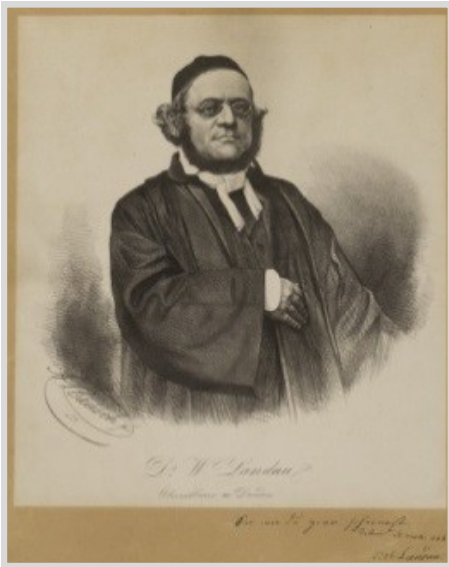
The consecration of the synagogue took place on Friday 8th May 1840 at five in the afternoon. Present were not only members of the Jewish community but a large number of honoured guests, Members of Parliament and other representatives of the authorities.

The first rabbi of the Semper Synagogue was Zachariah Frankel who in 1835 had sought permission for its construction instead of a number of private houses of prayer.

The building designed by Gottfried Semper in the Neo-Romanesque style became the first modern synagogue whose interior was completed in an eastern style. The synagogue had seating for 300 men and 200 women and, after an extension in 1935, it accommodated 650 worshippers. When the building was completed, it was the biggest synagogue in Germany.



Gottfried Semper (1803-1879)
art theorist, prominent
German architect in the
period of Eclecticism



Dr. Wolf Landau
(1811-1886),
chief rabbi of the
Jewish community
from 1854.
Lithography 1859 in
the Jewish Museum
Berlin



The old synagogue
of Gottfried Semper
in Dresden
on Hasenberg



The Semper Synagogue in a coloured engraving by Ludwig Thümling 1860-1870
from a photograph by Hermann Krone



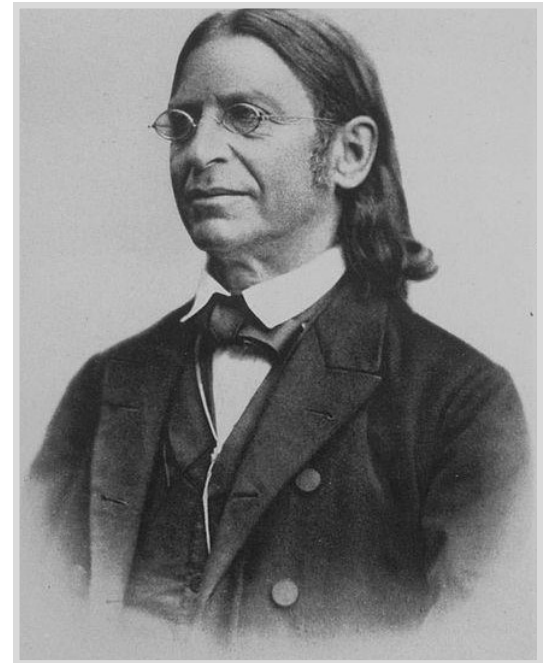
Interior of the synagogue, 1898

The liberal movement in Judaism considered a number of old traditions to be meaningless and demanded a change in religious practice. This tendency increased in the 40s of the 19th century. Abraham Geiger led the radical reformers and was opposed by the Dresden rabbi Frankel – a supporter of the moderate movement.

To settle differences conferences of German rabbis were convened. Eventually in 1869 the Law of Equal Rights of Confessions was passed by the North German Confederation of which Saxony was a member.

The Zionist movement and the first political parties with an anti-Semitic tendency came into being. In 1882 the first ever international anti-Jewish congress took place in Dresden. At that time Saxony was the stronghold of German anti-Semitism.

Towards the end of the 19th century the size of the community in Dresden increased by five times as a result of Jews arriving from Poland. Their native language was Yiddish.



Abraham Geiger (1810-1874), Jewish-German theologian. His ideas had a great influence on the development of ideas of reform in Judaism.



Seventieth birthday celebration of Commercial Councillor Valentine Manheimer. Picture by Anton von Werner 1887

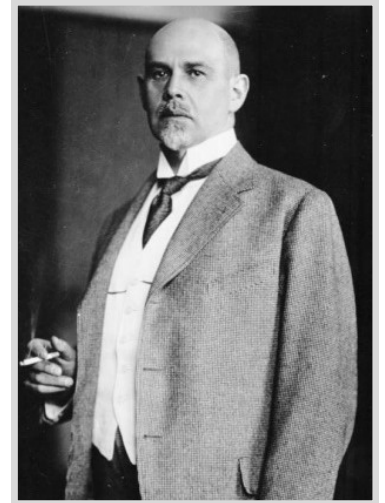


Leipzig fair in the second half of 19th century. Jewish merchants were always active participants in the Leipzig fairs.

In the First World War (WW1) there were about 100,000 Jews serving in the Kaiser's army, 12,000 of these were killed fighting for the German Empire, 35,000 Jewish service men were awarded orders and medals, of these 18,000 with the Iron Cross. Very soon after the end of the war all their service was forgotten.

In the 1920s anti-Semitism increased sharply in the whole of Germany. Jews were blamed for the disastrous state of the economy and, to all intents and purposes, were not allowed to do any government work. At the beginning of the 20th century there were more than 6000 Jews living in Dresden.

Walter Rathenau, a prominent German political figure, industrialist, Jew and Minister of Foreign affairs of the Weimar Republic was assassinated by right-wing radicals on 24th June, 1922. It was an act of revenge on the Jews who were blamed for the defeat of Germany in the WW1.



Walter Rathenau, photograph 1921

Jewish soldiers and officers celebrate Hanukkah in 1916



Mourning hall and Memorial to victims of WW1 in the New Jewish cemetery in Dresden



1700 words about the Jews of Dresden

in 1933 there were 4675 Jews living in Dresden. After the Nazis came to power, large numbers of them emigrated and by 1938 approximately 1500 Jews remained. Over this time about 60 Jewish shops were expropriated. On the night of the 1938 pogrom the Semper Synagogue was burnt down.



The dismantling of the Star of David from the dome of the Dresden Synagogue in 1938. As the fire in the Dresden Synagogue raged, a fireman risked his life when he saved the Star of David and hid it from the Nazis. After the end of the war, he returned the Star to the Jewish community.
Source: SLUB German Fotothek



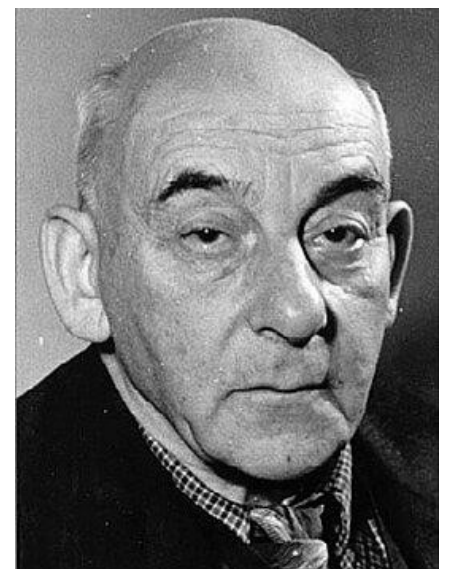
The day-to-day life in a German city when the Nazis were in power

From 1940 30 to 40 "Jewish Houses" were created in Dresden in which Jews were accommodated before their deportation. In the late autumn of 1942 the "Jewish Hellerberg Camp" was set up – a labour camp for the Zeiss enterprise.

From the middle of 1942 to January 1944 no less than 10 trains carrying Jews set out from Dresden to the Terezin concentrating camp. From there, for most of them, journey continued to Auschwitz. Only a few survived.



Jakob Winter (1857-1940) was the chief rabbi of Dresden for 50 years. In 1936 he handed over his duties to a long-time colleague, Albert Wolf, the last Semper Synagogue rabbi.



Victor Klemperer (1881-1960), scholar, linguist and publicist. Witness and chronicler of the Holocaust in Dresden

2nd half of the 20th century. A new start

*i*n May 1945 only a few Jews were left in Dresden. Their numbers grew rapidly with the return of survivors and emigrants. From November 1945 the Jewish community met at 20 Bautzner Str. In 1950, a new synagogue was built from the ruins of the mourning hall in the new Jewish cemetery in Fiedler Str.

The Jewish communities in the GDR received state support. But there was also a phase of late Stalinist anti-Semitic purges in 1952/1953. Leon Löwenkopf, the first Chairman of the Jewish community in Dresden after the war, had to leave the country in 1953.

In 1968 the Jewish community numbered about 100. The number of members fell to 61 by 1990 due to a lack of immigration opportunities for Jews and an aging population.

Between 1990 and 2004 about 220 thousand Jews entered Germany from what had been the Soviet Union. The result was a rapid increase of the number of the members in the German Jewish communities including Dresden.



Margaret and Leon Löwenkopf in a room of the Community at 20 Bautzner Str., 1945



Plaque in memory of Jewish fellow citizens on the facade of the Kreuzkirche in Dresden



Synagogue at Fiedler Str. in 1988

In the autumn of 1996, on the initiation of the citizens of Dresden, a public meeting was held in the Annenkirche, which called to build a new synagogue.

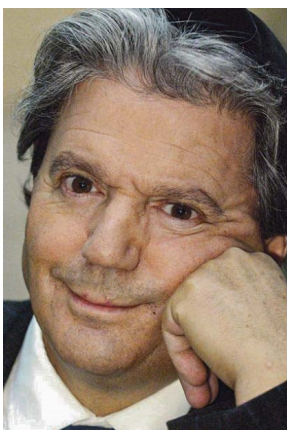
The 9th of November 1998 saw the laying of the foundation of the new synagogue on the Hasenberg, exactly 60 years after the destruction of the Semper Synagogue. It was ceremonial opened three years later on November 9, 2001. On the invitation of the Mayor, Mr. Wagner, Jews who had once lived in Dresden, came from Israel, the USA, Brazil and South Africa.

The chief rabbi of Saxony, Salomon Almekias-Siegl and honoured guests carried five scrolls of the Torah into the synagogue. To the strains of the liturgical chants, the chairman of the Dresden Jewish Community, Roman König, laid the scrolls in the sanctuary. The ceremony concluded with the lighting of the eternal flame.

Today The Dresden community numbers the 730 members.



The new synagogue built in 2001 stands on the site of the Semper Synagogue



Salomon Almekias-Siegl, chief rabbi of Saxony from 1996 to 2011



Alexander Nachama, first rabbi in Dresden after a 74 year interval who took up office from 2012 to 2018



Akiva Weingarten from 2019 to 2021 was the rabbi of the Jewish community in Dresden

Martin Wilhelm Oppenheim (1781, in Königsberg – 1863, in Dresden)

Banker, patron of Gottfried Semper, baptized in 1826, co-owner of Königsberg trading and banking house Oppenheim & Warschauer, subsequently put the banking business in the hands of his son Rudolph Oppenheim, first to Berlin, followed his daughter Elisabeth Grahl to Dresden. He was one of the wealthiest residents of Dresden in the 19th century. In 1839 and 1845 Gottfried Semper build two magnificent houses for winter and summer (*Villa Rosa* and *Palais Kaskel-Oppenheim*) on his order, which were to set the tone for several decades of building in Dresden.



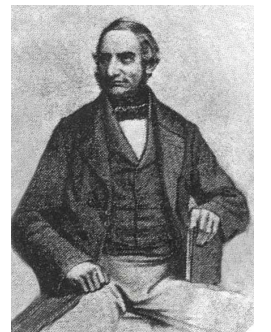
Carl von Kaskel (1797, in Dresden – 1874, in Dresden)

Banker, owner of the banking house Kaskel, co-founder of the Dresdner Bank, royal Saxon Privy Councillor, house banker of the Saxon royal family, financed the armies of Saxony and Austria in the German War 1866. Elevated to the Austrian baron status in 1869, likewise the royal Saxon recognition, 1872 conversion of the banking house Kaskel into Dresdner Bank, Consul General of the Kingdoms of Sweden and Norway.



Bernhard Beer (1801, in Dresden – 1861, in Dresden)

First chairman of the Jewish religious community of Dresden (founded in 1837), scholar and founder of the Moses Mendelssohn Association.



Fanny Lewald, nee Marcus (1811, in Königsberg – 1889, in Dresden)

Writer, converted to Protestantism in 1829, nevertheless anti-Semitic hostility, published the two novels *Clementine* and *Jenny* in 1843, met Adolf Stahr in Rome in 1845/46, struggled for several years to form an unusual, for that time, kind of "triangular" relationship (lasted until 1855), advocated for women's emancipation, demanded women's unrestricted right to education and to industrial work, opposed forced marriages of young women and the ban on divorce, wrote numerous articles and novels on these subjects.



Eduard Julius Friedrich Bendemann (1811, in Berlin – 1889, in Düsseldorf)

As a German painter and an important representative of the Düsseldorf school of painting. In 1838 Bendemann was appointed as a lecturer at the Academy of Fine Arts in Dresden. For the royal palace in Dresden, Bendemann was commissioned to decorate three halls (Throne Hall, Tower Hall, Tower Room); he did so with wall paintings.



Bernhard Hirschel (1815, in Dresden – 1874, in Dresden)

Politician and physician, pioneer of homeopathy, attended the Dresden Kreuzschule from Easter 1825 as one of the first Jews, studied medicine at the University of Leipzig from 1834, then practiced medicine in Dresden, joined the Dresden Vaterlandsverein in 1848, became one of its leaders, first Jewish city councillor of Dresden in 1849, editor of the *Zeitschrift für homöopathische Klinik* between 1852 and 1874, published numerous books on homeopathy, worked as a medical historian.



Joseph Bondi (1818, in Dresden – 1897, in Dresden)

Lawyer, banker, one of the first Jewish students of the Kreuzschule, 1853 Dresden citizen, after merger co-owner of the banking house *Bondi & Maron*, stock exchange director, 1861-1893 – community leader, 1891 royal Saxon Privy Councillor of Commerce.



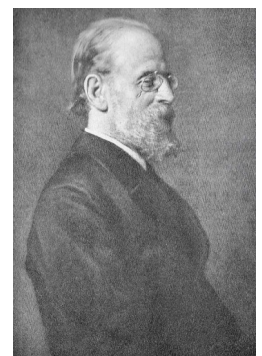
Wilhelm Wolfsohn, pseudonym Carl Maien (1820, in Odessa – 1865, in Dresden)

Journalist, playwright, translator and mediator of German-Russian literary relations, in Odessa attended Jewish grammar school, 1837 studied medicine as well as classical philosophy, philology and history in Leipzig, first essays in the *Allgemeine Zeitung des Judenthums*, from 1841 patron of Theodor Fontane, 1843-1845 collected materials in Odessa, from 1852 resided in Dresden, playwright, co-founder of the *German Schiller Foundation*.



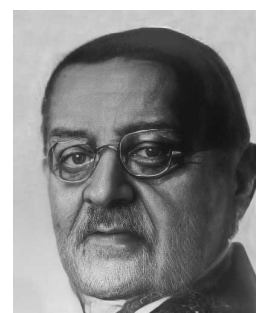
Emil Lehmann (1829, in Dresden – 1898, in Dresden)

Lawyer, writer, politician of the *German Progress Party*, Israelite community school, 1842-1848 Kreuzschule, law studies in Leipzig, 1848 member of the Leipzig fraternity Germania, 1863 first lawyer, later also as notary, from 1869 chairman of the Jewish community, 1893 co-founder of the *Central-Verein deutscher Staatsbürger jüdischen Glaubens*, 1865-1883 with some interruptions Member of the City Council of Dresden, there 1879-1883 1st Vice-chairman. 1875-1881 – Vice-chairman in the second chamber of the Saxon Parliament.



Max Elb (1851, in Dresden – 1925, in Dresden)

As a German industrialist, first honorary chairman of the Jewish community of Dresden and Saxon Councillor of Commerce. In 1883 he founded a chemical factory in Russia and in 1892 the *Deutsche Glühstoff-Gesellschaft mbH*. By 1923, Max Elb AG was one of the largest chemical companies in Germany. In 1877 Max Elb had become a voting member of the Jewish religious community in Dresden, where he supported Emil Lehmann with his liberal ideas. From 1895 to 1902 he was a member of the Council of the Jewish community, and from 1902 to 1923 he was one of its three co-chairmen. In 1919 he was one of the founding members of the German Democratic Party (GDP).



Rafael Hofstein (1858, in Swetzian, Vilnius Governorate, Russian Empire – 1948, in São Paulo, Brazil)

German musician, composer. In 1891 he was elected head of the synagogue choir of the Jewish community of Dresden. From 1923 to 1932 he was active in the Jewish School Association *Machsike Thora*. In 1926 he was elected the first chairman of the Jewish Cultural Association of Dresden.



Georg Arnhold (1859, in Dessau – 1926, in Innsbruck, Austria)

Since 1875 banker, from 1881 co-owner of the bank *Gebrüder Arnhold*, which has provided substantial funding for the Dresden industry; from 1908 co-founder of the Saxon Institute of Esperanto, from 1925 Honorary Senator of the Dresden University of Technology; in 1926 donated the construction of a city swimming pool named after him.



Julius Wahle (1861, in Vienna, Austrian Empire – 1940, in Dresden)

Austrian-German literary scholar, known among other things as editor of the letters of Johann Wolfgang von Goethe, 1885 doctorate, from 1886 active as archivist at the *Goethe and Schiller Archive* in Weimar, its director from 1921, in 1910 honored as the first person ever with the Golden Goethe Medal, with Max Hecker collaboration on the Weimar edition of Goethe's works, 1932 move to Dresden, 1933 forced to resign from the *Goethe Society*.



Julie Salinger, nee Braun

(1863, in Ortelsburg, East Prussia – 1942, in the Theresienstadt ghetto, Bohemia)

German politician, was one of the first women parliamentarians in Saxony who, after the introduction of active and passive women's suffrage (1918), was able to win a seat in the Saxon People's Chamber (State Parliament).



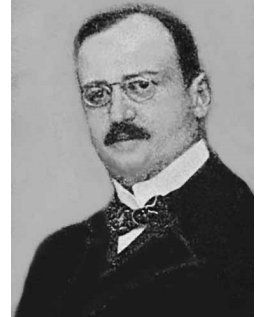
Karl von Kaskel (1866, in Dresden – 1943, in Berlin; son of Carl von Kaskel)

Composer (operas, overtures, songs), after studies in Leipzig and Cologne professor in Munich from 1899; after the seizure of power by the Nazis, he lived in Berlin in hiding, since he was considered a Jew according to the racial laws of the Nazis; he died there of a heart attack during a bombing raid.



Arthur Schloßmann (1867, in Breslau – 1932, in Düsseldorf)

■ Pediatrician and social hygienist, founder of the world's first clinic for sick infants in Dresden in 1898.



Willy Katz (1878, in Brieg – 1947, in Dresden)

■ Was a German physician; worked from 1909 in his own practice at 14 Borsberg-Street in Dresden, served in the First World War as a surgeon, was awarded the Iron Cross first and second class and was from 1939 the only approved Jewish medic (he was no longer allowed to use the title doctor or physician) in Dresden; physician in the concentration camp Helleberg; died in January 1947 at a ribbed of pleurisy.



Emanuel Goldberg (1881, in Moskau – 1970, in Tel Aviv)

■ Chemist, technician, inventor, one of the founders of Zeiss Ikon, active from 1917-1933 in Dresden, during this period honorary professor at the TU Dresden, numerous inventions, in Palestine and later Israel adviser in civilian and military sectors, introduced a special training system for high technology, 1957 Honorary Doctor of the Technion – Israel Institute of Technology.



Bruno Gimpel (1886, in Rostock – 1943, in Niederpoyritz)

■ Was a German expressionist painter and graphic artist, headed in the 1920s the Dresden group of the Association of German Advertising Designers.



Rosa Menzer, née Hiende Reise Litwin

■ (1886, in Plungė, Lithuania, Russian Empire – 1942, in the Bernburg death camp

Trade union activist, resistance fighter. A street in the Striesen district of Dresden is named after Rosa Menzer.



Jenny Schaffer-Bernstein, born as Eugenie Schaffer**(1888, in Vienna – 1943, in Auschwitz-Birkenau concentration camp)**

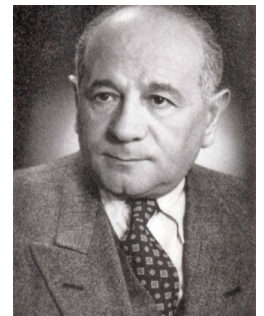
Austrian actress on German stage: from 1911 at the Deutsches Theater Berlin, 1913 at the Royal Court Theater Dresden, 1919 at the Dresdner Schauspielhaus, 1933 expelled from the theatre, returned to Berlin, where she performed in the troupe of the Jewish Cultural Union, last performance in 1941, then was forced to work at the Osram concern. Deported to Auschwitz in 1943, gassed there shortly after arrival.

**Albert Wolf (1890, in Buchen – 1951, in Chicago)**

Officiated as rabbi in Dresden from 1920 to 1938. On the night of the pogrom on November 10, 1938, he was arrested and deported to the Buchenwald concentration camp, but was able to emigrate to the USA in 1939.

**Leon Löwenkopf (1892, in Shchyrets near Lemberg, Austria-Hungary – 1966, in Zurich)**

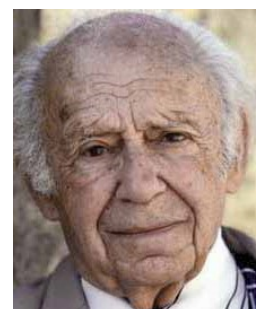
Co-founder of the Association of the Persecuted of the Nazi Regime (APNR). In Dresden from 1913, 1919-1932 Second Chairman of the General Jewish Workers' Federation, 1930 member of the SPD, 1934 to Palestine, 1936 to Warsaw as an insurance agent, 1940 imprisoned in the Warsaw Ghetto, 1942 sentenced to death after escaping and joining a Polish-Jewish resistance group, transferred to several concentration camps, also survived a death march. First Chairman of the Jewish Community in Dresden after 1945, 1946 member of the SED, after Slansky trial 1953 escape to West Berlin and Düsseldorf, 1957 to Switzerland.

**Marta Fraenkel (1896, Cologne – 1976, in New York City)**

Physician, scientific director of the Dresden Hygiene Exhibition from 1929 to 1933, dismissed by the Nazi, emigrated to the USA via Brussels in 1935, where she worked at the Welfare Center New York and was a consultant to the US government for a time.

**Miron Sima (1902, in Proskurow, Podolsk province, Russian Empire – 1999, in Jerusalem)**

Painter, graphic artist, from 1924 studied at the Dresden Art Academy, beginning of lifelong friendship with Otto Dix, 1930 Art Prize of the City of Dresden for the painting Feilenhauer, 1933 his expulsion as a stateless person, emigration to Palestine, from 1939 stage designer, participation in the World's Fair in New York, university lecturer at the Jerusalem *Bezalel Academy of Arts and Design*, the only artist 1961 at the Eichmann trial. 1992 (and thus for the first time after 58 years) again an exhibition with his paintings in Dresden.



Lea Grundig, nee Langer (1906, in Dresden – 1977, on a trip to the Mediterranean)

Painter, graphic artist, 1922-1926 studied in Dresden, 1926 member of the KPD, co-founder of the Dresden section of the artist group Asso, 1928 marriage to Hans Grundig, during the Nazi period her works were classified as "degenerate art", 1935 exhibition ban, after imprisonment until 1939 emigration to Czechoslovakia, 1940 to Palestine, 1948-1949 in Prague, returned to Dresden. Work at the Dresden Academy of Fine Arts: 1949 assistant professor, 1951 professorship in graphic arts, 1961 full member of the Academy of Arts of the GDR, 1964-1970 president of the Association of Visual Artists, from 1964 member of the Central Committee of the SED, 1975 and 1976 personal exhibitions in Berlin and Dresden.



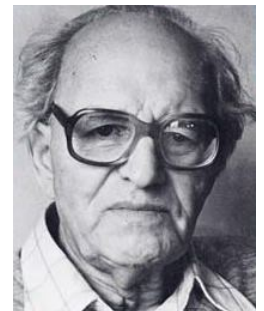
Max Zimmering (1909, in Pirna – 1973, in Dresden)

Writer, 1928 member of the Communist Youth League of Germany, 1929 joined the KPD, from 1928 editor for "Arbeiterstimme", Dresden, "AIZ", Berlin and "Die Rote Fahne", Berlin, 1933 emigration to Czechoslovakia, later France, Palestine and Great Britain, there editor of the monthly magazine "Freie deutsche Kultur", 1946 return to Germany, until 1953 editor of "Zeit im Bild", 1956-1958 the secretary of the Writers' Association of the GDR, then director of the Institute for Literature "Johannes R. Becher" in Leipzig, from 1964 writer in Dresden.



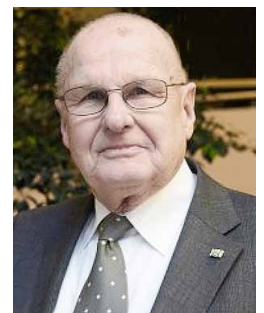
Helmut Eschwege (1913, in Hannover – 1992, in Dresden)

Historian, documentalist, member of the SPD, emigration 1934 to Denmark and Palestine, 1946 via Karlsbad back to Germany, 1947 returned from Prague to Germany the extensive book collections that belonged to Jews, incorporated into Museum of German History, several times expelled from the SED and re-admitted to the party, 1958 librarian at the Technical University of Dresden, 1976 demoted to porter because of unauthorized copying of Western literature, due to his international reputation re-employed as documentalist, never recognized as historian in the GDR (in spite of numerous publications), since 1965 commitment to Christian-Jewish cooperation (1984 Buber-Rosenzweig Medal), co-founder of the SPD 1990 in Dresden.



Heinz-Joachim Aris (1934, in Dresden – 2017, in Dresden)

Was a member of the Presidium of the Central Council of Jews in Germany, Chairman of the Saxony Regional Association of Jewish Communities and Managing Director of the Dresden Jewish Community.



Nora Goldenbogen (1949, in Dresden)

Graduated teacher, worked at the district party school of the SED in East Germany; in 1992 co-founder of the HaTikva association; numerous publications on the history of the Jews in Dresden, Saxony and the GDR; 2003-2019 – Chairman of the Jewish Community in Dresden, since 2018 – Chairman of the Saxon State Association of Jewish Communities; 2017 – Winner of the Medal of Honour of the State Capital Dresden.



Our contribution to keeping the memory alive

The group presenting this historic exhibition is the Society for the Promotion of Culture, Science and Technique ("KIW-Gesellschaft") which was founded in 2001. Since 2004 the "KIW-Gesellschaft" has had its seat in a building in the yard of 20 Bautzener Street. A house closely connected with Jewish life and with the Jewish community in Dresden.

Up until the Nazi period the front and rear buildings standing here belonged to the Jewish family Schrimmer. In order not to be expropriated, the Schrimmer family sold the house to the Israelite religious community Dresdens. Located here was one of the 40 or so "Jewish Houses" in Dresden where Jews were accommodated before they were sent to the death camps. This was also the fate of the spouses Schrimmers.

After the end of the war the Jewish community got both buildings back. Until 1950 there was a prayer hall here and a community centre with event rooms until 2001.

In the years 2017-2019 the "KIW-Gesellschaft" did their utmost to collect material, develop plans and design a memorial complex dedicated to those who lived in the "Jewish House" in Nazi period. The memorial plaque was financed by the City Council of Dresden and the Saxony Memorial Fund. The memorial plaque was solemnly unveiled on 30th August 2019.



Louis and Henriette Schrimmer owners of the houses and household chemical factory situated in the yard

Descendants of the Schrimmer family who had come from the USA for the ceremonial opening



General view of the memorial complex



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Gesellschaft für Kultur, Ingenieurwesen und Wissenschaft e. V.

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Projekt *"1700 words about the Jews of Dresden"*

(prepared in German, English, Russian)

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