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Jewish charitable foundations in Breslau

And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger (Leviticus 19: 9f.)

The obligation to help the poor and the needy and to give them gifts is stated many times in the Bible and was considered by the rabbis of all ages to be one of the cardinal commandments of Judaism. Everybody is obliged to give charity; even he who himself is dependent on charity should give to those less fortunate than himself. (Berenbaum and Skolnik 2007: 569-575) It is believed that God is the owner of all things and that the owner of a field is only the temporary guardian of the land and the goods which it produces and that God requires the steward to give a portion of what he has been given to those in need. (*Jewish Encyclopedia* 1901-1906) These biblical commandments were implemented by the Jewish communities in a number of ways. The Hevra Kaddisha (burial society), which existed in almost all communities, regulated the allocation of graves and the rules for the erection of tombstones, and prepared the corpse in accordance with the traditions and laws for the reverential disposal of the dead. (Berenbaum and Skolnik 2007: vol. 9, 81-82) Another traditional Jewish organisation, the Bet-ha-Midrash ("House of study"), was also established in Breslau as a result of philanthropic initiatives. Nevertheless, it was financed, as will be shown, by a more modern organisation, i.e. a foundation. In this way, the traditional and the modern were intertwined in the Breslau community, just as in many others at that time in Germany. In other words, the foundations were the modern form of the traditional Jewish *zedakah*-righteousness.

The following article will present, firstly, a brief historical review of the Jewish community in Breslau and its location within the city area. In a second section, three Jewish foundations in Breslau will be described. The ones that were chosen for this chapter are representative of the particular time periods. That is, their initiatives were strictly related to the problems that the Jewish community had to encounter from the time of emancipation, through the era of prosperity, and up to the Nazi era. These three foundations also represent the social and economic changes within the Jewish, as well as the German community, from the beginning of the 19th to the middle of the 20th century. Thus, the increasingly active role of women can be observed after World War I. At the same time, they reflect the development of Breslau and its history. The last section of the article presents a short list of the other foundations and their main areas of interest.

Jewish community in Breslau

Evidence for the oldest Jewish settlement in Breslau is provided by the ledger of 1203, which was probably dedicated to the cantor of the Jewish congregation (presumably coming from the cemetery that was located in Przedmieście Oławskie/Ohlauer Vorstadt. (Łagiewski 1997: 28) The first Jewish quarter in Breslau was located within the inner city around Więzienna/Stockgasse and pl.

Uniwersytecki/Universitätsplatz. Evidence of the presence of the Jewish settlement can be seen in the remains of the ritual slaughterhouse, excavated at Więzienna/Stockgasse and dated to the 14th century. In the same area, the Jewish ritual pointer, the *yad*, used to point to the text during the Torah reading, was found.

In 1453, St. John Capistran arrived in Breslau, where he incited the mob against the Jews. As a result, 41 Jews were burned at the stake (June, 1453), all children over seven were baptized, and any remaining Jews were expelled. In 1455, Władysław I, the king of Bohemia, bestowed upon the city *ius ludaeos non tolerandis*, forbidding Jews to settle permanently. (Ziątkowski 2000: 16) In the 16th and 17th centuries, Jews could stay in the city only to attend the four yearly markets (on 24th June, in March, in November and in September), the wool markets twice a year and on some church holidays markets. As was to be expected, they were charged some additional fees for this. (Brilling 1960: 10)

In the middle of the 17th century, Jews settled once more in Breslau. A new Jewish quarter was located outside the inner city, to the south of the market square, within Krupnicza/Graupenstrasse, św. Antoniego/Antonienstrasse, today not existing Złote Koło/Goldene Radegasse and Włodkowica/Wallstrasse. The centre of the Jewish community can still be found there. All the most important religious, social, administrative and cultural institutions were (and are) located in this area. On May 6 1744, Friedrich II issued an edict confirming the existence of the Jewish community in Breslau. (Kulak 2001: 41, 42; Ziątkowski 2000: 31) In 1754, the *Judenordnung*, a measure which made the Jews subordinate to the municipal authorities, was issued. Only the richest members of the community could trade in the same manner as Christian merchants and were protected by the authorities. On 11th March 1812, Friedrich Wilhelm III issued the most important document for Jewish emancipation in Germany – the edict of emancipation, extending Prussian civil law to Jews. This meant that they received the same rights as Christians in trade as well as access to municipal offices. They could also settle anywhere in Prussia and could buy estates. At the same time, Jews were required to assume permanent surnames and were obliged to perform military service. The 19th century was the period of the most dynamic population growth in the Jewish community. Between 1810 and 1910, the number of Jews in Breslau increased from about 3000 to over 20,000 (Table 1) making it one of the biggest Jewish communities in Germany. In Breslau, which was a generally working class city, about 60% of the inhabitants belonged to the lower classes, whereas the most affluent group comprised 12% of the population. This latter group contained 3.5 times more Jews than Protestants and 8-9 times more Jews than Catholics. The 25 richest families were Jewish and their wealth was estimated at 15 million marks. Between 1876 and 1906, the

average Jewish income increased by over 80%, while the growth for the Protestant and Catholic inhabitants was estimated at about 49% and 61% respectively. (Kulak 2001: 213, 214; Rahden 2000: 89) Similar to other Jewish communities in Germany in the 19th century, the Jewish community in Breslau also became an arena of conflict between the orthodox tradition and liberal changes. As a result, these two groups – the liberal party, representing Jewish enlightenment (*haskalah*) and the conservative party, influenced by the orthodox movement from Eastern Europe – rivalled with each other. Both groups aimed at organising their own religious life. Orthodox and liberal synagogues existed in the city up to 1938, when the liberal synagogue was burned. Conflict within the Jewish community¹ resulted not only from the differentiation of the synagogues, but also from educational and administrative problems. (Kulak 2001: 162; Richarz 1976: 47) After the 1840's, the community experienced serious financial problems resulting from the boycott of the conservative group, and it was only in the 1850's that a new statute enabled reconciliation of the community. It was possible to maintain the unity of the community by creating two committees – one liberal and one conservative.

When Jews settled in Breslau in the 17th century, there was no Jewish cemetery and the dead were usually transported to Brzeg Dolny/Dyhernfurt. Only after Rabbi Jonas Fraenckel and *Hevra Kaddisha* (*Israelitische Kranken-Verpflegungs-Anstalt und Beerdigungs Gesellschaft* – The Health Care Institution and Funeral Association of Israel) bought land in Przedmieście Świdnickie/Schweidnitzer Vorstadt did the Jewish community in Breslau obtain their own cemetery at Gwarna/Claassenstrasse in 1761. The tombs of such important members of the Jewish community as Jonas and David Fraenckel² were situated there. Unfortunately, the cemetery was completely destroyed by the Nazi authorities in 1944. The second and, incidentally, one of the most beautiful Jewish cemeteries, was established in the south part of the city at Slezna/Lohestrasse (1856-1942). Thanks to the commitment of Hevra Kaddisha, the plots in Slezna/Lohestrasse were bought (all the members of the community had to contribute to this initiative by paying an income tax of 1.5 %) and, in 1856, the first burial took place. Many of the most prestigious members of Breslau's Jewish community are buried there, including Heimann, Schottländer, the Kaufmann families, as well as Ferdinand Lassalle. The cemetery that is used up to now is situated at Lotnicza/Flughafenstrasse. It was founded in 1902 and was used by the Nazis in 1944 as a ward (*Krankenstation*) for the Jewish-Aryan families remaining in the city and for the prisoners of the concentration camps. At present, the cemetery is in a state of serious on-going neglect. A lack of financial resources makes it impossible for the Jewish community, which owns the cemetery, to renovate it. While the cemeteries were situated at the city limits, all the synagogues were constructed in the city centre, within the boundaries of the Jewish quarter. There were more than 17 synagogues in Breslau. Many were private synagogues and belonged to the wealthy Jewish families, including Philip Lazarus Hirschel (18th century), Benedict Zuckermann (to 1891), the Friedländer family (1834-1879) and Pinchas Neustadt (1889-1938). Other synagogues served Jews who came from the same region, e.g. the Zülzer (Bialska) Synagogue (prior to 1731-1893), the Glogauer (Głogowska) Synagogue (17th century – 1938), the Lissauer (Leszczyńska) Synagogue (17th century – 1874), and the Sklower (Litewska) Synagogue (1772-1930s). The first synagogue which was an official synagogue of the Jewish community was the

Landessynagoge (built in the Pokoyhof courtyard, inaugurated at the beginning of the 19th century). In 1827-29, the White Stork Synagogue (Zum weißen Storch, Pod Białym Bocianem), designed by the famous Silesian architect Carl Ferdinand Langhans, was built. (Ziątkowski 1997) It was the synagogue of the liberal Jews and became the main temple of the conservative Jews, after the New Synagogue (Neuer Tempel) was consecrated in 1872. The New Synagogue was designed by an architect from Hanover – Edwin Oppler, creator of the synagogues in Munich, Hanover, Nuremberg, Karlovy Vary/Karlsbad and Świdnica/Schweidnitz. It was the second largest synagogue in Germany, with only the one in Berlin being bigger. 1,050 men and 800 women could pray there. (Ziątkowski 1997: 372)

In the second half of the 19th century, when the southern part of Breslau began to undergo development, the wealthiest Jewish entrepreneurs moved to this area. Bourgeois villas and manor estates were built. When Julius Schottländer donated land to the city, which was later changed into South Park, the popularity of these districts increased further. The following Jewish institutions were located in the southern part of Breslau: the Jewish Hospital – Sudecka/Hohenzollernstrasse and Wiśniowa/Neudorfstrasse, the Jewish Kindergarten – Krzycka Trentinstrasse, the Jewish House for Nurses - Wiśniowa/Neudorferstrasse, and the Jewish House for Women (*Beate Guttmann Heim*) - Wiśniowa/ Kirschallee.

Jonas and David Fraenckel

The 1840s and 1850s were marked in the Breslau Jewish community by the charity and welfare activities associated with the Fraenckel Foundation (Fraenckelsche Stiftung). The foundation was started by Jonas Fraenckel, a Commercial Counsellor (Kommerzienrath) and president of the Breslau congregation (1773-1846) and his brother, David (1771 - 1837), both notable bankers and philanthropists. The Fraenckel brothers (both unmarried and childless) bequeathed all their property to the foundation, thereby showing themselves willing to support the poorest and to establish the rabbinical seminary. Their foundation was involved in the organisation of the following initiatives:

- 1) The Jewish Theological Seminary of Breslau (*Das Jüdisch-Theologische Seminar zu Breslau*), Włodkowica/Wallstrasse
- 2) The Housing Foundation, 1846-1945 – cheap flats for the poor; houses were built at Skwierzyńska/Schwerinstrasse, Braniborska/Berlinerstrasse, Komuny Paryskiej, Pułaskiego/Brüdrestrasse, Wyb. Wyspiańskiego/Uferzeile, Paulińska/Paulinenstrasse, Gajowicka/Gabitzstrasse (Figure 1)
- 3) The Loan Institute (*Darlehns-Institut*), 1854 – granting low-grade loans (20-500 thalers)
- 4) The Jewish Shelter House (*Israelitisches Zufluchthaus*), 1852-1940/3 - Legnicka/Friedrich Wilhelm Strasse 25 and Szczepińska/Willmannstrasse 1-3. Residents received a flat, coal, medical care and a certain sum of money. In 1877 it housed 108 residents, 92 residents in 1901, and 269 residents in 1926;

- 5) Foundation for the Promotion of Arts and Crafts among Jews (*Fraenckelsche Stiftung zur Beförderung der Künste und Handwerke unter den Juden*), 1856 - financial support for arts and studies (fees, clothes, medical care, study materials and scholarships for the students attending the *Königliche Akademie für Kunst und Kunstgewerbe* in Breslau and the *Hochschule zur Ausbildung von Baumeistern* in Berlin were paid);
- 6) Fraenckel's Hospital, św.Antoniego/Antoniustrasse 6-8, 1844-1903, with 88 patients in 1848 and 522 patients in 1902;
- 7) The Orphanage – św.Antoniego/Antoniustrasse 6-8, from 1875 located at Ruska/Reuschestrasse 51, and from 1881 at Grabizyńska/Gräbschenerstrasse 61-65
- 8) Bet-ha-Midrash – administering the library and propagating religious studies, św.Antoniego/Antoniustrasse;
- 9) The Family Foundation, which provided dowries for portionless girls of the Fraenckel family (Harasimowicz and Suleja 2000; Kulak 2001; Łagiewski 1997; Reinke 1999; Ziątkowski 2000).

The most prominent and outstanding of their enterprises was, however, the first modern rabbinical seminary in Central Europe, which later became the model for similar schools in Europe and the USA - *Das Jüdisch-Theologische Seminar zu Breslau*, founded in 1854. Its first head was Zacharias Frankel (from 1854 to his death in 1875). Although the concept of the seminary originated with the liberal Rabbi Abraham Geiger, his ideas proved to be too innovative for the new seminary. Under Frankel's guidance, it steered a middle course between dogmatic Orthodoxy and the Reform movement. Many of its students were distinguished personalities in Jewish scholarship and public life, e.g. Leo Baeck.

At the outset, the institution had three divisions, namely, the regular rabbinical department, opened in 1854 (7 years), consisting of two levels (first and second), which admitted only such students as were entitled to enter the university; a training-school for religious teachers (3 years), opened in 1856; and the preparatory department for students without gymnasium education. The teachers' seminary, which was initially very well attended, soon declined, and was closed in 1867 on account of a lack of students (only 4 students in 1866). The preparatory department, originally a necessity since the students of the seminary came largely from *yeshivas* and had no secular training, later became superfluous, and was closed in 1887.

The curriculum of the rabbinical seminary consisted of Talmudic literature, history and Bible exegesis, Hebrew grammar, the Greek and Latin languages, the philosophy of religion, Jewish calendar, homiletics and *Mishnah*, geometry, arithmetic, and physics, German literature, and geography. The teacher's seminary offered the following subjects: German language, geometry, calculations, the history of nature (e.g. mineralogy, botany), Hebrew language, Jewish history, Psalms, and European geography. The teachers working in the seminary included Heinrich Graetz, author of *Geschichte der Juden von den ältesten Zeiten bis auf die Gegenwart*. Details of the curriculum were altered with every change in teaching staff, but the general principles remained the same. (*Monatsschrift für Geschichte und Wissenschaft des Judentums* 1854 – 1901)

The seminary issued annual reports from 1854 until 1937, especially well prepared by the school's first director – Zacharias Frankel – which were published in an academic journal devoted to Jewish studies - *Monatsschrift für Geschichte und Wissenschaft des Judentums*. Between 1854 and 1938, about 723 students – including 250 rabbis – graduated from the seminary. (Berenbaum and Skolnik 2007: vol. 11, 572)

The administrators of the Fraenckel estate endowed the seminary with a sum of 100,000 thalers, apart from the building and the library; the sum of 3,000 thalers was set aside for a teachers' pension fund; and a stipendiary fund for students was started with 5,000 thalers. This latter fund received many additions in later years, e.g., the Director Frankel Stiftung, founded on the occasion of Zacharias Frankel's seventieth birthday (1861), and a similar foundation on the occasion of Graetz's seventieth birthday (1887); two prizes, one founded by Joseph Lehmann (1855) with a sum of 600 thalers, and one by David Kaufmann (1895) with a sum of 4,000 crowns. Additionally, the seminar received support from private donors and Jewish communities, not from Breslau alone, but also from Prague, Vienna and even Copenhagen, e.g. the family of Samuel F. Goldberger in Budapest instituted an annual scholarship of 280 thalers, and *Die Gesellschaft zur Unterstützung jüdischer dänischer Theologen zu Copenhagen* – 240 thalers for one Danish student, Dr. med. J. Lobethal – a monthly sum for students without maintenance. The seminary was also received books for the library, testamentary bequests, donations, and even articles of religious use, e.g. candlesticks. (Frankel 1861: 64-65)

Nazi rule in Germany from 1933 onwards resulted in a decrease in the number of regular students, and some of the lecturers sought refuge abroad. The pogrom of November 1938 led to the sack of the seminary and the destruction of the greater part of its library. By order of the police, all teaching activities had to cease and many students were sent to the Buchenwald concentration camp. Nonetheless, some more or less clandestine work continued until February 1939, when the seminary ordained (for the last time) two students. In 1941, the residents of the Anna and Julius Schottländer House were brought to the former seminary building. After 1943, some people of mixed marriage status stayed in the rooms of the seminary; Karla Wolf, daughter of a Christian mother and a Jewish father, estimated their number at about 200. (Hadda 1972: 229; Wolf 1990: 32)

The Schottländer Family

The second half of the 19th century was dominated by the Jewish philanthropists of the Schottländer family, with the most wealthy and successful entrepreneur in Breslau, Julius Schottländer. Julius was a son of Löbel and Henriette Schottländer and was born in Ziębice/Münsterberg in 1835. In 1860, the family moved to Breslau, where Julius had already been living since 1859. The enterprises built by Löbel in Ziębice/Münsterberg were extended further in Breslau and in the neighbouring villages. In 1866, Julius – who started to work independently at the age of 15 – and his father undertook the provision of part of the Prussian Army. They obtained much profit from these supplies, which increased a few years later with large army provisions during the Franco-Prussian War of 1870/71. This was the moment when the

family's wealth and power was created. The investments of the following years, e.g. the lease for the sole distribution and export of Karlovy Vary/Karlsbad mineral water, and the purchase of a number of houses and estates in Breslau and the surrounding areas, and of factories and mills, established the position of Schottländers as among the most successful entrepreneurs in Germany. In addition, Julius owned twelve estates (Julius was probably the only Jew in Germany who owned landed property in *fideicommiss*) comprising about 2,000 hectares, among them Partynice/Hartlieb, Wysoka/Wessig, Suchy Dwór/Althofdürr, Bledzów/Grünhübel, Alt Śleszów/Schliesa, Biestrzykowice/Eckersdorf, Karwiany/Karowahne and Kowale/Cawallen, as well as plots in Krzyki/Krietern and Ołtaszyn/Herzogshufen. He built his residence in Partynice/Hartlieb, near Breslau, between 1878 and 1882. The second family house was the villa in Wysoka/Wessig-Bergmühle, which his son Paul inherited; it was also demolished after the war. The central administration of the Schottländer family real estate was located at pl. Kościuszki/Tauentzienplatz 2, in Breslau. (Łagiewski 1997; Oliven 2001; Ziątkowski 2000)

Charity supported by Julius and his family developed into two directions. On the one hand, they donated a number of sums for different purposes, on the other, they established foundations supporting the particular activities. Thus, for example, Löbel and Henriette Schottländer established the Family Foundation (*Löbel and Henriette Schottländer'sche Familien-Stiftung*) in 1877 with an initial capital of 250,000 talers. Its activities included the support of family members who had fallen into need, the brides requiring dowries. It also paid student expenses for scientific studies and research, or helped them to establish themselves, for health purposes, paying their expenses at spas or sending them to warm climates. During the Nazi regime the foundation also helped family members to emigrate. On 16th May (Löbel's birthday), all members congregated at Breslau for the *Familientag*. (Oliven 2001) In turn, in 1896, Anna and Julius Schottländer established the foundation for the support of the construction of the Jewish Home for the Aged and Chronically Ill, at Wiśniowa/Neudorferstrasse (*Israelitische Altersversorgungsanstalt - Jüdisches Betreuungshaus für alte Leute und langwierig Kranke*). In 1908 and 1909, Julius again provided 6,000 marks to the Jewish Home for the Aged and Chronically ill. After his death, his family donated 15,000 marks and 24,000 marks – in 1911 and in 1912 respectively – to the same institution, in his and his wife's name. In 1899, the same foundation donated the land and supported the construction of a home for Jewish nurses (*Jüdisches Schwesternhaus*). The care and nursing of the residents was in the hands of the Jewish nurses who lived in the adjacent nurses' home. (Oliven 2001; Reinke 1999: 179)

In 1905, Julius and Anna established another foundation with a capital of 3,000,000 marks, for charitable purposes regardless of religious confession, and to beautify Breslau and the surrounding areas.

Julius and his son Paul also donated considerable sums of money for various purposes to Breslau, Ziębice/Münsterberg and other cities and institutions. To give some examples, Julius donated in:

- 1) 1895 - land to the city, building South Park
- 2) 1893 – 6,000 marks for the acquisition of City Park in Ziębice/Münsterberg
- 3) 1900 – 10,000 marks to the Ziębice/Münsterberg Embellishment Society
- 4) 1905 – 10,000 marks for City Park in Ziębice/Münsterberg
and 300 marks for the poor in Ziębice/Münsterberg

and Paul Schottländer donated in:

- 1) 1911 – 250,000 marks to the Breslau University
for the instruction of scientific travellers and zoological deep-sea explorers
- 2) 1912 – 300,000 marks for the Kaiser Wilhelm Society for its ocean exploration station
- 3) 1913 - a glass-bottomed boat to the same Society, to be used in exploring undersea life
- 4) 10,000 marks to the Jewish art academy in Jerusalem. (Oliven 2001)

Both houses supported by the Anna and Julius Foundation – the house for elderly and the one for the nurses - functioned up to 1939, when the community was ordered to leave the buildings. Residents were subsequently moved to the rooms of the Jewish Theological Seminary. Paul Schottländer had died in the previous year, 1938. He left his estate to his three children – Alfred, Dorothea and Ard-Heinrich.

Nevertheless, they were not able to freely command their property. As a result of the number of laws against Jews, they could not possess and real properties, they had to pay to the German financial offices about 1 million marks by way of contributions, taxes, e.g. *Reichsfluchtsteuer*, and special fees. The rest of the estate was forfeited to the German Reich when Ard-Heinrich, the only inheritor still remaining in Germany, “crossed” the border, i.e. was deported with his wife and child to the east. (Połomski 1991: 366-370) Thus, the financial power of the Schottländer family ceased to exist, together with all their foundations as well. The only trace of their philanthropy which can still be found in Wrocław today is South Park. Even though it was mutilated and partly destroyed, it still provides pleasure to the inhabitants of the city.

The philanthropy of the Schottländers aimed not only at helping the community that they lived in, but also – and this is characteristic – at developing the family enterprise and protecting it. Thus, for example, one of the intentions behind the donation of the land to the city to build South Park was to support and stimulate investment in the southern quarters of Breslau, in which Julius Schottländer owned considerable parts of land. Exactly, this part of the city became a popular place among the upper-classes and many excellent villas were constructed there. Moreover, the Jewish people willingly bought land in the southern part of the city; Jewish institutions established there included, e.g. the Jewish Hospital at Sudecka/Hohenzollernstrasse and Wiśniowa/Neudorfstrasse, the Jewish Kindergarten at Krzycka Trentinstrasse, and the Jewish House for Women (*Beate Guttmann Heim*) at Wiśniowa/ Kirschallee.

Beate Guttmann and Jüdischer Frauenbund

The above-mentioned Jewish House for Women (*Jüdisches Haus für Frauen/Beate Guttmann Heim*) at Wiśniowa/Kirschallee was financed by the Beate Guttmann Foundation. Beate Guttmann (1858-1936/7?) was a recognised woman activist, perennial president (to 1935) of the Association of Jewish Women (*Jüdischer Frauenbund*)³, and, at the same time, wife of the liberal Rabbi – Jacob Guttmann. Ladies engaged in the activities of the Association were responsible for such initiatives as the Jewish Kindergarten, a resting house for children in Świeradów Zdrój/Bad Flinsberg, and the organisation *Peah*, which helped the unemployed to find work. (Oppenheimer 1930: 11) In 1928, members of the Breslau

association decided to establish the foundation named *Beate Guttman-Stiftung* in order to build a house for elderly women. In 1929, the Ehrlich brothers, famous Breslau architects, presented the project and in 1930 the first women moved into the house. (Łagiewski 1997: 96; Ziątkowski 2000: 64) The three-storey building with attic was to accommodate 42 residents and a school of household for young girls, who wanted to become child carers or vocational teachers. The plot was provided by the Jewish community and financial aid was granted by a number of private and civic donors, e.g. *Burgfeld-Stiftung* and *A.W. Heymann-Stiftung*. The house was provided with the basic comforts, i.e. warm and cold running water, day rooms and verandas on each floor. Four rooms were also built for the students of the household school. (Oppenheimer 1929: 15) The building was designed to accommodate 42 residents, but already after opening 44 were accepted. As the number of applications grew, it was decided to rent a house and make more rooms available for elderly women. (Oppenheimer 1931: 10) From 1935, elderly men were also accepted into the house. Moreover, the house became the centre of the association's life, where lectures and meetings took place. Another intention also lay behind the fact that the school of household was located in the same building as the Beate Guttman House. Namely, girls studying there prepared meals, cleaned the house and nursed the residents. (Oppenheimer 1935)

During the Nazi period, the house fulfilled quite an important role, as many Jewish families had to vacate their flats and elderly people often had no place to move. Thus, they could quite comfortably stay in the Beate Guttman House. Kenneth Markiewitz, 12 years old in 1939, recollected that his grandmother "received a letter from the SS stating that her apartment had been requisitioned by the airforce, that she had 24 hours to vacate her home, and that if she failed to do so they would come and throw all her furnishings out of the window. [...] Ultimately, she went to live in a very fine Jewish senior citizens' residence, the Beate Gutman Home, where she had a lovely room, her meals and company. Her gentile hairdresser still came. She kept whatever furnishings she could fit into the room." (Markiewitz: 48)

The situation of the residents became worse and worse, especially in the winter of 1940/41, as there was not enough coal and food. Willy Cohn wrote on 1st February 1941, that "Im Beate-Guttman-Heim ist jetzt auch viele Krankheit; unter den Alten wird nun Grippe und Lungenentzündung bei der schlechten Ernährung und der Kälte." ("There is a lot of illness in the Beate Guttman Home now; the old people are now succumbing to flu and inflammation of the lungs as a result of poor nutrition and the cold." (Cohn 2006: 898)⁴ The house operated until May 1941, when it was to be emptied for army purposes. Willy Cohn, whose ex-mother-in-law resided there, wrote on 10th May 1941: "Das Heim ist von der Militärbehörde beschlagnahmt worden und soll bis Donnerstag geräumt werden. Wenn das auch vielleicht um 14 Tage verlängert wird, so bleibt das doch schlimm für die alten Leuten, die dort glaubten, ruhig ihren Lebensabend verbringen zu können." ("The Home has been confiscated by the military authorities and is to be vacated by Thursday. Even if this is extended by maybe 14 days, it's still very bad for the old people who thought that they would quietly live out the remainder of their days there.") (Cohn 2006: 934) However, according to the note of Willy Cohn of 19th June, in the middle of June it was not clear where the residents were to go and some of them were still staying in the house. Finally, the residents who could not find any other place were sent to Tormersdorf (Oberlausitz) and then finally deported to the east.

Other foundations

The foundations described above are just an example of the most recognised foundations in Breslau. Nevertheless, the Jewish community was much more vivid and active and the foundations established by its members included such initiatives as sponsoring the first electric trams in Breslau or bequeathing their own houses for the museum. Lack of space means that it is possible to mention only some of them and their main activities. These are the following:

1. Lazarus Kroh Foundation, 1839 - supported 5 old, poor men in Fraenckel hospital
2. Arnold and Hermann Schottländer Foundation, 1912 - *Israelitisches Siechenhaus* at Sztabowa/Menzelstrasse
3. Clara Altmann née Werner Foundation - donated money for the building of *Israelitisches Siechenhaus*
4. Moritz Isaac Caro (1792-1869) Foundation, 1858 - cheap flats for the old and poor members of the community, Włodkowica/Wallstrasse
5. Robert (1819-1875) and Hermine Caro Foundation, 1890 - cheap flats for the needy, Szpitalna/Reichstrasse (Figure 2)
6. Georg and Julia Caro Foundation, 1906-08 - cheap flats for the poor, Łowiecka/Schützenstrasse
7. Ernst and Heinrich Heimann Foundation, 1880 - Jewish orphanage; 1881/84 - care institute, Gdańska/Danzigerstrasse; 1893 - first electric trams in Breslau
8. Joseph Gotthelf Foundation, 1907 - cheap flats for the poor Jews, S.Czarneckiego/Alsenstrasse; scholarships for students
9. Heymann Oppenheim Foundation, 1890 - pl. Solny/Blücherplatz, care for the needy
10. Eduard and Martin Littauer Foundation, 1907 - house for the disabled, Pulaskiego/Brüderstrasse 23/24
11. Dr. Ludwig Friedmann Foundation - building at Al. Pracy/Roonstrasse
12. Julius and Paul Oestreicher Foundation - building at gen. Józefa Hallera/Kürassierstrasse
13. Louis and Fanny Hille Foundation, 1908 - cheap flats for the needy at Lelewela/Zimmerstrasse, after at Saperów/Güntherstrasse
14. Marcus and Bertha Schottländer Foundation, 1925 - Jewish kindergarten at Krzycka/Trentinstrasse
15. Toni and Albert Neisser Foundation, 1920 – Neissers' Villa at Fürstenstrasse/Ludomira Różyckiego was made a museum; in 1933 it was confiscated by the Nazis

Conclusion and future research

In this article I have attempted to briefly present some of the foundations which were established in Breslau's Jewish community. They reflect the vivid and active participation of individuals, as well as of associations, in the life of the city and the community. Most of the foundations were intended for the Jewish people; nevertheless, some of the founders were willing to help the city as a whole. Some of the

houses for the poor accepted Christians as well as Jews as residents. Julius Schottländer donated considerable sums and land to the city in order to stimulate the development of the city, but also to make the environment more beautiful and friendly for its inhabitants. However, his charity always aimed at something more than just philanthropy. The well-being of the family was always the first priority and it was inseparable from the well-being of the city. The philanthropy of the Fraenckel brothers was of a slightly different nature, which was certainly caused by their dissimilar family situation. Both were childless and unmarried, and they therefore bequeathed their estate to the purposes of the foundation. Their life and work was totally intertwined with the well-being of the Jewish community in a time of emancipation and Jewish progress into modernity. The third foundation described above was an initiative of the Association of Jewish Women and, in a period of growing anti-Semitism and persecution, fulfilled a very important role, not only for elderly women, but also for the whole community. The Beate Guttmann House became a centre of life of the women's movement and the whole community, e.g. the household school organised by Paula Ollendorff taught many practical skills which could be useful, as many Jews were deprived of maintenance and many had to start their life anew after emigration. What is characteristic of all these foundations is co-operation within the community. Most of the initiatives were supported by more than one donor and even the less wealthy ones tried to contribute. It certainly reflects the Jewish tradition and commandments, which claim that even one who himself is dependent on charity should give to those less fortunate than himself.

The initiatives supported by the foundations were varied, ranging from the Rabbi seminary, to the Jewish kindergarten, to the family foundations providing financial assistance for family members. For all that, one type of initiative should be especially mentioned, that is, the flats for the poor and needy. The great number of such houses built in Breslau was definitely caused by the residential situation in the city, which was by all means unfavourable. What is characteristic of Breslau was a constant lack of small flats with the necessary facilities for the lower class and the fact that Breslau's authorities were unwilling to enlarge the area of the city. Only between 1924 and 1928 did the city considerably enlarge the area within its administrative borders. The residential districts of Pöpelwitz/Popowice, Zimpel/Sępolno, Bischofswalde/Biskupin, Pilsnitz/Pilczyce, Mochbern/Muchobór, Siedlung Leedeborn/Grabiszyniek, and Tschansch/Księżez were built to relieve the overpopulated inner suburbs according to the plan of the aerial development of the city prepared in 1924. The municipal authorities aimed at building a number of flats for the middle class, providing at the same time all the necessary facilities. (Kononowicz 1995) In the course of 19th and the beginning of the 20th centuries, the living conditions and lack of flats were much worse than in other German cities.

In 1858, the population within the old city walls reached 70,460 with 23.92 inhabitants per house. (Müller 1931: 29) The overpopulation of these areas required a rapid solution. In 1914, only 41,953 people lived within the old city walls. (Müller 1931: 34) Nevertheless, the demand for flats was still growing, not only in the centre, but also in the suburbs. The data from 1885 (Breslauer Statistik 1887) showed that on average 4.24 persons lived in one flat, and the biggest population density was noted within the old city walls. In 1900, there were 101,128 flats⁵, but almost half of them (47,907) were one-room flats without a

kitchen. Although the area of Breslau doubled between 1808 and 1904, the number of inhabitants increased by about seven times. The data concerning the population density in Breslau could be compared only to Berlin, whose area and population were generally bigger (6,352 ha and 2,071,257 respectively in 1910). Other cities of comparable population, e.g. Cologne (with an area of 11,739 ha in 1910 and a population of 516,527) had a population density of 298 inhabitants per one ha. In Breslau in 1910, the population density reached 400 inhabitants per 1 ha. (*Statistische Daten über die Stadt Breslau* 1913: 95, 116) For instance, Przedmieście Odrzańskie/Oder Vorstadt was the typical proletariat district, where the streets were not cobbled and water facilities were not available. A single flat might accommodate 7, 8 or even more people; 2 or 3 families often lived together. (Schneer 1845: 31) The city doctor (Armenarzt) Blümner described the conditions in such flats as follows:

“Er ist im höchsten Grade erbärmlich. Manche Stuben gleichen mehr einem Schweinestalle als einer Wohnung für Menschen. Die Wohnungen sind wo möglich noch schlechter in der Stadt als die in den Vorstädten. Erstere sind natürlich immer Hofwohnungen, wenn man, einen engen Raum, in dem man sich kaum umdrehen kann, so nennen will. Die Stuben selbst sind klein, so niedrig, daß man kaum auf recht stehen kann, der Fußboden schief, da gewöhnlich schon ein Theil des Hauses gestützt ist. Die Fenster sind schlecht verwahrt, die Oefen so schlecht, daß sie bei starker Feuerung kaum heizen, dabei raucht es meistens in den Stuben. ... Die Wohnungen zur ebenen Erde sind meistens halb unter Erde. Und solch ein Loch kostet 20 bis 24 Thlr.” (Schneer 1845: 25)

As has been said, Jews belonged to the richest inhabitants of Breslau. Nevertheless, we must remember that the concentration of the incomes was varied. That is, there was a considerable portion of Jewish people living below the poverty line. (Rahden 2000: 90) This means that the initiatives of the charity foundations and support for the poorest within the Jewish community were of great importance, especially after World War I, when the community was greatly impoverished and more of its members required help and assistance.

The list of foundations presented here is certainly not complete. Moreover, data concerning some of them are still very scarce. No thorough research has been carried out concerning the foundations in Breslau, although there are some general studies concerning the history and philanthropy of the Jewish community, e.g. by Maciej Łagiewski and Leszek Ziątkowski. There is still enough material to be researched, and further studies could definitely broaden this topic. And even although there are facts which can never be brought to light – as many documents were destroyed during World War II – it is still possible to discover new facts about the initiatives of the Jewish community.

Table 1 Jewish population in Breslau between 1747 and 1944

(Breslauer Statistik 1887: 32; Breslauer Statistik 1914: 75; Kulak 2001: 41, 161; Magnus 1997: 192; Reinke 1999; Richarz 1976, 1982; Ziątkowski 2000)

| Year | Jewish population | Total population | % of Jewish population |
|------|-------------------|------------------|------------------------|
| 1747 | 534 | 49.896 | 1.06 |
| 1850 | 7.384 | 114.000 | 6.47 |
| 1861 | 10.446 | 138.651 | 7.5 |
| 1871 | 13.000 | 208.000 | 6.25 |
| 1885 | 17.655 | 299.640 | 5.89 |
| 1910 | 20.212 | 512.105 | 3.95 |
| 1925 | 23.240 | 557.139 | 4.17 |
| 1933 | 20.202 | 625.198 | 3.23 |
| 1939 | 10.309 (11.172) | 629.600 | 1.64 |
| 1944 | 600-700* | ca. 1.000.000** | - |

* Children of mixed blood and persons in intermarriages, last 150 were taken to Gross-Rosen camp in January 1945. The last Jewish (18 persons) were deported in June 1943.

** Estimated number of population, together with forced labourers and German refugees from the East.

Figure 1 – House for the poor. The Fraenckel's Foundation. Archiwum Państwowe we Wrocławiu, Akta Miasta Wrocławia, III/29614

Figure 2 – Application form. The Robert and Hermine Caro Foundation. Archiwum Państwowe we Wrocławiu, Akta Miasta Wrocławia, III/29473

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¹ The liberal group was represented by Rabbi Abraham Geiger (1810-1874), and the conservatives by Rabbi Salomon Tiktin (d. 1843) and his son Gedaliah Tiktin (1810-1886), who was confirmed by King Frederick William IV in office, and, later, even conferred the title of *Königlicher Landesrabbiner*. Jewish Encyclopedia 1901-1906 www.jewishencyclopedia.com/index.jsp, Łagiewski 1997: 7

² Fränkel, also Fraenkel

³ Breslau's section of the Association was founded on 6th October 1908. Ziątkowski 2000: 63

⁴ See also Markiewitz: 64

⁵ In 1910, 649 people lived in 177 boats and 3 caravans. Breslauer Statistik 1914: 68*