

corps; and in the midst of all these activities there stood the Jewish hospital, something which did not almost seem to exist. No food was sent into it, no water, no medicine. When night fell, however, the sick came out from it like rats, burrowing in the rubbish heaps. When the soldiers of the Blue Division arrived, they went in, and found corpses in heaps and sick lying on the floor. The operating rooms had been turned into dormitories of a kind. A Jewish surgeon, in a last and desperate endeavour to maintain his professional usefulness, was amputating without any anaesthetic the leg of a child of 5 years of age. In the quiet southern town of Forzheim a doctor and his wife were found to be Jews. The people there were fond of them, did not understand why all at once they should begin to hate persons who hitherto they had considered their benefactors. So they did what they could to protect them. Time passed and the war came. The S.S. men arrived and demanded that the doctor and his wife be handed over. Their daughter, whom the S.S. men took off, was heard later sobbing, "I should have done it too, but I could not bring myself to it. I am so young." For the doctor had begged to be left for a moment with his wife and daughter, and had gone into the laboratory and there poisoned himself and his wife.

These two examples I give, in general as well as in these particular cases, have had the result through repetition of making the Germans lose their antagonistic feeling for the Jew. Compassion has neutralised hatred, so that to-day Germans, if they do not take the Jew's side—for it must not be forgotten that whatever happens the Jew is and will be unpopular in Germany—on the other hand are not markedly opposed to them. To-day the Germans have developed in the sense that they think it would be a great advantage if Jews in general disappeared all at once, as by a miracle, but they would not move a finger to achieve this.

Meanwhile the persecution of the Jews has given birth to the story of official assassinations. It is possible that these tales are not exact; it is possible that the Jews who are supposed to have been shot are working in one or other of the countries dominated by Germany. However, this does not matter much because the public does not believe in it. The public believes that the Jews have been "liquidated" *en masse*, as wild beasts might have been destroyed. For this reason the Party, and in particular its armed expression, the S.S. men, wear a sinister aspect in the popular eye. Into the bargain the S.S. men exaggerate the Nazi doctrine to the extreme. They are more even than atheists. They are nature-idolators, and brutal in manner, and they benefit in their treatment at the expense of the public. They form a hated and yet despised body, at the head of which is a man whose name makes everyone shiver: Himmler.

Such is the German reaction to the Jewish persecution. On the other hand, in the material sphere, the Jews have the best brains in Germany. In art, in the theatre, and above all in the cinema, when the Jews disappeared they left a blank which has never been filled. Possibly something similar is happening in other spheres of life. And into the bargain Jews are mixed with Aryans, with the result that there are Jewish soldiers with Iron Crosses, Jewish members of the nobility, and outstanding professional men. In this fashion the Jew as a Jew is no longer an individual of dubious characteristics, since, for example, when soldiers see a comrade who has fought bravely beside them turned out of the ranks, deprived of his medals and humiliated with the yellow star, then they cease to believe in the existence of the typical Jew. That is to say, they cease to believe in the cruel and avaricious Jew as propaganda pictures him. They think that Jews of that type have fled, that they are living elsewhere upon their hoarded millions, and that the persecution is directed against mere individuals whose Jewishness is a mere racial accident, and in no sense has any character of sectarianism, bent on destroying Great Germany.

#### *The Religious Problem.*

Practically speaking, religion does not exist in North Germany, any more than practically speaking it exists in the north of Europe anywhere. Poland alone was an island of Catholicism in the east. Poland was desperately, instinctively, Catholic. Perhaps the Pole did not go to Mass or every day of Obligation; perhaps the sixth and seventh commandments were not very scrupulously kept by him, but when the decisive moment came the Pole felt his faith rising and driving him on, and he went into battle with a prayer. Thus he fought the Russians for many years, and thus he has fought the Germans, who a year after their supposedly completed mastery of Poland were obliged to