

Experienced in 1933

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What the forerunners of the Nazis painted on the wall needs to be seriously considered today. Since 1933, diatribes, wild rejections, and violent slogans of war and oppression have been heard all over the world. They are aimed at the German people in their essence by seeing, or at least denouncing, the Nazi as the true representative of Germanness and its eternal soul. Making the German average responsible for the crimes of the Nazi classes is the psychological basis of that genuine anti-Germanism which is currently forming foci, clumps and germinal heaps in European, American and African countries, and which, if allowed to spread and take root, the

future European coexistence, just as anti-Semitism can spoil the future coexistence of groups within states.

It is not for nothing that we have studied the mechanism of such attacks and accusations when we find that the affect-obsessed non-German Europeans indulge in the same confusion as the affect-obsessed German nationalists of 1931: the representatives of the upper classes of society for the representatives of the German people hold, and prepare in peacetime what is custom and practice in war. Because in the war the musketeer Müller had to answer for the pan-German greed for conquest of the industrialist Müller or the landowner and general von Lewihn and bite the dust, we were against war, which is an unsuitable means of social reorganization, but a wonderful outlet for onanistic self-gratification and which is why the infants of many countries, and especially Germany, consider it indispensable. There is no better place for the sadism and desire to destroy in and by countless individuals to let off steam. This does not explain the ineradicability of wars, because they are eradicable, but rather the enthusiasm with which they are greeted by terror-loving groups and forced on the masses. An echo then resounds from the subconscious of these masses,

because a soundboard within it begins to vibrate,
which of course can quickly stop.

Since we are far from wanting to overlook the basis of reality that causes such accumulations and accumulations of emotions, we first consider the effects that the spring of 1933 must have had on the assessment of the German people. The lack of resistance with which a people of 60 million allowed themselves to be swept away by the rubbish avalanche of Nazism, the strange impotence of entities that once seemed so powerful, such as parties and trade unions, and the pathological haste with which intellectual representatives showed themselves to be of service to the Nazis, all of them had to be cast of contempt aimed at those who were so represented. Especially since those Germans and Jews who knew from years of observation the garbage character, the sputum-like nature of broad Nazi leadership, allowed their deep disappointment to drive them into an anti-German passion. Convinced that the Russian, Polish and Czech masses would never have fallen for such shooting gallery figures as Messrs. Hitler, Goebbels, Göring, Ley, Frick and Franck, not to mention the French and British ones, and in theirs

Passionate grief confirmed by the Spanish counter-example, many broke out in Siegfried Jacobsohn's leitmotif:

"This people cannot be helped." And it is no wonder that the affect-plagued and neurotically suffering soul of our poor Kurt Tucholsky vibrated with this basic conviction when he wrote his farewell letter to me.

"They don't want you, they reject you," was how the injured souls reacted to the outbreak of Streicher anti-Semitism and Hitler slime that suddenly represented Germany. the older and younger bourgeoisie, the outrageous educational poverty of the German academic. But in the eyes of the injured, they turned into representatives of the German people, even for a Tucholsky who knew better. While for us the living Germanness was represented by a scale that oscillated between Heinrich Mana and Bertolt Brecht, the injured and disappointed made exactly the mistake that we found so

ridiculous in the defenders and tenants of nationalism.

Let us be careful not to attack them on our part. If a strong anti-German feeling seems to prevail in numerous hearts and minds of German and Eastern Jews today, there are good reasons for that. The hideous and vulgar anti-Semitism in which all Nazi statements are saturated must of course provoke outrage, especially among those who can rightly complain: "They knew us so little." That after centuries of connubial anti-Semitic smear writings, in the worldless Poorly written in German language, could be increased to mass circulation, naturally brought about a stream of emotions of bitterness, grief and vindictiveness. Keeping a cool head in the face of insults that are hurled from group to group requires a certain philosophical attitude and training, which is more difficult for those who were inclined to underestimate or deny the reality of German anti-Semitism. But among the non-German Jews, especially those in Eastern European America and South Africa, there was that deep admiration of Germanness, that grateful and loving devotion. for the German spirit, that ingrained reverence for Lessing, Herder, Schiller, Goethe, Kant and Nietzsche, which for so long made the scattered Jewry of the whole world the best ally of real Germanism and of whose importance the sponsors of Naziism had no idea. How violently spurned love can turn into its opposite,

you know. Just as she was inclined to pay thanks and adoration to the entire German community because it produced these great men, one cannot blame her if she now breaks out into violent denial just as generally; You just have to make her realize that she is doing nothing other than fulfilling the wishes of her enemies. But if the Nazi wants to be seen as the real representative of the German people, the Jew has every reason and every duty to look closely and differentiate carefully.

And in addition, as everywhere, there is some justified rejection and violent reaction. A people like the Germans are not only responsible for what they do,

but also for what they allow, what they allow the garbage to do with them. In 1933, from this perspective, the German people were indeed a pitiful sight. His lack of resistance, the very possibility of succumbing so en masse to Hitler's slogans, could make the lovers of Germanness, like the good Germans, blush with shame - although it did not, of course, produce anti-Germanism, but that melancholic mood, with which one sees a close being going astray, knowing full well what trials it will need to force it to go back and being quite sure that they will not be missed. "The fastest animal that will bring you to perfection is suffering," says Master Eckart.

And

Hamlet adds the melancholy prophecy that we are now witnessing: "Oh Gertrud, Gertrud, when the sufferings come, they do not come individually in squadrons". But it could very well be that these sufferings will disintegrate the anti-Germanist germ where it should have formed in the Jewish subconscious.