



In Love, torn apart,
reunited

The Gieler-Kohn Story

This history is dedicated to Torrin and Dulcie so that they might understand and appreciate their ancestors and the struggles they faced.

Foreword

My research into my family's history began in the early 1990s when my brother presented me with a vague family history as a Christmas present. This was also the time when access to the World Wide Web became universal allowing online research to take place. I gathered as much primary material in the form of documents, photographs and letters. I talked to my mother and relatives recording their memories, some which were extremely painful for them to recall. There were gaps, areas I dare not ask about. I had to fill these in myself by careful and detailed research which has taken in excess of some 20 years. I visited many document centres, libraries and museums. Research was not straight forward, in Prague for example although all the documents were in German the only catalogue was in Czech. Some libraries had no access such as in Mikolov. Discoveries were exciting such as in Eisenstadt where we were able to identify two separate documents as related due to the accidental ink stains which were identical on both documents. I found some of the research painful, for example the visit to Theresienstadt was extremely difficult Moments of reconciliation however were found in the formal visit to Mödling and the laying of the Stolpersteine a year later. I regret that I was unable to discuss the history of our family with my father as he died so young. My parents never discussed the war and their suffering. I hope that this short account atones and explains their journey.

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Throughout my childhood and indeed my early adulthood, a picture began to unfold which has continued to fascinate and haunt me to this day. I was aware, from an early age, that both my parents, being foreigners and therefore aliens had apparently set me apart from other children in our street. In hindsight, I think I have used this as an excuse to stand aside somewhat aloof from my contemporaries. I have always had a longing to return to my roots, or more accurately discover them along with my ancestry, which as a child was shrouded in a nebulous mysticism. My father's early death denied me the opportunity to discuss the political, social, cultural and historic environment I had inherited. I have discovered, almost too late, that my roots hold the key to my levels of understanding, empathy and knowledge. I now recoil with horror at my youthful fascination and admiration for German life and Germany, which over the years, has turned into revulsion and detestation. For many years, an irrational hatred for most things German overwhelmed me, as if I were a child. Now with mature reflection and having once again visited Germany I realise that the population has learned from the past and is actively confronting its history. I am at once a Catholic, a humanist, a Jew, an Austrian, a democrat, a socialist, and a champion of the underprivileged and the suppressed. My love of Austria is a love for a land that probably no longer exists - I despair at times of the small-mindedness and the xenophobia of the inhabitants of that beautiful country and their determination to cling to the misplaced ideals of the past.

The Austria I know and grew up in was the land of the music of Mozart and Strauss, the literature of Grillparzer and Nestroy, of Rosegger and the art of Klimt, the food delights of Lebkuchen, Wiener Schnitzel and Erdäpfelsuppe. I fondly remember the poet Walter von der Vogelweide and Gumpoldskirchner Wine, the mountains of the Anninger and Dachstein, the Rax and the Schneeberg and the traditional festivals of Christkindl and Grampus.

I remember many stories during my childhood, which took on the mantle of adventures and high intrigue. The truth was frequently more scary and amazing than any fiction.





Mödling

My parents met in Mödling, in Niederösterreich (Lower Austria), which, in the early 1930s was a relatively peaceful, small and prosperous town on the southern outskirts of Vienna. Mödling lies in the shadows of the Anninger Mountain in the Vienna Woods with its own direct link to Vienna by means of electric tram and railway. The southern suburbs were becoming popular with the rising middle classes, who viewed the town where Beethoven wrote his Missa Solemnis and Schubert his 'Unter den Linden Baum' as an oasis from the hustle and bustle of the metropolis. The sloping vineyards and the last remaining foothills of the Alps meander towards the Neusiedlersee and the great Hungarian plain. The dark green shadows of the Vienna Woods rise behind the medieval church which holds even greater treasures and mysteries. A stone's throw away, lies Hinterbrühl, sleepy and charming, hiding a large underground lake and recently the site of a Nazi aircraft factory. Further on Heiligenkreuz, with its church, monastery and school lie snugly between the hills and woods, a favourite site of pilgrimage and nearby Meierling tragically remembered for the suicide of Rudolf, Crown Prince of Austria and Maria Vetsera. Mödling is imbued with history, charm, culture,

good wine and food but above all an idle laziness of comfort and contentment.. Yet beneath all this superficial tranquillity and gloss there lurks a monster waiting to be unleashed in a fresh tide of nationalistic fervour. There is no sign of remorse, and for decades no memorial plaque to the oppressed, no mention in any history of the town which gave an ardent welcome of Adolf Hitler and his henchmen, no trace of the desecration and sacking of the synagogue on Kristallnacht, and until recently, no remembrance of the inhabitants transported and executed. A car park now stands on the site of the synagogue, which lay like an ugly sore, untouched for some 40 years. And yet on the southern outskirts of the town, the cemetery with its remains of the last resting-place for Jews, has been gently and carefully restored. I found here to my amazement, the tombstone of my great grandparents Adolf and Amalia Sprinzeles.

I am still unsure why I am able to accept Mödling, why indeed I care for it so much that I would happily live there in spite of everything. I find it comfortable, comforting and warm. I walk the streets where my parents walked, I stop outside Beethoven's house and occasionally I hear the music of a piano. I wander along the leafy stream weaving in and out of little avenues, I climb up to the Ottmarkirche and look out to Wiener Neudorf, the Badener Bahn, Lindenweg, where the house my father built stood for many years and thence on to Biedermannsdorf and Schloss Laxenburg. I pass on through the woods to the ruins of Lichtenfels, listening to the breeze in the trees and the strings of Lanner and Strauss. I remember travelling in the blue carriages of the Badener to the Oper through strange and dilapidated suburbs. I recall driving over the windy roads to a Heurigen in Gumpoldskirchen, sipping wine in the late August sunshine or treading carefully across swollen streams hurtling along the highway after a torrential downpour.

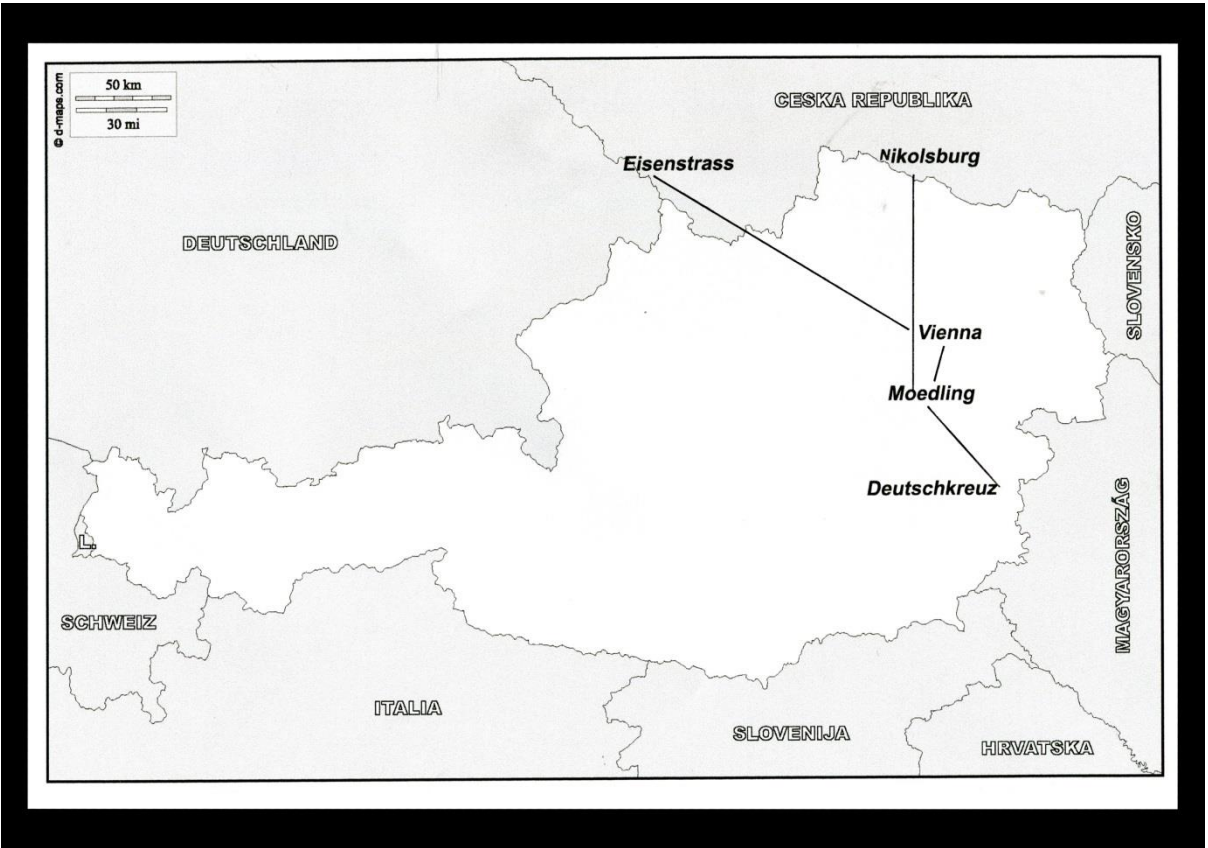
This then is the background against which I will attempt to depict the story of two families, their origins and their journeys. For Vienna and its environs were the magnet for immigration from all parts of the Empire - from the forests of Bohemia in the West, from Austrian Silesia in the North East, from the Burgenland and Hungary in the South and from Turkey and Spain. A journey made through choice, and persecution; a stopping place on the way to South America, the United States, Israel, China, to Australia and to England and also, for many, to hell. Finding a starting point is the most difficult aspect as is knowing how and when to recount the many and various anecdotes.

Family Origins

The Story of four families - Kohn, Sprinzeles, Lohberger and Gieler - covers many kilometres of the old Empire. Four very different families who came from Silesia, Bayrischer and Böhmischer Wald, from Burgenland, Moravia and Hungary. This is a true story of migration and persecution, of journeys across the world touching many conflicting and differing cultures, - my family. This then is the story of journeys made out of necessity either because of economic deprivation or political persecution; journeys made within Austria on foot, by stagecoach, by cart or the new steam railways; journeys made abroad by rail and steamer through occupied lands to deportation camps, to exotic destinations and the ends of the world.

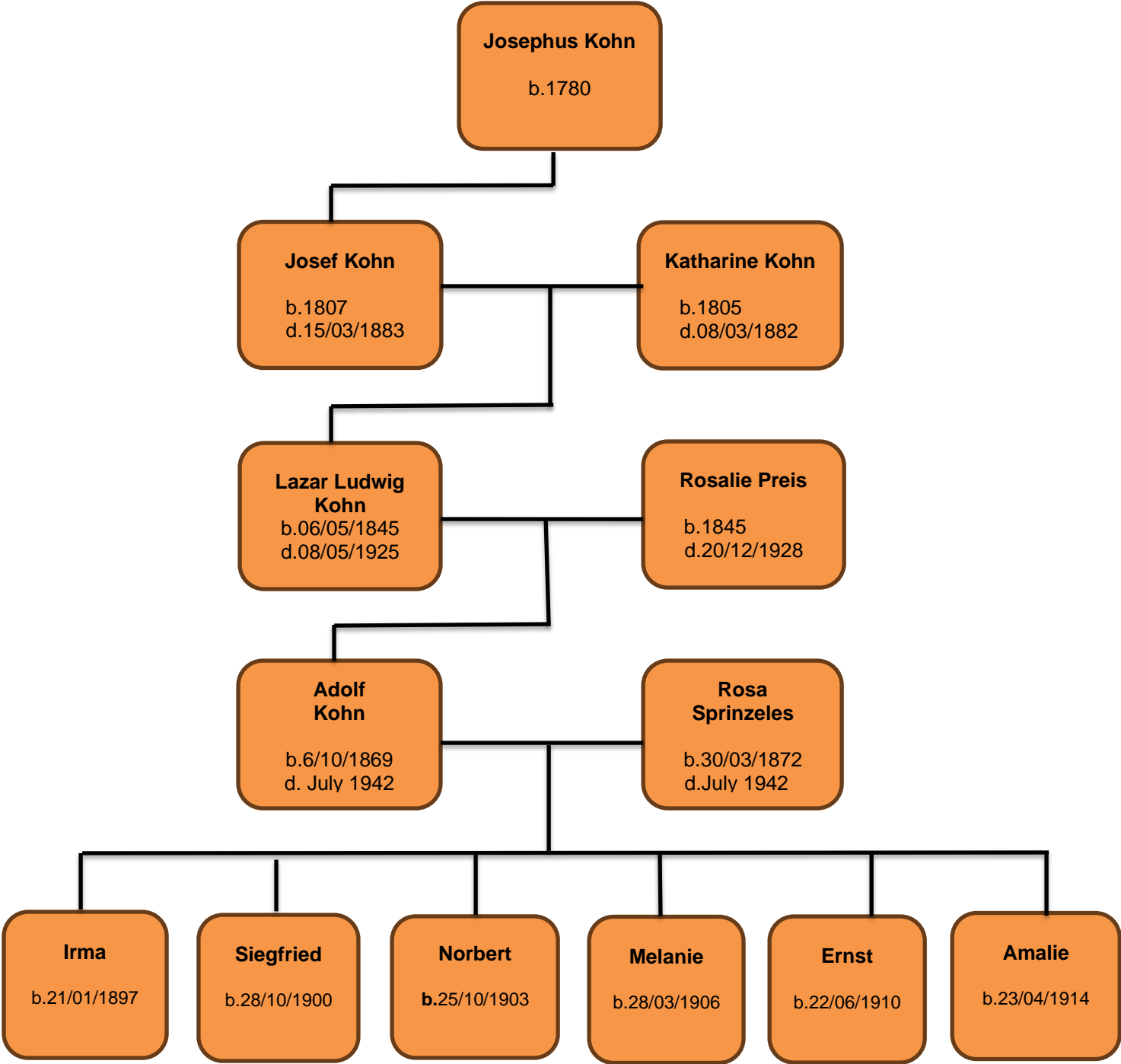
Now in the 21st Century, very few have any idea of where Austria is and almost certainly no notion about Bohemia, Silesia, Moravia, Burgenland and Hungary. During the past, the Habsburg family who for five hundred years dominated Central Europe through marriages and treaties and who presided over the Princes and Dukes of the Germanic states. The ordinary farmers and people of Europe scratched a living from the land and attempted to defend themselves against the ravishes of plague, famine and war. The lands of my ancestors were the home to Wallenstein and Prince Eugene, the battlegrounds of the Thirty Years War and of the Napoleonic campaigns and as easy prey to Hitler's ambitions.

The journey begins in the dark and rich forests which divide Bohemia from Bavaria high above the River Danube as it tumbles out of the Alps, and flows East and South towards the heart of the Empire. Life in this part of Europe had not changed much during the centuries. The Bohemian Forest or Bayerische Wald, depending on one's point of view, straddles the main highway between Nurnberg and Prague, medieval centres of industry and wealth. Austria still remained a largely feudal array of states after the fall of Napoleon in 1815. England and Prussia were the industrial powers that dominated and it was not until the revolutions of 1848 and the accession of Franz Joseph that Austria at last embraced the industrial revolution and granted freedom of movement to its citizens. These years witnessed massive movement of labour from the far corners of the empire towards Vienna and the surrounding countryside. All were driven by the opportunity of work. Much has been written about the eager immigration of Jewish settlers to Vienna, free at last to move back to the capital after some 400 years. The lives of many of these immigrants did not improve significantly at first but gradually they established themselves in a wide variety of professions and trades. This was the new and growing middle class of Viennese society.



Map of the towns and villages in relation to Mödling

The Kohn Family



The Kohns of Deutschkreuz

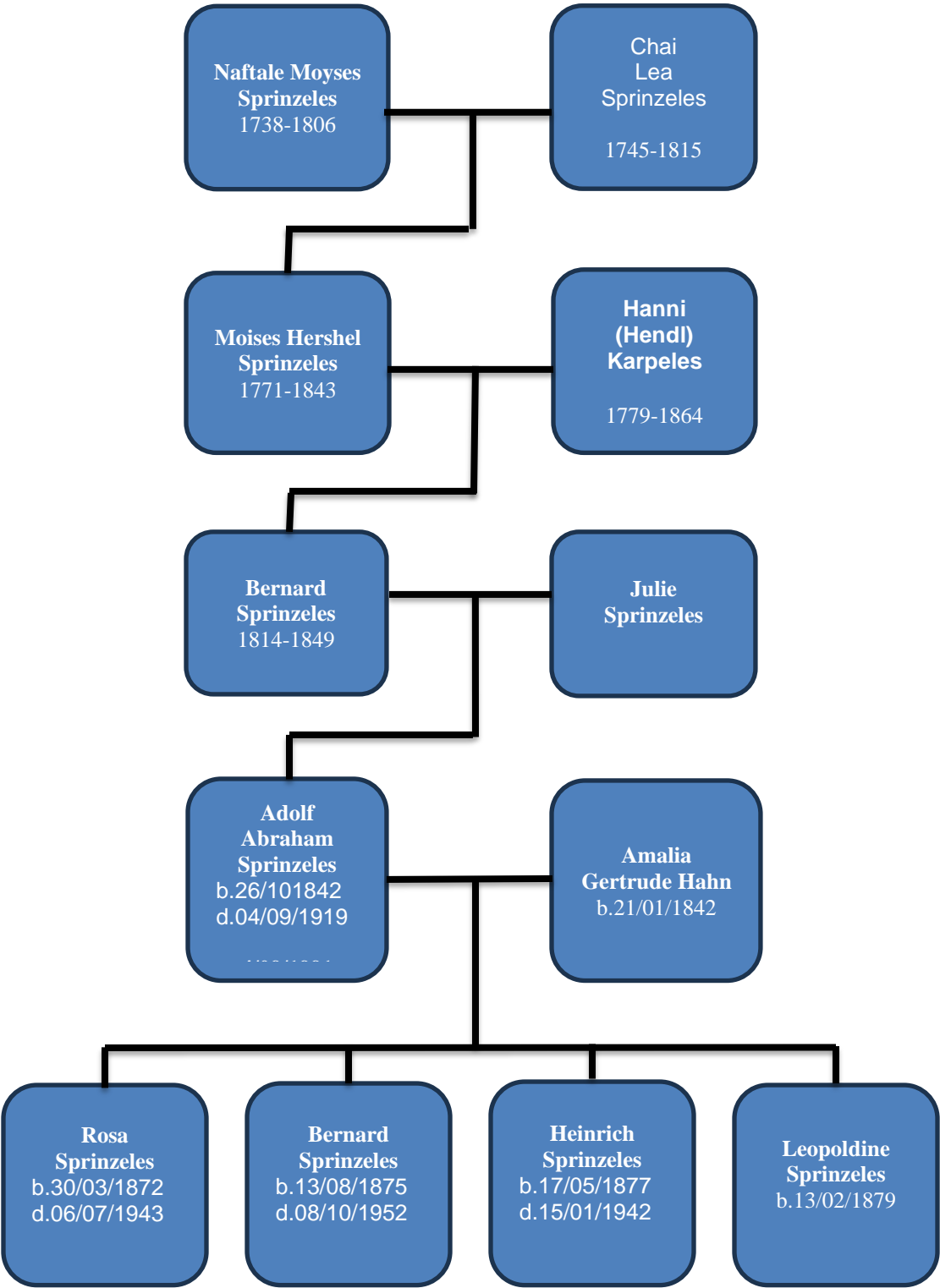


Deutschkreuz In Burgenland

The Kohn family originated in Deutschkreuz some 42 miles south east of Mödling in Burgenland, then part of Hungary. Deutschkreutz has been a market town since 1340. The town belonged to Hungary as part of Sopron County until 1920/21. After the end of World War I, the territory was given to Austria by the Treaties of St. Germain and Trianon. Since 1921, the town has belonged to the newly founded State of Burgenland in Austria.

In Jewish history, Deutschkreutz was one of the 'Seven Communities' of Burgenland. Due to the former well-known yeshiva there and the international reputation of the Jewish world, Deutschkreutz is the only Austrian village having a Hebrew name (Zeilem meaning cross). It is not known how long Joseph Kohn lived in Deutschkreuz. There was only sporadic work and his occupation as a brandy producer could not support Josef Kohn's large family and so after 1848 several members of the family moved to Vienna where they found employment as tanners in the leather trade, as horse dealers, as well as teachers and Gemeindedieners (Schamiz).

The Sprinzeles Family Tree



The Sprinzeles of Nikolsburg/ Mikulov



Nicholsburg/Mikulov Chechia

The Sprinzeles family had lived for many decades in Nikolsburg (Mikulov) now in the Czech Republic just half a kilometre from the present Austrian border and 58 miles from Vienna. In 1249, Ottokar II of Bohemia granted the land of Nikolsburg, including a castle, and the surrounding area, to the Austrian noble, Henry I of Liechtenstein. Nikolsburg remained in the Liechtenstein family until 1575, when it was purchased by Adam von Dietrichstein, the Emperor's ambassador to the Spanish court. This was the site of the Treaty of Nikolsburg in 1621 during the Thirty Years' War.

In 1938, prior to the German occupation of Czechoslovakia, the population of Nikolsburg was 8,000 mostly German-speaking inhabitants. After Germany was defeated in World War II, the town's German population was expelled between 1945-46.



Street scene in Nickolsburg/Mikulov, Chechia

The beginning of the Jewish settlement in Nikolsburg dates as far back as 1421, when the Jews were expelled from Vienna and the neighbouring province of Lower Austria by the duke of Austria, Albert II of Germany. Fugitives settled here as it was situated close to the Austrian border, some 85 kilometres from the Austrian capital, under the protection of the princes of Liechtenstein. Additional settlers arrived after the expulsions of the Jews from the Moravian royal boroughs by the king Ladislaus the Posthumous after 1454.

The settlement grew in importance and in the first half of the 16th century when Nikolsburg became the seat of the regional rabbi of Moravia. It became a cultural centre of Moravian Jewry.

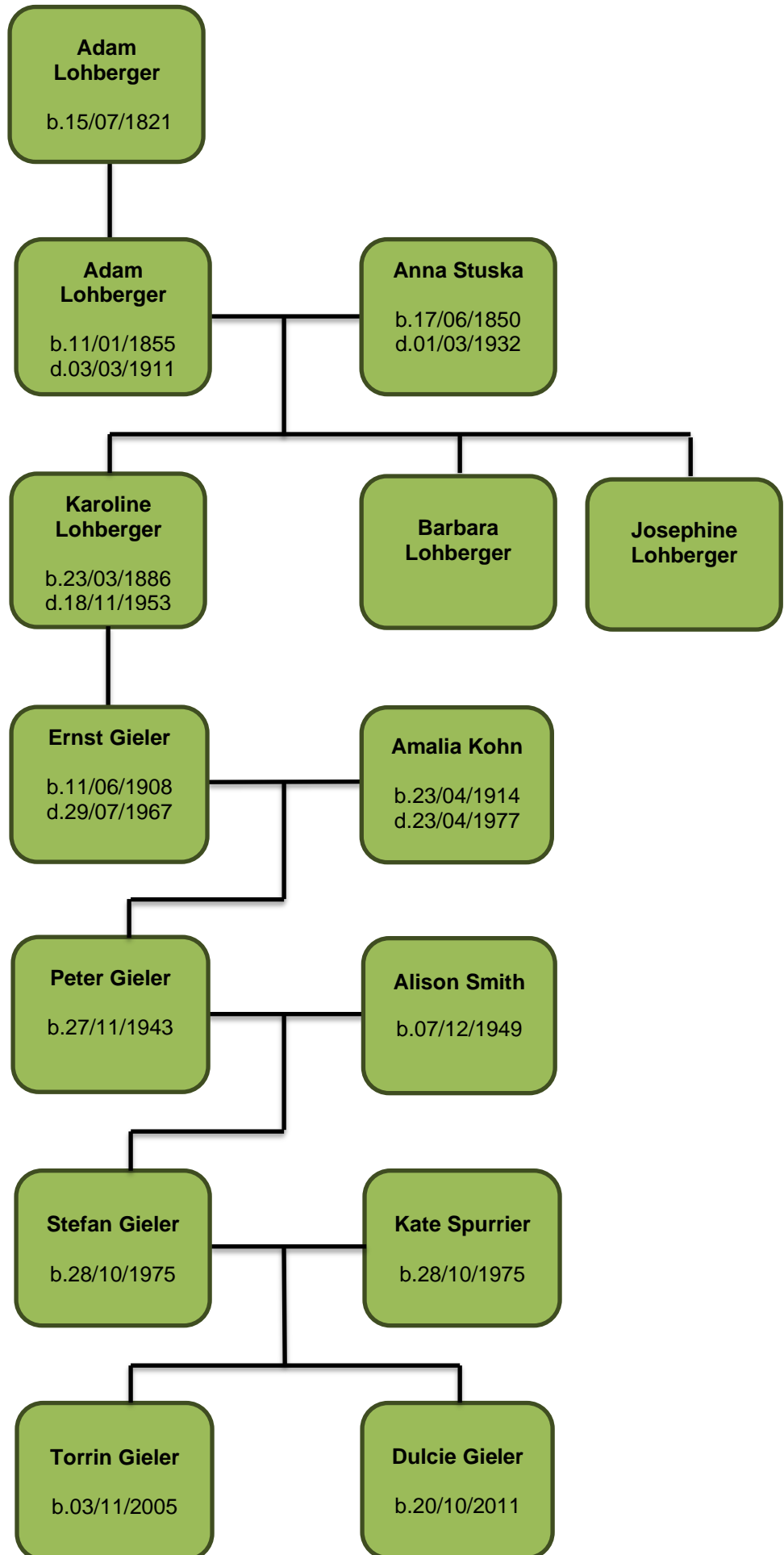
In the first half of the 18th century the congregation in Nikolsburg totalled over 600 families, being the largest Jewish settlement in Moravia. It is obvious that only a small number of the Nikolsburg Jews could make their living in the town as artisans; the rest had to become merchants. The congregation suffered severely during the Silesian wars (1740–1742, 1744–1745 and 1756–1763), when they had to furnish the monarchy with

their share of the supertaxes exacted by the government of Maria Theresa from the Jews of Moravia. Following the decree in 1848 allowing the freedom of movement of Jews into the city of Vienna, several members moved to Mödling and its environs. This is where Adolf Sprinzeles became the first Gemeindediener (Schamiz) at the new Jewish Synagogue. His daughter Rosa married Adolf Kohn who then succeeded Adolf Sprinzeles as Shamiz. My grandparents !



Street scene Nicholsburg/Mikulov, Czechia

Lohberger Tree



The Lohbergers of Eisenstrass/ Hojsova Stráž



Eisenstrass/Hojsova Stráž, Chechia

From the evidence gathered in August 1939 by Gustav Hutla, the husband of Barbara Lohberger, it has been possible to establish that the Lohberger or Lauberger family originated from Eisenstrass now Hojsova Stráž in the Bohemian Forest, Chechia close to the Bavarian border and the town of Bayrisch Eisenstein. Eisenstrass is some 190 miles north west of Vienna This was part of the Sudetenland, the western fringes of Bohemia, which was German speaking. Hutla a major in the Wehrmacht had to prove Arian extraction of his close family.

The Laubergers belonged to the Künische yeomanry and the first mention of these royal border guards are in the 14th Century. The yeomanry were established in the border region and consisted of the eight villages of: St. Katharina, Hammern, Eisenstraße, Seewiesen, Haidl, Kochet, Stadln und Stachau. The Künischen were subservient to the king or emperor and defended the region in the event of a dispute between the Counts of Bogen and Premislyden .



Eisenstrass/Hojsova Stráž, Chechia

The name "Künische" was derived from "die Königlichen" meaning "The Royals". Since the beginning of the settlement, the Künischen were free peasants with certain privileges. These included free jurisdiction and which states that "no man is anybody's servant nor master, that is the künisch law". The bell towers on the roofs of farmhouses symbolized these special rights. At what point the peasants actually began to colonize the open area at the foot of Ossers Mountain, is still unclear. However, there is sufficient evidence to show that they had established their rights by the early 11th century. In 1617, the eight villages were mentioned in legal documents. They were independent of the underlying authority, in certain other areas, concerning marriage and career choice but with the abolition of serfdom in all Austrian lands in 1848, the Künischen lost their privileges.

Members of the Lohberger family left the Bohemian Forest, just north of Passau, after 1848 and settled in Vienna where Adam Lohberger became a successful innkeeper. He finally settled in Liesing, south Vienna. Adam had three daughters, one of whom, Karoline Lohberger, became my grandmother.

Gielers of Gross Olbersdorf/ Velke Albrechtice



Gross Olbersdorf/Velke Albrechtice, Czechia

Gross Olbersdorf now Velke Albrechtice is a village and municipality in near Wagstadt (Bílavec) in the Moravian – Silesian region of Czechia. It is 150 miles northeast of Vienna and situated on the slopes of the Nížký Jeseník mountains and on the banks of the Bílovka River.

Austrian Silesia was officially the Duchy of Upper and Lower Silesia and as such, was an autonomous region of the Kingdom of Bohemia and the Austrian Empire. From 1867 it was a crown land of Austria-Hungary

When in 1804 Emperor Francis II established the Austrian Empire, his titles would include the "Duke of Upper and Lower Silesia". Austrian Silesia was connected by rail with Vienna in 1847 and soon, many Silesians moved to the capital for economic reasons.

Searching for work at the turn of the 20th century, Karl Gieler travelled from Austrian Silesia, now on the border between the present day Czech Republic and Poland. He joined the Badenerlokalbahn and in the 1920/30s became station master at Wiener Neudorf.

Meeting and Courtship

And so to begin: My parents met on October 24th 1931 in Mödling, in Niederösterreich. Ernst, the adopted son of Karl Gieler, the stationmaster at Wiener Neudorf, was a trained toolmaker working at the Klinger factory in Gumpoldskirchen. At the age of 23, he was discovering the world of literature and philosophy and the teachings and writings of Rudolf Steiner. My mother, Amalie or Amely (the anglicised version), was the youngest daughter of Adolf and Rosa Kohn a respected Jewish family who lived at 33 and then also at 44 Enzersdorferstrasse in Mödling. She travelled daily to Vienna to be trained as a kindergarten and infant teacher in a Froebel training academy. Almost immediately, the young couple experienced the animosity and fury of their families and both learnt very quickly that very few people could be trusted. A secret code of behaviour and of sending messages was developed which was to become of enormous significance at a later date. The Kohn family, especially, was horrified that Amalie was so enamoured of a gentile that they frequently locked her in her room, spied on her and Ernst and behaved in the most heinous manner. Neither Ernst nor Amalie were aware of the strife and torment they were to endure for the next 11 years. Only the depth of their love throughout the pain of separation and hardship kept their spirits high. I was constantly amazed by the positive attitude of both my parents. Yet I have only now begun to realise the pain, loneliness and depression my mother must have endured.

So here is their story. First Ernst and then Amalie



Mödling

Ernst Gieler

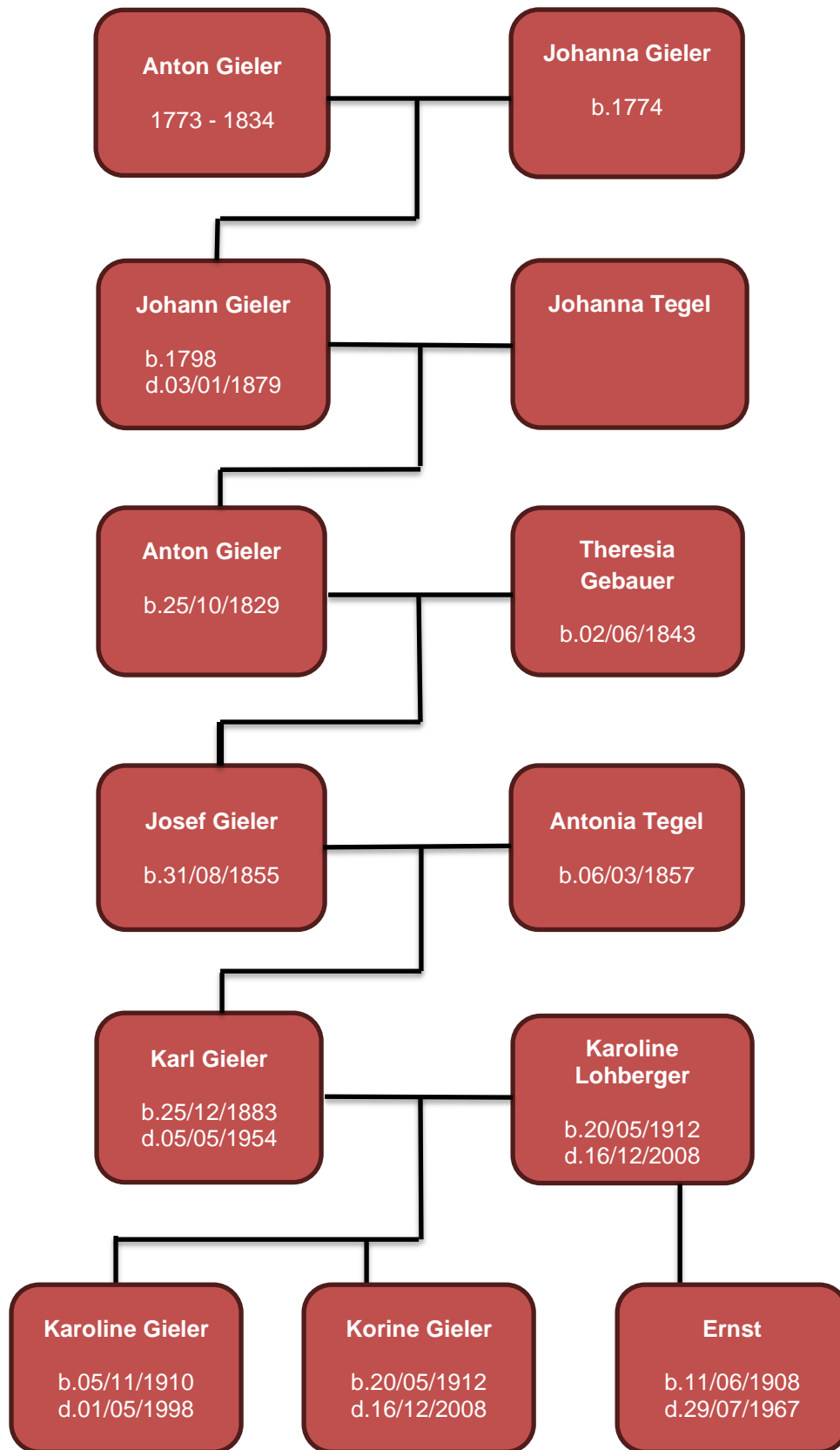
11/06/1908 - 29/07/1967

Ernst Gieler was born on June 11th 1908 in Gumpoldskirchen to Karoline Lohberger. According to his youngest sister, Korine, Ernst was the illegitimate son of Kommerzialrat Hermann Smetana, a timber merchant from Liesing and Karoline's employer. Smetana went on to become the president of the Jewish Community in Mödling. When in 1910 Karoline married Karl Gieler, Ernst spent much of his early childhood with his maternal grandmother, Anna Lohberger where Smetana was a frequent guest. Karl Gieler granted Ernst the surname of Gieler but there are no adoption papers however as, there are no birth records for 1908, all official records show that Ernst is the son of Karl Gieler. (1) Ernst was educated in Wiener Neudorf and then served an engineering apprenticeship with Schnellpressen-Fabrik Mödling from 1922 until 1925.

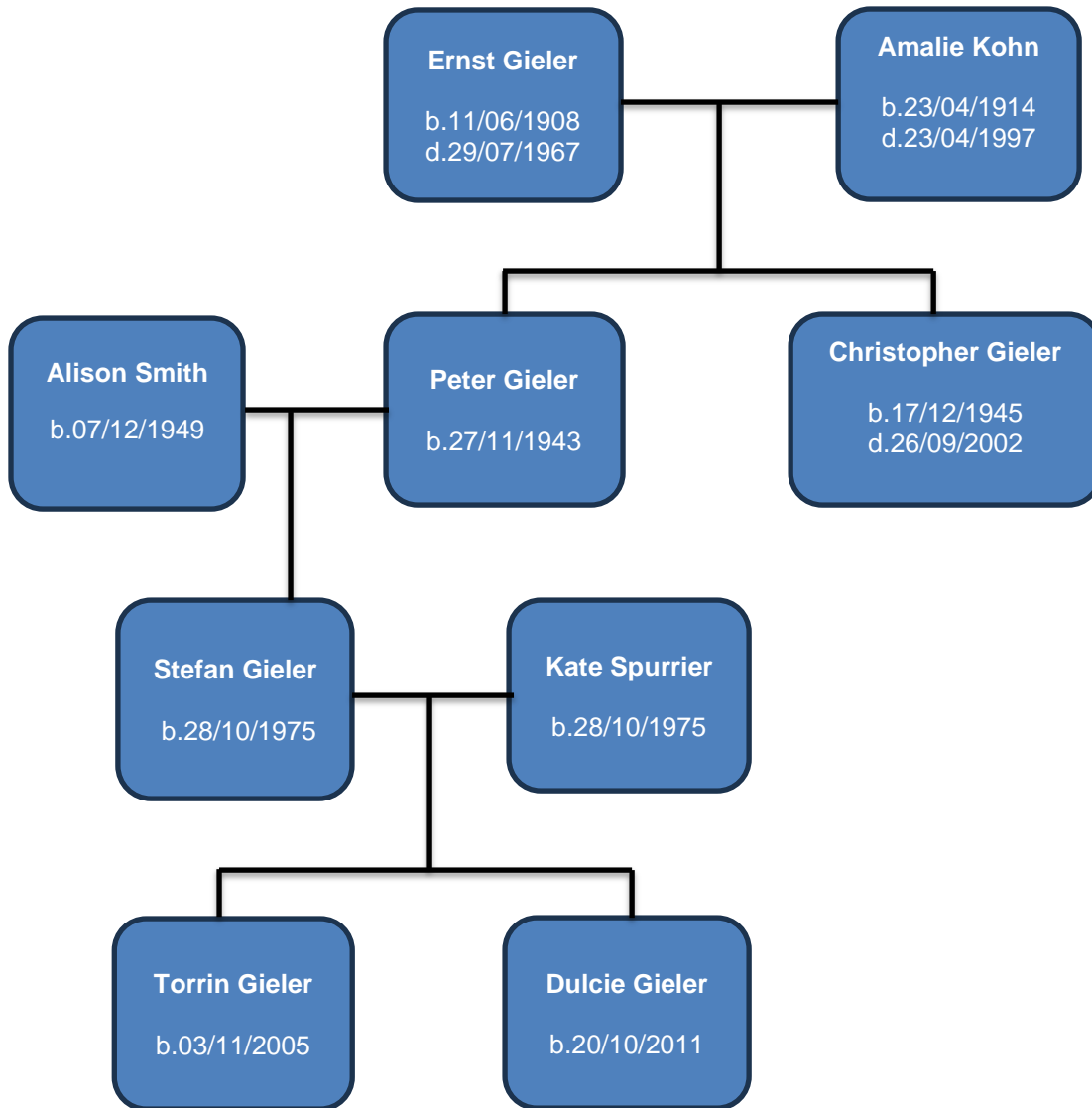


Great Grandmother Anna Lohberger with Ernst

The Gieler Family Tree



Ernst Gieler Family Tree





Ernst Gieler



Ernst (2nd left) at the Hallein Salt Mines



This was the family home for many years as Karl Gieler was the station master at Wiener Neudorf

From May 1925 until his departure from Austria in August 1939 Ernst worked for Richard Klinger in Gumpoldskirchen, an engineering company that still exists today. (2)

Ernst was a very independent, free thinker who was determined to improve his knowledge and experience. He devoured books and read everything he could. He read and knew all the Austrian and German classics and soon discovered Greek and Roman literature and philosophy. He was introduced to the teachings of Rudolf Steiner and attended regular meetings of the Christian Community. (3) He was keen on outdoor life, walking and climbing as well as being a member of the Viennese Fencing Club. He lived with his parents at the station in Wiener Neudorf where Karl Gieler was stationmaster. Soon he was helping to build a house in Lindenweg for the family.



Badener Bahn and Wiener Neudorf



Lindenweg in the 1930s



Ernst rowing at Schloss Laxenburg near Mödling



Ernst at Schloss Laxenburg

So my parents met on October 24th 1931 in a street in Mödling, in Niederösterreich. My mother, Amalie, generally known as Maltshi to family and friends, was on her way home and my father addressed her with a quote from Goethe's Faust. I am not sure what happened next but there certainly agreed to meet. My mother was just 17 years old and belonged to a very orthodox and strict Jewish family as well as being the youngest daughter. She travelled daily to Vienna to be trained as a Kindergarten and infant teacher in a Froebel training academy.



Amalie Kohn

The Kohn family, especially, was horrified that Amalie was so enamoured of a gentile that they frequently locked her in her room, spied on her and Ernst and behaved in the most heinous manner. Her brothers lead by Siegfried, some 14 years older than my mother was extremely antagonistic. My mother's letters and diaries bear witness to this. Her only ally was her brother Norbert, who had married and left home. His wife Martha had contracted tuberculosis and was terminally ill. The letters between sister and brother are both revealing and extremely touching. However neither Ernst nor Amalie were aware of the strife and torment they were to endure for the next 11 years. Only the depth of their love throughout the pain of separation and hardship kept their spirits high. I was constantly amazed by the positive attitude of both my parents. So much so that I have only now begun to realise the pain, loneliness and depression my mother endured in later life as a widow.

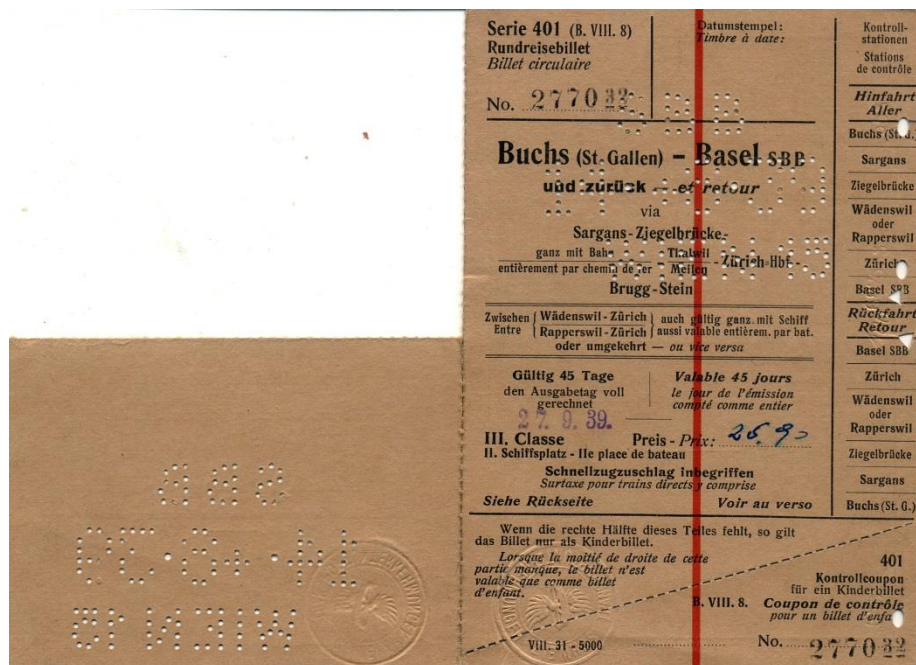
Finally, after many years, the Kohn family realised that the relationship between Amelie and Ernst was serious and that they would have to accept it. The events of 13th March 1938 and the subsequent destruction of the synagogue made the entire Kohn family and Ernst realize that there could be no future in Austria. At Midnight on 9th November 1938 my mother, grandfather and uncles were arrested and thrown into a prison in Austria. My mother and her elderly and somewhat frail father were soon released but the brothers were sent to Dachau. My mother and her parents were forced to leave Mödling and move in with relatives in the ghetto in Pillersdorfergasse in Vienna. Detailed plans were made and on 12th February 1939 Amelie left for England by train.

Ernst's relationships with his own family members were rather strained especially with his half sister Karoline, who was full of airs and graces. Ernst had little time for her and considered that his parents spoilt her. Later their relationship deteriorated further and legal cases arose regarding my grandparents wills.



The Gielers from left Ernst Gieler, Barbara Hutla (Karoline Gieler's sister), ? , Karl Gieler, Karoline Gieler, Karoline Freundlich née Gieler, Rudolf Freundlich.

The attitude of the Kohn family towards Ernst Gieler had changed to such an extent that he became the moral supporter and confidante of the entire family. The secret meetings and codes developed by Ernst and Amelie were now to come to the help of the entire enlarged family. Ernst realised that there were very few people that he could trust including his immediate family, some of whom were members of the National Socialist party. He had, however confided in Norbert Kohn, Amalie's brother (see Norbert's Letter) with whom he had established a true and deep friendship. His plan was to reach England and then to travel with Amelia to the Americas. He told no one of his plan as he knew that letters were intercepted and read. He took his annual leave to go climbing in the Alps and on Sunday 13th August 1939 bought a ticket and boarded a train to Zürich, Switzerland.



ÖBB Ticket 1939

The train steamed through Austria to the border between Feldkirch and Buchs, Switzerland. My father was seated in the penultimate carriage. At the border, Nazi SS troops boarded the train and systematically worked their way towards the rear, removing all men under 40. Just before they reached the carriage where my father was seated, the train guard blew his whistle and the train began to steam towards Switzerland. The SS troops quickly jumped off the moving train and my father finally arrived in Switzerland at 1 a.m.

Ernst found accommodation for a few months in a house in the city near the 'Bruder Klaus' church, where he got to know a young priest, Friedrich Hügler. They soon became firm friends and Friedl was a great moral support to both my parents. When war broke out in September, the route to England was cruelly cut off and Friedl found Ernst lodgings with a family called Zeier at number 6 Ottikerstrasse from 31st August until 2nd November 1939. Switzerland was a neutral country and so post was received and sent to all parts of the world. The Kohn family code came into its own. Letters could be numbered, names and sexes changed to protect the real individuals. This only came to light a few years ago in Australia when the Jewish Museum of Melbourne was organising an exhibition where documentary evidence from Siegfried Kohn (Amalie's elder brother) mentioned an Aunt Ernestina. Several letters referred to this aunt and it appeared that she was a go between through whom information and messages were passed to other members of the family. Having read the letters, it was obvious to me that Aunt Ernestine was none other than my father. This was his cover. Letters could be sent to and from Switzerland from both Austria, as part of the Deutsches Reich, England, the United States of America and numerous other states. Thus members of the family were able to receive news through this intermediary source.

Back in Austria, Ernst was viewed as a state traitor, his home was searched and his parents questioned time and time again. No one knew where he was until he sent a postcard from Switzerland home to his mother. Relations with many members of his family had never been close and never recovered from his decision to leave.

Switzerland was not a cosy place to live and on Monday 30th October at 5.45 pm Ernst was arrested as a German spy and was interrogated for 42 hours. (4). He was finally released at lunchtime on Wednesday into a Swiss Lager. His stay there was short, as Father Friedl had found him a permanent accommodation with a widow and her daughter. As he was not allowed to work, Ernst spent his time on voluntary tasks, reading and studying.

Ernst was a very inquisitive young man. In spite of having merely received an elementary education he set about educating himself. Whether this occurred whilst he was apprenticed to Klinger Engineering of Gumpoldskirchen or after in his early 20s is not known. He was single - minded and determined but was introduced to the teachings of Rudolf Steiner and attended many lectures and seminars. His notebooks are evidence of the detailed notes he took. The Steiner influence had an enormous bearing on his life. He read and reread Goethe's Faust every year which – this led him to read Goethe widely as well as Schiller and Grillparzer. Ernst spent much of his free time reading, going to the theatre and opera. He continued this interest throughout his life sharing his passionate interests with Amalie. He had introduced her to the teachings of Rudolf Steiner in Austria and now alone in Switzerland this was to become a major support to him throughout his life.

All the while he was trying to reach England or America where he and Amalie could be together. From the surviving letters it was clear that Ernst was a deeply religious and thoughtful man who read a great deal of philosophy and literature. Throughout all this time he never lost his love for Austria and was determined to return once the Nazis were defeated. He gave lectures on Austria but seemed incapable of understanding the difficulties that the War had created in continuing his journey and allowing Amalie to leave England for the Americas. This dream was only dispelled after Pearl Harbour in 1942.

Legitimations-Karte Carte de légitimation			
Kreis Arrond.	Name Vorname Beruf Adresse	Nom Prénom Profession Adresse	Geburtsdatum Date de naissance Heimatort Lieu d'origine
	Glaser		1908 Jn.11.
	E r n s t Hermann		Wien
	Kontrolleur (Privat)		D'land
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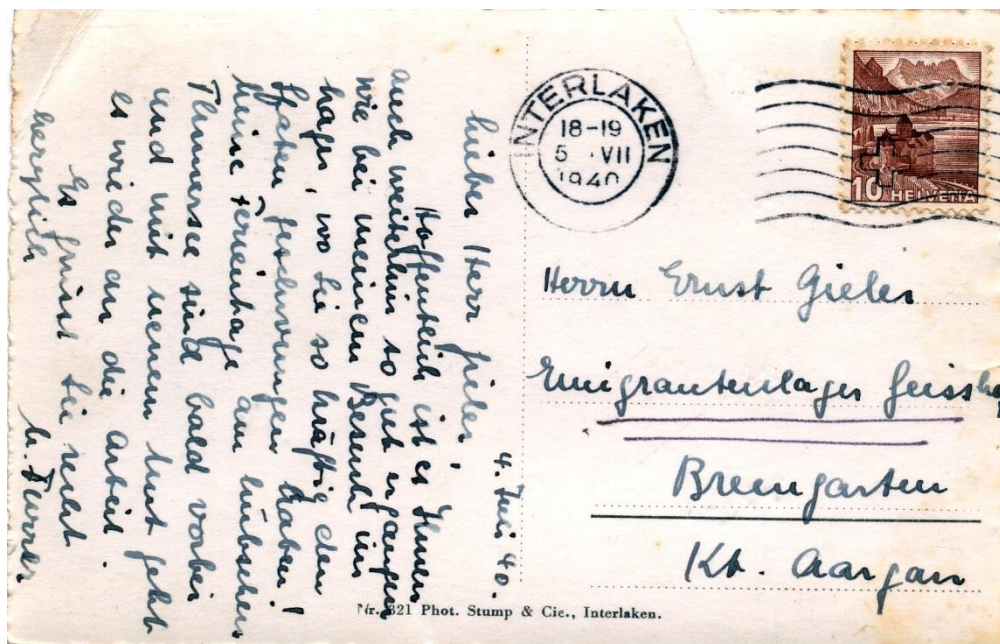
Zürich, den 20. Feb. 1940

POLIZEIAMT
der Chef der Einwohner- u. Militärkontrolle
i. V.

Unterschrift des Inhabers:
Signature du Porteur:

Ernst Glaser

Swiss Identity Card



Postcard to Ernst, primary evidence of Swiss Concentration Lager

Ernst had approached the Quakers, the Red Cross and Caritas, the Roman Catholic International Charity, for help with his onward journey and was advised by another priest to write personally to the Pope. After some considerable time, a phone call from a Swiss Bishop to his friend Father Hügler confirmed the interest of the Holy Father in his case. By this time Ernst had been interned in a 'Lager' near Bremgarten. (5) However Caritas undertook to finance his onward journey to Rio de Janeiro in Brazil and so in March 1941 Ernst, continued his journey.(6)



Zurich

did not want to arouse unnecessary worries, but now it is possible to disclose all this to you. Thanks to the auspices of the Czechoslovak Consul in Washington I was able to obtain a valid passport. And I could continue my journey. So now, today, I am a Czech and will have several new opportunities when I reach Rio.....We travelled to Geneva on Monday 16th March 1941 – forty of us. We were supposed to depart again on the 19th but the travel agency had mixed up the tickets and so were not able to leave until 24th at 3.40 am. After a few moments we reached the French border. Everyone had to leave the train for border controls. Here passports and luggage were checked and some of us were physically searched. We travelled on through free France to Nimes where the blue sea glistened beautifully in the sunlight. We were lucky and felt comfortable in a 2nd class carriage. The French people we met all appeared, without exception, very downcast. We travelled through the night and the whole of the next day and at 3 pm reached the Spanish border at Port Bou. The border controls were extremely lengthy. The Spaniards were very thorough and it was just as well that we were travelling under the protection of the Papal Nuncio. We left again at 8pm by coach to Barcelona, which we reached at 5 am. We were pleased to be able to keep moving. Everywhere, there was evidence of the Civil War; there was hardly a village without destroyed houses. There is a poverty here that is just indescribable. There are beggars and the military everywhere. The latter control everything. As one wanders around, everything is covered with dirt and the feeling grows that everyone is ill, there is little to eat and it is expensive. I doubt whether Spain will ever recover under this regime. There is an overwhelming feeling of hatred. In France we had been able to purchase very cheap wine and I bought a bottle for 20 or 30 Groschen and when we reached the sea, because of my happiness and my thoughts about you I threw the empty wine bottle into the water from the train. It fell on stones and bounced unbroken into the sea. A good omen I thought.

We arrived early Wednesday morning in Barcelona and immediately proceeded to the station to continue our journey, at 8 am, towards Madrid, which we reached at 9 am. We went straight to our hotel to sleep. We left again at 11 pm on the same evening. We reached the Spanish/Portuguese border at 9 in the morning where we hung around until 11 and then went on to Lisbon.

It is really beautiful here and one can get almost everything. I will tell you more in my future letters. But now let me just tell you about today and that we have arrived safely. We had arrived in the afternoon and so our first meal was that evening. Chicken soup, baked slices of fish with a green salad, followed by Veal and spaghetti, then chicken with potatoes and rice, all accompanied with wonderful white bread and a bottle of red wine for each of us.

Little did Ernst realise that the journey to Brazil and Rio de Janeiro would be such a disappointment. He never spoke of either his journey to Rio or from Rio to Liverpool. I do remember that he was a terrible sailor and was frequently very seasick whenever crossing the English Channel. He sailed from Lisbon on the 27th April 1941 and landed in Rio de Janeiro on 11th May. The journey on the Ybarra Line 'Cabo de Hornos' is not described but from evidence uncovered these white ships were called 'white sepulchral' – the white exteriors hiding the crowded squalor below decks where conditions were said to be appalling. It is certain that the pictures of the liner in the 1950s did not reflect the conditions in which my father sailed.



Leningrad, Russia.



Darling

As it will soon be the time when you celebrate your birthday I send you my sincerest congratulations. Keep faith in the future, it will work out. I received 4 letters from you today. On Sunday 27/04 we are off, a new beginning for me and also for you. May it bring us luck. Kisses and every good wish your Muhli. Don't worry about me, I am in God's hands. I love you greatly.



Y BARRA LINE

SERVIÇO EXPRESSO DE PASSAGEIROS E CARGA PARA
Pernambuco (eventualmente), **Rio de Janeiro,**
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Newspaper advertisement for Ybarra Line 1940s (7)

Ernst discovered that he was to find work as a carpenter in a new establishment in a small town called Juiz de Flora, near Rio. Judging from the letters, it is abundantly clear that Ernst was incredibly homesick for Europe and felt lost and alone in South America. Neither the leadership nor the promises made in Switzerland were fulfilled and the business venture soon failed. Ernst moved back to Rio de Janeiro and found work as an engineer.



Ernst in Rio



Photo for Passport 1942

He still hoped that Amalie will be able to join him. The entry of the United States of America into the war changed everything and Ernst decided to volunteer for the British Army. From the letters it is possible to ascertain that Amalie had been to gain the support of an official at the Foreign Office, Sir Stephen Gaselee, to enable Ernst, now a Czech citizen to travel to England and join the Royal Engineers. (8) The Czech passport was issued as Karl Gieler place of birth , formerly Gross Olbersdorf now Velke Albrechtice, was in newly formed Czechoslovakia.

There are no letters to confirm the actual decision, or how permission was granted to sail to the United Kingdom. Ernst sailed from Rio on the 27th August 1942 on the Brazilian merchant ship 'The Strategist' a 6255-ton vessel carrying a general cargo and 13 passengers. The ship sailed independently to Freetown in Sierra Leone where she arrived on 8th September. 'The Strategist' then joined Convoy SL.122, which was made up of 34 ships sailing from Freetown on September 14th and arriving in Liverpool on October 6th 1942.

The SL series of convoys catered for vessels returning to the UK from the South Atlantic commencing from the collection point of Freetown in Sierra Leone. The first SL convoy was in September 1939 and some forty SL convoys had been escorted before the complementary OS series (UK - Freetown) began in July 1941. Initially, the series alternated between fast (SLF) and slow (SL) convoys and from January 1940 (SL.15) the fast convoys would rendezvous with the preceding slow convoy, somewhere within European waters, in order to economise on escort vessels. This practice was in force intermittently until January 1941 (SL.65) when the fast and slow sections were combined. Initially, the fast convoy was designated SLF (SL being SLOW) and later the slow convoy was designated SLS (SL being FAST).

The SL series continued until October 1942 (SL.125) when it was suspended for five months to free resources for Operation Torch (invasion of North Africa which began on November 8, 1942) and also to avoid crossing the US - UK convoy routes.



Ernst Gieler's Czechoslovak Passport

Immediately on landing in Liverpool, Ernst telegraphed Amalie on the 7th October to tell her of his arrival in England. She was naturally overjoyed with the news. From the letters of the 22nd and 30th October, we discover that Ernst had been brought from Liverpool to London and interrogated by British officials before he could be enrolled in the Royal Engineers. He was

housed in the Royal Victoria Patriotic School and the London Reception Centre in Wandsworth
*

The Royal Patriotic Schools (KV 4/339-344)

This collection of six weeded files detail the development of policy for the Royal Patriotic School (RPS) from its opening in January 1941 through to its closure in June 1945. RPS (also known as the Royal Victoria Patriotic School and the London Reception Centre) was established to process aliens arriving in the UK to gather intelligence from them on conditions in occupied Europe, and to screen arrivals for possible enemy agents. It replaced the previous ad hoc scrutiny by individual officers, and gathered together all the relevant interested bodies in one location. RPS was located at Trinity Road, Wandsworth for men, and at nearby Nightingale Lane for Women. The files include correspondence and minutes of meetings of the sub-committee of the Home Defence (Security) Executive set up to run the RPS, and includes items such as lists of categories of persons required to be processed by RPS (for example at serial 4A in [KV 4/339](#) - the categories changed throughout the war as screening techniques improved or the pressure of numbers passing through RPS altered) or reports of inspection visits to the School (for example at serial 19A in the same file). There is a list of the administrative staff at RPS in May 1941 at serial 68B ([KV 4/340](#)); and a detailed note on the history of RPS at serial 211A ([KV 4/342](#)). A comment of March 1941 at serial 49A ([KV 4/339](#)) summarises the Security Service view of the schools: "...the conditions there should be as good as they can possibly be made...the Patriotic School should be regarded not as a detention camp, but as a comfortable and well equipped centre..."

Ernst was enrolled in the Pioneer Corps and immediately sent to No 6 Centre in Bradford, without being allowed to communicate with anyone.

No 6 Centre

Formed at Skegness 1939 by Lieutenant Colonel G H Keighley Bell MC. The staff nucleus being provided by No 4 Training Centre. The Centre operated on the basis of a Reception Company and 4 Training Cadres and was designed to produce 6 officers and 548 trained men weekly. Volunteers between the ages of 35 and 40 (many, of course, were much older) were accepted, clothed, equipped, given one month's training and then formed into Companies or dispatched as reinforcements to existing Companies. The first Company to leave the Centre went to Scottish Command. At the Miners Home the Officers Messes were good as also was the men's cookhouse with up to date steam cooking apparatus and hot plates. The small wooden 'holiday' huts with the conjugal couch in each compartment, with a board down the middle, were not altogether ideal for 2 soldiers. Centre HQ and 2 Cadres were at the Miners Home and a third Cadre nearby in a tented camp. Reception Company, QM Stores and 1 Cadre in Skegness Town.

The supply of volunteers dried up gradually and on 18th April 1940 the first Army Class intake

of 500 arrived. These intakes 5-600 strong, thereafter continued weekly, were given their month's training and dispatched. During May and June 1940 the Centre also provided a number of Officers and Other Ranks to assist in the formation of the No 12 Centre. No 6 Centre moved to Bradford June 1940. In September 1940 the Centre was reduced to HQ, reinforcement Company and 2 Cadres, and varied from 2-4 Cadres, until October 1942 when it was finally restored to a 4 Cadre basis. Normal Training Formation and dispatch of Companies and drafts continued, the first overseas draft consisting of WOs and NCOs going out early in 1941. In

November 1942 Lieutenant Keighley Bell ended his long tenure of command at the centre taking over No 12 group and on the disbandment of No 5 Centre Lieutenant Colonel G L J Tuck MG took command, bringing with him a lot of his staff.



During the Winter of 1942/3 many Prisoner of War camp staffs were formed, Officers and other ranks arriving from all sorts of units. Owing to increase in numbers, the rapid turnover of personnel who only remained on an average one week, and the location of Cadres over such a wide area, more suitable accommodation was required and in July 1943 the unit moved to Buxton July 1943. After a trial run of some months, the Unit was reorganised to cope with existing conditions and changed its name in June, 1944. No 6 Pioneer Corps Holding and Training Unit designed to hold and train 200 Officers and 1,800 Pioneers, including Non British and Non Combatant Corps to from drafts and to mobilize units. In September 1944 the Unit became The Receiving Unit for all ranks Pioneer Corps reverting to Home Establishment for any cause whatsoever, also for all absentees and deserters of the Corps from 21st Army Group before leaving the UK. This entailed organizing a big legal department and the building of a Detention Centre. In November 1944, instructors were received to give General Service Corps intakes a months training.

In order to cope with the increased numbers and responsibilities of the unit, additional establishment was applied for in the Spring of 1945, and had already been passed by Northern Command when the War in Europe finished and the matter was dropped. A few weeks later War Office decided to close down No 6 PC H & TU and on 15th July 1945 it was finally disbanded, the Staff being dispersed as required to various Units, No 30 group getting a proportion of the band. A fine permanent staff had been gradually built up over the years. It included, unofficially a first class Band and Concert Party, a Works Section and Tailors and

Bootmakers Department. The Band raised morale and gave much good entertainment to troops and civilians, in addition to making a lot of money for Savings Weeks and the Pioneer Corps Benevolent Fund. The other "unofficials" worked as true Pioneers, saved a lot of money for the Government and contributed greatly to the smooth running of the Centre.

Once Ernst was officially stationed in the army he was then allowed to contact Amelie and immediate arrangements were made for the civil marriage, which was to take place on his first leave.

Thus on November 10th 1942, Amalie Kohn became Mrs Amely Gieler.



Wedding Day November 10th 1942

Amely had left Hatfield, where she had been a domestic servant since her arrival in England and was living with her sister Irma in North West London. Having worked for a short time at Wall's Sausage Factory she managed a series of jobs but wanted to return to her chosen career – teaching. Ernst had meanwhile returned to his regiment but he dearly wanted to be with Amely. By Spring 1943, both Ernst and Amely realised that they would need to find suitable

accommodation for a family as Amely was pregnant with her first child. Ernst was demobbed in 1946 and obtained a post as a toolmaker in a company, Optical Measuring Tools, in Slough in Berkshire. He travelled daily to the Trading Estate in Slough from Hillingdon, presumably by bus. This was a long journey taking at least 1 hour and involving four changes. The young family found accommodation in a house in Hillingdon, living in one room. These cramped conditions became even more difficult when Christopher, their second son was born at the end of 1945. Amely had obtained a post as a temporary teacher at Oak Farm Infants' School in Hillingdon in Middlesex.

The young family enjoyed being in a more rural setting although living conditions did not improve until 1948 when they were allotted a brand new council house in Hillingdon. At last after many years they could close the door behind them on the outside world and be themselves- free at last.



Amely, Christopher, Ernst and Peter Gieler in Hillingdon

In 1947 Ernst and Amely applied for British Nationality which was granted in 1948 for the entire family. Only later did I discover that I, too, had a Alien National Registration Card (10).



50 Beechwood Avenue, Hillingdon



Ernst and Amely Gieler in Beechwood Avenue

I remember my father being taken ill soon after we moved into Beechwood with influenza and he was bed-ridden for some time. The task of physically clearing the garden was the immediate catalyst for this but equally certain was that it had been a reaction to all the years of strife and pain.



Ernst working in the garden in Beechwood Avenue

Ernst continued to work hard and relaxed with his family, reading and listening to music. He continued to reread Goethe's *Faust* every year at Easter – this led him to read Goethe widely as well as Schiller and Grillparzer. He also thoroughly enjoyed visiting the theatre and opera. I remember in the 1950s being taken to the Old Vic to see 'Julius Caesar' with John Woodvine, Charles Gray, Clifford Williams, Gerald Cross (as Caesar), Rosemary Harris, John Neville (as Marc Anthony), Paul Rogers (as Brutus), Richard Wordsworth (as Cassius), John Wood (as Decius Brutus), Wendy Hiller (as Portia), Margaret Courtenay, Annette Crosbie, dir: Michael Benthall. Theatrical highlights were Zeffirelli's production of 'Romeo and Juliet' with John Stride and Judi Dench and 'Henry V' with Richard Burton, John Neville, Zena Walker. We also often went to Sadlers Wells Opera and I remember frequently seeing Colin Davies conducting Mozart and Wagner. We also visited the Royal Festival Hall to hear, amongst others, Klemperer conduct Beethoven, Brahms and Mahler.



Ernst and Amely in Beechwood Avenue



Christopher, Amely, Peter and Ernst Gieler at home in Beechwood Avenue 1960s

Ernst maintained these interests throughout his life, sharing his passions with Amely and later with me. Unfortunately, I could not appreciate or fully understand Steiner's philosophy and frequently reacted strongly against these teachings.

Ernst had spent much of his time in Switzerland reading – he was unable to work and he read with a ferocity that is hard to comprehend. I remember that not only did he read my A level texts, but he also read all the texts I studied at university. He read German and Austrian Classics but as he studied English he read Shakespeare and Dickens as well as Greek and Roman Literature. He worked his way avidly through Russian and French literature and could

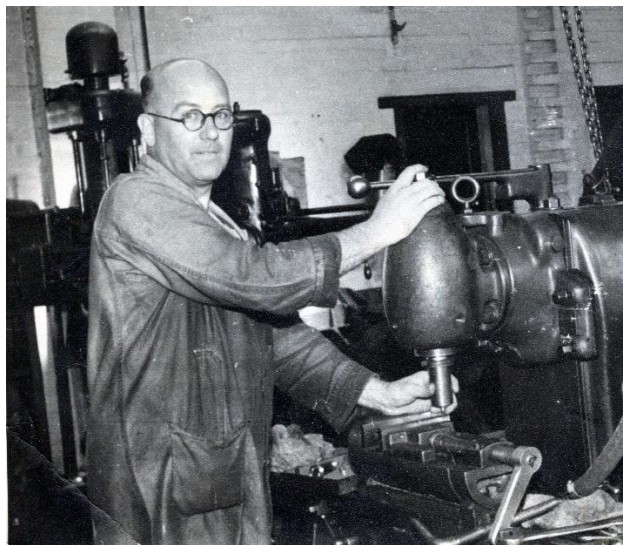
quote Dante, Goethe and Schiller with ease. He was, however, widely read and could converse knowingly on many topics including current affairs and politics.

It was no wonder that the British army wanted to send him to Oxford to study for a degree. This was not to be – Ernst despised every form of uniform and could not wait to become a free man.



Ernst at home in Beechwood

He remained with Optical Measuring Tools, firstly in Slough and then in Maidenhead, until his illness. His frustrations at being a toolmaker and engineer were somewhat alleviated when he was given the responsibility for training all the apprentices. He was certainly a hard task master but had a sense of humour and was popular with his young apprentices and his efforts were greatly appreciated by the company.



Ernst Gieler at OMT, Maidenhead



Ernst and Amely Gieler on holiday in Austria 1960s

Ernst was a great Austrian patriot but he would not join societies and clubs. He placed his private life and family above all else. He had high ideals, old fashioned values, loved classical music, Viennese songs and poetry, good food and wine. He and my mother shared housework and cooking. He did the weekly shopping, frequently did the family washing and had no qualms about cooking for us. This was a family where the roles of the parents were equal. I certainly had many battles with my father. He had strong views and values and would not tolerate opposition. I remember well a fierce disagreement after which I had written my own version of the United Nation Freedom of Rights and which I had left for him to read. He never spoke about it but after his premature death I discovered the document amongst his papers. He obviously appreciated my point but could not admit to being wrong or at fault. At times, I found some of my books by his bedside or chair. He was interested in what I read and followed my university reading list with enthusiasm. I rarely spoke to him in English, perhaps if we were in public but at home it was always German. Tragically, he died whilst I was still hoping to get to know him better and before I had the opportunity to discuss issues with him in depth.

During my childhood I grew up without any knowledge of the suffering of my mother or her family. It was not until I was about to set forth on my year long sabbatical to Bonn, West Germany that my mother told me about her Jewish heritage. Indeed it was not until many decades later that I discovered the real truth about life in Austria after the first World War. As was the case with many refugees, my parents would not discuss the Nazi Period or the war – it was as if an iron theatre curtain had been lowered. These events were never discussed again. Ernst was a deeply religious man with strong values and sometimes a very strict and harsh parent, but he loved his family above all else. I have tried to understand what drove him to hold such strict views. He rarely spoke about the past nor about the suffering he had encountered. I know that he was genuinely hurt, at a very early age, by his father, Karl Gieler's, rejection of him. Karl Gieler gave Ernst his surname but never adopted him. He spent his early years with his maternal grandmother and resented the favouritism showed to his half sister, Karoline. He never got on with her and the arguments between them erupted throughout his life.

Ernst loved Austria and the mountains and the family biannual holidays were a highlight of his life. I know he would have loved to return to live in Austria but he would never ask my mother to make that sacrifice. He relaxed visibly when in Austria, where he would strike up conversations with complete strangers, and was at the centre of many a good humoured evening. He drunk modestly but enjoyed his wine, an occasional beer and conversation in good company.



Ernst at the Goasuasee with the Dachstein

Fate struck a cruel blow. His premature death came at a time when life was becoming more comfortable for both my parents. They barely spent 24 years together and my mother survived him by 30 years.



Ernst in the garden



Ernst relaxed at home

Amalie Gieler (Kohn)

23 April 1914 – 23 April 1997

Amalie (after her marriage in 1942 her name was altered to Amely) Kohn was born on April 23rd 1914; the youngest daughter of Rosa and Adolf Kohn, a respected but impoverished Jewish family living in Mödling in Niederösterreich.

The family Kohn originally came from Deutschkreuz in Burgenland and Nikolsburg (which today is Mikolov in the Czech Republic). Adolf Kohn was born on 6th October 1869 in Graz. One can find no reason why the family should have settled in Graz at that time, as their home was certainly registered as Deutschkreuz. Adolf's ancestors can be traced back at least to 1750. It is difficult to ascertain anything further as Jewish families were only obliged to use family surnames after 1848.

Adolf Kohn moved to Lower Austria and married Rosa, the daughter of Adolf (Abraham) and Amalia Sprinzeles. Sprinzeles was the 'Diener' or Schames of the newly built synagogue in Mödling. The Sprinzeles family originated from Nikolsburg and can be traced back for at least 250 years.

Adolf and Rosa had six children, 3 sons and 3 daughters. The oldest, Irma, was born in Pottendorf - all the others were born in Mödling.

Adolf and Rosa's children were:

Irma born 21 January 1897, died 1981 in London, England

Siegfried born 28 October 1900, died 1990 in Melbourne, Australia

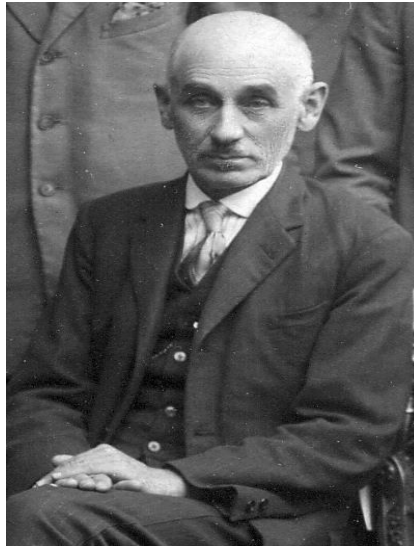
Norbert born 25 October 1903, murdered in Opole 1942

Melanie born 28 March 1906, died 1906

Ernst born 22 June 1910, died 1971 in Melbourne, Australia

Amalie born 23 April 1914, died 23rd April 1997 in London,

Irma and Norbert married in the 1930s in Austria, Irma to Siegfried Diamant a horse trader with whom she had a daughter, Charlotte born in 1935 and Norbert who married Martha Tauber.



Adolf Kohn

Adolf followed in the footsteps of his father-in-law, Adolf Sprinzeles, and became Diener at the Synagogue in Mödling until its destruction during Kristalnacht in 1938. He was a quiet, gentle and very religious man. He was a family man, deeply concerned with the welfare of his children. He was not a wealthy man and was never able to purchase or build his own house. What little he possessed he was happy to share. He welcomed Karl Wurmbrand, a young child who lived with his mother in the same building, into the family circle and allowed the boy to feel totally at home with the entire family. Karl frequently helped with chores on the Sabbath for the Jewish family.

Adolf does not appear to have had close relationships with his siblings and relied upon his wife to keep family contacts going.

Adolf arranged the marriage of his eldest daughter, Irma, to Siegfried Diamant, a horse trader. It soon became apparent that the marriage was not a happy one. Irma frequently returned home to her parents with her daughter Charlotte. Evidence of this is found in the letters of Irma's brother, Norbert.



Rosa Kohn



Rosa Kohn

Rosa Kohn was the main strength of the Kohn family. She was a housewife and confidante to her husband and children. She spent the time looking and looking after them all but was often the initiator of family tours, walks and picnics. She kept in contact both with her own and also her husband's extended family. Although there is no evidence that Rosa received anything more than an elementary education, she was a great communicator. Her letters, which she wrote daily to her children, cousins and siblings, recount not only the trivial everyday concerns but also the real major problems of the day. She was quite forthright and frequently admonished or scolded her children. But she never stopped loving them for a moment. She spent time and effort in the education of her children and certainly taught my mother many things - encouraging Amalie to dance (ballet) and play music, as well as train to become a Kindergarten and Infant teacher. She encouraged reading, the theatre and opera as well as attending many social family gatherings.



The Kohn family Back row left to right; Unknown, Siegfried, Martha, unknown, Amalie, Ernst and Norbert. Seated left to right, unknown Rosa Kohn, Adolf Kohn, Melitta Pollak. Seated on the ground left to right Karl Wurmbrand, unknown



Young Amalie



Amalie on the right dancing the Radetsky March

Amalie's childhood was typical of a Jewish girl of the time. She was obviously bright and a good scholar, especially popular with her contemporaries. She was known to the

family and very close friends as Malschi and, late in life, always signed her name Amely. She had an outgoing personality and fondly recounted performing the Radetzky March in her ballet group. Apart from attending school and helping her mother Amalie also looked after Karl Wurmbrand whose mother came to live in the same building as the Kohn family. Indeed it appears that Karl spent most of his time with the Kohn family and the ties created then, still keep the families together today.



A young Amalie Kohn



Amalie Kohn as a teenager



Front Row Left Amalie Kohn, Karl Wurmbrand, back row centre Martha Tauber

Beneath all this superficial tranquillity and gloss, there lurked a monster waiting to be unleashed in a fresh tide of nationalistic fervour. The Jewish community constantly felt themselves under threat and retreated into their homes and families for reassurance and comfort. The aftermath of the First World War left Austria in tatters and the population struggling to survive. Food and work were in short supply and frequently unemployment and illness took their toll.

Adolf Kohn, although regarded as middle class, was extremely poor and unable to purchase his own house. He was on the point of becoming homeless when, according to Karl Wurmbrand, the following event occurred; on the way home one evening, Adolf met a Jewish acquaintance who, noticing his unease and depression, asked what was wrong. On hearing of his plight the friend immediately offered Adolf and his family

accommodation at 33 Enzersdorferstrasse, Mödling where the family lived for many years, later moving across the road to number 44.



Seated: Rosa, Adolf and Irma. Standing: Amalie, Siegfried, Ernst and Norbert

My parents met on October 24th 1931 in Mödling, in Niederösterreich, when my father accosted Amalie in the street, quoting Goethe's Faust at her. From that moment on, they met frequently and secretly. Ernst, the 'adopted' son of Karl Gieler, the stationmaster at Wiener Neudorf, was a trained toolmaker working at the Klinger factory in Gumpoldskirchen. At the age of 23, he was discovering the world of literature and philosophy and the teachings and writings of Rudolf Steiner.



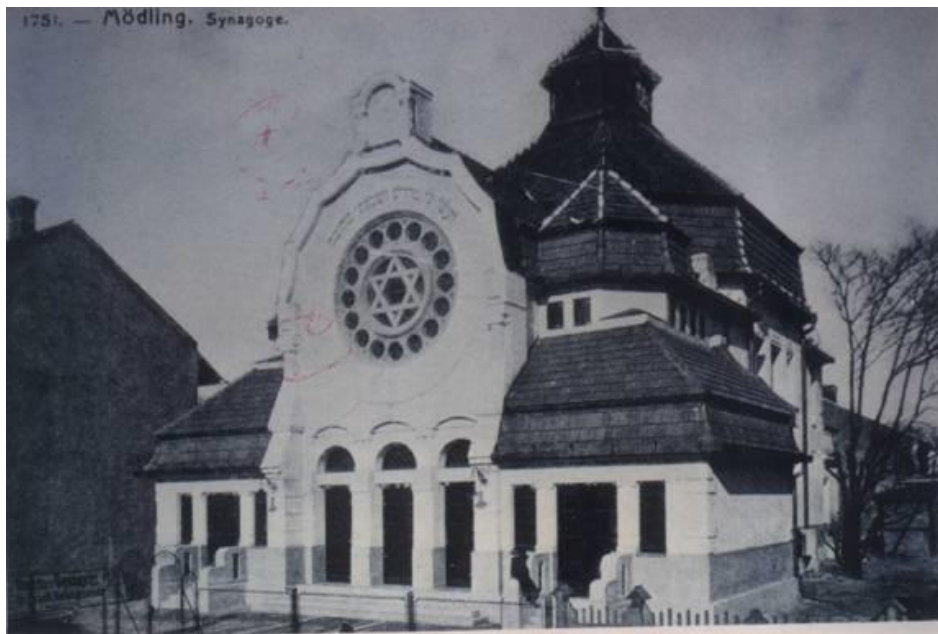
Amalie Kohn

My mother, Amalie, travelled daily to Vienna to be trained as a Kindergarten and infant teacher in a Froebel training academy situated in the inner city, Am Hof. Almost immediately the young couple experienced the animosity and fury of their families and both learnt very quickly that very few people could be trusted. A secret code of behaviour and of sending messages was developed which was to become of enormous significance at a later date. The Kohn family especially was horrified that Amalie was so enamoured of a gentile that they frequently locked her in her room, spied on her and Ernst and behaved in a most heinous manner. Neither Ernst nor Amalie were aware of the strife and torment they were to endure for the next 11 years. Only the depth of their love throughout the pain of separation and hardship kept their spirits high. I was constantly amazed by the positive attitude of both my parents. So much so that I have only recently begun to realise the pain, loneliness and depression my mother endured.

The secret code that Ernst and Amalie drew up together was to be of enormous significance to the entire family at a later date. But in the early days they used Ernst's youngest sister, Korine and Karl Wurmbbrand as either a messenger or chaperone.

The world changed forever on 15th March 1938 for Amalie, her family and Ernst. Hitler and his forces marched into Austria to be welcomed by millions. This was a time to close ranks, decide whom you could trust and whom not. This was when plans for the future had to be made, all against a background of fear and terror. Mödling was a centre of considerable National Socialist support and attacks against Jews and their property had been frequent.

On May 17th at 3 pm, Nazi hooligans broke into the synagogue destroying the altar and vestments. Again on 28th September the synagogue was plundered and on the night of November 9th known as Kristallnacht, devastation took place.



The synagogue in Mödling

This pogrom was particularly brutal in and around Vienna. Members of the Nazi party and its various paramilitary organizations (including the SA and the SS) were joined by civilians, emboldened by the lack of police interventions, to form "spontaneous" mobs that torched most of the city's synagogues and small prayer houses. Many of these buildings burned to shells as the public and fire department personnel looked on, intervening only when the blaze threatened neighbouring buildings. Jewish businesses were also vandalized and ransacked.

The local paper "Mödlinger Nachrichten", a mouthpiece of Nazi propaganda stated briefly that the synagogue in Mödling had burnt to the ground. The report stated that during the morning of November 9th many angry citizens demonstrated in front of the synagogue in Enzersdorferstrasse, broke into the synagogue and destroyed the inside. A fire started which was extinguished before the fire brigade arrived. However during the clearing up process fire broke out again and due to the surrounding flammable materials quickly spread engulfing the roof. The local fire brigade concentrated their efforts in stopping the fire from spreading to neighbouring buildings. A huge crowd gather to observe the happenings. According to local eyewitnesses the fire brigade were not allowed to put the fire out. Below is a german description of what occurred.

"Der Judentempel in Mödling niedergebrannt. ... In Mödling haben schon vormittag empörte Volksgenossen vor dem Judentempel in der Enzersdorferstraße demonstriert und die Inneneinrichtung zertrümmert. Dabei kam es durch Kurzschluss zu einem Brand, der noch vor Eintreffen der Feuerwehr gelöscht werden konnte. Bei den Abräumarbeiten im Inneren entstand nachmittags abermals ein Brand, der in den umherliegenden Material reiche Nahrung fand und schließlich auch die Dachkonstruktion ergriff und einäscherte. Die auf dem Brandplatz erschienene Stadtfeuerwehr beschränkte sich darauf, die Nachbarhäuser zu sichern. Vor dem Tempel hatte sich eine große Menschenmenge angesammelt, die gespannt den Verlauf des Brandes beobachtete". Laut Zeitzeugen war es der Mödliner Feuerwehr nicht erlaubt, die brennende Synagoge selbst zu löschen.

A draft of a letter sent by Amely to a restitution lawyer on 11th July 1978 clearly set out what happened that night.

West Drayton

44538

50 Beechwood Avenue

Hillingdon

Middlesex

U68 3lu

Sehr geehrter Herr Rechtsanwalt.

11/7/78

Ihren w. Brief heute erhalten, will ich Ihnen mitteilen, dass meine Familie und ich am 9. November 1938 um die Mitternacht von den "Nazis" aufgehoben wurden, meine Brüder wurden verhaftet und nachher nach Dachau gebracht, meine alten Eltern und ich fielen dann auch Tode und wurden bei unseren Verwandten "Frau Sally Rosenfeld" wohnhaft in der Pilsenergasse vor es Nummer 10 od 12 aufgenommen. Dort verblieb ich bis zur Reise nach Buchenau am 12. Februar 1939. Das ist meine wahre Angabe. Ob uns die Tante dort angemeldet hat, kann ich nicht bestätigen, wir waren ja alle um

Dear Sir,

I am in receipt of your letter and will detail for you the acts perpetrated on my family by the Nazis on 9th November 1938. My brothers were arrested and then sent to Dachau. My elderly parents and I fled to Vienna and were taken in by a relative, Frau Sally Rosenfeld. It was in the Pillersdorfergasse in Vienna either 10 or 12. I stayed there until my departure to England on 12 February 1939. This is my true account of what occurred. Whether our aunt notified the authorities of our stay I do not know. We were all frightened for our lives. I note from my documents that the police in Vienna registered my address as Wien XXIV, Mödling, Enzersdorferstrasse 44 and from the enclosed photocopy of my passport you can see that Wien is clearly identified.....

There is still some confusion in my mind because according to my cousin, Charlotte Lang, she was also staying in the house at this time. My mother does not mention this. She or the elder Kohns would never have left Irma and Lotte alone in Mödling. At another time, I can recall my mother telling us how the Brown Shirts came and arrested her and her father. They were taken to Vienna, near the Westbahnhof. Amalie was released after 20 hours and the following day Adolf too was set free. The act of recall was obviously extremely painful and the actual process of writing an account even more so.

German police officials arrested some 6,000 Austrian Jews and deported them to the Dachau concentration camp. A small number of those arrested were sent to Buchenwald concentration camp. Only those who promised to emigrate immediately, leaving their property behind, were released. Twenty-seven Austrian Jews were murdered in the course of the pogrom.

The family later learnt that Siegfried and Ernst had been sent to Dachau and that they had agreed to emigrate to China. (Details of their journey can be found in Appendix and also at the Jewish Museum in Melbourne, Australia).(9)

The family were forced to move as the Nazis had established a ghetto in the 2nd District and the Kohn family had to move in with relatives in the Pillargasse. Adolf visited Mödling on one occasion but was so upset by his reception and what he observed that he quickly returned to Vienna.

From the fragments of family letters that remain it is obvious that plans were secretly made to emigrate and here several problems arose, the age of Rosa and Adolf Kohn, the family's poor financial situation, at this point; the depressed mental state of Norbert due to the serious illness of his wife Martha, who was dying of tuberculosis, and the fact that as an Aryan Ernst could not leave Austria. Whatever secret plans Amalia and Ernst made are not known but I am certain that my mother knew of Ernst's intentions to follow her to Britain or America. Amalie applied for permission to leave and obtained a domestic post with the Butler family in Warren House, Hatfield. Thus on March 1939, she left Vienna Westbahnhof to travel alone to London where she arrived the following day.

DEUTSCHES REICH
 (Stempelmarke)
 Gebühr 3
REISEPASS
 Nr. 71098
 NAME DES PASSINHABERS
Amalia Kohn
 BEGLEITET VON SEINER EHEFRAU
 UND VON KINDERN
 STAATSANGEHÖRIGKEIT:
 DEUTSCHES REICH
 Dieser Pass enthält 22 Seiten.

Ehefrau

 Unterschrift des Passinhabers
Amalia Kohn
 und seiner Ehefrau
 Es wird hiermit bescheinigt, daß der Inhaber die durch das obenstehende Lichtbild dargestellte Person ist und zogen hat.
 Wien, den 3. April 1939


PERSONENBESCHREIBUNG
 Ehefrau
 Beruf *Kinderärztin*
 Geburtsort *Mödling*
 Geburtstag *23. IV. 1904*
 Wohnort *Wien*
 Gestalt *mittel*
 Gesicht *oval*
 Farbe der Augen *grün*
 Farbe des Haars *braun*
 Besond. Kennzeichen */*
 KINDER

Name	Alter	Geschlecht
/		

DAMPFSCHIFFFAHRTS GESELLSCHAFT

„Zeeland“

Königliche Niederländische Postroute

FAHRPLAN

für die Verbindung

WIEN-VLISSINGEN-LONDON

(Liverpool Street Station)

gültig bis 14. Mai 1939 einschl.

Durchgehende Wagen 1. 2. 3.

Klasse WIEN-VLISSINGEN v.v.

Kein Durchreisevisum durch

Holland erforderlich!

BILLIGSTE FAHRPREISE

Wien (West Bahnhof)	ab	14.28	
Linz	ab	17.33	
Nürnberg	an	23.01	
	ab	23.22	
Würzburg	an	1.08	
	ab	2.00	
Köln Hbf.	an	7.10	
	ab	8.18	
Kaldenkirchen	an	9.47	
	ab	9.54	
Venlo (N.Z.)	an	9.20	
	ab	9.43	
Vlissingen	an	12.37	
Vlissingen	ab	12.50	
bis 16.IV.:39 vom 16.IV.:39			
Harwich	an	18.10	19.10
	ab	18.45	19.55
London (Liverpool St. Stn.)	an	20.13	21.30

Bitte wenden

Amalie's scant diaries tell something of the hard work she had to endure and the loneliness and heartache she suffered. Meanwhile her sister, niece and brother-in-law, Siegfried Diamant also travelled to England to work on the land in the West country. For various reasons, including an infectious illness contracted by his daughter plus probably, because Siegfried was a stubborn and difficult man, the job did not last long. Amalie managed to persuade her employers to engage her sister Irma in the household. Each spare moment, Amalie spent trying to obtain permission for her parents, brother Norbert— now a widower- and Ernst to come to Britain. She managed to obtain the sympathy and help of a number of very high civil servants but little was achieved. Through coded messages she was able to send and receive information to and from the family especially after Ernst escaped to Switzerland in August 1939.

The correspondence between Amalie and her parents, brothers and Ernst all bore a coded number and because Ernst was in Switzerland he was able, once war had been declared, to contact Amalie in England and the Kohns and Norbert in Austria as well as the two brothers in Shanghai. He was referred to constantly as 'Tante Ernestine' (evidence Siegfried collection of letters at the Jewish Museum, Melbourne).

For nearly three years, Amalie continued to work for the Butler family until she heard that Ernst had received permission to enter the United Kingdom. She handed in her notice and began to look for a job in London, working in Wall's factory in Acton. Here she lived with her sister and her family first in Kilburn and then in Dolcis Hill. In October 1942 she received a telegram to say that Ernst had landed in England. She was overjoyed, after all these years they would at last be together, be free to be together and to be free together. Then nothing- but silence. Each day she rushed home to the post, there was nothing there. Ernst had totally disappeared. It took a great deal of research many years later to discover what had happened. Ernst on landing in England was taken to London by MI5 or MI6 to be interrogated for several days and only released on condition that he joined the army. Amalie's first news arrived some two and a half weeks later that he had enrolled in the Armed Forces, was stationed in Halifax and would be granted leave from 9th November until she arrange the legalities for their wedding.

Ernst and Amalie got married on November 10th 1942 in London and spent a few days on honeymoon in King's Langley in Hertfordshire. From this time onwards my mother always signed and referred to herself as Amely. I imagine that there was much to retell and discuss but my parents never spoke about this period and one can fully understand this. My father returned to his regiment and Amely to London.

There was a great shortage of teachers and Amely discovered that her Austrian qualifications enabled her to apply for a teaching post. She managed to obtain employment with Northwest Middlesex Education Authority and a post at Oak Farm Infant's School in Hillingdon. By now Amely discovered that she was pregnant and soon after the birth of her eldest son, Peter, returned to work in Hillingdon. She also sought accommodation in Hillingdon and on Ernst's demobilisation from the army set up home in one room in a suburban street. Although offered the opportunity to stay in the army and enjoy the chance to study at Oxford, Ernst could not wait to enjoy family life as a free man. He took employment as an engineer.



Amely Gieler, a teacher at Oak Farm Infants School, Hillingdon

Amely continued to work in Oak Farm after the family had moved into their new home in Beechwood Avenue in 1948. This was on a new post war estate and when a new school was built at Colham Manor, Hillingdon. Amely applied for a post and remained there for the rest of her long and rewarding career.

Amely was a very conscientious and popular teacher, later becoming Deputy and Acting Headteacher until her retirement.

Throughout their marriage, Amely and Ernst were not spared additional suffering. Soon after the end of the war Amely discovered that her parents and brother Norbert perished in the gas chambers of Auschwitz. The generosity of the two young people was immense, offering shelter to young Austrians and Germans as well as sending food parcels and money to ailing and starving relatives abroad. The friendship with Vicar Hügler from Switzerland flourished and they were delighted when he visited them in England.

I am certain that my father wished to return to Austria in the early 1950s but my mother had no wish to settle there. They reached a joint decision and in 1948 became naturalised British subjects. I was astonished to discover that as a small child I had to carry an Alien ID Card.(10)

My parents additionally saved money for holidays and in 1948 we all, that is, my parents, younger brother and I set off to Zürich in Switzerland by rail to visit my father's dearest friends and to meet up with the Gieler grandparents. Here we were met with great affection and my mother discovered that she had a family which really treasured and loved her.

During the 1950s my parents travelled to Austria on alternate years, to meet with friends such as Father Hügler or to meet with the family in Graz. We could not travel to Vienna at that time because it lay in the Russian occupation zone and permission could not be granted. I remember the first gathering of the Gieler family in 1952 in Graz where we all lodged in a convent. Here in addition to my grandparents there was amply accommodation for my aunt Korine and her husband and my cousin, Karl, as well as my great aunt and her husband. My aunt Korine had a wonderful sense of humour and kept us children entertained during the evenings. Our grandparents showered us with affection. However the memories are not that pleasant – there was a huge family argument instigated by my father's other sister Karoline. I understand and suspect it stemmed from greed and had to do with inheritance money, money for medicine for Karoline Gieler, our grandmother, who was very sick. The depth and anger at this gathering can clearly be seen in the family portrait of the gathering. The storm did not settle and after the death of my grandmother in 1953 and subsequent demise of Karl Gieler in 1954 a legal battle ensued again instigated by Karoline Freundlich, which dragged on for years. The dispute was finally settled when the judges decided against Karoline. As a consequence my father and Karoline barely tolerated each other and they did not see each other again.

My mother had managed to regain contact with her brothers Siegfried and Ernst who were now living in Australia and had both married. There was also contact with various aunts and uncles and cousins now scattered throughout the world.

Ernst and Amely enjoyed an increasingly prosperous life where the priorities were to remember with gratitude the freedom now enjoyed and to be compassionate to all people. Their personal worries continued with the ill health of my younger brother, Christopher, who suffered from asthma and had to attend Elmers Court Boarding School in Lymington, Hampshire for a number of years. His education suffered and he finally attended a private school in Uxbridge.

I know that both my parents, but especially my father, were extremely proud of my obtaining an Honour's Degree at Sussex University in 1966. It was a major catastrophe when we discovered in March 1967 that Ernst had terminal cancer from which he died on July 29th 1967.

My mother was shattered but she had enormous strength and threw herself into her work and home. She managed to heal some of the broken family ties and welcomed her sister-in-laws to her house as well as her brother and cousins.

She had many local friends and was renowned equally for her baking and her generosity. She travelled to Austria with the family and, on a number of occasions, with her friends. She continued to live in Beechwood Avenue with her youngest son Christopher after my marriage. They were devoted to each other. Amely's life was

enhanced by her little dog, Petra, from whom she was inseparable.



Amely Gieler



Amely Gieler and Petra

In retirement, Amely spent a great deal of time in her garden and after 1975 took enormous pleasure in looking after and entertaining her grandson, Stefan. She was well known in the local neighbourhood for her cakes and gateaux, which she always had ready and offered to any visitor, whether it was Father Fisher, the Roman Catholic priest from Hayes or the local refuse collector. Her garden was her pride and joy. She spent many happy hours tending her plants and arranging her window boxes. She hated the long winter hours and suffered from depression during the winter months, though she managed to hide this from most people.

Amely was highly respected in the community and had many friends throughout the area. She supported her family where she could but without spoiling them. She was never afraid to criticize and advise when she thought it was necessary. As she got older, her health declined and she frequently felt weak and unable to do a great deal. In her final days we discovered that she had been suffering from myeloid leukaemia for some time. Amely died on her 83rd Birthday on 23rd April 1997.



Amely and Ernst Gieler on holiday in the Ramsau, Austria



Christopher, Amely, Peter and Ernst Gieler

Epilogue

A number of years after my mother's death I had communicated with members of the Green Party in Mödling, where I discovered that in the recent past they had attempted to discover the fate of the survivors of the holocaust. I was enchanted with our meeting, a group of intelligent, sympathetic and energetic young professionals and politicians, in sharp contrast to the gloss and smoothness of members of the Austrian establishment I had met in the past. Here there was no attempt to excuse what had occurred between 1938 and 1945 but a determination to confront guilt and accept responsibility.

In the spring of 2003, an invitation to visit Mödling as a guest of the town came as a great surprise.. The first impressions are of bitterly cold winds, snow (the first snowfalls to be recorded in Lower Austria and Vienna since 1940) brilliant sunshine and radiant warmth from all those who organised, protected and guided our group. We had been the last guests to arrive due to aircraft delays and so it took a little time to adjust and mingle. The memories of those hectic three or four days blur into one another, the splendour and golden pomp of the President's residency, the bustle of the Heurigen, the silence and peace at the cemetery, the incredible monologue of information from the guide through Vienna, the moving unveiling of the statue of remembrance and above all the people. The surprise and joy of exchanging names, streets, families and stories went on long into the night. Most of the party consisted of survivors of that period and a few of us who

were second generation slightly removed from the actual events, but whose lives had been profoundly affected by the happenings in Austria from 1933 - 1945.

Contacts were made with our fellow travellers but can anything surpass the surprising events of that first breakfast in the hotel? The tables at Hotel Babenberg are set closely together, where it is really impossible to have a private conversation. On the next table a group of four were discussing their origins and as I sipped my coffee I overheard one lady mention the name 'Krautz'.

I leant over and asked in German, 'Excuse me but who here is a Krautz?'

'I am, answered a sprightly, well-coiffured white haired lady, 'I am from Sydney, Australia.'

'Then was your father Josef Krautz?' I asked.

'Yes' she answered astonished.

'And did your father have a sister Irma?'

'Yes'

'Well she was married to my uncle Siegfried.'

And so we fell into conversation, swapping stories and memories- each had known the existence of the other but had no means of identification or contact before this time. Siegfried Kohn had married Irma Krautz in Melbourne after the war. The families knew each other well before the war.

In spite of a number of hiccoughs and some uncertainty, I was left with two clear messages. Most of the Austrian Jews who I have met still have an overriding love for Austria and especially Vienna, which supersedes all disgust, despair, anger and inability to forget or forgive the outrages, committed by their fellow Austrians. All the townspeople, politicians and officials we met were enthusiastic, genuine and determined to face up to the past and make amends. They offered us all real friendship and were genuinely interested in the stories of our families and the journeys they undertook. The students that we spoke to at the local school were equally inquisitive and friendly. On our last evening, whilst in discussions with our hosts, I really felt that at long last having spent my life searching I had come home - I had arrived in Mödling.



The Memorial to the Jewish Community of Mödling

Stolpersteine

I have returned to Mödling several times since and have been fortunate to meet several of the new friends we had made that autumn. The original group of organisers were determined to find a way of permanently recording the existence of those expelled and murdered. GR Mag. Gerhard Wannenmacher of the Green Party discovered that a German artist, Gunter Demnig, had initiated a programme of placing 'Stolpersteine' in the pavement outside the last residence of the victims and invited him to Mödling.



In the past few years, Mr. Demnig, a sculptor from Cologne, has installed more than 8,500 plaques in cities in Germany. He calls the memorials Stolpersteine — "stumbling blocks" — and his intention is to recall the individual fates of the anonymous victims of the Holocaust.

'It goes beyond our comprehension to understand the killing of six million Jews,' Mr. Demnig said. 'But if you read the name of one person, calculate his age, look at his old home and wonder behind which window he used to live, then the horror has a face to it.' The artist pointed out that his memorial also honoured other victims of the Nazis, like Gypsies, homosexuals and resistance fighters.

Mr. Demnig has been expressing his political and ethical beliefs through his art for more than three decades. The idea for the Stolpersteine emerged when he was commemorating the deportation of 1,000 Gypsies from Cologne by painting a white line through the city, showing where decades earlier they had been chased through the streets to the train station.

'An old lady stopped by and scolded my work, insisting there had never been any Gypsies in Cologne,' Mr. Demnig said. Shocked by her denial, he investigated the city's history, finding plenty of proof that in the 1930s, thousands of Gypsies and Jews had lived next door to Germans there. Mr. Demnig then designed the first 200 plaques, but only in 2000, after lengthy legal quarrels with the city council, was he given permission to fit them into the sidewalks of Cologne.

So after several months of preparation, I received an invitation to attend the ceremony of commemorating 14 citizens of Mödling, which took place on August 14th, 2006. Mödling became one of the first towns in Austria to make this positive gesture. Following a press conference with local dignitaries, Gunter Demnig set to his task. Having arrived in his old van wearing his signature wide brimmed hat and ear stud, he replaced the normal cobblestones with ones that commemorate a person who used to live in the house next to the stone and had been persecuted by the National-Socialists. "Humans are only forgotten if their name is forgotten" says Gunter Demnig on his website. Through his work the names are not forgotten and the memory remains on the streets of Germany. The "stones" are made of brass and the script on them says: "Hier Wohnte (Here Lived) ... A name, GJ. (Birth Year), Deportiert (Deported)..., Ermordet (was murdered)..."

I spent the entire day with the team and was really privileged to be there especially outside Number 44, Enzersdorferstrasse, which had been the last home of my grandparents and uncles in Mödling. They had been forced to leave after Kristallnacht and then were deported and murdered. It was very moving and I gradually found the words to express my feelings for this action after I had given several interviews to press and television. At last I felt that my grandparents and uncle had come home. They could now finally be at rest.

I shall continue to visit Mödling knowing that at last the town has acknowledged the existence of Familie Kohn, and has belatedly recognised and appreciated them.



Gerhard Wannenmacher, Peter Gieler, Gunter Demnig

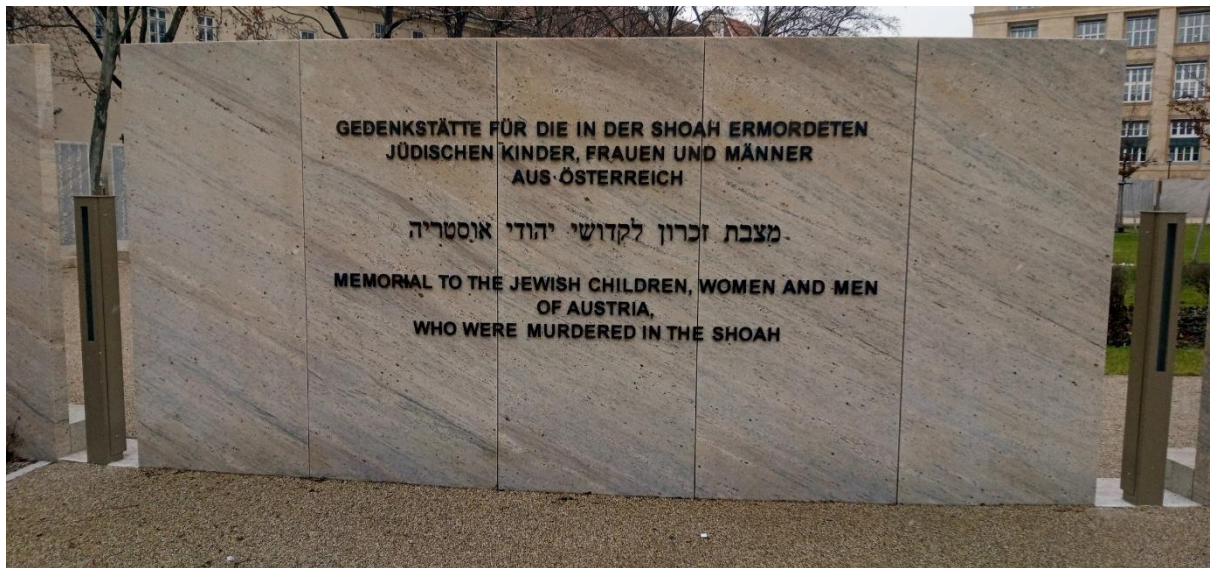


Three Stones for the relatives of Peter Gieler in Enzersdorferstraße 44: Adolf, Rosa and Norbert Kohn..



Digital reconstruction of the Synagogue in Mödling by DI Julia Neurührer

Shoah Wall Vienna 27 January 2023





Family Members who perished in the Shoah

Adolf Kohn Grandfather
Rosa Kohn Grandmother
Norbert Kohn Uncle
Heinrich Sprinzeles Rosa's brother
Rudolfine Rosenfeld Cousin
Mitzi Kohn Cousin
Irene Specht (formerly Sprinzeles) Cousin
Erna Stoer
Fritz Stoer
Trudi Stoer
Grete Stoer
Julie Stoer
Lina Stoer

And many more

Some of the many Kohn Names



GER Helene 1899	KOHLER Richard 1878	KOHLER Stefanie 1891	KOHLHEPP Margarete 1891	KOHLER Max 1891
LÜGER Kurt 1937	KOHLMAN Karl 1910	KOHLMAN Renate 1941	KOHLMANN Ernst 1909	KOHLMAN Ilonka 1891
GER Regine 1877	KOHLMANN Regine 1865	KOHN Abraham 1865	KOHN Abraham 1879	KOHLMANN Jetty 1891
LÜGER Cilli 1902	KOHN Adele 1870	KOHN Adele 1872	KOHN Adele 1922	KOHN Adalbert 1891
GER Heinrich 1926	KOHN Adolf 1870	KOHN Adolf 1876	KOHN Adolf 1885	KOHN Adolf 1885
GER Kamilla 1883	KOHN Adolf 1889	KOHN Adolf 1895	KOHN Adolf 1913	KOHN Adolf 1885
LÜGER Moritz 1882	KOHN Albert 1867	KOHN Albert 1869	KOHN Adolf 1917	KOHN Adolf Alfred 1885
LÜGER Robert 1900	KOHN Albert 1904	KOHN Albert 1884	KOHN Albert 1897	KOHN Adolf 1885
ANGER Erna 1863	KOHN Alexander 1926	KOHN Alexander 1876	KOHN Alexander 1882	KOHN Albert 1902
KLUGES Ella 1909	KOHN Alfred 1886	KOHN Alfred 1877	KOHN Alfred 1880	KOHN Alexander 1924
MANN Helene 1914	KOHN Alfred 1886	KOHN Alfred 1880	KOHN Alfred 1881	KOHN Alfred 1882
IGMANN Peter 1938	KOHN Alfred 1922	KOHN Alfred 1902	KOHN Alfred 1911	KOHN Alfred 1882
KLUMAK Josef 1891	KOHN Amalie 1864	KOHN Alice 1911	KOHN Alice 1924	KOHN Alfred 1912
	KOHN Anna 1856	KOHN Amalie 1871	KOHN Amalie 1879	KOHN Amalia 1893
		KOHN Anna 1861	KOHN Anna 1862	KOHN Amalie 1893
			KOHN Anna 1869	KOHN Anna 1874

KOHN Regine 1882	KOHN Regine 1888	KOHN Regine 1903	KOHN Regine 1903
KOHN René 1900	KOHN Renée 1921	KOHN Richard 1884	KOHN Richard 1884
KOHN Rita 1936	KOHN Robert 1880	KOHN Robert 1885	KOHN Robert 1885
KOHN Robert 1899	KOHN Robert 1900	KOHN Rosa 1857	KOHN Rosa 1857
KOHN Rosa 1869	KOHN Rosa 1871	KOHN Rosa 1872	KOHN Rosa 1872
KOHN Rosa 1874	KOHN Rosa 1874	KOHN Rosa 1879	KOHN Rosa 1879
KOHN Rosa 1881	KOHN Rosa 1886	KOHN Rosa 1890	KOHN Rosa 1890
KOHN Rosa 1892	KOHN Rosa 1894	KOHN Rosa 1908	KOHN Rosa 1908
KOHN Rosa 1924	KOHN Rosalia 1878	KOHN Rosalia 1880	KOHN Rosalia 1880
KOHN Rosalie 1877	KOHN Rosita 1910	KOHN Roza 1871	KOHN Roza 1871
KOHN Rudolf 1881	KOHN Rudolf 1882	KOHN Rudolf 1883	KOHN Rudolf 1883
KOHN Ruth 1928	KOHN Sabine 1876	KOHN Sabine 1891	KOHN Sabine 1891



902	SPRINGER Otto 1883	SPRINGER Paula 1887	SPRINGER Rachel 1895	SPRINGER Regina 1883	S
894	SPRINGER Richard 1879	SPRINGER Richard 1899	SPRINGER Rudolf 1873	SPRINGER Sali 1884	S
894	SPRINGER Sara 1901	SPRINGER Sidonie	SPRINGER Siegmund 1936	SPRINZEL Hermine 1879	ST
1885	SPRINZEL Karoline 1880	SPRINZELES Elsa 1904	SPRINZELES Heinrich 1877	SPRINZELES Hermann 1863	ST
1938	SPRINZELES Hermine 1868	SPRINZELES Josefina 1869	SPRINZELES Pauline 1900	SPRINZELES Pauline 1900	ST
1877	SPRINZELES Regine 1877	SPRITZ Abraham 1887	SPRITZ Egon 1921	SPRITZER Frieda Helene 1882	ST
1874	SPRITZER Karl 1879	SPRITZER Marianne 1890	SPRITZER Rachel 1865	SPRITZER Samuel 1861	ST
1891	SPRITZER Simson 1871	SPRITZER Sissel 1878	SPRITZER Wilhelm 1915	SPRITZER LERNER Edith 1927	STE

STOLZENBERG Emma 1867	STOLZENBERG Eleonore 1866	STOLZENBERG Elise 1884	STOLZENBERG Aron 1902	STREUS
STOLZENBERG Jochewed Eva 1899	STOLZENBERG Nysen 1895	STOLZENBERG Samuel Mendel 1866	STOLZENBERG Jakob 1867	STRICKE
STOLZENBERG Abraham 1894	STOLZENBERG Adele 1894	STOLZENBERG Chaim Schloime 1881	STOLZENBERG Chaim Schloime 1881	STRICKE
STOLZENBERG Chaim Rosa 1874	STOLZENBERG Cypra 1894	STOLZENBERG Elfriede 1930	STOLZENBERG Elfriede 1930	STRICKI
STOLZENBERG Hermann 1870	STOR Alfred 1879	STOR Ema 1918	STOR Fritz 1915	STRICKI
STOR Gertrud 1920	STOR Julie 1908	STOR Karoline 1881	STOR Moritz 1872	STRIKS
STORCH Chaim 1878	STORCH Emanuel 1877	STORCH Emilia 1880	STORCH Ernestine 1885	STRITZE
STORCH Ernestine 1936	STORCH Ester 1892	STORCH Franz 1897	STORCH Freide 1880	STRIZO
STORCH Julius 1890	STORCH Klara 1890	STORCH Klara 1890	STORCH Klara 1890	STORCH



Notes

1. **Karl Gieler** see Family histories section Page 19

2. **Richard Klinger Group** Page 21

Since its foundation in 1886 by Richard Klinger, the Klinger group has been a world leader in the development, manufacture and distribution of quality sealing products.

With manufacturing locations throughout the world, Klinger's operating philosophy is built on product innovation and problem solving along with unsurpassed technical support and dedication to customer service.

Austrian Engineer Richard Klinger pioneered the way forward for gasket technology with the development of the compressed fibre gasket in 1899. Even today this type of gasket material is manufactured in much the same way using the latest technology at Klinger plants in Austria, Switzerland, South Africa, United States, Australia, Brazil and Germany.

Richard Klinger was just 25 years old when he opened his own workshop in Vienna. Interested in the problems associated with glass tube indicators on steam engines, he designed a water level gauge constructed on the reflection principle. He was awarded a patent for his invention in 1890 and opened the first Klinger factory in Gumpoldskirchen, Austria, which over the years has been extended and now is recognised as the group's largest production site.

Problems with sealing his new invention were a major factor for Richard Klinger and he was forced to look for a solution. He created the revolutionary calendared compressed asbestos fibre gasket material using a mixture of rubber and asbestos. Calling the material KLINGERIT, this soon became a household name throughout industry and in 1913 the company's second factory was opened.

The Klinger Group has always remained a privately owned family business with a member of the family being at the helm. Dr Thomas Klinger-Loehr is the forth generation of the Klinger family, taking responsibility for the group in 1984.

Klinger now operates within 40 countries with the products being distributed and utilised around the world. The group employs around 2000 people with a global turnover of €400m.

Extract from the Website of Richard Klinger Group

3. **The Christian Community** Page 21

The Christian Community was established in 1922 under the leadership of Friedrich Rittelmeyer. Rudolf Steiner played an indispensable part in establishing its constitution and forms of service. The centre of the community's life is a morning Eucharist, or communion service of bread and wine known as The Act of Consecration of Man. Anyone is welcome to attend this service, where they may find spiritual nourishment and peace, enlightenment for daily life and strength and companionship along the way – as well as a sense of working for the earth and humanity as a whole. The festivals of the Christian Year are celebrated there in a new way.

Ordained priests, both men and women, work together with the members of the congregations to create free sacramental communities for celebrating The Act of Consecration of Man and the other sacraments. These are Baptism for infants, Confirmation for adolescents, Sacramental Consultation for the individual, the Ordination of Priests, the Anointing for those approaching death, and the Sacrament of Marriage.

Congregations are sustained by the financial support and practical care of their members.

The Christian Community has a creed that states the central truths of Christianity. Members may relate to this in their own way; it is intended as a guide on their spiritual journey.

Alongside the seven sacraments there are services and religious instruction for children, separate funeral services for adults and children and evening services for special occasions. There are also children's holidays and activities for young people

The best answer to the question, "What is The Christian Community?" is found in Christ's first words in the gospel of St John: "What are you seeking?... Come and see!" John 1,38n

This is an extract from the Website of the Christian Community in the United Kingdom

4. **Swiss Internment Camp at Bremgarten**, north west of Zurich Page 27

The Lager was established in an old nunnery St Klara. The housekeeper was Mrs Grau Berty-Wyler and her daughter Ruth Hirt-Wyler recalls that conditions were primitive with washing facilities in the open courtyard. Mrs Berty-Wyler made her house available for 'appointments' so that the inhabitants had a genuine excuse to leave the nunnery if only for an hour or so. She also offered rooms to a dentist so that treatment was available. The camp was viewed as a short term housing and positively if not forcibly encourage the inhabitants to move on preferably to another country.

The source is an article '**Juden in Brengarten** by Werner Meyer about 1990 www.alemannia-judaica.de/bremgarten.htm

5. **.Lager Bremgarten** Page 28

Der Standort des Flüchtlingslagers in Bremgarten war das ehemalige St. Klarakloster. Frau Ruth Hirt-Wyler, Tochter der damaligen Betreuerin Grau Berty Wyler, hat ihre tiefempfundenen Erlebnisse wie folgt in Erinnerung behalten: "Die Beherbergungsmöglichkeit im St. Klarakloster war so prekär, dass bei Neuankünften manchmal in bereits belegten Zimmern zusätzlich Menschen hausen mussten. Zum Wachsen stand einzig im Hof unter freiem Himmel eine ganz einfache Waschanlage zur Verfügung. Frau Berty Wyler zeichnete sich auch hier in der Flüchtlingsbetreuung aus. Um den Leuten die Möglichkeit zu

bieten, das Lager für kurz Zeit zu verlassen, richtete sie in ihrer Wohnung einen Sprechstundendienst ein. Für die Lagerinsassen war dies ein großes Bedürfnis, denn auf diese Weise konnten sie nicht nur mit ihren Problemen Rat und Trost suchen, sondern sich auch in wohnlicher Umgebung Entspannung verschaffen. Im gleichen Hause führte ein Zahnarzt seine Praxis, bei welchem die Flüchtlinge sich behandeln lassen durften".

Das Bremgarter Lager beherbergte von Fall zu Fall sowohl Flüchtlinge wie auch Internierte (ausländische Soldaten). Der zeitweilige Kommandant, Hauptmann Eugen Meier /Gerichtspräsident am Bezirksgericht in Bremgarten), sorgte für eine sehr gute Zusammenarbeit. Wenn wieder ein Transport Flüchtlinge eintraf, ließ er Namenslisten, versehen mit ursprünglichem Wohnort, Jahrgang, Religion, Beruf, erstellen und an die betreuende Religionsgemeinschaft aushändigen. Dieses Vorgehen erlaubte es, effiziente Arbeit zu leisten.

The location of the refugee camp in Bremgarten was the former St. Clare's Monastery. Mrs. Ruth Hirt-Wyler, daughter of the caregiver Grau Berty Wyler at the time, remembered her heartfelt experiences as follows: "The accommodation in St. Klarakloster was so precarious that when new arrivals were made, additional people sometimes had to live in rooms that were already occupied. For growing, a very simple washing device was only available in the open-air courtyard. Here, too, Mrs. Berty Wyler distinguished herself in the care of refugees. In order to give people the opportunity to leave the camp for a short time, she set up a consultation service in her apartment. This was a great need for the camp inmates, because in this way they could not only seek advice and comfort with their problems, but also relax in a homely environment. In the same house, a dentist ran his practice, where the refugees were allowed to be treated." From case to case, the Bremgart camp accommodated both refugees and internees (foreign soldiers). The temporary commander, Captain Eugen Meier (President of the Court at the District Court in Bremgarten), ensured a very good cooperation. When another transport of refugees arrived, he had lists of names drawn up, provided with their original place of residence, year of birth, religion, profession, and handed over to the religious community in charge of the service. This approach made it possible to work efficiently.

SCHWEIZERISCHER CARITASVERBAND

GESCHÄFTSSTELLE:
SCHWEIZER CARITASZENTRALE
TELEFON 215 46
TELEGRAMMADRESSE: CARITAS LUZERN
POSTCHECK VII 1577 u. a.

LUZERN, den 18. März 1941
HOFSTRASSE 11

Bestätigung

BETR.

=====

Der Schweizerische Caritasverband, Kommission für
kathol. Flüchtlingshilfe bestätigt hiermit Herrn Ernst Hermann Gieler
während seines Aufenthaltes in der Schweiz betreut zu haben. Herr
Gieler hat sich jederzeit der Hilfe würdig erwiesen und war bestrebt
nach Möglichkeit sich selbst zu helfen. Seine Ausreise erfolgte auf
Grund der Eingliederung in eine Auswanderungsgruppe, die sich zum
Ziele gesetzt hat in Uebersee ein kaufmännisches Unternehmen zu grün-
den und damit nicht nur dem Lande sondern auch geeigneten Arbeits-
kräften aus dem Kreise der Emigranten eine Existenzmöglichkeit zu
bieten. Herr E. Gieler hat also voraussichtlich die Möglichkeit dank
seiner technischen Fähigkeiten sich rasch selbst zu helfen und sich
empor zu arbeiten. Nicht sehr leicht wird ihm jedoch der Uebergang
werden und wir ersuchen katholische, wohlgesinnte Persönlichkeiten
im Notfalle, dem strebsamen jungen Manne hilfreich beizustehen und
ihm den Anfang in fremdem Lande durch edle Hilfsbereitschaft zu er-
leichtern.

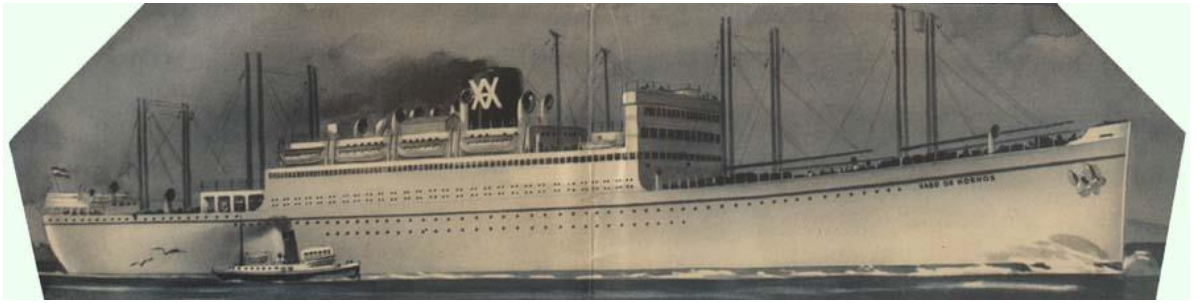
Wir danken all jenen, die unsere Hilfsarbeit in diesem
Sinne fortsetzen und glauben ohne weiteres festlegen zu dürfen, dass
sie diese nicht an einen Unwürdigen verschwenden.

SCHWEIZ. CARITASVERBAND LUZERN

Kommission für katholische
Flüchtlingshilfe

M. Angeler

Dienstliche Schriftstücke sollen bitte nicht an persönliche Adressen gerichtet werden



The ***Cabo de Hornos*** and ***Cabo de Buena Esperanza*** (12,597/12,594 grt, 535 ft. long) were built in 1920-22 along with several other ships of the U.S. Shipping Board's 535 ft. class. They were originally managed by Pacific Mail Line as the *Empire State* and *Hoosier State* respectively, but were renamed *President Wilson* and *President Lincoln* in 1922. Both ships were bought from the Shipping Board by the Dollar Line in 1925, when Dollar took over Pacific Mail's name and goodwill. The Dollar Line was taken over by the U.S. Government in 1938 and operated as American President Lines from then on. In 1940, the two ships were acquired by Ybarra. They operated on the Mediterranean-La Plata service until broken up in the late 1950s.



SALÓN DE MÚSICA



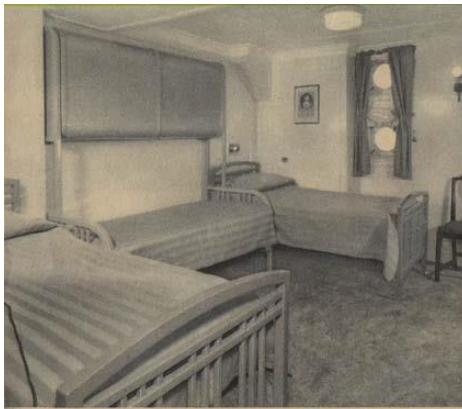
COMEDOR



SALÓN BAR



SALÓN DE TÉ



CAMAROTE DE CLASE ÚNICA



DEPARTAMENTO DE LUJO



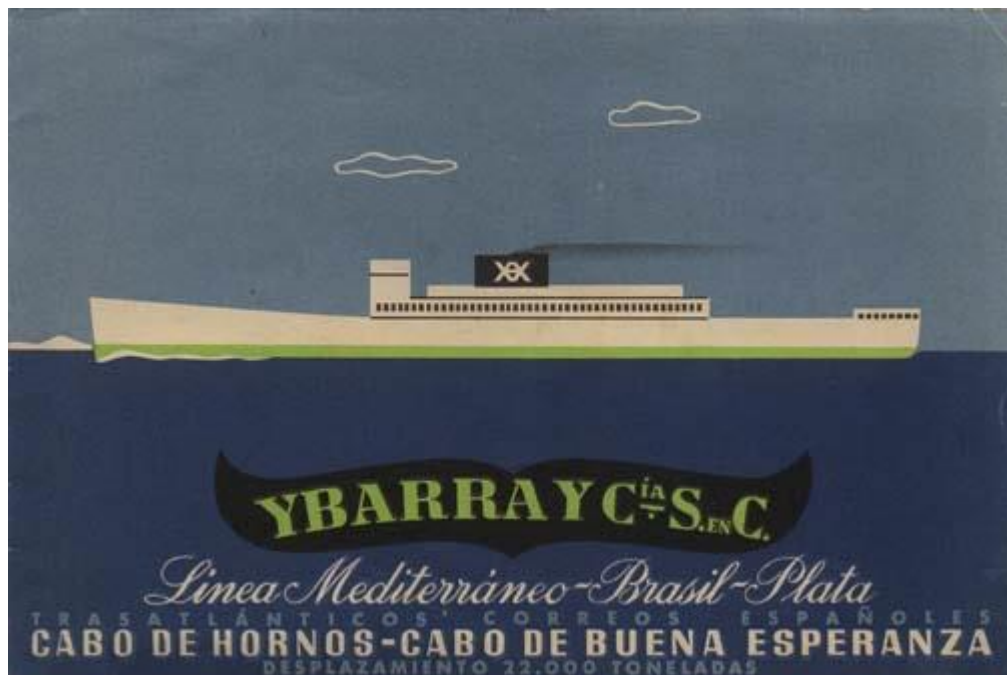


VESTÍBULO

BO DE HORNOS



SALÓN DE LECTURA



8. Ernst Passport Details Page 32

Whilst in Switzerland Ernst obtained a Czech passport – he was no longer considered an Austrian citizen as he had fled the country. The Czech passport was issued in Washington U.S.A. because his father Karl Gieler was born in Velke Albrectice (Gross Olbersdorf).



9. Siegfried and Ernst Kohn's journey to Shanghai. See Family histories Page 57

10. Peter Gieler Alien Card Page 76

SIGNATURE OF PARENT, GUARDIAN OR OTHER PERSON
HAVING CHARGE OR CONTROL:—

Peter Gieler

**NATIONAL
REGISTRATION
IDENTITY
CARD**

UNDER SIXTEEN YEARS

51-3153

JA 962387

NUMBER **BAIT 412** SURNAME **GIELER**

CHRISTIAN NAMES (First only in full)
Peter

FULL POSTAL ADDRESS
*2 Leamington Rd
W.2*

THIS IDENTITY CARD IS VALID UNTIL
Nov. 2nd 1959 ONLY

CHANGES OF ADDRESS. No entry except by National
Registration Officer, to whom removal must be notified.

REMOVED TO (Full Postal Address)
*51 Victoria Avenue
Hillingdon, Middx.*

REMOVED TO (Full Postal Address)
*12 Richmond Ave
Hillingdon, Middx.*

REMOVED TO (Full Postal Address)
*14 Richmond Ave.
Hillingdon.*

REMOVED TO (Full Postal Address)
*50 Beechwood Avenue
Hillingdon Middx.*

NOTICE. The parent, guardian or other person having charge of the person to whom this Card
relates must sign his or her own name in the first vacant space on the back.

The person having charge is responsible for the custody and production, when required, of this
Identity Card and for the notification of any change of address of the person to whom it relates.

Within seven days after the 16th birthday of the person to whom this Card relates that person
must produce it at the local National Registration Office for the issue of a new Card.

FOR OFFICIAL ENTRY ONLY. ANY OTHER ENTRY OR ANY ALTERATION, MARKING OR MEASURE
IS PUNISHABLE BY A FINE OR IMPRISONMENT OR BOTH.

Black Oil Skin Diary

Ernst Gieler

1939


Whilst translating and transcribing this Diary from 1939-1943 I have gained a deep and revealing insight into my father, Ernst Gieler. In no particular order the diary illustrates


- His deep Christian Faith
- His passionate and consuming love for my mother Amely
- His breadth of reading and gaining knowledge
- The influence of Rudolf Steiner and Christian Morgenstern on his life and being
- His intense loneliness
- His love for his homeland, Austria which never diminished
- His belief that he was a constant wanderer, an outsider
- His love of music ,opera and theatre

I have entered the dates as they were written and have all been highlighted but I have retained the manner in which they were written, sometimes using Roman numerals, sometimes putting the date first or the event. This is to show that he was frequently filled with anxiety and emotion. Some of the entries are somewhat confused as the handwriting is occasionally illegible and scrawled.

Legitimations-Karte Carte de légitimation			
Kreis Arrond.	Name Vorname Beruf Adresse	Nom Prénom Profession Adresse	Geburtsdatum Date de naissance Heimatort Lieu d'origine
	Gieler		1908 Jn.11.
	E r n s t Hermann		Wien
	Kontrollleur (Privat)		D'land
	6 Hotzstr. 28		
	Keller		rk. 1.

Zürich, den 20. Feb. 1940

 POLIZEIAMT
der Chef der Einwohner- u. Militärkontrolle
i. V. *Stiller*


Unterschrift des Inhabers:
Signature du Porteur: *Ernst Gieler*

Swiss Identity Card for Ernst Gieler

- On **2/09** Mrs Keller invited me to stay in her home and since then things have improved greatly.
- On **14/09** I went to the Zurich Tonhalle and heard Furtwaengler conduct. It was wonderful.
I will continue to make notes of special events of my life here.
- Sunday 20th August**
I visited Dornach and what I saw left a huge impression on me. Firstly the actual physical building of the Goetheanum, followed by the sense of euphoria.



The room where Dr R Steiner died was immensely impressive as well as the statue 'Christus' designed by Steiner himself.

Albert Steffen, who visited Rudolf Steiner regularly throughout his illness, recalled this time: "I visited him March 28th at 5 pm in the afternoon in his studio, where he lay in his sickbed. It was a tall room with skylights. Nothing of the earth looks in: no tree, no mountain, no house, only the light of the heavens. Sculptural and architectural models that he has made himself stand on the shelves along with some busts he has sculpted; at the foot of his bed, the noble statue of Christ, carved by his own hand, soars high above him. All around him are tables covered with books and manuscripts...Up to the last day of his life, his interest was for the entire world. In his studio, which he had not left for half the year, he had collected an entire library" (Goetheanum, 1925).

Books that I read in the Social(City) Library

Ist der Krieg unvermeidlich? By Harold Nicholson a translation into German of 'Conduct of Contemporary Foreign Affairs' (1939);
Dreimal Oesterreich by Kurt Schuschnigg. I read this on 15/11/1939
Narkose by Adolf Koelsch a novel about the fight against pain.

The American William Thomas Green Morton was a dentist who first publicly demonstrated the use of inhaled ether as a surgical anaesthetic in 1846. The promotion of his questionable claim to have been the discoverer of anaesthesia became an obsession for the rest of his life. Died in 1868.

Read 21/11/1939

Tuesday 21/11/1939

I received a communication from the Swiss Refuge Support that they had received a report from England which indicated a possible entry permit,

Wednesday 22/11/1939

I received a telegram from Amely sent at 14.00 and received at 19.00 containing the following : 'No news since 7th November, Amely Kohn' I know of no answer as I have sent either a card or letter every third day. I am really upset and concerned about my dear love.

26/09/1939 Filled with the thoughts of Christ our Lord. Throughout the human act of consecration and during Communion I felt as if my love was standing next to me as on 12/11/1938 in Vienna.
Signs of friendship from Dr Aloys Jenn.

27/09/1939 Vikar (Friedrich Huegler)
'No one has greater love than to lay down his life for his friends' John 15.13

28/09/1939 Read W. Churchill, '**Step by Step**.
In the evening I visited the City theatre in Zurich for the first time. I saw 'Der Richter von Zalamea' (The Mayor of Zalamea) by Pedro Calderon de la Barca. A powerful drama

29/09/1939 Read '**National ökonomischer Kurs**' (Rethinking Economics) by Rudolf Steiner

30/09/1939 read '**Civil War in Austria February 1934**' by Julius Deutsch

I dreamt you were with me throughout the night.
Friday I received 10 Francs from Caritas.

3/12/1939 read '**Spuren des Daseins: Erkenntnisse des Malermoenchs** ,(traces of existence :Findings of the painter monk) Willbrod Vekade.

Regrettably in old age one thinks why did I not discover these wonderful things before. Why? It is that TIME IS NOT YET RIGHT FOR US.

4/12/1939 I sent a little Christmas Tree to Amely. I hope it arrives before 24/12

5/12/1939 Read '**Mein Lebensgang**' (Autobiography) by Rudolf Steiner
R. Steiner was born on 27/02/1861 in Doni Kraljevec, Croatia. His father was a railworker born in Geras in the Waldviertel of Lower Austria, married Franziska Blie. Family moved to Mödling then to Pottschach on the Suedbahn. From there to Neudoerfl in Burgenland followed by Inzersdorf near Vienna and then into the wide world. In Dornach near Basel he created the Goetheneum (School of Spiritual Science). Steiner died 30/03/1935.S

*So wie ein Mensch, am trüben Tag, der Sonne
vergisst, -
sie aber strahlt und leuchtet unaufhörlich, -
so mag man Dein an trübem Tag vergessen,
um wiederum und immer wiederum
erschüttert, ja geblendet zu empfinden,
wie unerschöpflich fort und fort und fort
Dein Sonnengeist
uns dunklen Wandrern strahlt.
Wir fanden einen Pfad*

Christian Morgenstern

We found a path . 1st edition 1914

Just as a person
forgets the sun on a dull day -
but it shines and shines incessantly -
so one may forget you on a dull day,
in order to feel shaken again and again,
even blinded,
how inexhaustibly on and on and on
Your sun
spirit shines on us dark wanderers. Christian Morgenstern . 1871 – 1914

19/09/1775 the tremors of the earthquake that destroyed Lisbon could be felt in Zurich
Prayer; Vater Heilig moecht ich leben (Father I want to live a devout life).

Hier übel genennet Und we-
nig erkennet, Hier heimlich mit
Christo im Vater gelehbet, Dort
öffentlich mit ihm im Himmel
geschwebet!

E. F. Richter, g. 1676 + 1711.

18. Christlicher Sinn und Wandel.

A. Heiligung überhaupt.

Mel. Alle Menschen. (Jerem. 17, 14. Matth. 7, 7—11.)

408. Vater! heilig
möcht' ich le-
ben, Rechtthun wäre meine Lust;
Aber Lüste widerstreben Dem
G'setz in meiner Brust. Ach,
die Unart meines Herzens Ist
noch oft ein Quell des Schmer-
zens, Schwer drückt mich der
Sünde Joch; Was ich nicht
will, thu' ich doch!

2. Zieh um Kraft mich Schwa-
chen beten, Meinem Vorsatz
trau' ich nicht: Lockende Be-
gierden treten Zwischen mich
und meine Pflicht; Selbst den
süßen Andachtsstunden, Da ich,
Vater, dich empfunden, Da ich
nur von Liebe sprach, Folgten
Sündentage nach.

3. O wie oft hab' ich geweiz-
net, Schmerzlich meinen Fall
bereut, Gläubig mich mit dir
vereinet Und mich deiner Huld
gefrenut. Gnädig sahst du auf
mich nieder; Aber bald vergaß
ich wieder, O du Langmuths-
voller, dich, Und mein Herz be-
siegte mich.

4. Vater! du nur kannst
mich retten, Wenn mich Nie-

mand retten kann. Beten will
ich, brünstig beten: Schau'
mich mit Erbarmen an! Reiß
die Wurzel meiner Schmerzen,
Reiß die Sünd' aus meinem
Herzen! Tief im Staube bitt'
ich dich: Heilige du selber mich!

5. Sieh, mich dürstet nach
dem Guten; Früh und spät
ruf' ich zu dir; Laß mein Herz
nicht länger bluten, Schenke
höh're Kräfte mir. Laß mein
Fleh'n nicht sein vergebens,
Sende doch den Geist des Le-
bens; Zieh mit neuer Kraft
mich an, Daß ich dir gefallen
kann.

6. Väter, böse Väter schen-
ken Brod den Kindern, wenn
sie flehn; Vater! und ich sollte
denken: Du, du könntest mich
verschmähen? Könntest erst den
Sohn uns senden, Und dein
Aug' doch von uns wenden?
Gäbst nicht auf die Deinen
Acht, Flehten sie gleich Tag
und Nacht?

7. Gott! du hörst mein kind-
lich Flehen Und erquickst mein
Herz mit Ruh. Leben werd' ich,

Lavater, Johann Caspar, son of Johann Heinrich Lavater, physician in Zürich, was born at Zürich, Nov. 15, 1741. He entered the Academic Gymnasium at Zürich in 1758, and in the end of 1759 began his studies in its theological department. After completing his course he was ordained in the spring of 1762, but did not undertake any regular clerical work till April 1769, when he was appointed diaconus of the Orphanage church at Zürich, where he became pastor in 1775. In July 1778 he was appointed diaconus of St. Peter's church, and in Dec. 1786 pastor there. When, during the Revolutionary period, the French laid the Swiss Cantons under contribution, and then in April 1799 deported ten of the principal citizens of Zürich, Lavater felt compelled to protest in the pulpit and in print. Consequently while on a visit to Baden, near Zürich, he was seized by French dragoons, May 14, 1799, and taken to Basel, but was allowed to return to Zürich, Aug. 16, 1799. When on Sept. 25, 1799, the French under Massena entered Zürich, Lavater was treacherously shot through the body by a French grenadier, who had just before thanked him for his charity, and from this wound he never entirely recovered. He resigned his charge in January 1800, and died at Zürich, Jan. 2, 1801. (Koch, vi. 499; *Allgemeine Deutsche Biographie*, xvii. 783, &c.)

Lavater was one of the most celebrated and influential literary characters of his time; a most popular and striking preacher; and a lovable, genuine, frank-hearted man, who was the object of an almost incredible veneration. His devotional writings (*Aussichten in die Ewigkeit*, 4 vols., Zürich, 1768-78, &c), and his works on Physiognomy (*Von der Physiognomik*, Leipzig, 1772; *Physiognomische Fragmente*, 4 vols., Leipzig and Winterthur, 1775-78), were eagerly read and admired all over Europe, but were very soon forgotten. He was no theologian, and his warm heart and fertile imagination led him into many untenable positions. His works on Physiognomy are without order or philosophical principles of connection, and their permanent interest is mainly in the very numerous and often well-executed engravings. Of his poems the *Schweizerlieder* (Bern, 1767, 4th enlarged ed., 1775), are the utterances of a true patriot, and are the most natural and popular of his productions. His Epic poems ((1) *Jesus Messias, oder die Zukunft des Herrn*, N.D., Zürich, 1780, a poetical version of the Apocalypse; (2) *Jesus Messias, oder die Evangelien und Apostelgeschichte in Gesängen*, 4 vols., Winterthur, 1733-86. (3) *Joseph von Arimathea*, Hamburg, 1794) have little abiding value. As a hymn-writer Lavater was in his day most popular. His hymns are well adapted for private or family use. Many of them are simple, fresh, and popular in style, and evangelical, earnest and devout in substance. But for church use he is too verbose, prolix, and rhetorical. Of his hymns (some 700) a considerable number survive in German collections compiled before 1850, e.g. the Berlin *Geistliche Lieder*, ed. 1840, has 13; the Württemberg *Gesang-Buch*, 1843 has 15; the Hamburg *Gesang-Buch*, 1842, has 23, &c.

But in the more recent collections almost all have disappeared, e.g., the new hymn-book for the Kingdom of Saxony, 1883, has not a single one. The most important appeared principally in the following works:—(1) *Funfzig Christlicher Lieder*, Zürich, 1771. (2) *Lieder zum Gebrauche des Waysenhauses zu Zürich*, Zürich, 1772. (3) *Christliche Lieder der Vaterländischen Jugend, besonders auf der Landschaft, gewiedmet*, Zürich, 1774. (4) *Zweytes Funfzig Christlicher Lieder*, Zürich, 1776. (5) *Christliche Lieder . . . Zweytes Hundert*, Zürich, 1780. (6) *Sechszig Lieder nach dem Zürcherischen Catechismus*, Zürich, 1780. [Nos.1-6 in the Royal Library, Berlin, and 3-6 in the British Museum]

11/12/1939 Completed the book

18/12/1939 Read Gustav Freytag **Die verlorene Handschrift** -The lost Handwriting'

21/12/1939 Read **Ein Vermaechtnis** - A Lagacy by Feuerbach

23/12/1939 at the Schaffhauserplatz Zurich VI at 08.06 hours I gave first aid to a lady Inge Kern' who fell from a tram. I hope all is well with her.

Zurich 24/12/1939

Humanity celebrates Christ's Birth. I am so lonely and lost here. One must not questions one's own heart rather wait for the others. If only I could go to Amely how happy I would be. Christ hear my pleas. During the first of the 13 Christmas nights I dreamt Amely came and gave me a holy kiss. Then I dreamt Father Kuel from Vienna had come to Zurich and nobody noticed my strange foreign Viennese mannerisms.

26/12/1939 Then I dreamt that an acquaintance told me that I would soon marry and then I dreamt I was in the church with my grandmother at the funeral of my grandfather (Adam Lohberger)

26/12/1939 I read 'Die Bestimmung der Roheit' (The determination of Cruelty) by Albert Steffen. Wonderful book

26/12/1939 I became a member of the Reading Group of the Pestalozzi Society in Zurich Zaehringstrasse 17.
I did not dream anything of significance.

28/12/1939 On Thursday for the very first time I was allowed to be an altar server at the act of human consecration with Father Spoelli. This was a deeply religious moment which I shall never forget. The emotions thoughts about you my bride filled me. It was wonderful to partake of the streams of white during this Christmas period.
So be it!

29/12/1939 Again I served at the altar.
After more than 1¾ years I received a copy of the Goetheanum.
The hope of my going to England through the Quakers has collapsed.
Depressed again.

30/12/1939 Finished reading Dr R Steiner's work The Gospels of St John. Steiner compares the gospel to the others especially that of Luke. Here opens a new world. What he describes is fantastic.
In a few hours this year will cease. What will the New year bring? Could someone at some time gauge what I have thought and felt . He would see though my tear filled eyes my thoughts giving everything I owned to follow Amely and our fate. I sit here lonely and poor waiting for the hour of freedom. I have only one prayer (wish) my Christ help us both. **Yes so be it !**

Zurich 31/12/1930

1ST January 1940

Sunshine and a blue sky appeared on the first day of the year. My first greeting was to you my wife. The postman brought a loving letter from you, a heartfelt greeting bringing me joy.

5/01/40 invited to a celebratory meal with the Vicar (Huegler)

7/01/1940

Visit to Thalwil to friends of the Christian Community. The lady of the house was very caring and had a charming small child of 3½ years.

9/01/40 Visited the Vicar to learn to type. First session went well.

11/01

Supper with the Christian Community
I read from F Werfel 'Paul amongst the Jews' went well
I have read the following plays by William Shakespeare 'Titus Andronicus' and 'Loves Labours Lost'
Comedy of Errors
Read an entertainment novel 'Fels im Meer' (Rock in the see)

13/1/1904

Completed reading R Steiner

Macrocosm and Microcosm

The human being's life alternates between the great outer macrocosm and the hidden inner microcosm. Steiner discusses the different paths of development that lead to crossing these two thresholds.

Translated from shorthand reports unrevised by the lecturer. In the Complete Edition of the works of Rudolf Steiner the original German text is published with the title: *Makrokosmos und Mikrokosmos. Die grosse und die kleine Welt. Seelenfragen, Lebensfragen, Geistesfragen.* (No. 119 in the *Bibliographic Survey*, 1961).

*Gottes schützender segnender Strahl
Erfülle meine wachsende Seele,
Daß sie ergreifen kann
Stärkende Kräfte allüberall.
Geloben will sie sich,
Der Liebe Macht in sich
Lebensvoll zu erwecken,
Und sehen so Gottes Kraft
Auf ihrem Lebenspfade
Und wirken in Gottes Sinn
Mit allem, was sie hat.* Rudolf Steiner

*God's protective blessing beam
Fulfill my growing soul,
That she can take
Strengthening forces everywhere.
She wants to praise herself,
Love power in itself
And awaken alive,*

*And see God's power
On her life path*

*And work in God's sense
With everything she has.*

Rudolf Steiner
God's protective, blessing ray

Hopelessly the outside world lies in war in contrasts to the inner most feelings I have this week blessed with daily news from my beloved and with it her love which uplifts my spirit and I am grateful for this immense love.

15/1/40 I received my Christmas Present from Amely .I received this with joyful eyes but with a sorrowful heart. 2 pairs of socks ,braces in real English style. May all God's blessings shine on you my wonderful wife. You have made me so happy.

18/01/40 **Spinoza** by B Auerbach
Born 1633 and died 21/02/1677.
There has never been another thinker such as Spinoza.

20/01 -22/01/1940
I was at Bad Schoenbrunn, 6313 Menzingen on a retreat, meditation and prayers. I prayed for reunion and in the first night I dreamt of you ,my bride, May my dream come true. So be it

26/01/40 Today I received 30.60 Francs from Amely. May God protect her.

27 January completed reading R Steiner
„Die Geheimnisse der biblischen Schoepfungsgeschichte‘
The mysteries of the biblical creation story.
When will be the day that I can hear your voice, when can I be in your presence, when?

27/01/40 Today I subscribed for ½ year to 'The Goetheanum' 8.50 franc

1/02/40 Completed reading Shakespeare's
Two gentlemen from Verona
Henry VI part 1
Henry VI Part 2
Henry VI Part 3
King Richard III

1/02/40 Today to mark the anniversary of 13/02 I purchased for Amely R. Steiner
Welterkenntnis, Selbsterkenntnis, Wahrsprueche und Widmungen
World Knowledge, self knowledge 3 Francs

2nd Feb 1940 I promised myself during a mass at the Brother Klaus Church, Zurich VI
to Amely. If only it could happen this year.



- 18/02/40** Theodor Kroeger ' The forgotten Village' 4 years in Siberia
- 14/02** I travelled with the Vicar to Egg. It is now half a year since I arrived in Switzerland as a refugee. Today I received my first letter from Caritas with the news of a possible project to emigrate to Venezuela. Let us hope this is realised and that Amely and I can start in a new land.
- 24/02/40** **Biodynamic Farming and Gardening**
Renewal and Preservation of Soil Fertility
Ehrenfried Pfeiffer
- 25/02/40** Completed reading Shakespeare's
Summer Nights Dream
Romeo and Juliet
King John
The Taming of the Shrew
- 2/03/40** **Crime and Punishment** by Dostoevsky
- 1/03/40** Fountain pen repaired and a new gold nib courtesy of Frau Keller
- Holy Love** from Reinstaller's Francis of Asissi read 4/03/40
- 6/03/40** **Portait of a politician**; Josef Fouche by Stefan Zweig
- 13/03/40** Namesday.
I received one £ from Amely and a congratulatory Telegram. From Frau Keller a nightshirt.
- 16/03/40** After 7 months in Switzerland I had a steam bath. Nothing extraordinary.
- 16/03/40** **Eternal evangelium** by Schickler

- 19/02/40** Went and saw an entertaining comedy 'Jenny and the gentleman in Frack' by Georg Zoch. The leading role was played by Hortense Raky known for her film Burgtheater.
- 20/03/40** **Madame Curie** written by daughter Eve
Faust by Goethe completed reading on Good Friday 22/03/40.
- Easter 1940** A bitter hard time of loneliness
- 25/03/40** I saw **Parsival** for the 2nd time Ticket 5.50
Programme .30
- 27/03/40** All my hopes to be with you my wife have vanished. I pray daily to Christ for a reunion
- 28/03/40** I received 35.4 francs from Amely. She is so kind and noble.
- 28/03/40** I saw Tales of Hoffmann by Offenbach in the City Theatre
- 1/04/40** William Shakespeare.
Completed reading
King Richard II
King Henry IV Part 1 and II
King Henry V
- R Steiner **4 Mystery plays.**

7/04/40

Read Sigrid Undset Kristin **Lavransdatter**

Very realistic

12/04/40

It is exactly 14 months since you left me

Connected to your earthly orbit your spirit joined with mine. Let us travel together as the spirit wishes. Wherever you may wander I am yours

15/04/40

Book for Amely's birthday on 23/04

The Citadel by Cronin excellent read 20/04/40

24/04/40

I gave a talk to the Youth community of the Brother Klaus Church Community a talk on Austria.

3/07/40

Amely has many problems with her teeth

13/05/40

Whitsun

Read Steiner's **Bhagavad Gita and the letters of St Paul**

13/5/40

Today it is exactly 15 months since my beloved left me and her home.

Alls well the ends well

Measure for measure

Julius Caesar

Hamlet

Completed reading on 19.05/40

20 May 1940

Entry to the Labour Camp Geisshof Bremgarten , Aargau



I am totally emotionally and mentally exhausted. There is no opportunity to think clearly. In spite of everything I attempt to look positively to the future.

1/08/40

R Steiner **Egyptian Myths and legends.**

The mysteries of the East and Christianity

24/09/40

I am alone and my love is alone in a foreign land

The Puzzles of Goethe's Faust by R Steiner 5/12/40

12/12/40

Man as a picture of the living spirit

It is advent again and my heart calls to you my dearest. How far away you are.

23/12/40 Released from the Labour Camp due to the efforts of Friedrich Huegler and since 24/12 I am staying with Firma.Jueher in the first instance until 31/01/41 in a retraining school's accommodation.

Christmas Eve 1940

Very lonely

Dreamt of Amely on the first night of Christmas

New Years Eve

Spent in the company of Vicar Huegler and Fam. Keller

The Year 1941

Again I dreamt of Amely

Working throughout January as a tool and carpenter

Read **The Revelations of Karma** by R Steiner 24/01/41

13/02/1941 It is now 2 years since my beloved left me, how much longer must we wait to be reunited

23/02/41 A dream I swam through crystal clear waters and then travelled on by train. What does this mean?

A depiction of the healing powers of one's organs from nature

Roots- Brain

Leaves- Lungs

Blossom- Kidneys

Seeds-Heart

Fruit Blood system

Whilst in Switzerland Ernst obtained a Czech passport – he was no longer considered an Austrian citizen as he had fled the country. The Czech passport was issued in Washington U.S.A. because his father Karl Gieler was born in

Velke Albrectice (Gross Olbersdorf) in Czechoslovakia. It is interesting to note that Karl Gieler did not adopt Ernst, just allowed him to use his surname. There is also no birthcertificate. One has to ask how was a passport issued?



The following pages are copies of the various visas in Ernst Gieler's Passport. They show his journey from Switzerland through France and Spain to Lisbon, Portugal and on to Rio in Brazil. The pages also demonstrated the requirements to enter Great Britain.

- 1 -

"Cabo de Hornos"

RIO DE JANEIRO 1079

32 pages
Dieser Reisepaß umfaßt 32 Seiten

Kolek
2860.

CESTOVNÍ PAS
PASSEPORT - REISEPASS
REPUBLIKA ČESKOSLOVENSKÁ
RÉPUBLIQUE TCHÉCOSLOVAQUE
ČECHOSLOVAKISCHE REPUBLIK

Číslo cestovního pasu | 73 - 1940.
No du passeport
Zahl des Reisepasses

Jméno majitele } Arnošt
Nom du porteur
Name des Inhabers } Gieler

Provázen svou manželkou } ~
Accompagné de sa femme
In Begleitung seiner Ehegattin }
a svými }
et de }
und seiner }
dětmi }
enfants }
Kinder }

STÁTNÍ PRÍSLUŠNOST }
NATIONALITÉ } Československá
STAATSZUGEHÖRIGKEIT } tchecoslovaque
DOMOVSKÁ PRÍSLUŠNOST } Brno
DROIT DE DOMICILE }
HEIMATZUSTÄNDIGKEIT }

195354

- 2 -

OSOBNÍ POPIS
SIGNALEMENT - PERSONENBESCHREIBUNG

Manželka
Femme - Ehegattin

Zaměstnaní }
Profession }
Beschäftigung }
Rodíště a datum }
narození } 11. VI. 1908 *
Lieu et date de nais- }
sance } Vösendorf
Geburtsort und Da- }
tum der Geburt }

Bydliště }
Domicile }
Wohnort }
Obličej }
Visage }
Gesicht }
Barva očí }
Couleur des yeux } modrá
Farbe der Augen }
Barva vlasů }
Couleur des cheveux } hnědá
Farbe der Haare }
Zvláštní znamení }
Signes particuliers }
Besondere Kennzeichen }

DĚTI - ENFANTS - KINDER

Jméno }
Nom - Name }
Stáří }
Age - Alter }
Pohlaví }
Sexe - Geschlecht }

2) Opis účinnosti cestovního pasu

- 3 -

Manželka
Ehegattin

Foto

rafie

SIGNATURE DU TITULAIRE - UNTERSCHRIFT DES INHABERS

A JEHO MANŽELKY
ET DE SA FEMME - UND SEINER EHEGATTIN

Podpis úředníka vydávajícího cestovní pas:
Signature de l'agent délivrant le passeport:
Unterschrift des den Paß ausstellenden Beamten:
Za vyslance

En España está terminantemente prohibida la importación y exportación de moneda española quedando los infractores sujetos a las responsabilidades establecidas en las Leyes.

VISADO AUTORIZADO POR EL MINISTERIO DE ASUNTOS EXTERIORES, EN TELEGRAMA DE FECHA 8.3.1941

Nº 246 Don Frank Gierler

VISTO EN EL CONSULADO DE ESPAÑA

PARA ENTRAR EN ESPAÑA

Y APROVECHAR EL TERRITORIO NACIONAL

EN DETENERSE EN EL MISMO, EN VIAJE

DE TRANSITO A PORTUGAL

ENTRADA: *Pat. Mau*

SALIDA: *Valencia de Alcántara*

VALIDO HASTA EL 14-4-1941 PARA

EL VIAJE.

17 DE marzo DE 1941

El Cónsul de España

Oficial encargado

Ignacio Mota

CONSULADO DE ESPAÑA GINEBRA

Art. 1 del Arancel

Disposición Idem Id

Cambio aplicable del Consulado

14-4-1941 2 Francos 43

COMMISSARIAT SPECIAL CÉRBERE

25 MARS 1941

SORTIE

DIRECCION GENERAL DE SEGURIDAD

FRONTERAS

El titular de este pasaporte queda autorizado para entrar por ESPAÑA EN TRANSITO siguiendo la ruta de *Valencia de Alcántara* con salida por *Valencia de Alcántara* en facultad de detenerse 5 días de *Valencia de Alcántara* de *Valencia de Alcántara* de 1941

El Funcionario de Servicio

J. Gierler

— 12 —

ADUANA DE PORT-BOU

Entra hoy 21 de marzo 1941

con *Valencia de Alcántara (22) aduanas*

Los comisos de los anteriores días... en España... voluntarios. Si preciso conatos... permanente, deben hacerlo en Bancos... a la salida de España.

Se le hace entrega de declaración de divisas

Delegación del Banco de España en la Aduana de Port-Bou

Passageiro em Transito

P. V. D. E.-SEÇÃO INTERNACIONAL BEIRÁ-MARVÃO

ENTRADAS 813 M

DIRECCION GENERAL DE SEGURIDAD

FRONTERAS

El titular de este pasaporte SALE DE ESPAÑA por esta frontera en el día de hoy.

VALLENA DE ALCANTANA de 28 MAR 1941

El Funcionario de servicio

J. Gierler

Salida con 15 Francos

24 March 1941

I left Switzerland where I have been since 14 August 1939 and started my journey to Rio de Janeiro. The journey to Lisbon via France, Spain took 4 days 24 -28/03.

Saturday 6/04/41

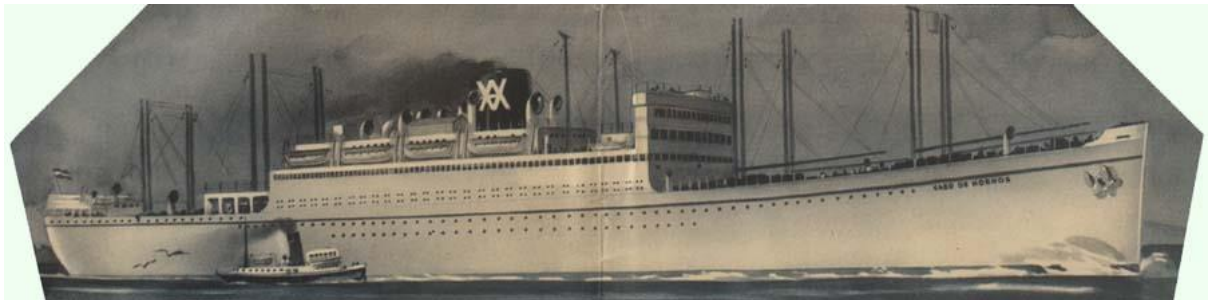
In Lisbon where I saw a bull fight for the first time.

23 /04

exactly on Amely's birthday I lost the ring. I hope God will return it to me.

28/04/41

at 12 noon I sailed on the Cabo de Hornos from Lisbon and we arrived on 11/05/41 at 16.00 in Rio.



The Cabo de Hornos

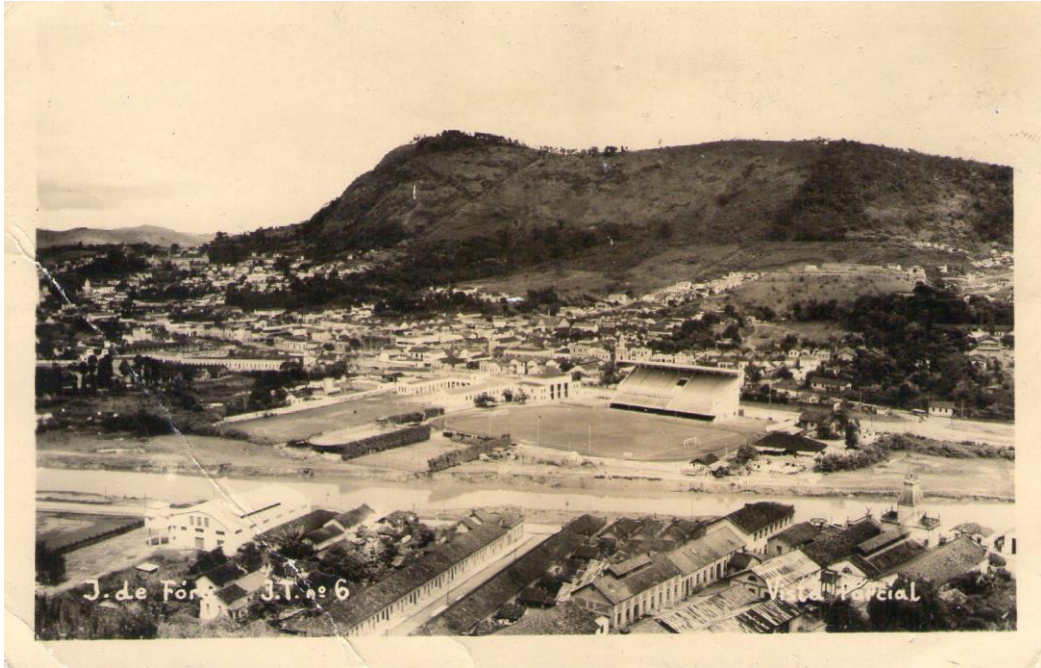




I then travelled to Juiz de Fora on 20/05/41

24.05.41

I moved into the house Rua Doutor Antônio Carlos, 30 –



3/06/41 Read Dostoevsky **The raw Youth**

11/06/1908 -11/06/1941

No one thinks of me

Since **27/11** I have heard nothing from Amely, what has happened, illness, death, forgotten, evacuated. I really don't know and am very sad

15/06/41 Read Plutarch '**Roman Heroes**' on **16/05/41**

Read From Emperor **Karls'Estate** **23/06/41**

23/06/41 Today I received the first two letters from Amely. What a release of tension and I am filled with joy.

I have read much Hugo von Hofmannstal

Plays

- ***Der Tor und der Tod* (1893)**
- ***Der Tod des Tizian* (1892)**

- *Elektra* (1903)
- *Ödipus und die Sphinx* (1906)
- *Die Frau im Fenster* (1909)
- *Christinas Heimreise* (1910)
- *Jedermann* (1911)
- *Der Schwierige* [de] (1921)
- *Das Salzburger große Welttheater* (1922)
- *Der Turm* (1925)

Libretti

- *Elektra* (1909)
- *Der Rosenkavalier* (1911)
- *Ariadne auf Naxos* (1912, rev. 1916)
- *Die Frau ohne Schatten* (1919)
- *Die ägyptische Helena* (1928)
- *Arabella* (1933)

Completed **29/06/1941**

- 20/vii/41** **1943; Austria the story of a counter revolution** by Pertinax (pseud)
Greek heroes by Plutarch 20/vii/41
- 31/vii/41** **Studies** by Adalbert Stifter
 What a wonderful collection. The soul of this great Austrian is reflected throughout his writings
- 1/viii/1941** 650 years of a free Switzerland. When will people seriously recognise the positive road Switzerland has taken. A free united Europe following this example would improve humanity.
- 9/viii/1941** Today Dr Goergen took the first steps to enable my finance to enter Brazil. I pray to God that this will happen soon.

Prayer Christian Morgenstern
O Friede, der nun alles füllet

O Friede, der nun alles füllet,
erfüll auch uns mit süßer Ruh,
und bis ein Tag sich neu enthüllet,
deck uns mit trauten Träumen zu.

Wie manches, was des Tages Wille
mit rechter Klarheit nicht ergreift,
dem hilf, dass es in deiner Stille
zu freundlicher Vollendung reift!

Wen Schicksalsschläge grausam trafen,
den tröste des, was ihm geschehn;
wer neid- und hasserfüllt entschlafen,
den lass versöhnt den Morgen sehn!

So allem, dem gleich uns auf Erden
zuteil des Lebens schwankes Los,
lass deines Segens Tiefe werden,
gib Kraft aus deinem heiligen Schoß!

O peace that now fills everything

O peace that now fills everything,
fill us also with sweet rest,
and until a day unveils itself anew,
cover us with sweet dreams.

Like many things that the day will
not grasped with right clarity,
help that it is in your silence
ripens to friendly perfection!

Whom fate struck cruelly,
console him for what has happened to him;
who fell asleep filled with envy and hate,
let him see the morning reconciled!

So everything that is like us on earth
bestowed upon life's shaky fate,
let your blessing grow deep,
give strength from your sacred womb!

11/August 1941

Today it is 3 months since I arrived in Brazil. May God grant that my life continues as well as now and that Amely will become my wife. I received three letters from Amely today. I can breathe once again.

The grasp for Austria 1938 Ingrim, Robert (d.i. Franz Klein):

This constantly begs the question why was there no leader in Europe who could recognise the lies of the Nazis . Many suffered because of their incompetence or perhaps humanity has forgotten to believe in Christ.

13 August 1941

It is now 2 years since I have been in foreign lands. When will I see Amely and my homeland again? When?

18/August 1941

I bought a copy of J Burckhardt's **Lectures on Cultural History**

20 August 1941

Today I received the Carteira (wallet -permission) and hope that Amely will soon be able to join me. So be it

29/viii/41

Verkennen dich die Menschen, oh so troeste
Dich der Gedanke, was der reinste, Groesste
Im Herzen litt, als er die Welt erloeste.

Sein tiefer Schmerz muss deinem Schmerz versoeennen.
Wie darfst du da noch bitterer klage froenen,
wenn sie dein kleines Tageswerk verhoehnen?

If the men misjudge thee, oh so comforting
You the thought of what the purest, largest
He suffered in his heart when he delivered the world.

His deep pain must mask your pain.
How can you complain more supplicately,
when they mock your little day's work?

Christian Morgenstern

22/August

A. Stifter **Tales and colourful Stones** completed **31/viii/41**

1st September 1941

The third year of war. When will there be peace? When will I see Amely?
When my homeland? It is in God's hands.

Eichendorf Poems 31/viii/41

Was dir die Welt geraubt, vergiß es!
Was dir dein Los verwehrt,
genieß es im Traum!
Auf klingenden Wellen
kommen die heimlichsten Wunder
wie Düfte
ferner Gärten
zu deinen leis zitternden Sinnen.

What the world stole from you, forget it! Whatever your lot denies you, enjoy it in your dream! On resounding waves come the most secret miracles like fragrances and gardens to thy trembling senses.

Liebe! Liebe! bist du die Mutter auch
aller Schmerzen, aller der Lebensqual,
wer erträgt um dich nicht alles,
stolzen Mutes, ein Held, ein Ringer!
Heilig sprechen wir Haß und Leid und Schuld,
denn wir lassen von dir nicht, oh Liebe!

Love! Love! you are the mother too
all pain, all the agony of life, Who does not bear all things about thee, proud courage, a
hero, a wrestler! We canonize hatred and suffering and guilt, for we do not forsake thee,
O love!

C Morgenstern

Traeges Schlummen lockt uns nicht
Leben und Tod soll ewig dauern denn wir wollen Dich ewig oh Liebe auf allen Sternen ist
Liebe

Light slumber does not lure us Life and death shall last forever because we want you
forever oh Love on all stars is love

Japanese Spring Poems

Die Blüten rieseln nieder. Dichter Nebel
Verbirgt den See. Die wilden Gänse rufen
Erschreckt am heiligen [Teich]¹ von Iware.

Düstere Träume schatten um mein Haupt.
Mein Herz ist schwer. Wenn übers Jahr die Gänse
Von neuem rufen, hör ich sie nicht mehr.

Hans Bethge

*The flowers fall down. Dense fog hides the lake. The wild geese call Frightened at the
sacred [pond]1 of Iware. Dark dreams shadow around my head. My heart weighs heavy.
When the geese call again throughout the year, I no longer hear them.*

Christian Morgenstern

Ein Wanderlied, vom Abendwind vertragen,
ich fing es auf; weiss nicht, woher es kam;
ein Wunderlied von Wünschen und Entsagen,
das meine Seele ganz gefangen nahm.

Ein Wanderlied. War es mein eigen Sehnen,
aus dem es sprang, da ich in Träumen schritt?
Ein Wunderlied voll Hoffnungen und Thränen,
in dem ein Herz mit seinem Schicksal stritt.

*A hiking song, tolerated by the evening wind, I caught it; don't know where it came from;
a miracle song of wishes and renunciations, that completely captivated my soul.*

*Ein Wanderlied. Was it my own longing, from which it jumped because I walked in
dreams? A **miracle song** full of hopes and tears, in which a heart quarreled with its fate.*

10/09/41

R Steiner: **How do You Gain Insights from Higher Worlds** completed
on **14/09/41**

The Song of the Niebelungs translated by Jordan **25/09/41**

4 years ago I experienced a deep secret with Amely **26/09/41**

Austria and the Idea of Empire by Julius Wolf 4/x/41

24 October 1941

Exactly 10 years ago I stood opposite Amely for the first time changing
my fate for ever. Although it has not yet been possible to be together with
her I know that day will come. So be it.

World affairs on the Mediterranean. A book on islands, coasts, politics and strategy by Margaret Boveri

2/xi/41

I have a great longing for Amely and can see no way forward 2/xi/41

Poem

Wie oft bin ich wohl schon gewandelt
auf diesem Erdenball des Leids,
wie oft wohl hab´ ich umgewandelt
den Stoff, die Form des Lebenskleids?

Wie oft mag ich schon sein gegangen
durch diese Welt, aus dieser Welt,
um ewig wieder anzufangen
von frischem Hoffnungstrieb geschwellt?

Es steigt empor, es sinkt die Welle -
so leben wir auch ohne Ruh;
unmöglich, daß sie aufwärts schnelle
und nicht zurück - dem Grunde zu.

*How many times have I walked on this globe of suffering, how many times have I transformed
the fabric, the shape of the dress of life?*

*How many times have I gone through this world, out of this world, to start again forever
swelled with a fresh instinct for hope?*

*It rises, the wave sinks - so we live without rest; It is impossible for them to accelerate
upwards and not back - to the bottom.*

C Morgenstern

Es leiht mir wunderbare Stärke
die Zuversicht, daß nimmermehr ich sterbe,
daß ungehemmt ich meine Werke
vollbringe, ob auch oft mein Leib verderbe.

Es wirkt, daß ich mit ernster Ruhe
von meiner Pläne Fehlschlag mich ermanne.
Ich weiß, was ich erstrebe, was ich tue,
ist nicht gebannt an eines Lebens Spanne.

It gives me wonderful strength the confidence that I will never die, that uninhibited I may
do my works accomplish even though my body *often* perish. It seems that I am *calm* with
serious calm of my plans fail me. I know *what* I am striving *for*, what I am *doing*, is not
banished to a lifespan

C Morgenstern

The Childhood of Jesu Emil Bock 8/12/41

13/12/41 Today I have sent all the necessary paper to Amely for her entry to Brazil.
Let us hope all goes well.

14/12/41 **Theosophie** by R Steiner read

20/12/41 Our company stands before liquidation due to the incompetencies of Dr
Goergen and the sabotage by the leading engineer

Christmas 1941

Christmas Eve 24/12

It has never been so empty and pointless above all else I have heard
nothing from Amely for weeks. I am full of despair, if only things would
improve. I was full of hope this time last year and now I am totally
exhausted. My faith in Christ will not waver
Since **15/01/42** I have been working as a metalworker at the factory
Exacta in Rio.



24 March 1942

A year ago I left beautiful Switzerland in positive spirits in the great hope that I would soon be reunited with my fiancée but due to the villainy of Goergen it all came to nothing. But my faith has not deserted me and I still believe that one day we will be reunited. Amely I love you so very much.

In a small town in the Danube land I met a girl. A girl that moved me greatly and I gave my young heart willingly I knew joy and pain. The years passed but my love remained constant though divided by the oceans. My love travels across the seas to you.

When the bells of peace ring again in our homeland we will find ourselves together in that little town in beautiful Austria. Mature in years yet young in heart our loves blooms eternally. Should fate decide otherwise the

torch of love will not be extinguished. There will be another meeting even if in another form. My love for you is constant.

Easter 1942

When everything hems me in my faith in you Christ is undiminished that through you resurrection is possible.

Man be still forget your fasting, pressure and haste for once again Christ is laid in his grave for our debts sake. Every pain that pierces his soul, each drop of blood that he spilt was for us but you brother are just as guilty that he should suffer so. Do you really know what suffering is? As long as any man suffers and fights and we stand by and let this happen so anything we do is useless. He did not may rich and poor but people.

Come brother and sisters to the path to Christ and passing through Golgotha you will experience resurrection.

3/iv/42

When will I see Amely again? My entire being calls out to you

5/iv/42

Last night I dreamt of you . It was our wedding and you kissed me. I was full of you ,lights shown in all colours but alas it was merely a dream and the morning brought clarity and pain that it was just a dream and you were so far away. I long for the day when you really come to me and we marry, oh Amely, my Amely.

16/iv/42

23/04/1942 Amely's birthday

23/iv/42 My Czech passport extended at the Consulate until 28 October 1943. I have also contacted Miss Catley regarding the possibility of travelling to England. Oblivion and the even more precious word, to forget oneself in the feelings towards another and if I had to wander 100000 miles I do not

know a better place than this. I mourn for my homeland - gone and away.
Will no one teach me to love a strange land, and even if I proudly return
Recognise yourself, if departure is written on your brow then be yourself,
a wanderer who never is quite at home. He has just one resting place –
himself....

Non veder non sentir m'e gran ventura ...

Geschlossenen Auges laß mich gehn,
mein Schicksal,
bis der Tag vorüber,
der trüb und trüber
sich umzieht,
Nicht sehn,
nicht hören!
Wie die Maske sieht
aus leeren Löchern
und den Wogenshall
die Muschel fängt,
nur so noch laß mein Leben sein,
indes
die Seele tief in Schlummer liegen mag,
bis sie ein beßrer Tag
zu neuem Blühen
rängt.

With my eyes closed, let me go, my fate, until the day passes, The cloudy and
cloudier gets changed. Do not see, Do not hear! What the mask looks like from
empty holes and the sound of waves catches the mussel, only let my life be,
however the soul may lie deep in slumber, until they have a better day to new
blossoming pushes.

C Morgenstern

Durch manchen Herbst des Leidens
mußt du, Herz,
eh dich die letzte goldne Sichel mäht.
Schon späht
ihr blankes Erz
nach deinem dunklen Blut.
Wie bald, so ruht,
verströmend Gold,
es, Abendröten gleich
in jenem Reich
des Ewigen Abends,
welcher Friede heißt!
O süßer Geist
der Nächte,
sei mir hold!

Through some autumn of suffering, You must my heart, ere the last golden sickle mows thee. Already peeking their bare ore after your dark blood. How soon, so rests, exuding gold, as like sunset in that kingdom of the Eternal Evening, what peace means! O sweet spirit of the nights, be hold to me!

Christian Morgenstern

As a wanderer comes to rest his weary legs near a deep spring there to drink deeply endlessly so it seems to me when I read your words, what am I in your presence. You give me strength that I may wander through many sunny days that I might be with you. (Poorly translated- text difficult to read)

For Amely 18/vi/42

Morgenstimmung

Wenn so die Nacht die treugewölbten Hände
von ihrer Erde stillem Antlitz hebt,
und in die kühlen, duftenden Gelände
der erste Hauch des jungen Morgens bebt –

da laß uns Arm in Arm nach Osten gehen
bis vor das Tor der großen, stummen Stadt,
und Schläf' an Schläf' die junge Sonne sehen,
die uns so süßem Sein erschaffen hat.

When so the night the faithful arched hands lifts up from her earth to a silent face, and into the cool, fragrant terrain the first breath of the young morning trembles – Let us go

east arm in arm to the gate of the great, **silent** city, and Sleep-to-sleep see the young sun, who created us so sweet being.

C. Morgenstern

Das Hohelied

Liebe! Liebe! bist du die Mutter auch
aller Schmerzen, aller der Lebensqual,
wer erträgt um dich nicht alles,
stolzen Mutes, ein Held, ein Ringer!
Heilig sprechen wir Haß und Leid und Schuld,
denn wir lassen von dir nicht, oh Liebe!
Träges Verschlummern lockt uns nicht,
Leben und Tod soll ewig dauern,
denn wir wollen *dich* ewig, oh Liebe!
Auf allen Sternen ist Liebe!

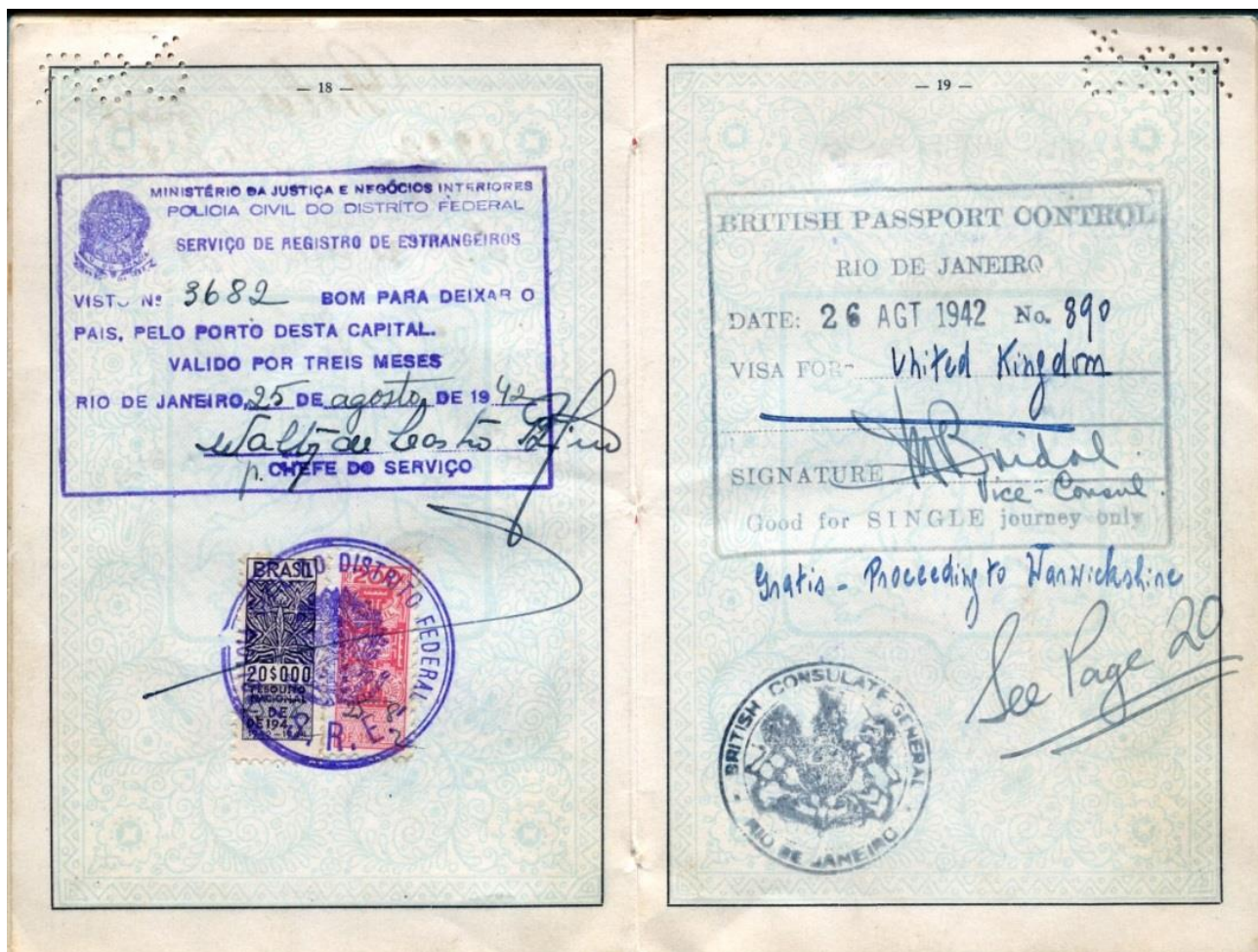
Love! Love! you are the mother too
all pain, all the agony of life, Who does not bear all things about thee, proud courage, a
hero, a wrestler! We canonize hatred and suffering and guilt, for we do not forsake thee,
O love! Lazy slumber does not lure us, Life and death shall last forever, for we want thee
forever, O love!
On all stars is love!

C Morgenstern



Rio de Janeiro

4/viii/1942 I went to the Consulate today where I was told that I was free to travel however it could take up to 3 months. My only wish is now that I can go.



Visa entry to Great Britain

26 August 1942

Now is the hour. God protect me. So be it

27th August At 3 am I departed Rio on the SS Strategist in the direction of Freetown
(Now in English)

These harbour we come at 9 o'clock in the morning the 8th September
1942

This journey was a little danger but I will hope that the end will be good.

I have today **9/ix** from Freetown sent a letter to my financee



Convoy SL22

Convoy SL122

Depart Freetown	September 14, 1942
Arrived Liverpool	October 6, 1942
No. of vessels (Hague)	34
No. of vessels accounted for here	35
Vessels lost from convoy	0

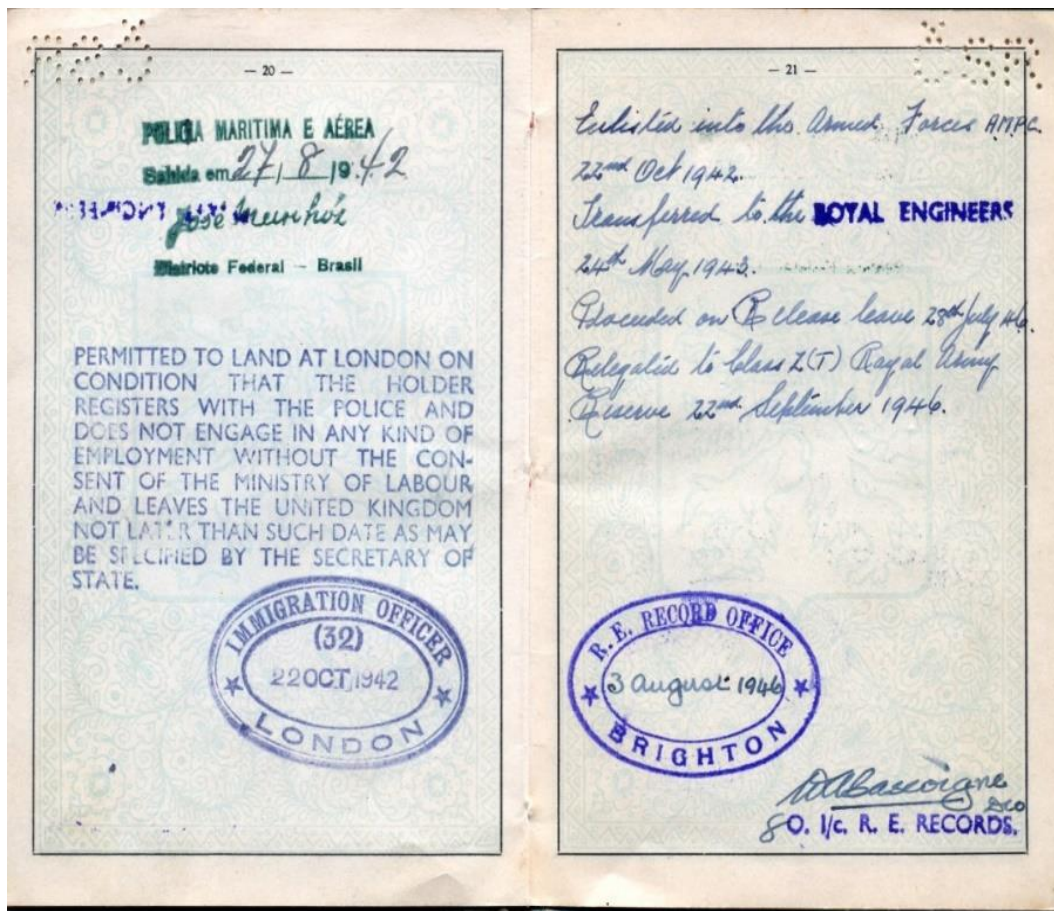
Note: Form A1 not available for this convoy so Pendant Numbers are not known .

Vessel	Cargo	From
ANCYLUS	Ballast	Clyde
BAPIDOL	Ballast	Clyde
BARON INCHCAPE	Indian General	Glasgow
BARON RUTHVEN	Iron Ore	Loch Ewe
BENREOCH	Gen./Pass 2	Loch Ewe
BRITISH CHIVALRY	OILER	Clyde
BRITISH DILIGENCE	Ballast	Clyde
CAMERATA	Iron Ore	Loch Ewe
CARRAS (Gk)	Iron Ore	Loch Ewe
CEFN-Y-BRYN	Manganese Ore	Loch Ewe
CITY OF VENICE	Gen./Pass 27	Glasgow
CLAN MACBEAN	Indian General	Loch Ewe
COCHRANE	W.A.Produce/Pass 10	Loch Ewe
DAPHNELLA	Ballast	Clyde
JAARSTROOM (Du)	W.A.Produce/Pass 4	Loch Ewe
JENNY (Nor)	Palm Oil	Mersey
KANA	Palm Kernels/Pass 2	Loch Ewe
KANBE	Gen.	Mersey
MALIAKOS (Gk)	Iron Ore	Loch Ewe
MANAAR	Gen.	Glasgow
MARISO (Du)	Gen.	Loch Ewe
NEW NORTHLAND	Cotton Seed/Nuts/Hides	Loch Ewe
NICOLAS (Gk)	Iron Ore	Barrow
NOLISEMENT	Iron Ore	Belfast
NORTHMOOR	Wheat	Loch Ewe
PERIBONKA	Manganese Ore	Mersey
RADCOMBE	Iron Ore	Loch Ewe
RADMANSO (Sw)	Manganese Ore	Loch Ewe
ROYAL STAR	Frozen Meat/Mails 3	Belfast
ST. MERRIEL	Gen./Mails 4	Mersey
STRATEGIST	Gen./Mails 45/Pass 13	Mersey
TARANTIA	Gen.	Mersey
THERMISTOCLES	Frozen Meat/gen./Mails 206/Pass 300	Mersey
WALLSEND	Manganese Ore	Barrow
WENTWORTH	Iron Ore	Loch Ewe



(The journey from Rio to Freetown is 3516 nm; from Freetown to Halifax via New York is 5010 nm and from Halifax to Liverpool 2846nm. The journey took 22 days)

I landed at Liverpool on **7 October 1942** and moved immediately to the Royal Patriotic School, Wandsworth where I was for 14 days. I was unable to contact my fiancée.



Enlisted into the Armed Forces and transferred to Royal Engineers

- 22nd October** I joined the Pioneer Corps and was immediately sent to the training school in Bradford.
- 9th November** I received my first leave and after 3 years and 9 months I saw Amely again. Oh what joy
- 10th November 1942**
 Marriage at Willesden' church wedding 12th November , honeymoon in Kings Langley.
 First station on 17th Dec No 87 Reg Long Marston
 15 May I was sent to Letchworth for a toolmaker's course. It was a really lovely time as I was able to see my wife every week. From 18 Sept until 28ty Oct I was in Chester and then Halifax.
- Oh joy on **27/xi/1943** at 10 in the evening our son was born
- Peter Michael Gieler
- May Christ protect him

Yes so be it`

Notes

Important influences on Ernst life

Rudolf Steiner

Austrian spiritualist

Born: February 27, 1861 Austria

Died: March 30, 1925 (aged 64) Switzerland

Rudolf Steiner, (born February 27, 1861, Kraljević, Austria—died March 30, 1925, Dornach, Switzerland), Austrian-born spiritualist, lecturer, and founder of anthroposophy, a movement based on the notion that there is a spiritual world comprehensible to pure thought but accessible only to the highest faculties of mental knowledge.

Attracted in his youth to the works of Goethe, Steiner edited that poet's scientific works and from 1889 to 1896 worked on the standard edition of his complete works at Weimar. During this period he wrote his *Die Philosophie der Freiheit* (1894; "The Philosophy of Freedom"), then moved to Berlin to edit the literary journal *Magazin für Literatur* and to lecture. Coming gradually to believe in spiritual perception independent of the senses, he called the result of his research "anthroposophy," centring on "knowledge produced by the higher self in man." In 1912 he founded the Anthroposophical Society.

Steiner believed that humans once participated more fully in spiritual processes of the world through a dreamlike consciousness but had since become restricted by their attachment to material things. The renewed perception of spiritual things required training the human consciousness to rise above attention to matter. The ability to achieve this goal by an exercise of the intellect is theoretically innate in everyone.

In 1913 at Dornach, near Basel, Switzerland, Steiner built his first Goetheanum, which he characterized as a "school of spiritual science." After a fire in 1922, it was replaced by another building. The Waldorf School movement, derived from his experiments with the Goetheanum, by the early 21st century had more than 1,000 schools around the world. Other projects that grew out of Steiner's work include communities for persons with disabilities; a therapeutic clinical centre at Arlesheim, Switzerland; scientific and mathematical research centres; and schools of drama, speech, painting, and sculpture. Among Steiner's varied writings are *The Philosophy of Spiritual Activity* (1894), *Occult Science: An Outline* (1913), and *Story of My Life* (1924).

The Christian Community in the UK and Ireland

Ordained priests, both men and women, work together with the members of the congregations to create free sacramental communities for celebrating The Act of Consecration of Man and the other sacraments. These are Baptism for infants, Confirmation for adolescents, Sacramental Consultation for the individual, the Ordination of Priests, the Anointing for those approaching death, and the Sacrament of Marriage. The Christian Community is a worldwide movement, with an English-language website.. It is led by a group The Christian Community was established in 1922 under the

leadership of Friedrich Rittelmeyer. Rudolf Steiner played an indispensable part in establishing its constitution and forms of service. The centre of the community's life is a morning Eucharist, or communion service of bread and wine known as The Act of Consecration of Man. Anyone is welcome to attend this service, where they may find spiritual nourishment and peace, enlightenment for daily life and strength and companionship along the way – as well as a sense of working for the earth and humanity as a whole. The festivals of the Christian Year are celebrated there in a new way.

of seven lenkers (coordinators) and oberlenkers.

Congregations are sustained by the financial support and practical care of their members.

The Christian Community has a creed that states the central truths of Christianity.

Members may relate to this in their own way; it is intended as a guide on their spiritual journey.

Alongside the seven sacraments there are services and religious instruction for children, separate funeral services for adults and children and evening services for special occasions.

Christian Morgenstern, (born May 6, 1871, Munchen, Ger.—died March 31, 1914, Meran, South Tirol, Austria-Hungary [now Merano, Italy]), German poet and humourist whose work ranged from the mystical and personally lyrical to nonsense verse.

Morgenstern had studied law at the universities of Breslau and Berlin when in 1893 he was diagnosed as having pulmonary tuberculosis, from which he ultimately died. He left school to travel and lived for a time in Norway, where he translated Henrik Ibsen verse dramas with the collaboration of the author and also translated plays by such other Scandinavian playwrights as B.M. Bjørnson, Knut Hamsun, and August Strindberg. Morgenstern removed to Switzerland for his health, marrying Margarete Gosebruch there in 1908, and from 1910 lived in the South Tirol.

Morgenstern's serious poetry, written first under the influence of Friedrich Nietzsche, includes *In Phantas Schloss* (1895; "In Phanta's Palace"), in which cosmic, mythological, and philosophical concepts are playfully combined; *Ich und die Welt* (1898; "I and the World"); *Ein Sommer* (1900; "One Summer"), which was written in Norway and celebrates physical beauty; and *Einkehr* (1910; "Introspection") and *Wir fanden einen Pfad* (1914; "We Found a Path"), poems written under the influence of Buddhism and the anthroposophist Rudolf Steiner.

Morgenstern's international reputation came from his nonsense verse, in which he invented words, distorted meanings of common words by putting them into strange contexts, and dislocated sentence structure, but always with a rational, satiric point. Volumes of nonsense verse include *Galgenlieder* (1905; "Gallows Songs"); *Palmström* (1910), named for an absurd character; and three volumes published posthumously: *Palma Kunkel* (1916), *Der Gingganz* (1919), and *Die Schallmühle* (1928; "The Noise Mill"), all collected in *Alle Galgenlieder* (1932).

Spiritual Friendship Steiner and Morgenstern

"Their complete understanding of each other and those two great spirits passing into each other created an atmosphere, perceptible to all, that had bearing force and radiated hope for the future." --Marie Steiner-von Sivers

Peter Selg wrote this remarkable book on the formation of spiritual community and mutual assistance to coincide with the hundredth anniversary of Christian Morgenstern's death on March 31, 1914. Rudolf Steiner was, for Christian Morgenstern, the decisive spiritual teacher and facilitator of the future, both historically and to him as an individual, which is why Morgenstern wished to recommend Steiner for the Nobel Peace Prize. Rudolf Steiner felt great warmth of heart and gratitude toward Christian Morgenstern, his poetic work, and especially his groundbreaking way of working with anthroposophical Spiritual Science.

"It is often said that to understand the poet we must go to his home country and understand that Christian Morgenstern is a poet of the spirit. And to understand this poet of the spirit, we must go into the land of spirit, to spirit regions." --Rudolf Steiner

Sources and References

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