



Luise Helene Bronner (1912 – 1999) by Norbert Jung

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Edited by Christhard Schrenk

Norbert Jung: Luise Helene Bronner (1912 – 1999)

Her life was dedicated to the education and enlightenment of young women and men

(Her life was dedicated to the education and enlightenment of youth)

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Luise Helene Bronner (1912 – 1999)

**Her life was dedicated to the
education and enlightenment of young women and men
(Her life was dedicated to the education and enlightenment of youth)**

NORBERT YOUNG

She believed in people, she believed in humanity - a woman of exceptional strength and confidence, Luise Bronner. She became known worldwide for her poetry, valued for her willingness to give and selfless support of young people, her humanity brought her great respect. An unusual path in life lay behind her, with ups and downs, when she died in the USA on April 10, 1999.

Who was Luise Bronner and what family did she come from?

Luise Bronner was born as Luise Helene Heilbronner on February 22, 1912 in Heilbronn as the daughter of the soap boiler Berthold Heilbronner from Laupheim, born there on October 17, 1872, died on September 28, 1942 in Theresienstadt, and his wife Franziska, born in Heilbronn on January 12, 1882, murdered on May 16, 1944 in Auschwitz.



The Heilbronner family, around 1919 .

¹ Lotte Reches wrote me the following dated May 18, 2003, because at that time I had her by origin of the picture: "I assume that it was taken in a studio in 1919, so Luise was 7 years old, my brother Emil 11 years old and I 3 years old. Agathe (the faithful housemaid) told us, when Luise and I visited her in her village in 1968, that our mother gave her the picture to say goodbye, one day before the

In 1932, at the age of twenty, Luise did her Abitur at the "Oberrealschule und Realgymnasium Heilbronn", the predecessor of today's Robert Mayer Gymnasium, which in the years before and after the First World War had a relatively large number of Jewish students faith and where Israeli religious instruction had been offered since 1907.² Presumably, Luise Bronner's later work was also influenced by the school's facilities, which had workshops and practice rooms for chemical, biological and physical work lessons. After completing her matriculation examination, Luise attended a private technical school in Stuttgart, where she graduated in 1934 as a chemical laboratory assistant.

After completing her training, she first worked in the laboratory of the Madaform AG soap factory on Salzstraße in the north of Heilbronn, which was managed by her father and his two brothers, Karl and Sigmund. The production program of the company founded in Laupheim in 1858 by Luise Bronner's great-grandfather Bernhard Heilbronner included not only household soap and soap powder, but also shampoo, shaving and liquid soap.

Luise had three siblings - Emil, Julie Lotte and Gertrud Helene. Emil, born –, all three in Heilbronn on February 1, 1908, moved to the United States of America at the age of 21, where he dropped the "salvation" of his name. His change of name served as a model for his sister Luise, who followed him nine years later. Perhaps it was a thirst for adventure or the incomprehension of his father, who acted consistently. Possibly anticipation of political developments in Germany was behind Emil Bronner's decision to turn his back on Europe. He traveled from Hamburg to New York with the "Deutschland" and arrived there on December 22, 1929. It was only many years later that he was able to establish himself in the US state of California with his company Dr. Establish Bronner's as a successful businessman. He died on March 7, 1997 in Escondido, California. The sister Julie Lotte, born in the middle of the First World War on January 8, 1916, married to Benno Reches from Siegen in Westphalia, emigrated on August 11, 1936 to what was then the British Mandate of Palestine. She died in Israel on March 26, 2009. The youngest sister, Gertrud Helene, born on March 19, 1917, was only a few months old and died on December 16, 1917.

The Heilbronner family's Madaform soap factory³

The ancestors of Luise's father, Berthold Heilbronner, had already gained a firm footing in the craft of soap making in the 19th century. Luise's grandfather Emanuel Heilbronner, born on March 22, 1833 and died on July 29, 1903 in Laupheim, was already making soap and candles in Laupheim. He was married to Luise Rosengart, born on September 4, 1841 in Hundingen and died on February 9, 1903 in Laupheim. The one in Heilbronn

Deportation of the parents! – Perhaps the picture was in one of Luise's books. Since the university got Luise's entire library - the picture could be found there."

² Robert-Mayer-Gymnasium (ed.): 100 Jahre Robert-Mayer-Gymnasium (1989), pp. 57 and 73. It also contains information on pp. 94 ff. about the treatment of Jewish students in the years 1933 to 1945.

³ Sources: Biographical note by Luise Bronner (Heilbronn City Archive, inventory B021-102) and Helene Lange Realschule Heilbronn (ed.): Luise Helene Bronner: „... in order that might be ...“ (2003), pp. 32-35

The master craftsman's certificate issued to Isak Rosenstein, Luise Bronner's great-grandfather from Oedheim, also proves the roots of the soap factory in the maternal line.

Berthold Bronner had two brothers, Karl and Sigmund. Karl was born in Laupheim in 1879, on May 2, 1879. At an advanced age, he had taken part in the combat operations of the First World War as a soldier. He was considered to be very correct as a human being and professionally he was an excellent specialist and practitioner. He used to stand like that behind the huge cauldrons in the soap factory. As a young man he had been to America and learned about the manufacture of liquid soap. Madaform sold

these products under the name Nedillas - a Hebrew blessing said when washing hands. Karl's specialty was also the perfuming of soaps. He had laid out a garden behind the factory, in which he raised flowers and grew vegetables and fruit. Karl and his family, who lived at Paulinenstraße 33, decided to emigrate to America in the mid-1930s. He died in Cambridge/USA in 1939. Most recently, he was managing director of a soap factory in Waltham/Massachusetts. After Karl emigrated, his brothers Sigmund and Berthold continued to run the soap factory on their own.



View of the company premises, around 1910.

Luise Bronner's uncle Sigmund lived at Schillerstraße 6. He was born in Laupheim in 1867 and was the only one of the siblings to have attended secondary school. He was considered a technical and commercial genius. He evaluated trade journals to find the cheapest raw material prices and informed himself about the latest developments in the field of chemistry. He chaired specialist conferences, but could also act as boiling master in the factory if necessary, where he also shared the research methods that were emerging at the time

L Madaform Seifenfabrik

Heilbronner & Cie., Heilbronn a.N.

Postcheckkonto Nr. 670 Stuttgart
Telegramme: Madaform
Telefon Nr. 2175

Stammhaus



Handels- & Gewerbebank Heilbronn A.G.
Oberamts-Sparkasse Nr. 1497
Reichsbank Girokonto

gegr. 1858

Z e u g n i s .

Der Inhaber Dieses

Herr Gottlob L ö c k l e , geboren am 12. März 1882 in Eglosheim-Ludwigsburg,

ist seit 1. August 1908 als kaufmännischer Angestellter in unserem Hause tätig.

Er leitet den Versand, überwacht Waren- Ein- und Ausgang, bestellt die Verpackungsmaterialien und Drucksachen, besorgt das Mahnwesen und gibt die Korrespondenz hierfür, wie auch für Angebote an.

Das Gehalts- und Lohnbuch, sowie die damit verbundenen Abrechnungen mit Krankenkassen, Versicherungen und Behörden werden von ihm geführt.

Es gibt keine Sparte im Geschäft, welcher er nicht seine Aufmerksamkeit widmet. Vom frühen Morgen bis zum späten Abend setzt Herr Löckle seine ganze Arbeitskraft ein zum Gedeihen des Betriebes.

Seit 1933 ist Herr Löckle stellvertretender Betriebsführer und seit 31 Jahren Mitarbeiter unserer Firma; darunter fällt auch die Zeit, welche er im Weltkrieg dem Vaterland gedient hat.

Anlässlich der Uebergabe unseres Geschäftes in arische Hände danken wir dem Herrn Löckle für die uns treu geleisteten Dienste und wünschen ihm, sowie seiner Familie fernerhin alles Gute.

N
 Madaform-Seifenfabrik
 Heilbronner & Cie.

Heilbronn/N, den 31. Juli 1939.
BH/G.

included Director Sigmund Heilbronner embodied the man for all problems, whether the factory dynamo had to be repaired or the entrance gate was unwieldy. He not only owned a radio but also a car, which was a rarity at the time. Of course, he had the engine oil tested in the factory's own laboratory. At the end of the financial years, he compiled statistics showing the profitability of the products. Sigmund Heilbronner died on May 4, 1939 in Heilbronn.

It was said of Luise Bronner's father Berthold that no work was too much or too difficult for him and that all employees in the soap factory were equally valuable to him. He went to Munich at the age of 14 and completed a commercial apprenticeship there. In the Madaform company, he managed the bookkeeping, but as a "traveller" he was also responsible for the receipt of orders. He saw himself as a German of Jewish faith. One of his favorite sayings was, "Don't talk, do it," and he stuck to it himself. As a religious person he naturally bore social responsibility arising from the commandments of religion; he was fair to his employees. Within the family association he looked after the orphans and widows. Politically, he was at home in the Democratic Party. Even

After the "seizure of power", Luise's father did not consider emigrating, despite all the visible and noticeable changes, although the question of whether he would be able to establish himself professionally abroad again at his age also played a role.

During a stay in Switzerland in 1938, the two daughters tried to get in touch with their parents to effect emigration; his son Emil advised him to hand over the factory to a reliable employee. This could have been Gottlob Löckle⁴ , when we read the testimony sen, which Bertold Heilbronner had issued to him shortly before the company was "Aryanized" (end of 1939/1940).⁵

Looking back at the year 2003, the son Walter Löckle remembered: "My parents had a company apartment in the soap factory at Salzstraße 60. We lived fairly cheaply, had the coal and wood for free, including use of the garden.

You could feel good. There was never any trouble, it was a warm, trusting relationship on the factory premises. The company consisted of the main production building, newly built in 1922, the old boiling plant and a company apartment with office and storage buildings. The workforce consisted of around 30 employees."

A reaction by Luise Bronner from former employees of her father reveals just how warm the bond between the business owners and their employees must have been. During her first stay in the Federal Republic of Germany after emigration, she also visited the old soap factory and her former workplace on Salzstrasse. Two employees who were just mixing a special soap recognized the daughter of the former owner - with tears in their eyes. In the volume "Mosaik" published in 1978, page 26 contains the poem "Obituary", which is exactly

⁴ After the end of the Second World War, Gottlob Löckle, Holzen, together with Ludwig Reiss, Heilbronn-Neckargartach, were appointed provisional managers of the Madaform company by the Allied occupation administration.

⁵ Heilbronn city archive, inventory B019-62

This shocking encounter has as a background: "We knew your father. And there was sadness in her eyes."

The fate of the Heilbronner family

For Luise Bronner's parents, the economic and personal status changed significantly within a short period of time. On November 12, 1938, the decree for the elimination of Jews from German economic life appeared in the Reichsgesetzblatt. In the course of the Aryanization that followed, Berthold Heilbronner had to hand over the successful production facility in Salzstrasse to Dr. Karl Albert Helmuth Bauder⁶

, first district leader of the NSDAP in Heilbronn,

Leader of the NSFK standard 102 and a chemist by profession.

The funds were blocked for Berthold and Franziska Heilbronner, leaving them basically penniless.

What must have been going on in Berthold Heilbronner's mind when he had to hand over the life's work he had built up with his brothers to declared enemies?

Berthold and Franziska Heilbronner, who had married in Heilbronn on January 24, 1907, had to leave their apartment at Schillerstraße 48 and moved into the house at Uhlandstraße 7, which had been in the family for a long time. The house originally belonged to the grandparents and later passed to Max Rosenstein.⁷

The Heilbronner couple came to Frankfurter Strasse 46 in the first days of 1942 as part of the forced billeting in so-called Jewish houses. In the meantime, Luise had continued her efforts to obtain an entry permit for the parents, who had finally decided to emigrate to reach the USA.⁸ She had paid for the ship passage and other transport costs to the transmigration office, which had been founded as a non-profit service agency by the "American Jewish Joint Distribution Committee" in 1940, and she still managed to get an immigration permit, a so-called affidavit, to

obtain. But when America entered the Second World War on December 8, 1941, the long-awaited papers became worthless. "All the hard-earned papers were no longer worth anything," said daughter Lotte, who died in 2009, according to information from Agathe, the housemaid of the Heilbronner family.⁹ This failure first had to be coped with, since it meant the

Beginning of the end.

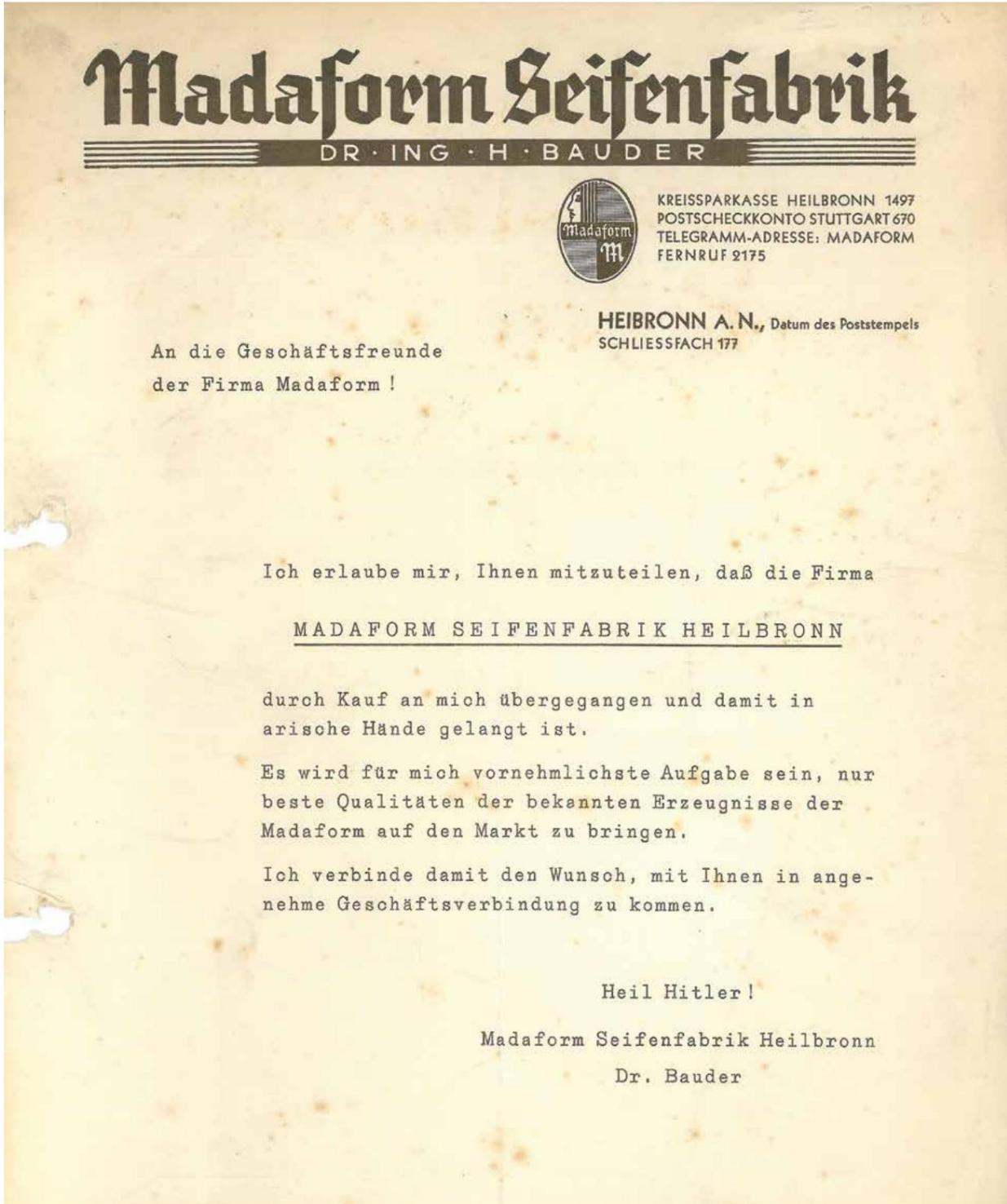
At the end of March 1942, Berthold Heilbronner and his wife Franziska were born with the second Deportation transport first brought to Haigerloch and from there to Theresienstadt on August 22nd. The sister-in-law Friederike, née Alsace, the wife of Sigmund Heilbronner, who died on May 4, 1939, also belonged to the same transport. After the death of her husband, whom she had married in Ludwigsburg in 1895, she was in her brother's family

⁶ Born on December 4, 1900 in Geislingen / Kocher, died on April 24, 1964

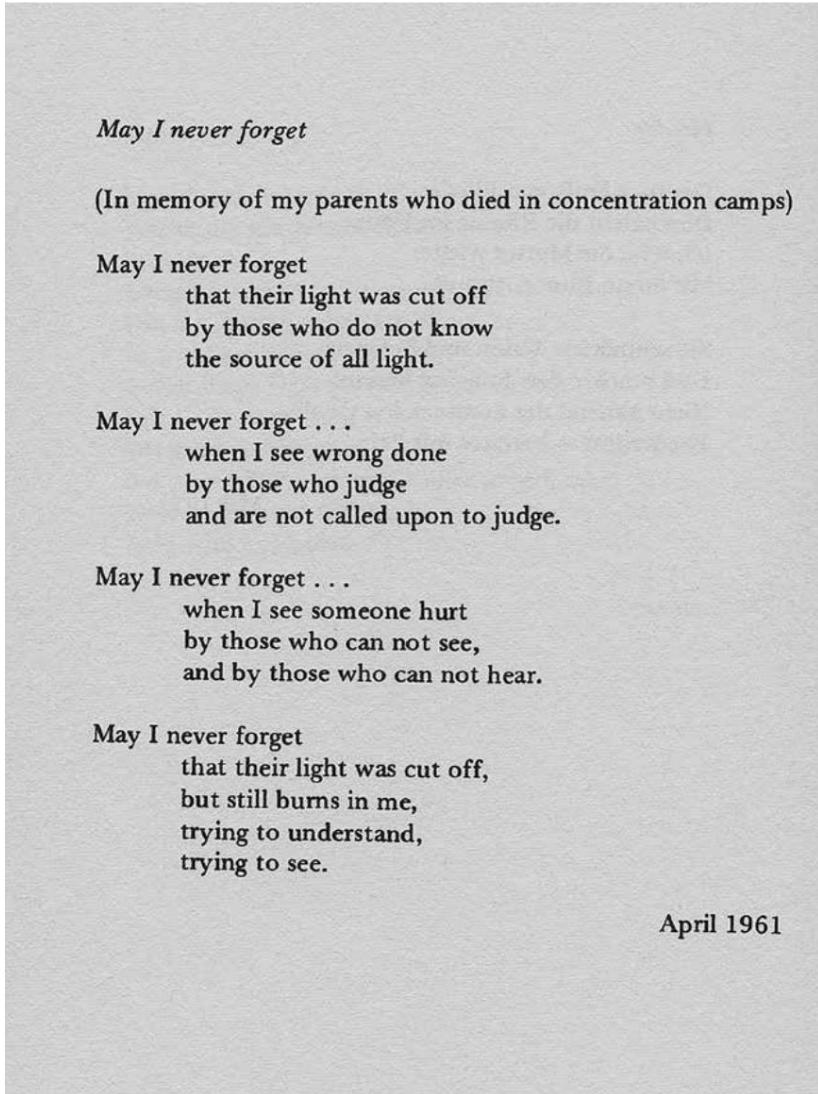
⁷ In the back building there were storage facilities for Luise's grandfather's goods, who had been a grain dealer was.

⁸ In the deposit file of the Jewish Office for Emigration in New York, her name is documented alongside those of her parents, along with the address Uhlandstrasse 7.

⁹ Letter from Lotte Reches dated March 12, 2003 (Norbert Jung archive)



Circular letter from the new owner, Helmuth Bauder, to old and future customers, around 1940.



From the book of poems "Mosaik" from 1978.

apartment has been admitted.

Friederike Heil

Bronner died in Theresienstadt
on September 10th

as a result of enteritis (infectious
diarrhea), her brother-in-law
Berthold a few weeks later on
September 28, 1942. The cause
of his death was

reported pneumonia. Luise
Bronner's poem "Father's Last
Words"¹⁰, which she wrote in
1979, refers to prayer

"Hear Israel." She didn't just mean
her own father, but the many who
prayed to the

lips went to death.

Franziska Heilbronner came
finally to Auschwitz
and was there on May 16th
murdered in 1944. In the Ge
In short "My Mother"¹¹, written in
Amherst in 1975, Luise Bronner
described hers

Mother as an "unappreciated" woman, whose greatness only became apparent in times of need, when she offered help to "old Jews who were alone, often close to death, long after the clever ones had fled" before she even suffered the fate of deportation. Franziska, who was interested in literature and music, came from a wealthy township in Heilbronn; the father Louis Rosenstein, born on July 12, 1854 in Oedheim, was a businessman. Her brother Ernst was known as a composer and poet under the name Ernst Rostin.

Luise Bronner later found a way through her poems to express the incomprehensible and to process it to a certain extent. She also chose the lyrical form because she was convinced that poems, because of the condensed way of speaking, illuminate the meaning more comprehensively and sharply than prose can. In 1961 she wrote the lyrics "May I never forget" in memory of her parents who died in concentration camps, whose light had been extinguished but still burns within her.¹²

¹⁰ Unpublished (copy in: Stadtarchiv Heilbronn, inventory B021-102)

¹¹ Bronner: Mosaic (1978), p. 25

¹² Bronner: Mosaic (1978), p. 24

On the back of the tombstone, which the parents had placed in the Jewish cemetery in Breitenloch for their youngest daughter, who died in 1917, is the data of the parents Berthold and Franziska Heilbronner, which was added later. Today, three stumbling blocks at Schillerstraße 48, laid in 2010, commemorate Berthold, Franziska and Friederike Heilbronner. And their names are cast on the commemorative plaques on the stele erected in 1987 in the Jewish cemetery in Breitenloch, for which Luise Bronner - closing the circle - had donated herself.



Stela in the Heilbronn Jewish Cemetery with the names of the Jewish victims of the Nazi regime.

Luise Bronner - stages of life, career and work

A special path was mapped out for Luise Bronner. In 1935 she stayed in Leipzig for a short time as a volunteer from April to early November, where she lived in the Jewish craftsmen's home on Dübener Landstrasse – documented in the so-called "Judenliste 1934 – 1939 der Ratsschreiberei Heilbronn" and in the corresponding Leipzig registration sheet, which is clearly stamped with a large J.13 On November 6, 1936, she moved to Berlin and then decided to emigrate. After considerations of emigration to Palestine proved to be unfeasible, she decided to go to the USA. She arrived in New York on May 16, 1938 with the "Nieuw Amsterdam" via Luxembourg and the port of departure of Rotterdam in the Netherlands. It appears in the ship's papers

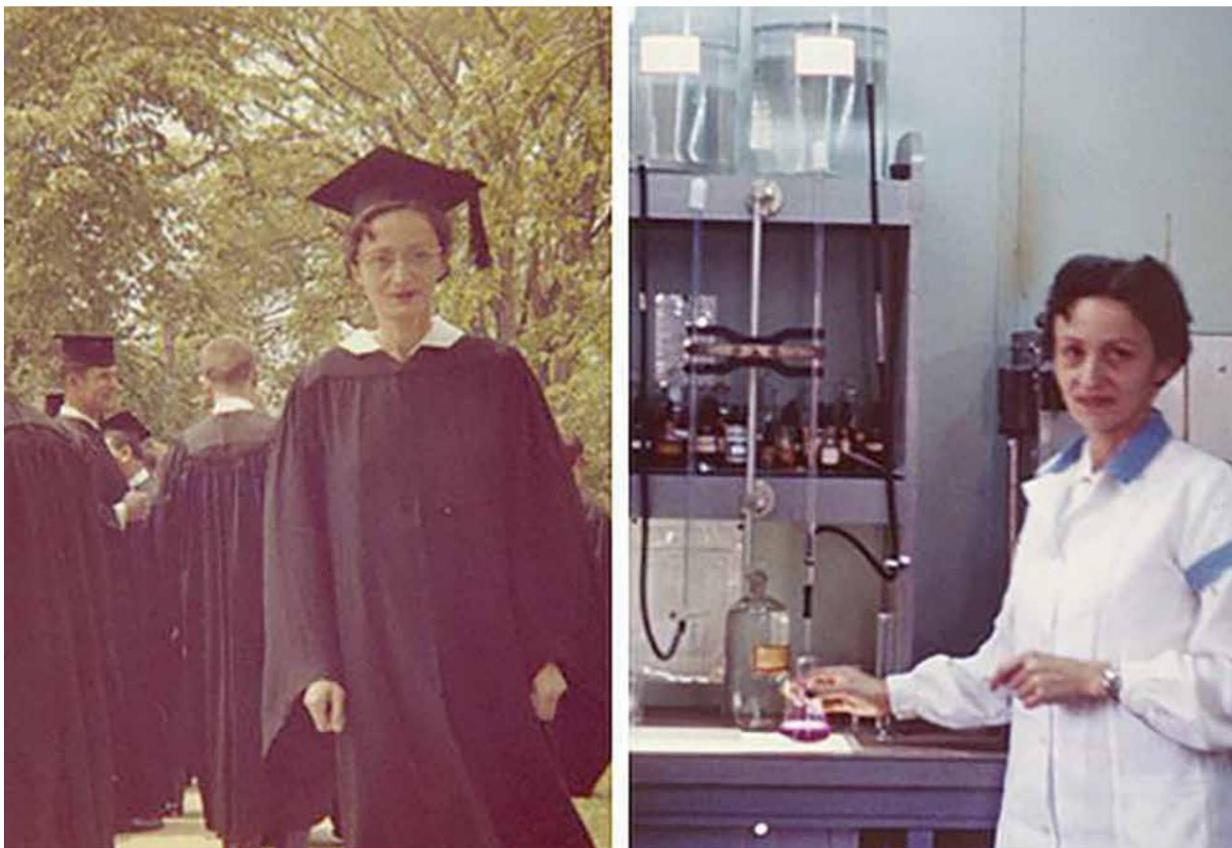
Name of her brother "EH Bronner" who had provided assistance.

13 Stadtarchiv Heilbronn, inventory B019-153: List of Jews in the town hall; Saxon State Archives, Staats archive Leipzig, inventory 20031: police headquarters Leipzig, PP-M 2029

For the first time after immigrating, she lived in Amherst – in extremely modest circumstances. Language turned out to be the most faithful partner in her life:

As I crossed the border, my
father's last greeting cut my heart.
And what accompanies me now in the distant land?
It's my mother tongue, I took it with me.

So she summarized her feelings at that time in lyrical form more than forty years later.¹⁴



Luise Bronner in her new home, after 1938.

After emigrating to the USA in 1938, Luise Bronner found it difficult to find work. She needed references about herself and her family - but who could give them? Fortunately, circumstances helped her in the ultimately successful job search: a former employee of Deutsche Linoleumwerke in Bietigheim, for whom her uncle Sigmund, who died in 1939, had been a member of the supervisory board, was currently in the USA. By chance, he came to the office of the potential employer at the right time and was able to confirm the solidity of the Heilbronner family. This secured a permanent job for Luise. Two decades of work as a chemical engineer in the manufacture of textile auxiliaries in Providence followed.

¹⁴ Kahn: Luggage Language (1979), p. 109

In the charming landscape of Rhode Island, Luise Bronner felt comfortable, like she was in a Letter to Germany in 1957 wrote: "It is hilly, has a lot of forest, a lot of small lakes and a wonderful beach on the open sea. And in winter, as in recent years, you could here ski well. Providence itself is a city the size of Stuttgart, and as it is also the capital of little Rhode Island, it has quite a busy cultural life, and if that is not enough, Boston can be within an hour."¹⁵

In 1959 she enrolled at the University of Rhode Island to study chemistry, funded in part with indemnity funds, as a "continuation" of her education and earning a Bachelor of Science (BS) degree. She did not want to return to industry, but instead turned to teaching. She taught chemistry, biology and Latin for a year at a high school comparable to the Realschule. In her classes – as she did later at the university – she always aimed to create a connection between language and science and therefore she also advocated a broadly diversified education.

Her old dream, meanwhile, remained unfulfilled, but it was not unattainable. During her chemistry studies, she had made a name for herself through her German classes, which she shared with fellow students. After a year as an educator, she brushed up her native language at the summer school at Middlebury College in Vermont for a chance of getting accepted into a German studies course. She did this at the University of Massachusetts in Amherst. In 1965 Luise Bronner received a teaching position for German language and literature at the University of Boston, was appointed assistant professor in 1968 and associate professor six years later. With the exception of the academic year 1974/75, in which she taught in Amherst, she taught exclusively in Boston, the second campus of the University of Massachusetts, until her retirement in 1986.

As part of the meeting week with former Jewish fellow citizens in 1986, Luise mentioned Bronner in her greeting, which the city of Heilbronn had requested from her, with understandable pride of her contribution to Boston's university development since 1965:

"I've been living in New England, in the north-east of the USA, for almost half a century now, which has a lot in common with Europe in terms of landscape and people. Since I've been in Boston for over 20 years, a culturally rich city that has music, theaters and museums and, thanks to its oceanfront setting, has everything you could wish for. It also has a number of famous universities, with Harvard at the top, to name just one. However, the Boston city fathers decided, in the early 1960s, that there should be a university in their city with lower tuition than private institutes.

Another state university of Massachusetts was founded in Boston, until then it had only existed in Amherst, a smaller town about 250 km west of Boston. Today, people from all walks of life study at this university ten and from all countries. You can prepare yourself for a wide variety of jobs,

¹⁵ Letter from Luise Bronner dated June 11, 1956 to Dr. Hans Kohler, Neckarsulm (Heilbronn city archive, inventory D059-3)



Luise Bronner speaks the welcoming address during the meeting week in June 1986 in the large council chamber.

even for academic careers. It gave me great satisfaction that, at a somewhat advanced age, I was involved in building this university from the very beginning."¹⁶

Luise Bronner's fascination with language

For Luise Bronner, the language of the "spirit" was the origin, as she convincingly explained in a poem¹⁷ published in 1983 . It was obvious that she would continue to delve into it as part of her teaching assignment at the University of Massachusetts in Boston.

One of her own research focuses was Eduard Mörike. Even when she was at school in Heilbronn, her teachers had introduced her to the fairy tales and stories of this writer and poet, and the fascination lasted a lifetime. Luise Bronner took the decisive steps in finding a topic for her own dissertation during her

¹⁶ From the greeting by Luise Helene Bronner on the occasion of the week of encounters in Heilbronn in 1986.
Typewritten manuscript. OJ and O., p. 2. (Archive Norbert Jung)

¹⁷ Friesen, Gerhard (ed.): News from the States. German Literature in the USA (1983), p. 41; Title of the poem: To the beloved

mentioned stay at Middleburg College, where German guest professors also taught. Lutz Röhrich in Eduard Mörike's "Hutzelmännchen" and she wrote a seminar paper entitled "Eduard Mörike and his relationship to folk poetry".

In Middleburg she also met the former Baden-Württemberg Minister of Education, Prof. Gerhard Storz, who drew her attention to the Mörike Renaissance of the time and encouraged her to continue her studies. It was he who later confirmed to her in a personal letter how good her dissertation on "Mörike's 'Maler Nolten'" was and that she could look back on it with great satisfaction.¹⁸ In Professor Hermann John Weigand, who had taught German literature at Yale University for decades up to 1961 and who spoke a large number of languages, Goethe, who counted Romanticism and modern German poetry among his focal points and whom she described as the "most distinguished German professor in America"¹⁹

called, Luise Bronner found her PhD supervisor. Her dissertation was divided into seven chapters and, including the foreword, ran to 180 pages.²⁰ In 1968 Luise Bronner received the doctoral degree.

Under Hermann Weigand she had learned to read critically, not to elevate poets to pedestals and to admire them blindly. Under him, the viewing of German literature in the USA was no longer clouded by narrow-minded national thinking, but its beauty and wealth were newly opened up, especially for the "refugees from Hitler's Germany". Luise Bronner's dissertation was also a thank you to these great scholars and kind people.

Hermann John Weigand died on September 3, 1985.

According to Luise Bronner, there were probably differences between the classics and Bertolt Brecht de, but no opposites. According to her, a real poet was always interested in people, in being and becoming human, and consequently engaged. Luise Bronner criticized that one would not deal enough with the classics, as she tried to do with Bertolt Brecht within one of her main research areas:

"Bertolt Brecht depicted his Faust in his 'Life of Galilei' and in it he already reflected the present and, like a great poet, projected things to come. He shows us the scientist who sells himself, not concerned with the application of his Ware cares and only indulges in the libido sciendi. Brecht prophesies 'a universal cry of terror', into which unnoticed humanity will erupt. However, his postulate that the sole purpose of science is to alleviate the hardships of human existence is unfounded. I think Brecht knew that and he probably rewrote Galileo several times not just for 'political reasons'.²¹"

In addition to her research work - Eduard Mörike, Bertolt Brecht and philology - she worked on a textbook and worked as a writer and poet.

¹⁸ Letter from Gerhard Storz dated July 24, 1969 to Luise Bronner. Stadtarchiv Heilbronn, inventory D059-3.

¹⁹ Luise Bronner in a letter dated June 15, 1969 to Dr. Hans Kohler, Neckarsulm (City Archive Heilbronn, Be stand D059-3)

²⁰ Bronner, Mörike's Painter Nolten (1968)

²¹ Text by Luise Bronner from August 14, 1981 (Marbach Literature Archive, inventory SUA: Suhrkamp / 01); Norbert Jung archive, Luise Bronner inventory, excerpts, p. 4

Poetry and theater as a form of passing on ideas

A large number of Luise Bronner's poems have appeared in anthologies or been published in German-American magazines, for example German-American number 33 of Skylark magazine²². She also wrote for the Magazine for German-American Literature²³ and In Her Mother's Tongue²⁴. Luise should be particularly pleased

Bronner on the publication of two poems in the 1970s

German-Jewish newspaper structure:

Request to Israel²⁵

You should not ask right or wrong, if death or life

Hangs in the air. Beware of the spirit of a Shylock, O Israel!

It is necessary to forget injustice if you build a house of peace for yourself.

Think of Moses, Jesus and Freud and forge instead of weapons

Plans to help the enemy brother, the instrument of the great.

You transform deserts into fertile fields. Now it counts

To plow in, to sow, hate and misunderstanding

New seed. – For alas, when the spark awakens to fire, consuming people

in the hellish embers that have sprung from the brain.

Behold, the kind heart, the bonds of love, so teach the wise, conquer

hatred; so tend them again, O Israel!

bright spots²⁶

You put the plant

in another place,

She stretches again

towards the light.

so revive us too,

Despite new dangers

the glimmer of good,

Of beauty and truth.

In March 1979, Luise Bronner wrote the poem "Magicians' Apprentices"²⁷, the concern of which represents an intertwined bond from her work as a chemist and then as a linguist that ran through her entire life. She regrets the superficial

juxtaposed perception of language, humanities and natural sciences, it is missing

²² Edited by Ilse Pracht-Fitzell, see letter from Luise Bronner dated February 20, 1980 to Dr. Hans Kohler (City Archive Heilbronn, stock D059-3)

²³ Univ. of Cincinnati (June 1976)

²⁴ Kahn, In Her Mother's Tongue (1983)

²⁵ Published in: Aufbau New York, edition of October 20, 1972, p. 28. Also: Bronner: From the perspective (1984), p. 25

²⁶ Published in: Aufbau New York, edition of June 6, 1975, p. 27. Also: Bronner: Mosaik (1978), p. 29

²⁷ Bronner: From Perspective (1984), p. 63

it's about seeing the whole, about working with a structure, she advertises making more effort to see connections whose value she believes is underestimated. "Today, when our daily life is so much determined by technology, social responsibility is required more than ever - also beyond national borders. I advise my students to acquire a basic knowledge in the humanities as well as in the natural sciences in order to be able to influence important decisions in technical fields," she said in her 1986 speech in Heilbronn.²⁸

She therefore saw her hope in the vision of the combination of art, reason and science that had grown out of her professional career, from which "des human beings supreme power".

One day she had the idea of bringing the insights behind it to the stage. She wanted to help bridge the unfortunate gap she felt between scientists and humanists by

'Natural philosophy' should be found.

"If we don't try to gain at least a basic understanding of the apparatus we use every day - the detailed knowledge is reserved for the skilled person - then we either become a slave to technology or we are an apprentice magician repeating a formula mechanically , but stands there helpless when things go wrong. The question 'Why are we afraid of the results of technology today?' should be illuminated. In connection with this, a whole range of issues of a cultural, political, social, sociological and religious nature are raised."²⁹

That was Luise Bronner's concern, and her play "The Sorcerer's Apprentices - A Play in Three Acts" was an answer. There are clear references to Bertolt Brecht's elements of alienation technology, the inclusion of projection technology, folk songs with musical accompaniment, poems, explanations of words. Luise Bronner regarded Bertolt Brecht as her mentor, whom she not only honored with the poem "Auf Bertolt Brecht": "And now it's time when 'man must help man', or – it's quite simply over !"³⁰

Publicity work

Beyond the field of poetry, Luise Bronner also published handouts and sketches for teaching and teaching, for example on the use of Bertolt-Brecht poems in German lessons³¹. With her interdisciplinary teaching model, Luise Bronner was very modern for the 1970s.³²

²⁸ From the greeting by Luise Helene Bronner on the occasion of the week of encounters in Heilbronn in 1986. Typewritten manuscript. OJ and O., p. 3 (Norbert Jung archive)

²⁹ Text by Luise Bronner from August 14, 1981. Marbach Literature Archive, inventory SUA: Suhrkamp / 01; Norbert Jung archive, Luise Bronner collection, excerpts, p. 2 Bronner: From the perspective (1984), p. 121 Bronner: Brecht

³⁰ poems in German lessons (1973), pp. 82 – 87

³¹

³² At the time her model was published, she was an "assistant professor" at the University of Massachusetts, Boston location.

As already mentioned, her texts and scientific work have been published in various published in German-American magazines.³³ A large number of her poems appeared collected in 1978 and 1984 in her two main works "Mosaik" and "From Perspective" and thus became known to a worldwide audience.

Mosaic was published by Dr. Martin Dolch from Kaiserslautern³⁴, visiting professor at the University of Massachusetts in Amherst. "I felt the need to write the poems, above all I wanted to erect a memorial to my parents and give my answer – as well as one can – to the problems of our time," is how Luise Bronner summed up her motivation for editing the volume "Mosaic" together.

35

Gerhard Schwinghammer wrote a review for the Heilbronner Voice, excerpts of which are reproduced here:

"The mostly very short poems by Luise Bronner are also in German and English, in which she wants to convey insights and overviews of human existence without following any particular ideology. She believes in the ethically bound individual and that only from an overview of human existence and its

ties, the progress it advocates will not be 'progress away from humanity'. One of her poems, which is shaped by many personal experiences, puts it this way: 'Don't talk about good or bad, big or small, plus or minus or that's the way it has to be. Only one thing counts: a human too

be.' Under this premise, Luise Bronner published her book of poetry."

Printed in Tel Aviv in 1984 and dated Verlag EKED edited volume "From perspective" with the subtitle "poetry cycle", which addresses the issues of Time turns, he also allows similarities to the experiences of the 1930s

Luise H. Bronner

לואיזה ברונר

Aus Der Perspektive In Perspective בפרספקטיבה



Cover of the 1984 book of poems From "Perspective".

³³ Cf. also: Wall: Encyclopedia of German-speaking women writers in exile 1933 – 1945. Volume 1 (1995), p. 58 34 Dr. Martin Dolch, historian and member of the Palatinate Society for the Advancement of Science, died on January 30, 2011. In addition to a large number of academic articles, he was the author or co-editor of source editions.

³⁵ Letter from Luise Bronner dated September 14, 1978 to Hans Kohler, Neckarsulm (Stadtarchiv Heilbronn, Be stand D059-3)

know, but is written from the point of view of maturity, from the knowledge and at the end of a perpetual development process, in which every human being should be, just "in perspective": "This book speaks: Of our great suffering, of the hardship of our time , about which people complain everywhere. And I would like to say something to comfort you."³⁶

The special thing about this book, which was illustrated with expressive black-and-white woodcuts by Anath Zins that support the statements of the poem, is the trilingualism. The readers will find the texts in German, English and Hebrew. Some of the poems were first written by Luise Bronner in German and then translated into English, or vice versa - a task that some connoisseurs claim is almost impossible to solve.

Luise Bronner succeeded with the help of Gila Kornfeld Jacobs, who did the Hebrew translation of the volume.

And what did Luise Bronner say about her poetry, in which the readers find no self-pity, where the self-pitying tone is missing, male and female problems are not differentiated, but only human difficulties arise, to meet them with friendliness

is: "The poems in 'Mosaik' are based on the sad fate of my parents. Now I see their fate and that of millions of others in a larger historical context."

This way of looking at things is reflected in the collection "From Perspective". In an undated, unpublished manuscript she writes:

"On closer inspection we discover similarities with that time in Germany and ours; these parallel phenomena can be broken down roughly as follows:

Top of the list would be the disregard for ethical values, which, at least for Western culture, stem from the Judeo-Christian tradition. Second, the devaluation of language. Thirdly, the over-specialization, associated with it is the divergence of humanities and natural sciences, the dance around the 'golden calf', the abuse

of the fruits of the research laboratories, the homelessness of millions of people, not only in the literal sense of the word, but that they are also deprived of the spiritual home to become a world, that concepts like this or that system as the 'sole salvation' must be abolished. It is about the

People par excellence, which brings us back to point one, namely that everyone is not only familiar with ethical values, but can find the courage and strength to stand up for them. There are no easy answers to the questions of our time. I try to lighten them up a bit with poems and thus to think and to discuss sion."³⁷

Luise Bronner found her themes and impulses in history, in religion, in everyday life. She took them out of politics, family and kinship. experiences from the Youth were processed, she remembered, philosophized, warned.

³⁶ Bronner: From the perspective (1984): "Announcement of a book of poems in three languages" 37

Luise Bronner: A few words about my poems. Without year and place. typewritten Manuscript.

(German Literature Archive Marbach, reference number SUA: Suhrkamp/01 publishing management/general correspondence)

A large range of topics covered war, its consequences and the possibilities of creating peace. "Just as one must investigate the causes of a disease get to the bottom of the evil of war and nip it in the bud if you want to prevent wars. The insights of psychology can contribute to peace when applied to the good of mankind."³⁸

She found many direct reasons for writing. During the Cuban Missile Crisis in 1962, for example, the roar of planes taking off in the tranquility of the Amherst countryside inspired her to utter a "prayer"³⁹ that described the abyss of war mankind was facing at the time. In her texts there is a lasting conviction that military conflicts ultimately see no winners, only losers from all sides and ultimately destruction everywhere.⁴⁰ She unequivocally raised her voice on the question of balancing right and wrong suffered. She was convinced that only the kind heart and the bonds of love could conquer the hatred in the world and the ignorance in mankind. Instead of ruin for all⁴¹, bring peace to all, that was her constant opinion.

In her metaphor-rich, at times flowery and expansive world of language, almost no topic is missing that is not subordinate to her basic concern to create a better world could. She drew in pictures of flowers, plants and animals, used the comparison potential of the seasons, called for a return to the human sense of duty, called for a willingness to compromise, reconciliation and renunciation of envy in order to reduce the suffering of mankind - with old, tried and tested and simple ones means.

In 1986, Ursula Littmann described Luise Bronner as the "author of multiple talents. She uses them freely in her search for peace, in a form of musically worded, balanced poetry and uncomplicated language. Her technical knowledge and insight render this book of poems a testimony of a personal search for peace which is always stimulating and sometimes even entertaining."⁴²

In her texts, Luise Bronner repeatedly worked with role models and spiritual and personal signals to stop, such as Wolfgang Borchert, Bertolt Brecht, Johann Wolfgang von Goethe, Hermann Hesse, Theodor Heuss and Albert Schweitzer. In accordance with her own convictions, Theodor Heuss valued her as a humanist who wanted to delve deeper into the various fields of knowledge in order to recognize connections, be they of a historical, sociological, scientific or artistic nature. For them he was a realist

knew that there is no standing still and whether technology has a positive or negative effect on people depends on them. "Hopefully the peoples will become wise enough to set their own house in order, so that they can freely and without prejudice build upon the common one

³⁸ Bronner: From Perspective (1984), p. 3

³⁹ Bronner: From Perspective (1984), p. 11

⁴⁰ Bronner: From Perspective (1984), (written in spring 1972), p. 21 Does it

⁴¹ have to end like this? ... When they throw their bombs ... use their weapons As the smoke goes away You also. In: Bronner: From the Perspective (1984), p.

33 42 Littmann in: Volume 12, No. 1, 1986, p. 35

To meet the plateau of humanity." That is why she wished in a letter she wrote in 1987 to the Heilbronn teacher Martin Uwe Schmidt.⁴³

Above all, she admired the first President of the Federal Republic of Germany because, in her opinion, he was a democrat through and through.

"Politics can never determine culture, but culture can determine politics."⁴⁴ In her opinion, he advocated this principle at the highest level in the Federal Republic of Germany. For her, he was the guiding star of the time and in a similar way she also formulated the title of an unpublished poem from 1983 when she was reading from a Hermann Hesse colloquium

had come home from the University of Amherst. These five, Heuss, Hesse, Schiller, Mörike and Uhland – Brecht was added as the sixth – were "modest, not overly important, not exalted above the suffering of their fellow human beings, these figures from Swabia"⁴⁵. As a democrat, Theodor Heuss, after Luise Bronner, even had understanding for the USA, which she often felt was mostly misunderstood by people who only

stayed temporarily in major American cities and gained their impressions there.

Memories of Germany and Heilbronn

Luise Bronner returned to Heilbronn for the first time in 1958, further visits to her home town followed, she also visited Laupheim, the home of her ancestors, she took part in international specialist conferences and further training seminars in Germany, cultivated contacts with schoolmates and also invited them to go to Boston, exchanged ideas with staff members of the former father's company, made

Hikes in small groups on the Swabian Alb. She spoke to the Catholic maid from Mulfingen

Agathe from the parental housekeeping, the informal
Link between the parents and Luise
Bronner after their
emigration until the parents were
deported met with near and far Ver

turned and acquaintances from all over
world, with the most valuable connections
being those that existed while the
parents were still alive
had. She often processed



Luise Bronner (far left) and her sister Lotte Reches (third from left) with members of the Löckle family in Heilbronn in the 1960s.

⁴³ Letter of May 8, 1987 to Martin Uwe Schmidt (Norbert Jung archive)

⁴⁴ Line from the poem "A guiding star for our time", translated into English in 1985
⁴⁵ Poem from April 5, 1983, unpublished (copy in: Stadtarchiv Heilbronn, inventory B021-102)

the encounters in a literary form as a poem - "And who should wear the crown?"⁴⁶ was created, for example, in 1980 after a visit to Laupheim.

During her visits to her hometown, a walk through "old" Heilbronn was part of the ritual, as was a visit to the Jewish cemetery, for whose memorial she donated the proceeds from the "Mosaic" book sale during the 1986 encounter week.

This also included the hike through the old cave to the Wartberg with a view of the Bronner vineyard, which grandmother Therese Rosenstein had inherited and which was transformed into a festival scene by the entire family at the time of the grape harvest. still

before the actual Aryanization wave, the father Berthold Heilbronner had been forced to sell the property in 1936 "for a few marks".

A visit to Uhlandstraße 7, where the maternal grandparents had their house, which was later passed on to their son Max Rosenstein and had served their own parents as an intermediate station before the ghettoization in the Jewish houses, ended with the memory of the prayer room of the "law-abiding Jewish community" Adass Jeshurun, which had been set up in part of the former grandfather's camp.

Very close by, at Solothurner Strasse 247 , District Rabbi Dr. Max Beermann, in whose religious education Luise Bronner had taken part and with whom she had learned Hebrew using selected texts from the Bible. Beermann's "Jewish History in Character Pictures", which was published in 1925 by Metzler'sche Verlagsbuchhandel in Stuttgart, served as a textbook.⁴⁸

Luise Bronner had another connection to Wilhelmstrasse 7. Max Rosengart, whom the family admired very much, lived there. Rosengart was a lawyer by profession and from 1884 had his own law firm in Heilbronn, whose advice was obviously very useful for the Heilbronner soap factory. In 1890 Max Rosengart was elected to the city council for the first time, in 1903 he was elected until 1928. He was particularly committed to the concerns of farmers and it was not uncommon for his clients to pay him with goods. Luise Bronner's mother had to

often took a few dozen eggs, which Luise then picked up in Wilhelmstrasse.

Sometimes Luise got a theater ticket, because Emma Rosengart's wife was a member of the theater committee and Luise was able to go to a number of theater performances that she would otherwise never have been able to enjoy. It is not without reason that Luise Bronner was one of the distant donors for the new Heilbronn theater building, which opened in 1982. And in the highly cultivated house of the Rosengart family, Luise Bronner had the opportunity to get to know Theodor Heuss as a little girl. Max Rosengart, who became an honorary citizen of Heilbronn in 1930, emigrated to Stockholm in 1939 and died there in 1943.

⁴⁶ Bronner, From Perspective (1984), p. 80

⁴⁷ Dr. Beermann had moved there after the death of his wife in 1932. Before that he lived at Schillerstraße 48, i.e. next to Franziska and Berthold Heilbronner, house number 50; Kindly advised by Günter Spengler.

⁴⁸ See also Spengler, Max Beermann (2016) and online publication 2019

Luise Bronner wrote the poem "In Memoriam Max Rosengart" in German in 1979, and the text was translated into English in 1981.⁴⁹

German and Jew.
He made the connection
Of religiosity
With classic
educational good
To humanity.

Student riots in the United States in the late 1960s

Quiet and thoughtful, Professor Luise Bronner was a highly political woman. However, the interest in the development of the universities tended to take a back seat and did not seek radical solutions, but rather sensible reactions to grievances. In this way she wanted to further develop the participation of the student body, in view of the



During the meeting week (June 1986) in the Theodor-Heuss-Gymnasium, Luise Bronner speaks to schoolchildren about her life.

49 Typewritten text by Luise Bronner, copy in: Stadtarchiv Heilbronn, inventory B021-102, and Norbert Jung Archive, Luise Bronner Collection



Luise Bronner (centre) on a trip
(undated snapshot).

University of Massachusetts

The ongoing “cultural revolution” – as they called the riots

te. Luise Bronner believed in the power of information, problems had to be interculturally in

be recognized in their historical context. She saw the co-determining students

then also as those who would have to share responsibility, that alone would have a positive influence on their future behavior in such a complicated state structure as the USA.

Luise Bronner acknowledged the protest attitude against the Vietnam War, the pollution of the environment and the injustice of compulsory military service. As a university teacher, she felt pangs of conscience when, just a few weeks later, she saw a young student in uniform who had failed one or more exams. “It makes your heart bleed when you open the newspaper and see the obituaries,” stated the peace activist Bronner, although she conceded that unilateral disarmament was not possible.⁵⁰

Throughout her life, Luise Bronner was a diligent, constantly active woman; her work, first as a chemist, then as a university lecturer and author, fully occupied her. The exchange of ideas with the students was always important to her and was even one of the reasons why she taught to an advanced age. She even claimed that “in old age”, then eighty and retired for six years, she was working harder than ever. Urged to write, she saw herself continuing to search for answers.

She refined her knowledge of Biblical Hebrew, gave readings and often published hers Poems, revised several times wherever possible, continued to promote the responsibility of all for the preservation of the environment and peace.

Luise Bronner's work beyond death

In the spring of 2000, the Heilbronn State Education Authority received, to their surprise, a letter from a law firm in Frankfurt/Main, in which the representation of the estate for Luise Helene Bronner, who had died in the USA, was reported and at the same time informed that the testator bequeathed a significant part of her assets to the Heilbronn Realschulen

50 Letter dated May 27, 1969 to “friends near and far” (Heilbronn City Archive, inventory D059-3)

with the condition that these funds should be given out in the form of scholarships to young people with the intention that the USA should be better understood in Germany.⁵¹

The legacy was accepted on July 24, 2000; In 2001, two years after the death of Luise Bronner, a program was launched that - in accordance with the will of the late professor - concentrated on getting to know the other country through an exchange of students within the framework of reciprocity and better - or at all – to be able to understand. The City Treasury of Heilbronn and the responsible school, culture and sports departments, as municipal departments, were each able to allocate DM 19,344 to the schools in question in October and a further partial amount of DM 6,292 each in May of the following year.

In April 2016, just under EUR 10,000 of this foundation money was still available.⁵²

In the fall of 2002, the first group of Heilbronn high school students made their way to the USA. It was a great pleasure for the Baltimore Lutheran School to meet the new partners. "Many of our students had no prior experience with people from another country. The exchange was a great success for us. Many friendships were made. We look forward to a visit to Germany," Melissa Weldon stated in Baltimore after this first stage.⁵³ The start of a successful model that is still practiced today was accomplished.

Professor Bronner had also decreed that the "Bronner Endowed Fund in Support of Graduate and Undergraduate Students" should be set up with \$75,000 to support language and natural sciences students.⁵⁴

However, the professor not only equipped her own university, but also other institutions with funding programs. An example of this is Bettina Wild's research work on the estate of the Mörike researcher Hanns Wolfgang Rath in the German Literature Archive in Marbach, which was also supported by the Luise Bronner Fund. This foundation is earmarked, i.e. limited to the promotion of research projects that deal exclusively with the estates of Theodor Heuss, Friedrich Schiller and Eduard Mörike.

Perhaps Luise Bronner's generosity was rooted in her own experience in this regard, having received support for her own studies, and as late as 1969, as a professor, she was delighted to receive a scholarship from her university with the obligation (for Luise Bronner it was a pleasure) to write a work about a Swabian poet.

⁵¹ Wording of the intended purpose from the will: "To provide scholarships for students who would like to study in the United States in order that the United States might be better understood in Germany." Frdl. Information from the Heilbronn City Treasury dated April 13, 2016.

⁵² Frdl. Communication from the Heilbronn City Treasury of April 11, 2016 ⁵³ Helene-Lange-Realschule Heilbronn (ed.): Luise Helene Bronner: "in order that might be..." (2003), pp. 9-10

⁵⁴ University of Massachusetts Amherst. The College of Natural Sciences. Online 2/28/2016

Luise Bronner is honored in Heilbronn

It is undisputed that Luise Bronner, due to her personal and professional commitment during her lifetime, made a contribution to international understanding, to the convergence of different cultures, religions and young people in the world.

As early as 1963, in the aftermath of the Cuban Missile Crisis, she wrote: "I can only wish that today's youth find the strength and knowledge to face the difficulties of their epoch to become master. Young people in Germany should also grow up carefree, should study without prejudice and without bias, learn from the past and thus forgive their grandparents, who unfortunately did not have the opportunity to do so." 55 Beyond their death, their convictions, their commitment to overcoming of prejudice, misunderstanding and hate by simply practicing human behavior

give away for future generations.

So it was obvious that Luise Bronner would be honored posthumously by naming a street from her home town of Heilbronn. This was achieved in 2016 in the "Südlich Kirschengartenstraße" residential area newly planned by Stadtsiedlung Heilbronn, a small, 1.5 hectare brownfield site in the north of the city , which is given a meaningful and urgent purpose through residential development. 56 The new street is only a few hundred meters as the crow flies from the former family-run soap factory at Salzstrasse 60.

The naming of a street in honor of Prof. Luise Bronner is a tribute that includes the life and work of the whole person, a woman who was very reserved, "lovable, friendly, matter-of-fact, very intent on reconciliation, not just between Jews and Christians, but among men in general. Their dream was a humanity that understands itself."57

In August 2016, the branch of the Dammrealschule at the Ludwig-Pfau-School became independent. In December 2016 it was given the name Luise Bronner School.

Luise Helene Bronner died on April 10, 1999 in Brookline, USA. She was buried in Boston at Zviller Cemetery, a Jewish cemetery that had existed since 1920, Baker Street, West Roxbury, Lot 75 A, Row K. Her sister Lotte Reches left her tombstone with the inscription provided: Her Life was dedicated to the education and enlightenment of young women and men!

55 Luise Bronner in a letter dated May 8, 1987 to Martin Uwe Schmidt (Norbert Jung archive)

56 Mayor Harry Mergel emphasized before the municipal council vote on April 19, 2016 that

Luise Bronner made a special contribution to the reconciliation of peoples. in order that

57 Helene-Lange-Realschule Heilbronn (ed.): Luise Helene Bronner: "... might be ..." (2003), p. 25

swell

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p. 5 photo private collection (courtesy of the Bronner family)

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P. 13 Heilbronn city archive, photo collection (photo: Barbara Kimmerle)

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p. 16 Heilbronn city archive, photo collection (photo: Mathäus Jehle)

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p. 26 Photo privately owned

To the author

Norbert Jung was born in 1947 and grew up in Heilbronn. Studied history, geography and mathematics in Stuttgart, Karlsruhe and Ludwigsburg. More than four decades as a teacher and headmaster in the school service of the state of Baden-Württemberg, from 1987 to 2011 rector of the Helene-Lange-Realschule Heilbronn. Since 1988 he has been head of the evening school in Heilbronn.

Norbert Jung has researched and published on numerous topics of local and regional history.