



Raum für Zensurstempel:	Kontrollzeichen des Blockführers:
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R. Schulze, Chemnitz, Amsestr. 19

**Konzentrationslager Auschwitz**

Folgende Anordnungen sind beim Schriftverkehr mit Häftlingen zu beachten:

1. Jeder Schutzbrief darf im Monat zwei Briefe oder zwei Karten von seinen Angehörigen empfangen und an sie absenden. Briefe an die Häftlinge müssen lesbar mit Tinte, einseitig und in deutscher Sprache geschrieben sein. Gestaltet sind nur Briefbögen in normaler Größe. Briefumschläge ungeeignet. Einem Briefe dürfen nur 5 Briefmarken à 12 Pf. der Deutschen Reichspost beigelegt werden. Alles andere ist verboten und unterliegt der Beschlagnahme. Lichtbilder dürfen als Postkarten nicht verwendet werden.
2. Geldsendungen sind nur durch Postanweisungen gestattet. Es ist darauf zu achten, daß bei Geld- oder Postsendungen die genaue Anschrift, bestehend aus Name, Geburtsdatum und Nr. angegeben ist. Bei fehlerhaften Anschriften geht die Post an den Absender zurück oder wird vernichtet.
3. Zeitungen sind gestattet, dürfen aber nur durch die Poststelle des K.L. Auschwitz bestellt werden.
4. Die Häftlinge dürfen Lebensmittelpakete empfangen, Flüssigkeiten und Medikamente sind jedoch nicht gestattet.
5. Gesuche an die Lagerleitung zwecks Erlassung aus der Schutzhaft sind zwecklos.
6. Sprecherauftritt und Besuche von Häftlingen im Lager sind grundsätzlich nicht gestattet.

Der Lagerkommandant.

Absender: \_\_\_\_\_  
 Name: \_\_\_\_\_  
 geboren am: \_\_\_\_\_  
 Gef.-Nr.: \_\_\_\_\_  
 Meine Anschrift: \_\_\_\_\_



*Handwritten notes and signatures in red ink, including 'W. W. W.' and 'W. W. W.'.*

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ALPUDA  
 P. J. J. J.  
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 W W P. W. D. I. E. I. ALPUDA

Auschwitz, den 15. April 1944

Meine liebste Margit! Ich kam vor dem Brief  
 Korbisch nach Lima zurück, aber ich weiß  
 nicht, wann du aufhörst zu schreiben, weil  
 ich das so gerne tue. Ich habe dich geliebt  
 und werde dich immer lieben. Ich habe dich  
 geliebt und werde dich immer lieben. Ich  
 habe dich geliebt und werde dich immer  
 lieben. Ich habe dich geliebt und werde  
 dich immer lieben. Ich habe dich geliebt  
 und werde dich immer lieben. Ich habe  
 dich geliebt und werde dich immer lieben.

R.K. schreibt von seinem Aufenthalt in Auschwitz.

Margit, was denkst du mit dem Nickname? Wer  
 hat dir das gegeben? Ich habe dich geliebt  
 und werde dich immer lieben. Ich habe  
 dich geliebt und werde dich immer lieben.  
 Ich habe dich geliebt und werde dich  
 immer lieben. Ich habe dich geliebt und  
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 Ich habe dich geliebt und werde dich  
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 werde dich immer lieben. Ich habe dich  
 geliebt und werde dich immer lieben.

BUDAPEST MISSION

during the years 1933-1945

*Please refer to:  
9000 228 20000  
181 20000 20000  
C. H. Haining*

At the outbreak of the war on the 1st of September, 1938, the Budapest Mission started work well equipped with missionaries. On the ministerial side there were: George A. F. Knight, Gyula Forgacs, the newly appointed assistant, L. Nagy and Dr. L. Giles. The Pupils Home worked under its Scottish Patron, Miss J. M. Haining assisted by Miss S. Stho. There were between 450-500 pupils in the two schools, and all the teachers' posts were filled.

In the four years preceding 1939, the Budapest Mission had a period equalled only by the most glorious years of her long history. This was due to the fact that the political situation all over Europe had prepared the Jewry to look for material salvation. There was great opportunity for missionary work. The Mission was very fortunate in having such people on her staff who did not miss that opportunity. Mr. Knight with his universally loved, magnetic personality, Mr. Forgacs with his rich experience in pastoral work had succeeded in showing the way to the Gospel to a great number of Jews who were awakened by their guidance to their spiritual needs. The consequence was a vitality in the buildings of the Mission experienced perhaps never before.

At first it looked as if the war would not interfere with the work of the Mission. There came changes, however, very soon, which did affect the work. Mr. Knight was wired home on the 10th May, 1940, and a year later Mr. Forgacs died. Not officially, but de facto I was left in charge of the work. I have had only a short experience in the missionary work but, in spite of that, God's help enabled me to carry on. Looking back now I can see how everything was His doing - except of course the shortcomings due to my not being the best tool in His hands.

Roughly speaking there were two lines of work:

- I. Missionary, and
- II. The spiritual care of the British Colony

All the usual branches of the work were carried on.

Religion Classes in both schools.

Sunday School. Every Sunday at 8.30 a.m.

Services - in Hungarian at 10 a.m., in English at 11.15 a.m. These were discontinued when a state of war was declared at the end of 1941. They were resumed after the liberation of the country in the Spring of 1945.

Bible Classes in Hungarian and English.

Inquirers' Instruction. All during the war years there was a class of 50-80 people. After the German occupation of the country the instructions were held at the Hozsonyi ut Reformed Church (in the Church Hall) every second day, for a class of 300-400 people.

There were two special kinds of work necessitated by the circumstances: the first was the so-called

Cultural Evenings. These were started in order to give a platform for those Jewish actors, artists, musicians (composers and performing artists) who in consequence of the "Jewish Laws" were denied all means of making a living. A double purpose was achieved

by these evenings. There was a material help given to the performing writers and artists and a great number of the Budapest Jewry was attracted to the Scottish Mission by them. The hard, unbelieving Jew who otherwise would not dream of coming to our meetings, came to hear his own kindfolk. He gave them a Christian welcome, and that broke the ice. They often went away with tears in their eyes and were very eager to come back soon. Our Webster Hall which can hold about 400 people, proved too small at all of these evenings. The entrance fees which provided quite a big income was distributed partly to the performing artists and partly to the displaced Jews who at that time escaped in big numbers from Slovakia to Hungary. Every evening was opened with a reading from the Bible and a very short exposition. One of the artists who since the liberation, gave an evening recital in one of the biggest halls of the city, paid a very beautiful tribute in front of the mostly Jewish public, to the work of the Budapest Scottish Mission.

The second special work, the

Children's Home was started in the first days of November, 1944 when German and "Arrow Cross" terror against the Jews reached its climax. The Home was opened under the auspices of the Swedish Red Cross, the accommodation and the staff being given by our Mission. For it we have used the Webster Hall, the adjoining Gymnasium, the kitchen and part of the Pupils' Home and the former Pupils' Club. 70 Jewish children between 6 months and 16 years of age, about 30 mothers and, quite illegally, about 10 fathers too found a shelter there. Miss Sophie Victor ran the Home very efficiently - she was everyone's "Auntie Zsolt". Some of the mothers assisted her in the work and I did the liaison work with the Swedish and Hungarian authorities. When, after a month's work, the Home was dissolved by the Police and its members taken to the Ghetto, we found means to smuggle them back, forged "Christian" papers for them and carried on till the liberation. From then on the Home was for "Heidees" who, by that time, really came from the Eastern parts of the country.

The work of the Home in itself was a testimony of the true Christian spirit and at the evening prayers and on Sunday services we had opportunities to feed the hungry souls. A number of those living there expressed their desire - after the liberation - to convert to the Christian faith.

Previous to the establishment of the Home we gave the Webster Hall, the Gymnasium and all the third floor to the Association of the Christian Jews. (a body created under the first Quisling Government to represent the interest of the Christian Jews.) At first there was only a Jewish body which naturally did not care very much for their Christian brethren. The Association and those people who came there on business moved freely and felt quite at home in our building; this fact induced a reporter of an extreme "Arrow Cross" antisemitic paper to write an illustrated article about "The Scottish Palace of Mr. Knight" - abusing the whole place for its Jewish sympathies.

II

The second line of work, as I have said before, was the spiritual care of the British Colony in Budapest. This was done by holding services, Communion Services and Bible classes in English. During 1942-1944 when there were no services in the Mission, I visited the British Prisoners of War in the Southern part of the country, holding services for them. Through the understanding help of friends we were able to send and bring them money, books, medicines and a wireless set. Miss Haining always accompanied me

on my visits. We had a permit from the War Office - they of course did not know about the gifts, especially the wireless. I shall never forget the faces of the boys when we tuned in to London on Christmas day 1943.

The Centenary of the Mission. The year 1941 was the centenary year of the Mission. Owing to the war, and not being in contact with the Committee, we decided not to have any Grand scale celebrations. But we did celebrate quietly. We set apart the first week of the year as a special week of prayer and thanksgiving and all during the year we used on our note-paper a special stamp with the words: "In the 100th year of the Mission".

4 Those departed. The Rev. Gy. Forgacs passed away quietly on the 31st June, 1941. He served his Lord right till the end. On the morning of his departure he addressed the closing meeting of the Sunday School. After the meeting he had a heart attack in his study and fell from his chair dead. A great number of friends grieved his early departure. He served at the Mission for years. For years as assistant, and from on at the Hungarian colleague

After Mr. Forgacs' death a new Mission Council was formed with Miss M. Prem, the retired Headmistress of the Polgari School as Chairman and Miss J. M. Haining and myself as members. In spite of many telegrams from home, Miss Haining had decided to stay. Her work and example was an inspiration for all of us. During the later war years, especially in 1944 when the Germans over-ran the country and food gradually became more and more scarce, she got up on market days at 5 a.m. and went with one of the janitors to the big market at Gespel to secure food for the home, and she herself carried heavy tucksacks full of foodstuffs home. When the cost of living went up and in consequence a war bonus was added to the teachers' salaries in the state schools and in ours too, she refused to take more than her original salary.

One morning in 1944 two Gestapo men appeared in her office, searched that and her bedroom and after giving her 15 minutes to get ready, took her away in a German police car. To my inquiries I was told that they could not tell me where they were taking her. I immediately phoned the Swiss Legation which was at the time safeguarding British interests and Bishop Ravasz. The Swiss Consul, and Bishop Ravasz made the necessary steps with the Hungarian authorities but the Germans refused to tell in which prison Miss Haining was kept. Bishop Ravasz saw the Regent, Admiral Horthy, too, and he was very angry, ordering the Minister for Foreign Affairs to intervene and get her released. It was all in vain. It was by chance that eventually we found her by going from one of the German prisons to another (by that time there were several) with a food parcel. We found her in a Buda prison and we handed in food parcels and underwear for her twice. On the third week when we went we were informed that she was not there any more and that they could not tell us where she was. A few weeks later a postcard came from her from Auschwitz. She told us that she wanted food. We sent some but we do not know whether she got it or not. Another postcard came dated the 17th July, in a very upset handwriting and that was the last we heard from her. About the end of August a German police officer in civilian clothes came to the Mission, brought back the papers the two policemen took away from her office in April (except her passport) and informed us that she died on the 19th July. He said that he did not know any details but that the Swiss Legation would be informed. It was not. I am quoting now in full a letter written to me by a British lady who was fellow prisoner of Miss Haining and who was let out later by the Germans.

"28th July, 1945.

Dear Dr. Nagy,

Here is the list of "sins" for which dear Jean Haining was taken prisoner by the Gestapo and lost her life. We were fellow-prisoners, and I remember very dearly the day she brought back this list from the Svabney where she had been "questioned".

1. Worked amongst the Jews.
2. Wept when obliged to make the children (Jewish) at the Scotch Mission wear Yellow Stars.
3. Dismissed her housekeeper (Aryan).
4. Listened to the English news on the wireless.
5. Had many English visitors.
6. Talked politics.
7. Visited the British prisoners, and
8. Sent them parcels.

She read them out laughingly to me saying she felt such a "stupid" repenting "ja, ja es ist wahr" after each accusation - except the 6th. She said she was too busy to occupy herself with politics.

For the first she said it was her chosen work to be in the Scotch Mission which had been established for the purpose of bringing Jews into the Christian Church.

2. Yes, she wept, and again began to weep. She said the officer considerably retired till she recovered herself.
3. She was obliged to, by law. An Aryan could not be employed in a house where Jews lived.
4. She had to have a Radio, so that she could hear the warnings about air-raids.
5. Naturally, She was British.
7. Permission was granted for this and 8 by the Hungarian Government.

8. Her Officer when asked if she had any idea who had denounced her, and she told about the housekeeper's son-in-law who had "yowed" to get even with her because she refused to let him live in his mother-in-law's room at the Scotch Mission.

To this he nodded many times and remarked, "Yes, it all fits in".....

After seventeen days in prison, she was taken away, but left in very good health and spirits. We all felt sure she was going to a pleasant out-door camp. Little did I dream I would never see her again on this earth.

She endeared herself to all her fellow-prisoners, and everybody wept when she left.

As for me, I feel her loss more acutely every day - it is rarely one finds such a dear, good, unselfish friend.

Yours sincerely,

Sgd. Frances W. Lee "X"

Miss Haining's best friend in the Mission, Miss M. Prem out-lived her only by a month. She became more and more melancholic

after her best friend's departure. She died about the middle of August, 1944.

The staff lost yet another of its members, Miss R. Bokor. She was hurrying home at the sound of an air-raid warning and was run over by a van. In her we lost one of the most enthusiastic workers.

Although not a loss of life, yet a terrible loss, Miss G. Dedinszky has lost her left arm during the siege.

Mr. Schmidt, who was in charge of the Scottish National Bible Society's Depot in our building passed away during the war.

#### Those who helped.

The work could not have been carried on without the help of many good friends. From the moment - and even before we were completely cut off from the Committee - we have felt a lively interest in our affairs from the part of the Hungarian Reformed Church. Bishop Ravasz, the Moderator of the Budapest Presbytery, I. Szabo and Dr. A. Nagy were the persons through whom that interest embodied itself in way of financial and spiritual help.

At the same level with them the greatest thanks are due to the minister of the Budapest Pozsonyi-ut Church, Mr Albert Bereczky. He has been like a father and friend to me, and I feel greatly privileged that I have enjoyed his help and advice in the most difficult times.

There were a number of fellow-ministers who have helped me holding the English services; Dr. A. Bekesi, Dr. I. Szabo, Dr. J. Victor, Mr. D. Stewart, Major Specht of the Salvation Army and a Baptist minister whose name I cannot now remember, have also helped me in this work. And I remember also with gratitude the late Mr. Yolland who had played the organ at the English Services till his death in 1942. After his death Mrs. Thompson, wife of a British ex-consul, played and is playing at present too.

Although I cannot list the names of all of those who helped us during the war years, there are a few yet whose names I cannot omit here.

Dr. I. Reök, a hospital surgeon had attracted many people with his lectures. It provided a special interest for the Jewish audience to hear a man of science on the Christian faith.

Mr. and Mrs. Emil Hajos who were converted in the Mission, have organized and carried on the "Cultural Evenings".

Mr. and Mrs. Rózsa, Mr. and Mrs. Tamas also converted in the Mission, with their generous contributions helped us to help others.

As I have said, the list is far from being complete. These are only a few names of our friends, the outstanding ones. But the prayers and help of the others, very great in number had helped us just as much to carry on the work.

The motto of the Church of Scotland: "Nec tamen consumebatur" stands on the wall of the Webster Hall in Budapest, and we have drawn consolation from it many times. It has been true through the dark, difficult periods and we know that it will prove so.