must start on a serious note, but one with a very good ending. The good news is that Stammbaum publisher Harry Katzman is fine. The bad news is that out of the blue, Harry suffered a heart attack shortly after working in his garden. Although he’s not allowed to drive, yet, he is allowed to exercise his fingers—his computer keyboard is humming.

Some dates, even genealogists would just as soon not put on any trees. Stay well, Harry.

I want to tell you about a new feature that we are considering for Stammbaum subscribers.

Your filing cabinet (your floor?) is stuffed full of folders with all those articles about small German towns, cemetery indexes, books about the Jews in 19th century Worms, and so forth. Be honest, though: how often do you use them? For example, among scads of books and documents that I own is a list of the burials in the Jewish cemetery in Pine Bluff, Arkansas (thanks to Stammbaum subscriber Sam Altschul, who lives in Pine Bluff). I don’t read the list very often—it’s not very scintillating reading. On the other hand, “you just never know” when I might want to refer to it. So there it sits in my “archive.” And I have numerous books and articles about the Jews in the Pfalz.

But maybe a Stammbaum reader would find that cemetery list useful. Maybe they have reason to think that a relative died in or near Pine Bluff. If only that person knew that I have the list.

Or perhaps some of my books on the Pfalz would be of interest to others.

Enter the Stammbaum Subscriber Library Catalog (SSLC). Acting as a hub, the SSLC would take on the unique role of collector/distributor of information about resources for German-Jewish genealogists. And what better information to make known than the hundreds—thousands—of documents, papers, and books in our own libraries. Consider that Stammbaum now has 150 subscribers (and we’re still growing). If each subscriber has worked on his or her genealogy for five years (a very conservative estimate), our personal libraries represent, collectively, over 700 years of genealogical research! Our libraries, taken collectively, undoubtedly contain more valuable information than many of the archives that we describe in Stammbaum.

The SSLC is our proposal to create a resource of invaluable use to all Stammbaum subscribers.

The back page of this issue gives the details of the Stammbaum Subscriber Library Catalogue and what is needed to make it successful.

A few readers have implied that I have a “bit” of bigotry in me. And I cannot—or, indeed, do I want to—deny it. I am a self-avowed Macintosh bigot. I just cannot help myself. My bigotry can be traced back not only through various generations of the Macintosh but to the Mac’s ancestor, the Lisa—all very familiar. I stop there, however.
though even the Lisa's ancestry can be traced back to the prehistoric 1970s.

I try to be open-minded and respect the rights of others to use their PCs and clones, though I puzzle over this clone stuff. I know of no provision for clones in any genealogical program—which makes me question the validity of this PC family. Do any readers have clones in their family or is this a peculiarity of the PC family?

In point of fact, however, I think that only one person has submitted an article to Stammhaus on a Mac diskette, and yet, as you have seen, we openly publish articles, even if you submit them on 3½ or 5¼'' DOS diskettes. So you see, I do not impose my bigotry on others. To anyone offended by my computer preferences, I do extend my apologies.

All of which boils down to: you write the articles and together, we’ll figure out how to get them to Stammhaus.

This issue starts with an article by Wilfried Jung, born and living (or should I say geboren und wohnhaft) in the town of Muhr a. See, formerly known as Altenmuhr. Herr Jung has researched the Jews of Altenmuhr for over ten years. His article provides interesting historical insights into the life of the Jews in Altenmuhr as well as describing how he became interested in his research, though—like many in Germany who research German Jews—he is not Jewish.

Claus W. Hirsch supplies an unusual, if specialized, list of names you can inspect as well as a historical background for Jewish participation in the German military.

Ralph N. Baer returns with a list of the names adopted by Jews in the principality of Aschaffenburg in 1811.

Harry Katzman describes his recent genealogical trip to the archives, cemeteries, and other resources in Bavaria and Baden-Wurttemberg.

Errata

The phrase “a first cousin of my great-grandfather” in the first sentence under “Beginnings” on page 3 of the Spring 1993 Stammhaus was incorrectly placed. It should, instead, be in the first sentence of the next paragraph, which then reads “Alfred’s daughter told me that her father—a first cousin of my great-grandfather—was unable...” —Ed

Peter W. Lande’s biography was inadvertently omitted from the Spring 1993 issue of Stammhaus for which the editor extends his sincere apologies. —Ed

Harold Baldauf provides two interesting documents he obtained from German archives. The documents are interesting in their own right and might prompt other genealogists to pursue such documents for their own family.

The second half of Peter Lande’s list of books from the Library of Congress gives the names of another 260 books about the history of the Jews in many towns in Germany.

And, of course, we have our usual potpourri of departments, but that’s old hat, by now.

Reality has hit Stammhaus in the form of costs. We do not want to reduce the quality of Stammhaus. Our solution is two-fold. One is to include advertising. Our intent, of course, is to include advertisers for whom there is mutual benefit to the advertiser and to Stammhaus readers. Our advertising rates are given on page 14.

Second, we have had to bite a bullet and charge for submissions to the Suchen Mischpochah. Please see the Suchen Mischpochah column for details.

Stammhaus is a genealogical publication. And I do not intend to abuse my responsibility as editor by straying far from that charter. But I want to make a few remarks. I make no claim to being a political scientist, scholar, or knowledgeable follower of current events.

When the Berlin wall came down, I felt a great sense of personal relief. Life would not be easy for the people in the Eastern European countries but that shouldn’t be a reason to deny people their freedoms.

When the Soviet Union exploded into individual countries, I felt a similar sense of relief.

Now, we watch events in Israel and its neighbors as friends, family, people who have helped us with our genealogy, and others, stand on the brink of a life of peace. Without commenting on the processes, the shoulds, the shouldn’ts, or the ‘yes buts,’ I want to say only that I hope that the result of current events will finally be a lasting peace among all of the nations in that part of the world. We used to fear communism breaking out all over. Perhaps we will see a day when peace has broken out all over.

Everyone at Stammhaus wishes you—and “you” are in Australia, Canada, England, France, Germany, and Israel, plus a ‘few’ in the U.S.—a very happy, healthy, and peaceful 5754.

And, once again, there you have it. Enjoy and good digging to you.

—Bill Firestone
A History of the Jewish Community of Altenmuhr
by Wilfried Jung

In 1988, I worked with Richard Hoffman to help him research his family tree. He knew that his family had come from Germany, but was unable to identify his family's town of origin. After many false leads, we found that the Hoffman (originally Hochermann) family was from the Bavarian town of Altenmuhr, today called Muhr am See, located about 65km southwest of Nuremberg. Mr. Hoffman subsequently visited Muhr am See, and, with the help of local historian Wilfried Jung, was even able to identify the house where Mr. Hoffman's ancestor, David Löb Hochermann, a tailor who later emigrated to America, had lived.

This spring, Richard Hoffman invited Herr Jung to come to New York. As director of the Judaic Museum at the Hebrew Home for the Aged at Riverdale, Bronx, New York, I was delighted to have the opportunity to invite Herr Jung to speak at the museum during his visit. I encouraged him to speak not only about Altenmuhr and the history of its Jewish community, but also about his own experiences while researching the history of the Jewish community in Altenmuhr. I thought his audience would find it interesting to learn more about the motivation for his research and about the attitudes that he and other German genealogists encounter as they research Jewish history through archives, church records, individual interviews, and so forth.

Herr Jung's honest and forthright answers might be considered typical of those special individuals who devote their lives not only to researching Jewish history in small towns, but also to reaching out to the towns' former residents and their families.

—Karen S. Franklin

Dear ladies and gentlemen:
Let me make a few introductory comments before I begin my little lecture.

First, I want to tell you that I'm proud to be here and to speak to you in this beautiful museum. It is a great honor for me to be here.

The opportunity to speak to you has been arranged by Mr. Richard Hoffman, who invited me to come to your country and to talk to people who are interested in Jewish history in Germany. I thank him very much and dedicate this lecture to him. And, I also want to thank Mrs. Franklin, director of this beautiful museum, who was so generous to make this room available for my lecture. I'm happy that there is an exhibition here about the Bavarian village of Ichenhausen, so that you can see something of the life of so-called Landjuden (Jews living in small towns in the countryside).

Maybe I've already made some cruel mistakes in language. If so, I beg your pardon. My English knowledge is based on what I learned at school (a long, long time ago!), reading some books, and writing letters to people here in the States. That's not enough, and I often had to look up words in the dictionary when I prepared this lecture. The result of using words from the dictionary can sometimes be very amusing. In this regard, my mistakes might be welcome to offset a sometimes dry subject.

In the first part of the lecture, I want to tell you something about me and how I became interested in the Jewish community in my hometown.

I was born in 1946 in a hospital in Gunzenhausen, a city of 16,000 residents near my hometown of Muhr a. See or Altenmuhr as it was called in former times. In my childhood I often passed the synagogue when I visited my grandparents who lived in its neighborhood. At that time, I wasn't interested in this building. I knew the name Synagoge, but nothing more. My parents and grandparents didn't speak about the past, and there wasn't anyone who wanted to direct my interest to the nearer past. Even the teachers at the Gymnasium liked much more to talk about Assurbanipal and the Empire of the Hittites than about the Third Reich. Of course, we learned about the Holocaust, but the teachers hurried through that part of their lectures, which showed that the subject was a very unpleasant one.

Back to the synagogue: I had known it only as a barn. But, I had noticed that some of the windows did not fit a normal barn and were partly walled up. It did not arouse my interest, though, perhaps because I lived in another part of town.

After leaving school, I had to do my military service, and in 1967, I began studying to be a teacher. During this time, I happened to hear that the synagogue was torn down. It had been owned by the city of Muhr a. See, and the mayor had for a long time been searching for someone to buy the building. In 1967, he found them: an older couple who started the destruction of the building immediately, with permission of the public authorities. I must tell you that destroying a synagogue has been impossible in Germany since the middle of the 1970s. Our synagogue in Muhr was sold about 10 years too early. The couple that bought the property built a house on the site and for many years, there was nothing there to identify it as the former site of the synagogue.

In 1978, I built a house myself on my grandfather's property in the same neighborhood as the synagogue. The street where we live is called Judenhof, which means 'The Jews' Yard.' I will explain this name later. Whenever we had guests, they frequently asked, 'Why Jews' yard?' 'Did
Jews live here?” and so forth. It was these questions that prompted my interest in the history of the Jews of my hometown. And at this time, there was another reason: my nephew, who was born in Muhr and grew up there, knew there was a Judenhof, but not that Jews had lived there. Perhaps it was my pedagogical ethics to find out as much as possible about the Jews in my hometown and to write a report, particularly for the teachers in Muhr. They should have this history to give to their students. I thought that the time of silence had to be finished. By this time, my own interest in the history of the Jews of my hometown was strong enough that I wanted to pursue their history. And so I started my work about 10 years ago.

First, I asked my father and he was able to tell me some interesting things. But soon I noticed that he wasn’t enthusiastic about being reminded of times about which he had come to feel ashamed. Of the times of the Jews’ persecution he couldn’t tell me anything—or he didn’t want to do so—because he was a soldier then and not at home. I think he had heard much but didn’t speak about it because his father, my grandfather, was involved in the riot on November 11th in 1938, the so-called Reichskristallnacht.

Then I interviewed old people in Muhr, who I thought could answer my questions. Most did it in the same way as my father. Only an old woman told me about the time the others kept silent about. In her neighborhood, Jews had lived and she had been very familiar with them. But during my talks with her, I found that her memory wasn’t so accurate—nearly 50 years had gone by. And there was another difficulty: she has strong personal feelings against a Muhr family whose head was the local leader of the Nazi party. Was her information completely reliable? Was it accurate? Was it an outlet for her hatred?

I tell you the story of my father and of the old woman to show you that it was easier to find out about Jewish history in the 18th and 19th centuries than in the ’30s of our own century. Therefore, although a lot of unimportant things can be learned, some important things are unknown and will remain so, I fear.

But now let me start with a brief description of the history of the Jewish community in Altenmuhr.

I think that most of you know the main events of Jewish history in Germany of the Middle Ages. The Jews were respected because of their accomplishments, especially in medicine and philosophy, and had equal rights. This golden era ended with the beginning of the crusades around the 11th through 13th centuries. The Jews were persecuted, robbed, expropriated, killed. The reasons weren’t only religious. More and more, the princes, the knights, and the citizens tried to get rid of their debts. Only the Jews had the right to lend money. The furor was so strong that even the emperor, who was patron of the Jews, couldn’t stop it. In the next centuries, times of peace became times of persecution. The Jews had to hide and that wasn’t possible in the cities. But it was possible in the rural areas and so the Jews had to give up their urban life for a country life and so were identified as so-called Landjuden (country Jews).

Such an expulsion out of Ansbach, where a margrave ruled, was the beginning of the Jewish community in Altenmuhr, I think. We have no reports about that, but the last expulsion out of Ansbach was in 1584, then under Margrave Georg Friedrich, and the first citation of an Altenmuhr Jew dates from 1593. To understand the problem of being expelled from a city and being accepted by another town, I must give you a short picture of stately relations in Germany.

At the top of the Holy Roman Empire was the emperor, but in those days, he was, politically, rather weak. The real power was in the hands of hundreds of princes, counts, margraves, and knights. The empire could be compared with a patchwork, and in each patch there was a little “king,” jealously watching over his rights and reputation, for which he needed a lot of money—especially the smaller nobility. He could obtain the money in several ways: he could work as an official for a mightier prince; he could take it from the citizens in the form of taxes or expropriation, but only to a certain degree. (You can’t milk a weak cow); or he could increase the population—instantaneously! For this reason, the expelled Jews were welcomed back. Moreover, they were considered to be rich and to know how to deal with money. On the other hand, the Jews needed a place to live with a certain amount of security and they were ready to pay for that. Without a letter of protection, a Jew didn’t have any rights.

Such a little “king” was the knight Wolf Friedrich von Lenersheim, who owned the towns of Muhr (Altenmuhr [older Muhr] and Neuenmuhr [newer Muhr]) and some farms in the area. His territory measured about 10 square miles. He was a so-called Reichsritter (knight of the Empire) and dependent on the Emperor only. In fact, he had to serve the margrave of Ansbach, too, because his land was too insufficient to get him the money he needed for a nobleman’s life.

Wolf Friedrich brought the Jews to Altenmuhr and he settled them in some buildings of his own on the southern part of the town. There had been a small castle called Mittelmuhr (Middle Muhr). But the family branch who had lived there had died out, and the main building had been destroyed by a fire. Round the courtyard there were stables and barns and there the Jews found a first shelter. Later, they built houses there and a synagogue and so arose the name Judenhof—the yard of the Jews.

The life of the Jews at the beginning of the 17th century was a very hard one. In 1618, the Thirty Years’ War began and in the next years, large parts of Germany were devastated. The war came to Muhr, too, and the times were so hard that the Jews didn’t need to pay protection money to the knight of Lenersheim. After the war, the town was half empty and there were enough houses for the people. And
the Jews could leave the Judenhof where they had lived in very cramped conditions. But when a family had left a house, other Jews came who wanted to live with fellow believers, and the house was full again. This closely packed living continued into the 20th century, and it was only because of the cleanliness of the inhabitants that there weren’t dangerous epidemics.

In the middle of the 17th century, a report called the Altenmuhr Jews Betreuigen, which means they earned their living by begging. Probably, some of them worked in trade and were agents in all kinds of business. Perhaps you know the word Schmuggler. We do not know much about this period of settlement, but can say it ended about 100 years later. In this time—around 1734—there was a successful attempt by the knight to keep the Jews in the Judenhof as a ghetto. But in 1796, Altenmuhr became part of Prussia, and Minister Hardenberg, the administrator in Franconia, got the castle as a present from his king. He was a rational person and tried to abolish all restrictions, so that the Jews could live in all parts of the town.

**In Altenmuhr, the situation of the Jews became better and better.**

In 1806, Altenmuhr and the whole of Franconia became part of the Bavarian Kingdom. The ideas of the French Revolution hadn’t stopped at the Rhine river, and many politicians in Germany demanded equal rights for the Jews. The Bavarian government had some difficulties in this question because large parts of the country had been closed to Jewish residents. With the addition of Franconia, the Jewish population of Bavaria was greatly increased. And their status wasn’t satisfying at all. The Franconian governments urged the Royal government in Munich to give the Jews more rights—equal rights if possible.

In 1813, the so-called Judenedikt, an act concerning the social conditions of the Jewish population, was published and in the next years the act would give the Jews a status with nearly equal rights in the kingdom. You can say that the edict improved the situation of the Jews: they didn’t have to pay for protection, they could hold many different professions, and they gained freedom of thought and lessons for Jewish children in Jewish schools.

But old fears—Christian fears—were still strong. As a result, one Jew was forbidden to be a landlord, another was forbidden to be a brewer (the beer could be poisoned!). Jews from other countries, even German ones, weren’t allowed to immigrate to Bavaria. Another article tried to limit the size of the Jewish population in a town: in each town there was a list of the heads of the family, the so-called Matrikel. Let me explain the Matrikel using the Orthal family as an example.

There were two brothers: Jacob Veiß and Noah Veiß. They had to choose a family name—they chose Orthal—and to take an oath on the Bavarian constitution. Jacob obtained protection in 1795 but Noah did not receive protection. Jacob Veiß got a number in the Altenmuhr Matrikel. He and his family had the right to live in Altenmuhr. His brother Noah could stay in Altenmuhr (An official wrote: “He must be tolerated in Altenmuhr because his father was a protected Jew here.”), but he wasn’t allowed to marry and start his own family because only one son got the father’s number in the Matrikel. If he had wanted to have his own family he would have had to leave the town. This was very difficult in the first years after the edict. Later, the bigger cities with their increasing industries needed many people, and young Jews found homes there. If they stayed in the village with their brother, they had to remain unmarried. (By the way, the young Christians weren’t in a much better situation, which is the reason for so many illegitimate children in these times.)

Summing up, the edict was a first step on the way to equal rights for the Jews and it brought some improvements to the lives of the Jews. But they continued to be second-class citizens.

In Altenmuhr, the situation of the Jews became better and better. Some of them were very successful in trading in cattle, but we must also say that many of them stayed poor or very poor. (In 1811, there were 20 Jewish cattle dealers in the town.) We find strange kinds of craftsmen: rope makers, soap makers, gingerbread bakers, and we must suppose that all of these jobs were only accepted according to the edict. Most of these Jewish craftsmen couldn’t earn enough but survived with the help of their fellow believers.

The increasing prosperity made it possible to build a new synagogue and a school. The synagogue was rather large (18 meters long by 9 meters wide), while the schoolhouse was built as cheaply as possible. (Many Jews didn’t want it and were pleased with the Christian school.) The first Jewish teacher in Altenmuhr, Simon Krämer, was a beligerent man and there are many letters with complaints in the archives.

At this time, some young Jews had the opportunity to get job training. But in these times, the parents had to pay for the training, and I’ve already told you that most of the Altenmuhr Jews were poor. And the number of the Christian master craftsmen who were ready to train a Jew was very small. Some of the young Jews couldn’t get job training because they were needed to earn money for the family, although they had to go to school. We have some reports about a student who played truant because he had to work for his blind father. And his father applied to have his son prematurely released from the school. In those days, the leader of the school, even the Jewish school, was the Protestant pastor. He was a good man, full of sympathy for the poor Jews, and he put in a good word to the Gunzenhausen judge who had to decide in such cases. It didn’t take long for the young, ambitious Jews to find the only solution for their difficult situation: to emigrate. And emigrate they did—first to other German countries, later to the land of unlimited possibilities, the U.S.A. And the situation was so bad that parents sent their children even if they were only three years old, while they, the parents, stayed in Altenmuhr. Among these emigrants were some children of Simon Krämer, who were not successful in the United States. Others were very successful: Joseph Blumenthal, whose son founded Bloomingdales in New York; David L. Hoffman, whose son Benjamin became a lawyer and was the first
Jewish judge in New York City; members of the Wolbach family.

Several Jews emigrated to Palestine, and one of them, Benjamin Lilienthal, was one of the founders of the company for agricultural colonization in Israel. By the way, he went to America before going to Israel.

In 1871, the German states were unified and obtained the title Deutsches Reich (German Empire) with an emperor, Wilhelm the First, as the head. In the new charter, the Jews finally obtained equal rights. Also, in the community of Altenmuhr, the Jews obtained more and more rights and became distinguished citizens. Simson Richard, grandfather of the New York citizens Simon and Herbert Richard, was the first Jewish councilor and also head of the fire brigade, which he had installed with some others in Altenmuhr. His son David succeeded him in his functions.

Other Jews worked for the public care of the poor and as collectors of fees for different clubs. One of them helped poor people who wandered from one town to another.

The Jews made up about 30% of the Altenmuhr population and the new status of equal rights should have kept this proportion. But in the preceding years of discrimination, many Jews—particularly the young Jews—had left, and so the Jewish community missed the new generation. The increasing industry in the big cities of Bavaria with so many chances attracted young people and drew them away. The rural area of Altenmuhr couldn't offer such possibilities.

We have reports and letters about controversies between the Jewish community and some Jews who had moved and refused now to pay their fees to the Jewish community.

This may be the time to speak about Jewish life in Altenmuhr. I mean the religious life.

In the first half of the 19th century, the Jews were divided into two parts: one tried to get equal rights by assimilating into the Christian world around them. The other strictly refused any apostatizing. I think it was the beginning of two directions in Jewish life: the liberal and the orthodox Jewishness. The conflict between these two directions is the stuff of some of the stories of the above-mentioned Simon Krämer. He was a liberal Jew but held on to the basic religious ideas. Most of his contemporaries in Altenmuhr remained orthodox, and many struggles between Krämer and his community may have been the result of this religious difference.

The community had a synagogue and a schoolhouse where the teacher lived. In that house, there was also the mikva. It didn't have a spring to supply water, so water was collected from the roof after a rain.

At the end of the 19th century, they built a little house in which to store the hearse. The dead had been buried at the large cemetery at Bechhofen, the central cemetery for all Jews in the Ansbach area since the 17th century. At the end of the last century, a new cemetery was founded in Gunzenhausen, and now the Altenmuhr Jews were buried there. The Nazis destroyed this cemetery nearly completely, and the tombstones were used for road construction.

When a Jew died, the Chevra Kadisha came and took care of the dead body and the family. They brought the corpse to Bechhofen, a journey of about two or three hours. There you can find tombstones of Altenmuhr Jews, but many can't be identified because the stones are damaged by air, wind, and acid rain. I can't remember that any stones were destroyed by Nazis or Neo-Nazis.

For some years, an Ansbach school has taken care of the cemetery: cutting the grass and removing the wild raspberries and blackberries. And there's a program to photograph all the tombstones in order to create an inventory of them. But as far as I know, there's no money to finish the work.

Back to religion. In Altenmuhr, they didn't have a rabbi. There was a rabbi at Ansbach and twice a year he came to Altenmuhr to control the religious life and also the teacher who had to write in a book, all the births, marriages and deaths in the community. This book, written from 1832 until 1862, is a very important help for genealogical research. It is stored in the archives of the Protestant church in Altenmuhr. This is remarkable because the books of many other kehillas were taken away by the Nazis. You can imagine that I was very happy that I could use it. And that it is in the Protestant church archives results from the fact that the Protestant pastor was the Jewish teacher's superior. Although there was no need for his doing so, teacher Krämer made a notation in the book when a Jew emigrated.

I can't tell you much about the synagogue. It was built in 1803 after a previous building had to be torn down. It was a rather large house with a little flat for the cantor and a gallery for the women. With Krämer and his successors, the cantor's and teacher's job had been in one hand, and the flat wasn't needed any more. The community used it for a Christian cabinetmaker who had to make caskets there. The schoolhouse was in use until the 1920s. Because more and more Jews had left the town, there weren't enough students and there wasn't enough money to pay the teacher. So a teacher of another community came to Altenmuhr once a week and taught Hebrew and religion. The last teacher in Altenmuhr, Max Adler, was murdered with his family in a KZ.

The Jews had found their place in the village. Some of them had become rich and paid the highest fees to the political community: the Mohrs, Weimanns, Feldmanns. They also took interest in the social life of the town, and older

| Aaron/Ron | Friedlich | Rosenberger |
| Block/Block | Haimann-Haymann-Heumann | Sakmann |
| Haimann-Haymann-Heumann | Schonfeld | Saller |
| Hochmann | Scholen | Siegbert |
| Krauss | Edermann | Stark |
| Krippner | Rink | Thurnm |
| Krieg | Feldmara | Tinner |
| Kress | Feldmann | Waller |
| Lademann | Neuhäuser | Weimann |
| Lademann | Nussbaum | Weinschek |
| Lehmann | Nussbaum | Weismann |
| Lehmuth | Orthol | Wolbach |
| Linzberg | Reinmann | Wolf |

The Jewish Families in Altenmuhr
people remember the club Concordia, which means harmony, where particularly the Jews met and celebrated dances and performed plays, mostly during the winter months. Of course, they had the same political feelings and a Jew became cashier in the Deutsche Flottenverein—the club of the German Fleet—a typical club supporting the imperialistic politics of the government under Emperor Wilhelm the Second. And naturally, Jews became soldiers and went to war, the First World War. Two of the Altenmuhr Jews didn't come home again.

I've already told you that the school had to be closed because there weren't enough students. The Jewish community was dying out. There were some young people, but they left Muhr and later Germany when the bad times began.

Even in the 19th century, there were some troubles between Jews and non-Jews in the town. But those were seldom and rather harmless, never caused by racism as far as we know. Much more frequent were the struggles among the Jews themselves caused by envy, offended pride, and resentment. There were many law suits at the court in Gunzenhausen.

But in the 1920s, the economic status of the people got worse. First, there was an exorbitant inflation. Then the great unemployment. And that supported the Nazis. Altenmuhr had a Nazi group very early; the pastor wrote that it was “the cradle of the party in our area.” And the youngsters of the Nazi-favoring families liked to fight the young Jews and the very old ones, too. An Altenmuhr resident, who is dead now, told me that even the Christians weren't sure. They celebrated the birthday of a Jewish girlfriend in her home when suddenly a stone was thrown through the window and he was lucky that he wasn't hit.

After 1933, life got worse and worse for the few Jews who had stayed in the village. Their shops were boycotted, they couldn’t buy goods in the village shops, and the Richard family had to fetch a car from Munich (about 40 miles away) to take the body of Mrs. Richard to the Gunzenhausen cemetery, four miles away, although there was a car in Altenmuhr. Complaints about that treatment had no results.

In 1934, there was a grave incident in Gunzenhausen. An SA-man killed the Jewish pub owner Simon Strauß, and another Jew was probably murdered. But the officers called it a suicide. And there was a third mysterious death of a young Jewish woman. These events may have caused the younger Jews to leave the country, and the Richard boys, Simon, Julian, and Herbert, to emigrate to the U.S.A. Their father followed them in 1938 after he had to sell his house for a ridiculously low price. And he wasn’t allowed to take more than 50 Reichsmark out of the country. Maybe it’s interesting that he could take the family’s Sabbath lamp with him.

Another Altenmuhr Jew, Herbert Lachmann, was taken to Dachau, the first KZ in Germany. We have an act in Germany that prohibits people to get information about others. This is why I don't know the reason why he was taken there. But in those days, a wrong glimpse could bring a Jew into jail.

In Altenmuhr, the old Jews stayed, believing they would be secure. They hadn't done anything forbidden, they had paid their fees—high ones, indeed—they or their fathers had fought for Germany in the World War. The cattle traders tried to continue in their profession with the help of Christian workers. But these were urged to quit the job. And the Nazis wanted to install an Aryan trade. I have known such a worker, a Mr. Schmoll, who took over the firm of a Jew, but to the Jew's financial advantage. The trade wasn’t as easy as the Nazis thought, and Mr. Schmoll needed the help of the Jewish trader and his connections. The result was that Mr. Schmoll was punished, and they threatened to take away his license, the base of his existence.

On November 10, 1938, only eight Jews (2 men, 5 women, 1 girl) were in Altenmuhr. In the early morning the local SA group marched to the Jews’ Yard and threw the inventory out of the synagogue. The ritual objects had been taken away some days before, I think to the Jewish Central Union in Munich. I don’t know anything about that. The few Jews were driven out of their homes and arrested in the stable where the hearse was stored. After some hours in the cold night, the lightly dressed Jews were brought to the court jail in Gunzenhausen. There they met Jews from other towns of the area: Berolzheim, Cronheim, Heidenheim. After two days, they were allowed to go away but not to their homes. The SS leader, Heydrich, had ordered that all Jews had to be concentrated in the big cities—to be able to control them effectively—perhaps also for an easier transport to the KZs. That was the end of the Landjuden—the country Jews.

I tried to find out where they went to, and in some cases I had success with the help of some officials who didn’t literally treat the above mentioned privacy act. But I don’t know anything about the circumstances of their lives. The Bundesarchiv (the archives of the Federal Republic of Germany) had made a list of the victims of the Nazi terror. In this list, we find Altenmuhr Jews. The 85-year-old Ernestsine Weinmann was murdered as well as the 14-year-old Alice Fleischmann in the KZ, primarily in Poland. On November 23, 1938, the leader of the local Nazi party reported that Altenmuhr was free of Jews and he was congratulated by Julius Streicher, the Franconian leader and editor of the...
Stürmer, one of the worst newspapers the world has ever seen.

What is left?
I've told you that I had difficulties getting information about this period although nearly 50 years have passed.

In these many years, nobody tried to explore the forgotten time. When the Altenmuhr streets were assigned new names, some councilors wanted to change the name of the Jews' Yard, but the name was so common that it was kept. By the way, during the time of the Third Reich, it was called Julius-Streicher-Platz. The synagogue hadn't been destroyed because the Nazis wanted to use it as a stable. And it kept this function until it was torn down in 1967.

When I started my work at the beginning of the 1980s, I soon felt that the street name Judenhof was too small a remembrance for the Jews who had joined in developing the village. I applied to the local administration to install a small monument to remember the synagogue and the Jewish community. At this time, I was head of the Heimatsverein, a club that deals with preserving the traditions of the village. I also asked the members of this club to help with the installation. I didn't get the club's help but, after a long quarrel, the municipal administration was ready to install the monument. I had obtained the help of our now retired doctor who lays a wreath at the monument every year on November 10th.

And there's another remembrance: one of our bakers makes a barches—a special white bread served on the Sabbath—every Saturday. He got the recipe from his father who had learned it from his Jewish master craftsman. But the baker is so ill now that he can't bake anymore. So we can't buy and eat a barches or barchers, as we say.

But since 1992, we have had another remembrance of Jews instead, particularly of two: Mr. Richard Hoffman let us install a plaque remembering his ancestors Löb David Hochermann and David Löb Hochermann, who emigrated to the United States when he was eight years old. The plaque is at a house in the center of the Judenhof. And up to now there has not been any quarrel because of this installation. I'm happy about that.

Wilfried Jung lives in Muhr a. See, Germany, where he teaches and tends to his house on Judenhof. Herr Jung has been researching the Jews of the town of Altenmuhr for about 10 years.

END NOTES

1 The last great king of Assyria, lived from 696 B.C. to 626 B.C.
2 An empire lasting from 2000 B.C. to 1000 B.C.
3 By the way, there is a book about Simon Kramer, written by a Chicago genealogist, Julia Wood Kramer, and published in the U.S., which I can recommend to anybody who is interested in the problem of assimilation and orthodoxy. In this book, there are some of the tales he wrote not only for his students, but also for their parents. And some characters—also the bad guys—were taken from Altenmuhr. You can imagine that some Altenmuhr Jews didn't like it. The title is This, too, Is for the Best. New York: Peter Lang Publishers, ca. 1989.
4 Germany was not yet unified.
5 Readers who want additional information about any of the families listed should contact Herr Jung directly. Send your request, along with two international mail coupons to:
   Herr Wilfried Jung
   Judenhof 27a
   D-91735 Muhr a. See
   GERMANY
6 To access this book, write to Evangelisches Pfarramt, Kirchenstraße, D-91735 Muhr a. See, GERMANY.

Jewish Soldiers in the Prussian Liberation Wars, 1813–1815

By Claus W. Hirsch

Even the most casual student of European history is aware that Jews participated extensively in the German military during World War I. Some readers of this journal may even have aged relatives—and certainly many have ancestors—who served in the German army during the Great War (this writer's father and maternal grandfather both served; the latter was awarded the Iron Cross). Readers may be less aware, however, that Jewish soldiers participated in every war fought by Prussia during the 58-year period before the unification of Germany in 1871.

Prelude to Military Service by Jews
The emergence of the "Jewish soldier" in Prussia is inextricably linked to Prussia granting citizens' privileges to its Jewish population. Politicians and others argued at length about the conditions under which Jews could be granted citizens' rights.

In a scholarly article on "The Terms of Emancipation 1781–1812," H. D. Schmidt wrote:

In 1799, commenting on the offer of some Jews of Berlin to accept a modified Christian faith, C. L. Paalzow, who made no bones of his hatred of the Jews, stressed the need for carefully considered political terms upon which Jews were to be admitted to society as citizens. Mere enlightened sentiments were not enough. They had to be translated into specific conditions.

Schmidt summarized Paalzow's conditions as follows:

- Jews no longer could be a separate state within a state.
- All ceremonial rites that prevent carrying out civil duties are to be annulled.
- Jews must give up their own civil constitution.
- Jews must not meet in synagogues or private homes for divine service.
- All separate Jewish schools must be dissolved.
- Jews must use only the language of the country in all written transactions.
- Jews must permit mixed marriages.
- Jews must serve in the army.

Urumbaum

Summer 1993
These onerous preconditions for emancipation obviously were unacceptable, and the official edict which was issued on March 11, 1812 granting Prussian Jews citizenship, was less demanding. Once again, Schmidt did a masterful job of summarizing the main elements of the edict:

When, in 1812, Prussia granted citizenship to the Jews, civil liberties were offered to them on similar terms. The Jews had to adopt surnames and register the births of their children, both being essential for the induction of Jews into Prussian military service. They had to adopt the Latin alphabet and a European language in their business transactions. They received freedom of movement; freedom of commerce and industry. They received the same rights as other Prussian citizens with the exception of offices of state in the civil service, in the law courts, and in the army, where detailed legislation had been deferred. Rabbinical jurisdiction was abolished and military service became compulsory.43

Although an edict of emancipation for Jews had been issued exactly four years earlier to residents of Westphalia, E. Fuchs, the leader of the Association of German Citizens of the Jewish Faith, "hail the Prussian Edict of Emancipation of 1812 as the Magna Carta of Jewish liberties."4

Those who were willing to grant Prussia's Jews the rights of citizenship apparently were agreed that such rights also conferred upon them the duty of military service. Such sentiment was not universal, however, and some anti-Semites wanted to exempt Jews from military service in return for a special tax. The intent of this was obvious: the blood tax in place of duty to fatherland—the very basis for citizenship—would destroy their equality and make them "Schutzjuden" (protected Jews) once again.5

Other cynics at the time reluctantly changed their opinions about Jews serving in the Prussian military. As H. D. Schmidt points out:

When the German-speaking world was organizing itself morally and physically for renewed combat with the French, even some of the former opponents of Jewish emancipation changed their views and supported Jewish military service because otherwise, they believed, the Jews would be left to make money and multiply while the Christians would slaughter one another alone on the battlefields of Europe. This was not exactly a charitable view, but in the hour of national crisis in 1813, friends and foes of the Jews alike had found their arguments in support of the military conscription of Jews.6

The Prussian State Chancellor, Prince Karl August von Hardenberg, took a more pragmatic view of emancipation for the Jews. In his view, a new law need contain only four words: "same rights, same duties."7

In any event, enabling legislation was passed in March, 1812. Given the frequency of armed conflicts at the time, the Jews didn't have to wait long to enjoy the "privilege" of serving in the military. The so-called Befreiungskriege (wars of liberation) began a year later, when Prussia declared war on France.

125 Jewish Soldiers in the Prussian Campaigns, 1813–1815

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1Source: *Die Juden als Soldaten* by Paul Nathan. Published by Comite zur Abwehr antisemitischer Angriffe. Berlin: Verlag Sigrid Cronbach, 1896.

21 = Iron Cross; R = Russian Order of St. George; K = Killed; W = wounded; W2 = wounded twice.

3One of the Joseph Henochs is listed as a lieutenant, with no rank given for the other.

Summer 1993
Eighteenth Century Europe

This section and the following section provide a brief background before describing Jewish participation in the war of emancipation, 1813-15.

The 18th century was marked by constantly shifting alliances among the European powers. Of course, there were also frequent wars and at various times Prussia fought against Sweden, Saxony, Austria, France, and Poland. Prussia’s alliance partners during the period included, at different times, France, Great Britain, Hannover, Russia, and Austria.

The Napoleonic Wars took up most of the 1790s as Napoleon Bonaparte sought to expand the reaches of the French Empire. His military tactics and strategy were generally successful, and the speed and flexibility of his military maneuvers even drew grudging praise from his foes. Although he let himself be drawn into the vast land mass of Russia, he quickly recognized his tactical blunder and withdrew with his forces.

The Wars of 1813-1815

Napoleon’s military actions continued into the first decade of the 19th century. Prussia and Russia signed an agreement in 1804 to contain Napoleon in Hannover. In the next year, Austria, Great Britain, and Russia all fought against “The Corsican” (Napoleon), with Austria suffering more territorial losses at the Peace of Pressburg. Prussia, meanwhile, maintained neutrality in the second (1799) and third (1805) wars against Napoleon, hoping to get Hannover as a reward. However, in the 1806 Treaty of Paris, Prussia was forced to close its harbors to the British and to assist Napoleon, if asked, in war against Russia.8

In 1806, Frederick William III (King of Prussia, 1797–1840) was incensed at these indignities and mobilized Prussian armies, demanded the withdrawal of French forces from the Prussian frontier and the return of some territories. Napoleon ignored the demands and instead demanded the cancellation of Prussian mobilization orders. Frederick William refused the counter-demand and war ensued.9

Things did not go well for the Prussians because the weakened Austrians were in no position to help, there was a state of war with Great Britain, and Russia’s forces were too far away. Napoleon entered Berlin on October 27, 1806 while the Royal family and government fled beyond the Oder River.

In the years of French occupation that followed, Napoleon allowed Prussia to maintain a small army. Through clever periodic rotations of troops, however, the Prussian generals were able to train a far larger force for future use. Thus, Prussia felt secure enough to declare war on France on March 16, 1813. Over 50,000 volunteers came forward during the first twelve months of the war, with all segments of the population represented.

After a two-month armistice was signed in June, 1813, Austria, Russia, and Sweden joined the Prussians against Napoleon, with “allied” forces now numbering 480,000 against the Corsican’s 450,000. Battles continued intermittently, but it took a combined effort of British troops under the Duke of Wellington and Prussian forces under Marshal Gerhard Leberecht von Blücher to trap and defeat Napoleon in the Belgian village of Waterloo. Thus ended the Prussian Wars of Liberation in 1815.

Jewish Participation in the Wars

The level of Jewish participation in the wars was widely debated both during and after the period. A report of the Prussian General Staff, issued on November 4, 1843, acknowledged only 343 Jews as having appeared in the military lists, of which 77% were volunteers. But the military journal also conceded that a more accurate count would have shown 751 Jews serving in the infantry, artillery, and cavalry.

Over all, the level of Jewish participation appears to have been less than its proportionate share of the 17- to 24-year old Prussian population. However, in some regions, Jewish participation was above average. Also, there may have been some undercounting of Jews. Even with an accurate count, however, some analysts believe it was only natural that Jews would represent a lower proportion of those serving in this, the first war in which Jews were required to serve. Unlike Christians, the Jews did not have large numbers of retired or former soldiers when the call to arms came.

The German historian, H. W. Koch, tells us that a Jewish general served in the armies of Frederick the Great (1712–1786). Still, there was no Jewish military tradition before the wars of 1813–15, but those who served appear to have given a good account of themselves. A number were promoted to officer rank and 72 soldiers were awarded the Iron Cross. Four soldiers received the Russian Order of St. George, a military award for bravery, and seven were given the Iron Cross “with white band,” a military award for non-combatants. The latter group consisted of five doctors, one businessman, and one landowner.10

One sidelight to the Wars of Liberation concerns a Jewish woman named Louise Graffenus (also known as Esther Manuel). Her husband was a Wachmeister (guard) in the army and left his family to go to the front. Dismayed, she joined the army as a volunteer, became, like her husband, a Wachmeister, and was awarded the Iron Cross. She maintained that the army never discovered her gender!

Genealogical Information

Military records of the Prussian wars were destroyed in Allied bombing raids over Berlin in 1945. However, there are records—albeit incomplete—published by Jewish authors and organizations in the 19th and 20th centuries in various publications. The Committee for the Defense Against Anti-Semitic Attacks put out several publications, including Die Juden Als Soldaten by Paul Nathan, published in 1896 in Berlin, which lists 125 Jewish soldiers who served in the period from 1813 to 1815. (See page 9 of this issue.) This booklet is available at the New York Public Library (Jewish Division) and at the Leo Baeck Institute in New York.

Professor Martin Philippsen put together a more complete list, which shows 392 Jewish volunteers who served in 1813 and 1814, and another 101 who served in 1815. It was published in the January-February 1906 issue of Monatschrift für Geschichte und Wissenschaft des Judentums and is available on microfiche at the NYPL (catalog # *PBC *XLH-188) and...
at the LBI (DD 199 P52) under the title, “Der Anteil der Jüdischen Freiwilligen an den Befreiungskriegen 1813/1814.”

None of these records is complete and the genealogist who discovers an ancestor in this or the more complete list will not have any supporting data on dates of birth, family connections, and so forth. Still, the events preceding and during the Prussian wars of 1813-1815 are an interesting chapter in German-Jewish history.

Claus W. Hirsch was born in Berlin and is a securities analyst and investor relations consultant based in New York City. He has been tracing his roots since 1983, is a member of the Jewish Genealogical Society of New York and has contributed articles to its publication, DOROT, and to AVOTAYNU.

Name Adoptions in the Principality of Aschaffenburg
by Ralph N. Baer

By a law of September 26, 1811, each Jewish family in the former Principality of Aschaffenburg was required to adopt a German family name. The records of these name adoptions, which give the name of the head of each family, eventually wound up in the state archives in Würzburg. These documents, along with many other records, were destroyed by allied bombing. In 1924, however, an article had been published in an Aschaffenburg newspaper that documented these family name adoptions. That article is the source of the following list. There was probably additional information in the original list, perhaps even the name of each family member. Some of the people later changed these names again—for example, the Wolfskehl family of Aschaffenburg later became Wolfsthal.

The towns on the list cover a region around Aschaffenburg. Although most are in Bavaria, some are now in Hessen.

Although in the original article, the names are sorted alphabetically by the first letter of the new family name, I have sorted the list first by the name of the town and then by the first letter of each new family name within the town.

I have not attempted to correct even obvious errors (for example, Meudle should be Mendle, Hittel should be Hillel, and so forth). I did delete the feminine ending in on a few family names.

Ralph N. Baer is a mathematician at the Naval Research Laboratory in Washington, DC. He has been researching his family in southwestern Germany since 1977.

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A Genealogical Trip to Southern Germany

by Harry Katzman

Upon alighting from the plane in Orlando, Florida on August 12, 1993, my 17-year-old grandson Michael, who accompanied me on my genealogical adventure to Germany, was sporting a brand new T-shirt that read “I survived the Autobahn.” For Michael, driving 100 to 125 miles per hour on the Autobahn, where there is no speed limit, was the most exciting event of his journey.

For me, the most exciting “event” was visiting seven archives, four libraries, twelve Jewish cemeteries, and several civil registries (Standesämter) in the German villages where my ancestors lived. Needless to say, I was very excited to gather all the new data I found during my month-long trip. Only YOU, a fellow genealogist, can appreciate my feelings of elation about this newly found and invaluable data.

Armed with my new Compaq Notebook computer, which contained my Brothers Keeper genealogy program, we landed in Frankfurt on July 12th. We picked up our rental car and drove to Bad Brückenau, where we spent our first day. On our second day, we visited the archives and the central library in Bad Brückenau, where I found some 16th century documents about the Katzmann family, which used to live in Landkreis Bad Brückenau.

Next we drove to Geroda, my home for the first 14½ years of my life, and immediately visited the Geroda Jewish cemetery. I took photos of each of my ancestors’ graves. After Geroda, I moved over the photography tasks to my grandson, as he is an excellent photographer and he performed this task very well at the other cemeteries we visited, taking over 200 photographs. (Before visiting cemeteries, you should be sure to acquaint yourself with techniques for cleaning old gravestones in such a way as to make them readable without destroying the old and sometimes very fragile stones.)

Then we visited the Geroda synagogue, which still stands in the middle of the village. Because of its solid stone construction, it was spared from destruction during Kristallnacht, although the inside was completely destroyed.

Most archives and libraries in Germany are closed on Saturdays and Sundays and it is customary not to visit Jewish cemeteries on Shabbat. Therefore, we used the weekends to go sightseeing and I showed Michael where I had lived.

On our first weekend we visited the Kreuzberg, a beautiful mountain resort in the Rhoen mountains, where the favorite weekend activity of the locals is drinking beer brewed by the monks at the local cloister. We also visited Fulda, a quaint old town, with its cathedral (Dom) and old houses (Fachwerk), and now a bustling university city.

We also stopped off at the Wildflecken U.S. army base. Contrary to popular belief, U.S. citizens with a valid passport are always welcome at these bases. You can shop at the PX (Post Exchange) and use the many recreational and commercial facilities. Wildflecken, for example, has a Burger King and Anthony’s Pizza, and as long as you pay in U.S. currency, you are welcome. We also visited similar bases in Kitzingen, Schweinfurt, and Heidelberg.
We spent the next three days at the Staatsarchiv (state archive) in Würzburg. The archivists were very polite and most tried to help us as much as possible. I asked for the Standesregister (birth, marriage, and death records kept by the local Jewish congregations) of the communities I was interested in. I found records for the villages of Rimpar, Schondra, Mainstockheim, Hüttenheim, Zeitlofs, Rieneck, Niederwerm, Heßdorf, Oberthulba, Volkersleiter, Kitzingen and other towns and villages in Unterfranken. Having my computer with me, I was able to enter all my newly acquired information directly into my computer database, which saved quite a bit of money as each page the archivist copies for you costs close to a dollar. Needless to say, you must be able to read German Gothic writing, as all the data in these vital records is written by hand in the old German script. Having learned this type of writing in my school days in Germany, and having taken a course at the Mormon library in Salt Lake City a few years ago, I was able to decipher these records.

I also visited the Staatsarchiv in Karlsruhe, Baden, where I sifted through the Jewish records of Hainstadt, Beerfelden, Wenzheim, and Tauberbischofsheim. Again, I found much information, which I entered into my computer while still at the archive.

For our next venture, we visited my mother's hometown of Wenzheim in Baden, where our family goes back to 1690. (See box on page 15) After taking photographs of the cemetery, I visited the mayor (Bürgermeister), who has helped me tremendously in the past with genealogical records. With pride, he showed me the village's synagogue, which has been restored to its original state so that it appears now as it did before 1938. He presented me with a book called Zeugnisse jüdischer Existenz in Wenzheim, written by Herr Elmar Weiss. The book is about the rededication of the Wenzheim synagogue in 1992 and the invitation to former Jewish citizens of Wenzheim, many living in Israel and the USA, to return to Wenzheim for the rededication. The book also gives an account of the Jewish people who lived in Wenzheim, and describes the congregation and cemetery. It is a well-written book. I had a chance to talk to its author, Elmar Weiss, who is also a genealogist and eager to help German-Jewish genealogists who are researching families from that area.

Fifteen kilometers from Wenzheim is the beautiful little town of Tauberbischofsheim. I drove there to meet with local historian Herr Helmut Hermann, who Karen Franklin wrote about in the Winter 92-93 issue of Stammbaum [Vol 1, No. 1]. He and his wife were very kind and hospitable. He insisted on taking me to the town of Weikersheim and showing me where all the Jewish houses once stood. He pointed out the indentation on the doorposts of some of these homes where the Mezuzah had been affixed. He has a full index of the gravestones in the Weikersheim Jewish cemetery, and pointed out the graves of my wife's ancestors, the Stern family of Laudenbach, now part of the town of Weikersheim, which is in the state of Württemberg. He also took me to the Rathaus (town hall) to meet the mayor and to get data about the Stern family of Laudenbach.

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Wenkheim


One person I must mention here is Frau Cordula Kappner of Hаtfurt am Main in Unterfranken. Frau Kappner is a local librarian and has written extensively about the Jews of Hafturt, Westheim, and the surrounding area. She is a truly remarkable woman, having made her life's work the recording of the history of the Jews of the area. To further this effort, she travels to Israel every year to visit friends and do research and is helpful to many genealogists. She also has a remarkable library of related materials.4

I also visited with Herr Israel Schierz, the author of Steinerne Zeugnisse Judischen Lebens in Bayern (Stone witnesses of Jewish life in Bavaria), a book we reviewed in an earlier edition of Stammbaum.

Another highlight of my trip was a visit to the Kolner Bibliothek zur Geschichte des Deutschen Judentums. (Cologne Library for the history of German Jewry) The library, also known as Germania Judaica, is run by Dr. Monika Richarz, a renowned author and genealogist. I met with Dr. Richarz and she gave me a guided tour of the facility, which is tremendous. It contains almost every book written about former Jewish congregations in Germany, many recent additions about German-speaking communities since the 18th century, books about Zionism and Israel, biographies, lists of Jews interned in concentration camps, and 500 different Jewish newspapers, periodicals, and newsletters. It reminded me of the Leo Baeck Institute, to which Dr. Richarz compares her library.

I cannot mention all the different institutions I visited, as this article would be too long. But I must mention the archive I visited in Heidelberg. Called the Heidelberg Hochschule für Jüdische Studien and Zentralarchiv zur Erforschung der Geschichte der Juden in Deutschland (Heidelberg high school and central archive for research of the history of the Jews of Germany) and run by Dr. Honigmann, its primary goal is to photograph all cemeteries and headstones in Baden-Württemberg Jewish cemeteries and to index the information from the headstones. It is a gigantic task that will take at least five more years to complete. Unfortunately, I was unable to make much progress at this archive because it is understaffed.
I was not too thrilled with the Landesverband der Israelischen Kultusgemeinden. (Association of Jewish congregations) archive in Munich. I had been told by some genealogists and librarians that this archive was supposed to hold papers of former congregations of Bavaria, but, alas, their holdings seemed fairly sparse in general and the congregations I was looking for were not included in their holdings.

I was quite surprised to find an extensive archive in the concentration camp of Dachau, and was able to find data and files of some of my relatives and friends who were interned there. The sights in Dachau and the exhibitions are harrowing and show the awful brutality the Nazis unleashed upon the persons interned there. My grandson was very moved by the experience and, given that we were there, I was glad that I was the one to have shown it to him.

Before returning home, one month after our arrival in Germany, we spent a few days in Prague. The ALT-NEU Synagogue and the Jewish cemetery in the center of Prague were most interesting. We also visited Vienna, drove through the Tyrolean Alps, and spent a few days in Switzerland and Liechtenstein.

All in all, it was a beautiful trip. I saw several of my ancestral towns, visited numerous archives and cemeteries, added more than 300 names to my database, and introduced my grandson to the fascinating world of genealogy—even if, at the age of 17, he isn't so fascinated!

Harry Katzman was born in Bad Kissingen, Bavaria. Until he retired in 1984, Harry was a video engineer at NBC. Harry has been working on his genealogy for over ten years.

END NOTES

1 Weiss, Elmar, Zeugnis jüdischer Existenz in Wemheim. Verein zur Erforschung Jüdischer Geschichte und Pflege Jüdischer Denkmaler im Tauberfränkischen Raum.
2 Write to: Dr. Elmar Weiss, Oberstudiendirektor Ganzganz Gymnasium Osterbrücken Romisches Museum Osterbrücken D-74706 Osterbrücken
3 The author has a copy of the cemetery list, which includes burials from the towns of Weikersheim, Gaukönigshofen, Lautenbach, Tauberreutersheim, and Büttart. To obtain a copy, send a SASE to Harry Katzman, 1601 Cougar Ct, Winter Spring, FL 32708-3855.
4 Write to: Frau Cordula Kappner Sauerlaandig 1 D-97437 Haßfurt

Sophie Goes West: 19th Century Legal Documents

by Harold H. Baldauf

This article gives the translation of documents—obtained from the Bavarian State Archives—of the court proceedings that enabled Sophie Baldauf, daughter of Lazarus Baldauf, to emigrate from the Bavarian village of Binswangen to the United States.

The documents are interesting in and of themselves. In addition, they serve as examples of the information that genealogy addicts can obtain from German archives, often with the help of cooperative officials such as Dr. Reinhard Seitz, who helped me obtain these documents.

The great concern expressed by the court for the hazards facing a 25-year old girl leaving for the great unknown in America is in marked contrast to all the Bavarian laws that made a productive future at home in Bavaria impossible for a young Jew.

Sophie did emigrate and, after a short stay in Philadelphia, married Sam Verveer, a Dutch Jew, with whom she settled in Oskaloosa, Iowa. Sophie's four brothers and sisters also emigrated to America and became leading citizens in various Iowa towns.

The box to the right is a reduction of the first page of the documents from the court proceedings. The box on page 18 is the translation of the 1892 marriage contract of Sophie's parents—my great-grandparents—Lazarus Baldauf and his bride Clara Binswanger.

Harold H. Baldauf was born in Dillingen a.d. Donau, about 20 miles from his ancestral town of Binswangen where his family resided for at least four generations. He came to the U.S. in 1937 and has worked on his Baldauf family tree for the last 20 years.
Royal District Court Wertingen

Regarding Baldauf, Sophie from Binswangen

Petition for permission for emigration to North America

Wertingen, 7 May 1858

The single Israelite Sophie Baldauf of Binswangen, daughter of Lazarus Baldauf, born 2 April 1833 appears and declares: I intend to emigrate to North America, specifically to Philadelphia. I am the daughter of Lazarus Baldauf of Binswangen. I am one of 7 children. I personally have no financial assets and cannot expect to accumulate any because of my parents’ lack of resources. I, therefore, have little hope ever to find a source of income. One of my mother’s brothers resides in Philadelphia. I intend to stay with him initially since he specifically requested that I should come to him. I hope to start a better future there. My father will give me the amount of 300 gulden for the execution of my plan. I am submitting proof of birth from the community as well as the Rabbinical Administration of Binswangen. The sum of 300 gulden should be sufficient for the travel costs and the initial stay in North America, especially since my relatives will surely support me. I plan to travel by way of Kehl, Paris, and Havre, and by steamboat to New York. Together with Sophie Baldauf appears her father, the tradesman Lazarus Baldauf of Binswangen, and declares that he fully approves his daughter’s plan to emigrate to America. At the same time he obligates himself to donate to his daughter the 300 gulden required to carry out her plan. Beyond this he obligates himself to be responsible for any potential debts and obligations of his daughter Sophie. He requests that in view of this declaration, official approval be granted.

The court felt obliged to warn Sophie of the dangers she will be exposed to, specifically that her road will take her through countries and wind up in a country whose customs, languages and legal system will be strange to her, so that she could easily become despondent and unhappy. She also needs to be concerned that even though wages may be higher, the cost of living is proportionately even higher and that if she were to pursue an honest and industrious way of life, she could be just as happy in Bavaria as in North America.

Upon this Sophie Baldauf states that she remains firm in carrying out her intentions. She requests that her petition be granted as quickly as possible and to omit from the public record her father’s guarantee towards any potential claims against her.

signed: Sophie Baldauf

Lazarus Baldauf

---

Appendix

1. To the Community Administration Binswangen:
The single Israelite Sophie Baldauf, daughter of the tradesman Lazarus Baldauf of Binswangen wants to emigrate to America, specifically to Philadelphia. The Community Administration is herewith made aware of her petition and requested to state within 8 days if she retained her residence privilege in case of her return whether they require a provision in the case of the return of Sophie Baldauf and of what kind and size.

2. To the Tax Office Wertingen
You are asked to certify if the above mentioned Sophie Baldauf owes any taxes or not.

3. Check on response after 8 days.

Royal District Court
signed: Rupprecht

---

Reply received 15 May, 1858
In reply it is acknowledged that Sophie Baldauf does not owe anything.

Respectfully,
Wertingen, 14 May 1858
Royal Tax office

---

In reply to the above:
Binswangen, 10 May 1858
To the Royal Bavarian District Court Wertingen

In response to your inquiry regarding the emigration of Sophie Baldauf to North America from here, the undersigned Community Administration has no need to get involved since no guarantee provision is required and Sophie Baldauf will get from her parents an amount of 300 gulden, which they will give to their daughter and this will be sufficient resources.

Very Respectfully,
Your most obedient Community Administration

signed: Henle, Foreman
Leonhard Pfleger
Löb Neuberger
Joseph Kienzl
Bernhard Mühlhauser

---

Wertingen, 11 May 1858
I. This is to certify that no obstacles stand in the way for the single Sophie Baldauf of Binswangen, who has in mind to emigrate to North America, to make payment for a passage contract with a Bavarian agent.

II. Baldauf File

III. “Ad Acta Reponenda” until further activity.

signed: Rupprecht
Wertingen, 26 May 1858
Sophie Baldauf of Binswangen appeared today and submits a travel contract according to which she will travel to North America by way of Kehl, Paris and Havre, with the request to grant her now permission to emigrate.

The court has therefore at once reached the following decision:

Since Sophie Baldauf, daughter of Lazarus Baldauf of Binswangen, 25 years old, has fulfilled the conditions for permission for emigration to North America and since the Community of Binswangen approves her request and requires no provision for any guarantees and since she provided today the required proof of the completion of a passage agreement, she is to be furnished with a permit indicating that nothing stands in the way of her plan to settle in North America and acquire the citizenship of the United States. At the same time she obtains the official severance from the Bavarian State Authority.

The Court has informed Sophie Baldauf of the above ruling and makes her aware of the prohibition of unauthorized travel to foreign countries and the applicable penalties, also of the finding of the High Royal Court of 29 years and of 7 March 1852 that she has no insurance against loss of property. She should exchange her money only into American coins for expenses in New York and the eventual continuation of her trip.

At the same time the court informs her of the Royal Court finding of 3 April 1855 that it is advisable to buy her tickets before her arrival in North America because she might be exposed to great risks otherwise. Experience teaches us that trading in American Railroad & Steamboat tickets could have considerable disadvantages.

Finally, she needs to be informed of the ruling of the Royal Court of 8 September with which the format of the travel contract has to conform.

Acknowledged by: signed Sophie Baldauf

Wertingen, 4 June 1858
From Royal District Judge Rupprecht
The following documents are to be presented to Sophie Baldauf
1. The passport
2. The emigration permit
3. The shipping documents
4. The birth certificate
5. Character and financial references

Received by:
signed: Sophie Baldauf

Dispensation
1. Give the documents to the tax office for collection of any outstanding taxes.
2. To the registry files.
signed: Rupprecht
Royal District Judge
A Bibliography of German-Jewish Towns and Cities (Part 2 of 2)

by Peter W. Lande

The translations use the following abbreviations:

cem(s) — cemetery
cent(s) — century(s)
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comm — community
cult — culture
doc — documentation
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The following towns are included:

Die Juden in Deutschland waren von der Diskriminierung betroffen, die sich in verschiedenen Formen äußerte. Von der Verbotsschilderung, durch die Juden abgedrangt wurden, bis hin zu der systematischen Verfolgung, die schließlich im Holocaust endete. 

In Deutschland war die Verfolgung der Juden ein wirtschaftlicher und politischer Prozess. Die wirtschaftlichen Maßnahmen, die durch die Nationalsozialisten verfolgt wurden, umfassten u.a. die Ausweisung jüdischer Bürger aus der Wirtschaft, den Verlust von Arbeitsplätzen und die Ausweisung von Unternehmen, die den Juden gehörten. 


Die Geschichte der Juden in Deutschland ist eine Geschichte der Verfolgung, des Unterdrückung und der Isolierung. Die Holocaust-Verfolgung der Juden in Deutschland war ein wahrer Tragedie, die die menschliche Solidarität und den gerechten Menschenverstand aufs Spiel setzte. Die Verfolgung der Juden in Deutschland ist ein Mahnmal für die Zukunft, um eine solche Tragödie zu verhindern.
Stammbaum Summer 1993


Worms. See also Speyer.


Würtemberg. See also Swabia.


Stammbäume

In this section, *Stammbaum* publishes your Stammbäume (family trees). They might be your own trees or those others that you have inherited or have a right to publish. Please include only enough information to enable other researchers to determine whether your tree and their trees might have a common link. For details, researchers should contact each other directly.

From: Ernest R. Stiefel, 4919 NE 86th St, Seattle, WA 98115.

"I have been corresponding with Egmar Ruppert of Hildesheim, Germany. Herr Ruppert has been researching Jewish families in Westfalen and Hannover and wants to exchange information with interested individuals. He mailed me a list of the families he is researching (see table below). Each entry includes the name of the family, place of origin, time frame of his research, and the number of items he has for each family. You can write to:

Herr Egmar Ruppert
Bleckenstedter Straße, 12
D-31137 Hildesheim

From Michael J. Tuteur,
14 Horizons Rd, Sharon, MA 02067.

The descendants of Aron (Leininger) Tuteur (b: 1764, Neuleiningen, Pfalz), a soap and candle-maker who moved with his brother Moses (Leininger) Tuteur and their families to Winnweiler, Pfalz. Parents of Aron and Moses were Benjamin Leininger and Rebeka Wolf, both apparently of Neuleiningen, Pfalz. Stammbaum contains nine generations with about 350 names.

The descendants of Salomon Selig (Seligson) (b: 1757, Margonin, Posen), who moved with what later became the Seligson family to Samotschin, Posen. The descendants of Salomon Selig founded a textile business in Samotschin which ultimately became quite successful. Later descendants moved to Berlin, where they became active in the legal community. Stammbaum contains seven generations with about 50 names.


From Walter D. Bentley, 84 Hurstwood Road, London NW11 0AU.

I was originally from Frankfurth am Main, where my name was Birnbaum. My grandfather's family came from Rotenburg an der Fulda, where they lived since 1668. The family name was originally Apte, the name thought to have come from the town of Apte, near Avignon, France. I have the Stammbaum of the

Westfalen and Hannover Families Egmar Ruppert is researching (See Stammbäume entry above from Ernest R. Stiefel)

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<th>Surname</th>
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<th>Period</th>
<th>Items</th>
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<td>Telgte/</td>
<td>1750-1920</td>
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<td></td>
<td>Volkmarshaus</td>
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<tr>
<td>Archenholz</td>
<td>Höxter</td>
<td>1790-1920</td>
<td>55</td>
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<td>Büren</td>
<td>1730-1942</td>
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From Walter D. Bentley, 84 Hurstwood Road, London NW11 0AU.

I was originally from Frankfurth am Main, where my name was Birnbaum. My grandfather's family came from Rotenburg an der Fulda, where they lived since 1668. The family name was originally Apte, the name thought to have come from the town of Apte, near Avignon, France. I have the Stammbaum of the
Birnbaum family, which I have been working on for many years.

I also have the Stammbäume of my grandparents, one èè Feuchtwanger, the other Ichenhauser, both originally from Fürth.

I am interested in anything that will give me further information about these families and equally I would be happy to assist anyone who feels that I have information useful to them.

From: Dave Ross, 837 Hopkinton Rd, Hopkinton, NH 03229, ComputServe: 73260,3141.

Descendants of Guedalia Brach, (b: ca. 1750), Zempelburg, Westreifen. Descendants of Frederika Rosenfeld, b: 1855, Bad Oeynhausen, Westfalen. Descendants of Boaz Pike, (b: ca 1780, Amsterdam, Netherlands) Descendants of Isaac (b: 1846) and Rafael (b: 1852) Rosnosky, brothers, place of birth unknown, emigrated from Wollstein/Absen/Preussen to Boston, MA prior to Civil War.

From: Herbert Kolb, 354 Janet Ave, Paramus, NJ, 07652.


Has tree for Guckenheimer family, which originated in Burghaslach in Mittelfranken. This tree goes back to 1796. Part of this family came to the U.S. and lived in Savannah, GA. She is willing to share data she has gathered on this family with anyone interested. Descendants of this family include Schueler, Seligmann, Tag, Levi, Rosenzweig, Oppenheimer, Mayer, Yendon, and Heinsfurter.


The Kissing family, Stammbaum: Meyer Loeb (Kissing) (b: 1767, Kleineibstadt). Meyer Loeb, a Jewish teacher, moved to Bad Kissingen in the late 18th century, and subsequently moved again to Rödelsee, Unterfranken, where one branch of the family settled. Meyer Loeb took the name "Kissing" in 1817. Stammbaum contains eight generations with about 450 names. (Copies of this Stammbaum are also available from Michael Tuteur, 14 Horizons Rd, Sharon, MA 02067.)

From: Alan Wachtel, 3446 Janice Way, Palo Alto, CA 94303-4212.

Mendel Katz (+: 1804) of Halsdorf, near Marburg in Hessen, adopted the surname Kaden sometime after 1770. He had three children: Simon Katz or Kaden (1780-1853), Meier Kaden (1782-1861), and Josef Kaden (1791-1864). Based on names of descendants, it seems plausible that Mendel's first wife, Male Katz, was the mother of all three children; he was later married to Schöne Stern, daughter of Herz Haume Stern of Niederklein.

A Stammbaum prepared by Siegmund and Adele Kaden of West Hartford, Connecticut, drawing on earlier work by Manfred Steinfeld of Chicago, lists all known descendants of Mendel Kaden in Germany (many locations in Hessen are represented), the United States, and scattered other locations to the present day. Everyone bearing the surname Kaden, Katten, or a third spelling, Caden, is believed to be a member of this family.

From: Harry Katzman, 1601 Cougar Ct, Winter Springs, FL 32708-3855.

Has the following family trees: Stern family of Mainstockheim, Bavaria; Mainzer family of Bad Kissingen; Gutmann and Schloss families of Sugenheim.

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People: Valuable Resources for German-Jewish Genealogists

From Stammbaum subscriber Fran Kramer, we received the following:

One of the speakers at the 1991 Jewish Genealogical Conference at Salt Lake City was Herr Jürgen Sielemann, Reference Archivist at the Hamburg Staatsarchiv, with whom I spoke after his presentation. He offered to research an ancestor with the information I provided him, and to try to find documentation for births and/or marriage. This was to be done for a reasonable fee.

He was extremely successful in finding documentation of two marriages of my great-great-grandfather who, previously unknown to me, was married twice and had a child by his first wife, who died in childbirth. The marriage certificates also showed his parents' names, as well as the names of the parents of the two wives. Additionally, there was a documented name change. Herr Sielemann provided me with two copies of each document, and gave me a translation of the German script on one copy. Needless to say, this was a tremendous help.

I was extremely satisfied with Herr Sielemann's services. His address is:

Herr Jürgen Sielemann, Reference Archivist
ABC Straße 19 A
D-20354 Hamburg
References and Annotations

In this column, Stammbaum lists books, articles, magazines of interest to German-Jewish researchers. Stammbaum encourages readers to submit information for this column. If you submit items, we ask that you:

- Provide full citations (author’s name, name of publisher, place and date of publication).
- Include a translation of German text (including titles) into English.
- Annotate each entry, describing if possible, the entry’s contents, number of pages, whether it has an index, whether it has a bibliography, where readers can obtain the item.

Books


The American Jewish Historical Society recently sponsored the publication of a landmark five-volume history series that chronicles Jewish life in the U.S. from 1654 to the present. The authors explore the roots of Jewish immigration, the experience of settling in America, economic and social adjustment, religious developments, and educational aspirations, political involvement, and above all, the experience from generation to generation of what it means to be at once Jewish and American.


—Bill Firestone

THE WÜRTTEMBERG EMMIGRATION INDEX, VOLUME VI.

We note that the catalog from Ancestry of Salt Lake City, Utah, includes a volume of the Württemberg Emigration Index. Listed as a "double-size volume," it contains 496 pages (compared to approximately 248 pages in each of the five previous volumes) and sells for $29.95. Ancestry also offers the six-volume set. For more information, contact Ancestry, P.O. Box 476, Salt Lake City, UT 84110, (800)262-3787.

—Bill Firestone

STAMMTAFELN DER FAMILIE MEYERHOF IN HILDESHEIM. ENDE 1931 by Otto Meyerhof.

Regarding the book list from the Library of Congress in the Spring 1993 issue of Stammbaum, Tom Krakauer writes that "the title of the book about Hildesheim by Otto Meyerhof should be Stammtafeln der Familie Meyerhof in Hildesheim. Ende 1931. I donated this book to the Library of Congress. Otto Meyerhof, who was my great uncle and custodian of the Meyerhof'sche Stiftung, which was founded in 1831, compiled the information in the book to determine who was entitled to money. The Stiftung, now out of business, supported the Jewish school in Hildesheim, supported certain descendants of the founder of the Stiftung, maintained property, and... if the rabbi ascertained that they were of good character, provided dowries."

—Tom Krakauer

THE HOMBURGER FAMILY FROM KARLSRUHE by Esther Ramon.

Available from John Beer, 308 Apple St, Newark, DE 19711. $39 + $2 handling.

Harry Katzman provided the following blurb, received from Esther Ramon, president of the JGS of Jerusalem, who recently published the family tree of the Homburger family of Karlsruhe in Baden:

The Homburger family descends from Löw Homburger who moved from his village of Homburg am Main in southwest Germany to the new city of Karlsruhe in 1722, only seven years after that city was founded. The book describes 11 generations of the family since that time, continuing to the present day, against the historical background of Karlsruhe, where most Homburgers lived until the Holocaust.

The book is divided into three parts. Part I is a fully documented history of the family from its origins in Homburg am Main. It includes an extensive analysis of the data and a description of the cultural, religious, and economic developments within the family over the generations, developments which were, by and large, common to southern German Jewry in general. It is based on extensive research in the archives of Karlsruhe and other cities, as well as various Jewish community archives and archives maintained by members of the family.

Part II is a collection of memoirs by past and present members of the family about their experiences and various traditions they received. In particular, they describe their departure from Karlsruhe and other German towns and how they got to their new places of residence, scatter over the face of the globe.

Part III consists of genealogical listings of the various family lines. The volume also includes a comprehensive index of more than 1,000 Homburger descendants and approximately 400 affiliated families, including detailed family trees.

—Harry Katzman


This book contains copies of documents (earliest from 1300) from the communities of Barsinghausen, Burgdorf, Gehrdn, Gleidingen, Neustadt am Rübenberge, Pattersen, Bolzum, Gestorf, and...
Steinhude, and Wunstorf. Documents include:
- Photos of tombstones (earliest from Burgdorf, 1750)
- Births, marriages, and deaths (ca. 1750–1846)
- Deportation lists (unindexed)

This book is no longer available but I have a copy that I will search for anyone who sends me a request accompanied by a self-addressed, stamped envelope (SASE). Send to:

John Goldsmith
2125 62nd Ave
Sacramento, CA 95822
—John Goldsmith


This is the best description I have ever read of middle class life of German Jews between the two wars. It is not a genealogical book, and its main value is that it supplies background information. It is fiction in the sense that names and places and apparently also the times that things happened have been changed. It describes approximately a year in the life of the author, a child at the time, and ends with Hitler being appointed Chancellor in 1933. The book is set in Stuttgart (called Thalstadt) and also describes Göppingen (called Ettingen) and Jebenhausen (not actually named). I greatly recommend this book for anyone who did not personally experience this period in Germany. I can add that my mother, who was born in Germany, thought the book could just as well have described her place of birth—Aschaffenburg—and my aunt bought copies for each of her children. By the way, the author is not a member of the same Baer family that I am, but she is my sixth cousin in the Rosenheim family of Jebenhausen.

—Ralph N. Baer

The September, 1993 issue of the Immigrant Genealogical Society Newsletter lists the following new books:


VAN DE ENE IN DE ANDERE-KANT (Emigrants from northern Netherlands and Northwest Germany in the 1800s).

AUSWANDERUNGEN AUS DEM ODENWALD KREIS by Ella Gieg (Emigration from Odenwald County), Volume 3.

The following books are noted in an article by Robert Weiss, in ZichronNote, the Newsletter of the San Francisco Bay Area JGS (prices in New Israeli Shekels and approximate U.S. dollar equivalents as of January, 1993):


Pinkas Hakehillot, Germany, Volume 3, Hesse, Hesse-Nassau, Frankfurt

Robert found these at:
Yad Vashem Book Store
Distribution by Rubin Mass, Ltd.
P.O. Box 990, Jerusalem 91009, Israel
Telephone: (02) 632-565
FAX: (02) 632719

Microfilms

The Mormon Family History Library has microfilmed records of German passports issued between 1845 and 1920 (film number 1,125,018). From Quest, March 1993 via Scattered Seeds, the Newsletter of the Jewish Genealogical Society of South Palm Beach County, Vol. 2, No. 1, Winter 1992–93

Reprints

UMI out-of-print Books on Demand is a service that reprints genealogy books no longer available. You can order a catalog of titles from UMI, A Bell & Howell Co., 300 N. Zeeb Rd, Ann Arbor, MI 48106-1346 or call (800) 521-3042. They have over 114,000 titles and the cost for paperback or hard cover is fairly reasonable. From Ruth Betts on the Prodigy genealogy bulletin board, 1/12/93, via The Libermore Roots Tracer, Vol XII, No 3, Spring 1993.

Problems With the German Emigrant Register.

From Bill Firestone: In the previous issue of Stammbaum, this column quoted from the newsletter of the Burbank-based Immigrant Genealogical Society (IGS), which described a new database called the German Emigrants Register (GER). We referred readers to the IGS for further information.

The GER is a (recently completed) database that contains the names of approximately 600,000 Germans who were missing when the authorities tried to contact them, for example, to conscript them. Although they might not have emigrated, there is a good chance that they did. The blurb from the GER states that “the index covers the entire former German Empire, namely, Prussia (including Pomerania, Posen, Hannover,

Items of Interest

by Harry Katzman

Weikersheim Cemetery List. While on a recent trip to Germany, I obtained from Herr Herrmann of Tauberbischofsheim the list of burials in the Weikersheim Jewish cemetery, which includes burials from Weikersheim, Gaukönigshofen, Lautenbach, Tauberreutersheim, and Büttart. I will be glad to furnish this information to anyone who is interested. Please send a SASE to me, Harry Katzman, at the address given in the lower left-hand box on page two.

Darmstadt Research. New York JGS member Alan W. Katzenstein advises anyone researching Darmstadt to consult Juden als Darmstädter Bürger, Eckhart G. Franz, Ed. (Darmstadt: Eduard Roether Verlag, 1984). The book contains histories, biographical material, photographs and other information on over 100 Jewish families and individuals from Darmstadt during the past four centuries, emphasizing the 19th century. Family trees of the Hachenburger, Linz, Trier, and Wolfskehl families go back to the late 17th and early 18th centuries.
Recently, we received word that people were sending requests to the GER but were not receiving responses or were receiving them on a month's lag. One person apparently received a positive response to a query but felt that the cost for obtaining the information was prohibitively expensive and demurred to receive the actual data.

I contacted a member of the team that is creating the German Emigrants Register. In addition to the database of emigrants, they maintain a second database consisting of the queries that genealogists, such as you and I, submit. A computer program matches queries in the submitters database with the names in the emigrants database. If, when they run their comparison program, they find a match between your query and entries in the emigrants database, they notify you. The fee to obtain the information is $250 (400DM). You do not pay this fee until they successfully match your request against information in the emigrants database. They acknowledged that $250 could severely limit the number of clients, but they expect people to use their database only when all other resources have been exhausted. I had the impression that they would like to recoup the money they have spent on the project.

The work has been done by six German genealogists who, although genealogical professionals, do the work as a secondary task to their primary work as genealogical researchers.

I think the story I was told is consistent with the information in their blurb. What the blurb does not do is set readers' expectations, first, that a response will not be sent until a match is made, and second, what the fee will be when a match is made.

Also, they have no staff to respond to letters and did not plan to respond to submitters until they had a match.

Finally, I got the impression that the problems are a matter of implementation, not a matter of ill-intent.

Please keep Stammbaum posted on your experience with the GER and we will pass the information along to other readers.

**Gift to Central Archives.** The August 1993 (Vol. XIII, No. 3) issue ZichronNote, the Newsletter of the San Francisco Bay Area JGS, carried the following item, which is of interest to all Jewish genealogists. Our collective hats are off to the AJGS:

The AJGS (Association of Jewish Genealogical Societies) annual meeting was held in Toronto in conjunction with the recent summer seminar. $1,700 was collected for the AJGS Gift Fund from member societies. $3,000 was donated to the Central Archives for the History of the Jewish People in Jerusalem to expand their facilities to better accommodate researchers.

**1808 Taxpayers From Neu-Rassenitz.** The following is based on a notice in DOROT, Spring 1993:

A list from 1808 of 232 taxpayers from the town of Neu-Rassenitz, Moravia was published in the December, 1992 Shem Torah (JGS of Canada). The list includes names only, in both secular and Hebrew versions. The article, a translation and adaptation from Dr. Heinrich Flesch's 1931 original, includes an introduction and annotations by Flesch, and a bibliography of his other works about Neu-Rassenitz and Moravian families. The JGS of Canada can be contacted at:

P.O. Box 446, Station A
Willowdale, Ontario M2N 5T1

**New Research Center in Geneva.** The following is from the Immigrant Genealogical Society Newsletter of September 1993:

A note from Marilyn Weller, publisher of The Swiss Connection (and of Record Keeping and Records in Germany -Ed.), advises us of a new research center in Geneva, Switzerland. It is directed by a genealogist with more than 20 years experience, who is fluent in English, French, German, Russian, and Spanish and also reads old script. The center can research questions pertaining to France, Belgium, Luxembourg, Switzerland, and old "Prussia." You may contact:

The Genealogical Research Center
Jacques J. de Guise, Director
Case Postale 187
CH-1211 Genève 25
SWITZERLAND

**German Postal Code Book.** Genealogical Supply Catalog sells the new German postal code book (Das Postleitzahlenbuch-Alphabetisch geordnet). The book is listed at $15. For more information, contact: Genealogy Unlimited, Inc.
P.O. Box 537
Orem, UT 84059-0537
(800) 666-4363, (801) 226-8971
Hours: 10 A.M.-4:00 P.M. MT, Mon-Fri.

**Ashkenas: A New German Magazine.** From Joseph Gutmann, we learned of a new German magazine called Ashkenas. A recent issue carries a long study by Helmut Heinemann on the ongoing survey of 330 Jewish cemeteries in Hessen. I have written to Germany to obtain copies of the magazine and will provide additional information in future issues of Stammbaum.

—Harry Katzman

**Kirchheim an der Weinstädtre.** The following item is from Mispachta, a publication of the JGS of Greater Washington, Volume 13, No. 3, Summer 1993:

New York JGS member Elizabeth Marum Lunau has a list of persons buried between 1887 and 1940 in the Jewish cemetery of Kirchheim an der Weinstädtre (earlier Kirchheim an der Eck) near Grünstadt in the Palatinate and a list of persons who perished during the deportations. The name Kohlmann appears frequently. Because Suzan Wynne has an interest in this area, Ms. Lunau has promised to send these materials to Ms. Wynne. For further information, send a self-addressed, stamped envelope to:

Suzan Wynne
3128 Brooklawn Terr.
Chevy Chase, MD 20815-3942

or call her at (301) 657-3389.

**German Records.** The Spring 1993 issue of German American Genealogy, the quarterly of the Immigrant Genealogical Society, contains an excellent article about records available in Germany (often from the LDS Family History Library). Author Gerda Haffner writes: "You frequently find information about internal migration when you go into emigration records of the State Archives (of the Pfalz). Even in the 1800s, you find among all the listings of people desiring to emigrate to the U.S., ("So-and-so de-
sires to emigrate to Prussia.”) In Germany, when a person wanted to go from, for example, Hannover to Berlin, they had to go through the whole procedure of applying for a pass or being released of the old allegiance. Migration was dealt with in emigration records in Koblenz, one thick record dealt with a person who was leaving the Pfalz and going to a small place called Birkenfeld to marry. It was all of 10 miles! People had to get three or four papers to go from one state to another, whereas the person who was going to America had to fill out only one or two.” (Newsletter, The Genealogical Society of Santa Cruz County, July–August, 1993)

1993 Updated Addresses to German Repositories. The Immigrant Genealogical Society has created the 1993 Updated Addresses to German Repositories. The book was motivated by the change from four-digit to five-digit postal codes. The list now comprises 1,224 addresses including not only large federal and state archives, but also ones for villages, cities, and counties, for various noble families and political rulers, religious groups, universities, cultural heritage groups, the postal system, medical, the arts and theater, military, the Hanseatic League, and even groups serving Germans outside present German borders.

“A separate section of the book lists 333 genealogical societies and historical societies located in Germany.... Each of these societies is identified as to the general area of research in which they specialize and the list is arranged by these areas: General German, East Germany, individual states and cities, Nobility, Southeastern Europe, Northeastern Europe, Eastern Europe, The Baltic and various churches.

“We have provided a list of translating terms used in the German titles of the publications in the organizations so that even novices can identify an organization that might be helpful to them. Instructions for addressing a letter to Germany are included as well as maps of United German states and new postal code areas for them.

“If you do much German research, you need a copy of this book. Every genealogical society needs one! This 44-page book costs $5 plus $1.25 for postage and handling.” Write to:

Immigrant Genealogical Society
P.O. Box 7369
Burbank, CA 91519-7369

Georgensgmunde Cemetery List. Ernest R. Stiefel forwarded to Stammbaum a copy of the burials in the Georgensgmunde Jewish cemetery. Towns represented include Altenmuhre, Georgensgmunde, Windsbach, Schwabach, Feuchtwangen, and Roth. For a copy of the list, send $1.00 and a SASE to Stammbaum, c/o Bill Firestone, 1627 Taylor Ln, Santa Cruz, CA 95062-2765.

On the Lighter Side: Tango Genealogy and The German Police. The following is extracted from Ballroom Dancer’s Rag, [June, 1993, Vol. 17, No. 5], originally printed in The Sounds of Travel.

Did you know the classical Argentine tango, great-grandfather of all of the world’s folkloric and commercial tangos, originated in... Buenos Aires between 1880 and 1890? It developed from the “Tangano” of the West Indies, the “Habonera” of Spain, and an Argentine folk dance called “Milongo.” Around 1910, it became popular all over Argentina and spread into other South American countries. And around 1912, the tango form spread all over the western world.

“Those dances are an insult to the ethical feelings since the female dancers often turn their legs in a manner that the garters and petticoats can be seen.”

—Royal Saxon Police HQ, 1914

“During the 1914 carnival season, the tango will be prohibited. According to an expert opinion, the tango is more of a sensual allurement than a dance.”

—Royal Bavarian Police HQ, Munich, 1914

The tango is a wonderful thing; I only wonder why they do it standing up.

—a cardinal, quoted by Jorge Luis Borges

Harry Katzman
1601 Cougar Court
Winter Springs, FL 32708-3855
Prodigy: NXBC80A; Jewish Genealogical BBS (Electronic Bulletin Board)

Peter Lande
3002 Ordway St NW
Washington, DC 20008-3254

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(Addresses of the authors of articles in this issue of Stammbaum)

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Harold H. Baldauf
5726 Orchid Ln
Dallas, TX 75230-4022

Wilfried Jung
Judenhof, 27a
D-91735 Muhr a. See
GERMANY

PRODUCED BY : MIRGN Stammbe S

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Stammbaum
Summer 1993
Suchen Mischpochah

This section contains notices for German family members that you are researching. As you know, we have run Suchen Mischpochah submittals without charge. Unfortunately, our finances simply cannot accommodate this. Therefore, we will run at no charge, any Suchen Mischpochah submittals we receive by November 1, 1993. After that date, we will charge as follows:

- For prose submittals, $5 for the first 25 words, 25 cents for each additional word.
- For tabular submissions, $5 for the first 10 entries, 20 cents for each additional entry. Each table entry can consist of three items, typically, a surname, a town, and a state or country. Multiple spellings of the same surname or town must each appear as separate entries in the table.

We truly regret having to make this change but it is necessary if we are to stay afloat with a quality publication.

Ellen Kahn, 3416 Ithaca Rd, Olympia Fields, IL 60461, (708) 746-1037.
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<tr>
<td>Wolfmann</td>
<td>Barchfeld</td>
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Charles Sonneborn, 8000 Rising Ridge Road, Bethesda, MD 20817, (301) 365-4515. Researching:

<table>
<thead>
<tr>
<th>Name</th>
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<th>County</th>
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<tbody>
<tr>
<td>Katz</td>
<td>Hungen</td>
<td></td>
</tr>
<tr>
<td>Rothenies (Roten) &amp; Bruckman</td>
<td>Zwingenberg</td>
<td></td>
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<tr>
<td>Abenheimer</td>
<td>Mannheim</td>
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<td>Levi</td>
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<td>Rossman</td>
<td>Wöllersheim</td>
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<tr>
<td>Rabinow &amp; Falkenstein</td>
<td>Hamburg</td>
<td></td>
</tr>
<tr>
<td>Fine, Schönborg, Roten, Sonneborn</td>
<td>Baltimore</td>
<td>any where</td>
</tr>
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</table>

Michael Alan Weinberg, Novack and Macer, 303 W. Madison St, Suite 1500, Chicago, IL 60606. Researching:

<table>
<thead>
<tr>
<th>Town</th>
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<tbody>
<tr>
<td>Jebehnhausen</td>
<td>Arnold, Levi</td>
</tr>
<tr>
<td>Buchau</td>
<td>Rieser, Ulman, Joseph, Mändle, Landauer</td>
</tr>
<tr>
<td>Kassel</td>
<td>Weinberg, Spangenthal</td>
</tr>
<tr>
<td>Dürrbach/Morstein</td>
<td>Eichberg</td>
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<tr>
<td>Ansbach</td>
<td>Eichberg</td>
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<tr>
<td>Crailsheim</td>
<td>Eichberg</td>
</tr>
<tr>
<td>Buttenhausen</td>
<td>Eichberg</td>
</tr>
<tr>
<td>Marth Erbach</td>
<td>Eichberg</td>
</tr>
<tr>
<td>Michelbach ad Lücke</td>
<td>Landauer</td>
</tr>
<tr>
<td>Niederstetten</td>
<td>Landauer</td>
</tr>
<tr>
<td>Bechtolin</td>
<td>Eichberg, Supt Salomon &amp; daughter Yetta</td>
</tr>
<tr>
<td>Kliche</td>
<td>Trouble</td>
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</table>

Ellen Weiss Cagen, 1213 Oakmont Ave, Poolesville, MD 20837, (708) 312-3232. Researching:

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>Guggenheim Hauskirchen</td>
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<tr>
<td>Hertz</td>
<td>Gamburg</td>
</tr>
<tr>
<td>Hirsch</td>
<td>Zweibrücken</td>
</tr>
<tr>
<td>Kramer</td>
<td>Sauer-Schwarbeheim</td>
</tr>
<tr>
<td>Lazzur</td>
<td>Schwarbeim</td>
</tr>
<tr>
<td>Levi</td>
<td>Obbrigheim</td>
</tr>
<tr>
<td>Mayer</td>
<td>Mailhammer, Bingen/Rhein</td>
</tr>
<tr>
<td>Roos</td>
<td>Offenbach/Glan, Bingen/Rhein, Brmbach/Glan, Chemnitz, Brus, Spain, Holland, U.S.</td>
</tr>
<tr>
<td>Ruf</td>
<td>Zweibrücken</td>
</tr>
<tr>
<td>Vogel</td>
<td>Bad Kreuznach, Sprandlingen</td>
</tr>
<tr>
<td>Ulman</td>
<td>Flonheim, Sprandlingen</td>
</tr>
<tr>
<td>Weiss</td>
<td>Pirmasens, Landau, Essing, Hungary, U.S.</td>
</tr>
</tbody>
</table>

Ernest Koopman, 10 Elm Ct, Hatfield, MA 01038. Researching the following, all with surname Koopman:

<table>
<thead>
<tr>
<th>Name</th>
<th>From</th>
<th>To</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>Louis</td>
<td>Bérne</td>
<td>New Hampshire</td>
<td>1940</td>
</tr>
<tr>
<td>Bernhard</td>
<td>Bérne</td>
<td>Charlie, NC &amp; 1840</td>
<td>1940</td>
</tr>
<tr>
<td>Fred</td>
<td>Bremen</td>
<td>Cincinnati</td>
<td>1940</td>
</tr>
<tr>
<td>Meinhard</td>
<td>Hamburg</td>
<td>Boston &amp;</td>
<td>1940</td>
</tr>
</tbody>
</table>

Summer 1993
Name and Place Index

An index of surnames and place names that appear in this issue of *Stammbaum.*

**Surnames**

Aaron 6
Abel 9
Abelmann 29
Adder 6, 11
Ahrens 30
Ahrndorf 29
Alexander 12
Altesberg 23
Anderk 30
Anschierska 29
Apfel 11, 30
Apt 24
Arrhenius 23
Arnold 9
Arndt 9
Arndtten 23
Aschenbrenner 11
Aschaffenburg 29
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Stammbaum Subscriber Library Catalogue—A Proposal

Over the years, most of us—and there are now 150 of us—have collected many articles, documents, books, letters, and so forth, many of which contain information that could be invaluable to other researchers of German-Jewish genealogy. One way or another, most of us are willing to share such information but how can we do so if we don’t even know what each of us has? The Stammbaum Subscriber Library Catalogue (SSLC) is a potential solution.

You might think of the SSLC as the hub of a wheel in which each subscriber is a spoke. Each Stammbaum subscriber would submit a bibliography of some portion of his or her holdings—note, however, that you do not submit ANY documents to Stammbaum—only bibliographic citations that describe documents.

At all times, you would maintain your own library and you decide what you are willing to share and the terms under which you do so. You are never obligated to send anyone any document, book, or other material if you do not wish to do so. If someone is interested in a document of yours, you can arrange to copy it, at their expense, if it is not copyrighted; you can send them a particular citation if that satisfies their need; you can look up an entry for them, and so forth. You are never obligated to include citations for documents that, for whatever reason, you do not choose to make available to others. At all times, you would decide what you share and how you share it.

Stammbaum will publish a list of the holdings of each person who submits a list. The success of the SSLC would depend, therefore, on you. If no one submits information, we will have lost a very valuable resource.

Because the lists could be lengthy, if we published them in Stammbaum, it would dramatically limit the space available for other materials that we publish in Stammbaum. Therefore, we propose to publish the bibliographic citations in a separate booklet, for which Stammbaum subscribers would pay only the cost of producing it. We would make the booklet available to anyone who wants it. Stammbaum subscribers would pay less to obtain the booklet. (At 32 pages per issue, Stammbaum is already pushing its finances to the limit.)

As appropriate, each citation you submit would include the following kinds of information:

<table>
<thead>
<tr>
<th>Title</th>
<th>Publisher (incl. city)</th>
<th>Number of Pages</th>
<th>Keywords/key phrases</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title (English)</td>
<td>Publication date</td>
<td>Index?</td>
<td>Notes</td>
</tr>
<tr>
<td>Author</td>
<td>Primary language</td>
<td>Bibliography?</td>
<td></td>
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</tbody>
</table>

Questions and Answers

Q: What kinds of documents would I include?
A: Documents that other researchers are not likely to have and might not even know exist. Books and articles about specific towns, collections of articles about a particular region, bibliographies, archival holdings, lists of various kinds (cemeteries, soldiers in particular wars, name changes for various communities, and so forth).

Q: Do I need to include everything about every item?
A: No. But by including as much as possible, you might limit the number of people who contact you unnecessarily and those who do contact you might have more meaningful questions to ask.

Q: What should I put down as keywords or key phrases?
A: Names of towns that are important in the item, subjects of importance. Examples: Altona, Georgensgmünde cemetery list, Pfälische synagogues, Blumenthal genealogy (Altermuhl), WWI German-Jewish soldiers.

Q: It would take me a long time to catalog everything. Should I submit what I have readily at hand?
A: Absolutely. Most of us have careers other than genealogy. You might focus on items that you think other researchers will find of particular interest. You can always add more later.

So, What Do You Think?

This is a proposal. Please let us know if you would submit bibliographic information to this project. In addition, of course, please feel free to make suggestions to the proposal—that’s what the proposal is for.