**Stammbaum Editor’s Note**

In my own research, I have often been aware of two different kinds of work I do. One is research on ancestors from small towns, in which I am the only person seeking this particular information. A second, a very different task, is the identification of major ancestral families for whom much research has already been done. Clearly many *Stammbaum* readers are interested in these few large well-researched families, as evidenced by submissions on Joel of Nuremberg (Issue 8/9) and in this issue, Zunz and Frankel. Many of us share the same ancestry, but how can we contact each other to share our research results? Additionally, the details of the lives of these major figures are obscure to many because translations of tedious works have not been done.

Thankfully, George Arnstein has made much of this material, of interest to many, available to us through translations, and offered a unique way of sharing our research in his translations of the Oppenheimer and Dinkelspiel family histories.

Thanks to so many other individuals who have volunteered their time and efforts for this issue of *Stammbaum*:

We acknowledge the ongoing work of Bill Firestone in keeping the Stammbaum Web Page up-to-date; our thanks to Philipp Goldmann, who alphabetized the archivist list from last issue; our thanks especially to David Neumann, who has indexed issues 6/7 and 8/9; thanks to the entire Advisory Committee for their careful proofing and editing.

*Karen Franklin*

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Letters to the Editor & General Notices

STAMMBAUM
Issue 11, June 1997

George Arnstein has been selected to be the editor of Issue 11 of Stammbaum. He is currently accepting articles for the issue, and has submitted the following recommendations:

1. Edit your contributions carefully so they will be as ready as for print as possible. Verify your dates and contents, check spelling, and cite your sources. Illustrations and art are welcome.

2. We hope that you are using a computer and will submit your material in two versions: A clean printout typescript and the same material on a diskette, with indications as to which format you have used. [Mac or MS-DOS, Word Perfect or whatever, and which version of your word processing program].

3. We would like, in future issues, to present excerpts from family histories, both narrative and short charts, whether descendance or Ahnentafel. The recent Stammbaum article on Einstein from Buchau is a sample of what we have in mind, although your story need not be of a famous name or family.

4. Be sure to indicate, in the article or as a sidebar [insert] some details about your format, which software you used, and whether you have deposited a copy with LBI archives. Also tell us, and thus our readers, whether you plan to do more research on this family or topic, and whether you will welcome correspondence from others.

5. Submit your material by March 15, 1997. Please send all material to George Arnstein at: 2510 Virginia Ave. NW, Washington, DC 20037. E-mail: Arnstein@erols.com. Fax 202-965-3848

Correct Stammbaum Web Address
Our apologies for the incorrect address for Stammbaum in Issue. 8/9. The correct web address for Stammbaum is http://www.jewishgen.org/stammbaum.

New Reference Materials at
The Leo Baeck Institute

Thanks to a grant from the Jewish Genealogical Society of New York, the Leo Baeck Institute has purchased a variety of new reference books and maps for genealogical readers.

A small portion of the grant remains. If there are general reference materials which you would like to use at the LBI (and we don’t already have them), please let us know so that we may make them available for you.

Contacts in Silesia
From David Lisbona in Israel

Stammbaum readers researching their roots in Silesia might be interested in the following contacts:

* Professor Jerzy Woronczak is the (elderly) head of the small Institute for Jewish History Department of the University of Wroclaw (formerly Breslau). He and his son have invested considerable effort in documenting the remaining Jewish gravestones that can be found in Silesia and are generally helpful. He can be contacted at: ul. Abrahamskiego 60, 51663 Wroclaw, Poland. phone (011) 48-71-3482927. Inquiries should be written in German. He is not a professional genealogist and will not ask for money, but if he is helpful, I am sure that a modest contribution would be appreciated.

* Yuri (Jerzy) Kichler is the organizer of the renascent Jewish community in Wroclaw (which now numbers almost 100 families) phone & fax (011) 48-71-3436401. He speaks English and is keen to have contact with former Breslau residents (details from Yale Reisner of the Jewish Historical Institute in Warsaw).

More on Shlomo Ettlinger
From Frank J. Adler of Prairie, KS:

You may be interested in the following supplemental information concerning Shlomo
(originally Fritz) Ettlinger, whose masterful *Ele Toldot* and the companion *More Derech* (abstracts of Judengasse houses in Frankfurt am Main at the Stadtarchiv) I have utilized extensively since 1980. [A photocopy of the 34-volume *Ele Toldot*, and a microfilm of *More Derech* are in the Archives of the Leo Baeck Institute in New York.]

According to Dr. Dietrich Andernacht, [the recently deceased] director emeritus of the Frankfurt city archives and chief of the Kommission zur Erforschung der Geschichte der Frankfurter Juden, Ettlinger, acting on his own initiative, began his prodigious genealogical labors soon after Hitler’s rise to power. He copied Jewish community records from the originals at the offices of the Kehilah (Gemeinde) where he did the bulk of his research on individual Jews who had died in Frankfurt 1241-1812, before he moved to Palestine in 1937. The most critical primary ones — namely the kehillah’s minute books, the 1621-1901 Memorbuch, plus a pre-1914 transcript of 1624-1828 burial registers — survived World War II and were afterwards deposited, variously, at the Central Archives and the Jewish National & University Library, both in Jerusalem (where I had access to all of them). The original records Ettlinger worked with at the Stadtarchiv were those of the city.

Ettlinger returned to Frankfurt from Nahariya in 1952, principally for treatment of a developmentally challenged son, Rolf. At that time he did some research at the city archives of medieval records. Starting in 1957, Ettlinger resumed work to complete the vital statistics of individual Jews who had died between 1813-1830. In 1961 he was appointed a member of the Kommission zur Erforschung der Geschichte der Frankfurter Juden.

Dr. Andernacht told me of his understanding that Ettlinger never sought, nor received, any compensation for his monumental work. Andernacht spoke of him in highly laudatory terms.

Shlomo Ettlinger died in Frankfurt September 13, 1964. [His widow donated the manuscript *Vorfahren der Kinder Ettlinger* (Ancestors of the Ettlinger Children) to the Central Ar-

archives for the History of the Jewish People). A microfilm copy of that manuscript was recently donated to the LBI (NY) courtesy of Dr. Sallyann Amdur Sack of Bethesda, MD and her family.] As of a year ago, only a married son, Raphael, survived him, residing in Haifa. An older brother of Shlomo Ettlinger, the popular journalist and humorist Karl ("Karlchen") Ettlinger, died in Berlin in 1939.

**Polish SIG (Special Interest Group)**

A new Polish special interest group has been formed. It covers two Kingdom of Poland provinces — ruled by Russia between 1815 and 1917 — of Kielce (Kee-ELS-a) and Radom (Rah-dahn). Three well-known genealogists — Warren Blatt, Lauren Davis and Gene Starn — are the new SIG’s advisory council.

The SIG will be a contributory group, meaning its members will share in their findings. They will publish their material in a voluminous quarterly journal and will have a presence on the Internet.

The journal will include extracts from archival records now available, indexes from various sources, personal research experiences, photographs, and other unique materials.

The SIG is open to all who are researching those areas, whether veteran or novice genealogists. Membership cost is $24 per publication year for U.S., Canadian and Mexican members; $30 international.

For additional information about joining, please contact Gene Starn, who is acting as coordinator, at: Gene Starn, P.O. Box 520583, Longwood, FL 32752 Tel. (407) 788-3898, E-mail: genes@iag.net

**Jewish Soldiers in World War I**

Ernest R. Siefel writes from Seattle, WA:

The Krankenbuchlager Berlin, located at Wattstrasse 11-13, D-13355 Berlin, has records of German soldiers who in World War I were either killed or hospitalized in a Lazarette. They charge between DM 30-50 per person researched. They also have records about soldiers in World War II, but this does not seem to be of interest to Jewish researchers.
Rabbi Israel Nobel
To further my research, I'm trying to locate any biographical/autobiographical material by the late Rabbi Israel Nobel (1878-1967), who served as rabbi in Schneidemuehl from 1914 to 1924.

I am aware that some or all of Rabbi Nobel’s sons (Rudi, Werner and Guenther) settled in the United States prior to World War II, and I was hoping that I could even locate the whereabouts of a son, thus leading me to the above-sought material. Please contact: Peter Cullman, 99 Yorkville Ave. Toronto, Ontario M5R 3K5 Canada E-mail: Peter_cullman@tvo.org

Emil Klein and Descendants
I am working on a biography of Professor Dr. Emil Klein. Part of his collection is in the archive of Humboldt University in Berlin.

Emil Klein brought natural remedies to a scientific standard. He founded a hospital (1927) and obtained a university chair for natural remedy in Berlin (1923-1933). I am searching for information regarding his family and education.

Emil Klein was born on March 7, 1873 in Reichenberg (Bohemia). He studied medicine at Charles University in Prague and received his M.D. in 1908. He was suspended from his work at the University in Berlin in 1933. He was deported on July 29th 1942 with his wife Sara Antonie (Salomon) to Theresienstadt. She died in 1944. He was liberated in 1945. Emil Klein lived in Wei- mar until his death on May 21, 1950.

Children: Sara Emma Dorothea Klein, born October 30, 1903, lived until 1942 in Berlin with her parents. Nothing further is known about her fate. Thomas, born June 21, 1907 in Berlin, immigrated to the US, possibly to Akron, OH. Dr. Steffen Ernst married Thea (Uhlenbruck) and immigrated to Brussels, Belgium. He was interned in unoccupied France, and was living in Brussels in 1954.

Please contact: Dr. Winfrid Liebrich, Max-Delbrueck-Centrum, Robert Roessle-Strasse 10, D-13122 Berlin. E-mail: liebrichw@rrkchir.mdc-berlin.de.
The Cemetery Project
by Arline Sachs

In recent years Jews have become more interested in their past. Genealogists are particularly aware of their ancestors, and the Association of Jewish Genealogical Societies (AJGS, a non-profit organization) launched an ambitious three-phase project three years ago, to try to help us remember our past.

The past few issues of Stammbaum have featured lists of cemeteries found in Germany. An updated list of these cemeteries can be found at http://www.jewishgen.org/cemetery. This is part of an international project launched by AJGS three years ago. Because data keep being added, only a fraction of the full data has appeared in Stammbaum.

In phase 1 we are trying to find out where Jews are buried. So far information on over 13,500 cemeteries has been gathered. In some cases the data are quite sparse, only that one exists in a particular location. In other cases, there is a lot of detail, including who runs it, which synagogues use it, etc. Specifically the following information is requested: country, state, city, name of cemetery; location of cemetery; street address; additional instructions about where it is; years used; contact person. (This may be the caretaker, or whoever has the key (and how to get it); the society caring for it, or even the person submitting the data, who would help interested people.); phone number of contact person; synagouge(s) who use(d) it; approximate size (30 or 3000 graves); Jewish cemetery or not.

In phase 2 we are trying to find out the names of those interred in the individual cemeteries. So far we have over 200,000 names from all around the world from cemeteries that have already been indexed. We are looking for the following type of information about individuals: last name, first and other names, death date (four-digit number for the year); place of death, birth date (four-digit number for the year); birth place, cemetery, location in cemetery, parents, informant/relationship, comments, funeral home, spouse. Often books about cemeteries have been written, and these are referenced.

If you have data collected in ANY different format, or sequence, send it to me anyway and we will convert it to work with our files. We can work with almost any computerized data that have been collected and will convert them to our needs. If current records are not computerized we have developed software (available free, but postage and handling $3) for entering data and retrieving the data that can be used on any DOS-compatible computer.

In phase 3 the names are combined to make it possible for the user to look for a particular name, anywhere in the world.

The US Commission for the Preservation of America’s Heritage Abroad is also concerned about preserving our heritage. Its area of concentration is Eastern Europe. It is cooperating with us and has supplied us with phase I information from over 3000 cemeteries in the Czech Republic, Slovakia, Poland, Hungary and Ukraine.

The data collected so far for phase 1 are available on the World Wide Web at: http://www.jewishgen.org/cemetery. The names of individuals collected were available at the July, 1996 AJGS Seminar in Boston. A set of four disks for DOS-compatible computers is now available. It requires 7 megabytes of hard drive to store and run the programs. Send $23 ($20 for disk and $3 for mailing) to the address shown below. The disks contain all the data gathered so far, including 200,000 names of burials. The individual names will not be available on the Web. About 2000 names from Germany are available from 19 German cemeteries.

All people working on this project are volunteers. No profit is to be made from the use of this information. To send further information, or for details on how to help, or to send data, contact:

Arline Sachs, phone: 703-971-2092
6212 Thomas Dr., Springfield, VA 2215
e-mail: sachs@axsamer.org
Arline Sachs, AJGS Member, Board of Directors, Chairperson for the Cemetery Project
Schmieheim Memorbuch: Status for the Future
by Rosanne D. Leeson

In the summer of 1975, only a few years after being bitten by the genealogical bug, I paid my first visit to Altdorf a. Lahr, the small community in Baden where my grandfather was born. It was an extremely emotional experience, far more so than I had ever anticipated. As a part of that visit to the rural countryside along the Rhine, and roughly 20 miles north of Freiburg, my husband and I drove over the vine-covered hillside some two miles to the neighboring town of Schmieheim, to the cemetery where the Jewish dead for that entire area had been buried for nearly 300 years. Early histories indicate the existence of Jews in the Schmieheim region since the beginning of the 17th century, but there are no remains of the first cemetery. The earliest existing stone in the current one on Wallburger Strasse dates from 1701.

When we arrived at the locked gate, a sign informed us that the key could be obtained at the Rathaus in Schmieheim. However, we found the Rathaus locked, and no one was available in the area to assist us. So, we returned to the cemetery, and climbed over the moss-covered stone wall at its lowest point. This was not too difficult a task, even for a couple who were no longer children. We found ourselves in what was the oldest part of the cemetery. It was in a sad state of disrepair. Weeds of all kinds were nearly shoulder high, and it was difficult to proceed without accident over the treacherous holes and broken remains of tombstones.

Eventually we did make our way to the newer sections, which were still in decent condition. Although attempts had obviously been made, here and there, to clean up graves, and to piece together the broken shards that had been attached to other stones, this was a cemetery whose community was gone. Ironically, the most noticeable object in the front part of the cemetery was a large memorial stone, honoring those Jews of the region who had died for the Fatherland in World War I. Since we were unable to locate any of my family graves, we stood on the cypress-shaded hillside and said Kaddish for all who were buried there.

Another visit to this cemetery was not possible until 13 years later. We were shocked to find that holes had been knocked into the stone wall, and gravestones were toppled and desecrated, thrown around in disarray. Obviously, there was no longer any care being given to this historic site. We then embarked on an extensive letter-writing campaign to those authorities who we felt should take action, including in our letters some photos we had taken of identical sites, during both visits, which graphically displayed this desecration and deterioration. Thanks to the efforts of the then Consul General of Germany in San Francisco, Walter Koenig, attention began to be paid to this sad state of affairs.

During the same period of time a group called the Deutsch-Israelitischer Arbeitskreis had been formed in the region, by a group of young people who had visited Israel as part of a Youth Exchange athletic program. The motto of this group is, "Erinnerung gegen das Vergessen". The director is Robert Krais, of Ettenheim. In addition to producing a history of the surrounding communities of Ettenheim, Altdorf, Kippenheim, Schmieheim, Rust and Orschweier (Schicksal und Geschichte der juedischen Gemeinden: Ein Gedenkbuch, Ettenheim, 1988.), many groups, including school children, have been brought to visit sites and to learn about the Jewish history of this region. This organization took upon itself the task of clearing, restoring and documenting this historic cemetery, Beth HaChaim, House of Life.

Now, after several years of hard and diligent work, subsidized by several of the local town governments, most notably that of Kippenheim, a Memorbuch of the cemetery is about to be published. Naftali Bar Giora Bamberger has translated the stones, a grave register has been recreated, and photographs have been taken. Those of you whose ancestors lived in the neighboring towns, and/or were buried in the old cemetery of Schmieheim, and who might wish further information about the forthcoming Memorbuch, and the Deutsch-Israelitischer Arbeitskreis, can write to Robert Krais, Im Altwick 11, D-77955 Ettenheim.
The Frankel/Fraenkel Families of Berlin
By Edward Salier

The focus of my current genealogical research regards the relationship of my ancestor, Wolff Levin Fraenkel (aka Wolff Segal, Wulff Tausk, Wulff Levin), to the well-known Fraenkel family of Berlin. Liepmann Meyer Wulff, was, of course, W.L. Fraenkel's grandson, yet in all of the literature which I have extensively researched, I have found no reference of the relationship to the Fraenkels. This has always been a bit of a mystery to me, since both families were so prominent.

According to Geiger (1), Wulff Levin Fraenkel received his privilege in 1688. Thus it would seem that he was somehow a member of the inter-related families that came to Berlin after 1671. Jacobson (2) indicates that W.L. Fraenkel was the son of Jehuda Lieb Segal of Vienna. I would very much like to establish what the relationship was of W.L. Frankel to the Fraenkel "clan" of Berlin and Vienna.

I would so much appreciate any suggestions for avenues of research which I may have missed.


In addition to the above-mentioned literature, I have referred to the following key works among others:

- Frankel, Louis and Henry; Forgotten Fragments of the History of an Old Jewish Family, Copenhagen, 1975; Appendix II, Chart K. This chart has an error which shows Wulff Levin Fraenkel as the son of Bermann Fraenkel (Isachar Baermann Halevi) of Vienna [Wachstein 558]. This listing is an obvious error, as Bermann Fraenkel died in 1662 and Wulff Levin Fraenkel was born circa 1667-69.
- Stern, Selma, Der Preussische Staat und die Juden, Tuebingen, 1971.

Schoen Books

Schoen Books has initiated a project to save German siddurim and chumashim in order to send them to newly formed synagogues that are springing up in Germany and Austria.

If you have German prayerbooks that can be donated for this purpose, contact Ken Schoen at: Schoen Books
7 Sugarloaf Street
South Deerfield, MA 01373
Tel. 413-665-0066
A Little Known Source of Information in Berlin: 
Stiftung Neue Synagoge

by Peter Lande

The Stiftung Neue Synagoge Berlin
The Stiftung Neue Synagoge Berlin - Center Judaicum, located adjacent to the restored synagogue at Oranienburger Strasse 29 in Berlin, is far less known than the synagogue itself and the exhibits often presented there. However, the archives of the Stiftung offer interesting research opportunities for persons seeking genealogical and historical information. Among the resources available in the Stiftung's archives are the following:

Gesamtarchiv der deutschen Juden
As a result of World War II, this massive collection of material relating to nearly 400 Jewish communities throughout German speaking Europe is now fragmented, with parts located in three different locations: New York, Jerusalem and Berlin. (See Stammbaum Vol. I, Number 1, Winter 1992-93). The New York collection is quite small but contains some interesting Berlin material while the Jerusalem holdings comprise perhaps 30-40% of the original collection.

The remainder has until recently been held in Coswig, with the index cards to the collection maintained at the Potsdam branch of the Bundesarchiv. These are both now available at the Stiftung. It should be stressed that the birth, marriage and death records, which were once part of this collection, were removed by the Nazis and are not now included. These records were filmed and are available to researchers through LDS Family History Centers.

What can the genealogist expect to find in the Berlin (and New York and Jerusalem) collections? The answer is - every community's records are different. They contain a mixture of records over the last 200 years, ranging from administrative matters such as land purchases, personnel issues such as the hiring of rabbis, to disputes about seating arrangements. Do not expect many name lists, though there are a few, but the patient researcher can learn much about the milieu in which his/her ancestors lived.

Reichsvereinigung der Juden in Deutschland
This is a small and extremely sad collection, since it deals with the years 1939-1945. Some of the material is purely administrative and of little interest to genealogists, but other parts are relevant. For example, many Jews who emigrated found that they were not permitted to sell their assets in Germany. In some such cases, rather than simply abandoning these assets, they turned them over to the Reichsvereinigung. In these cases, information is available on the new (outside Germany) addresses of these emigrants (I located cousins in Brazil), as well as where they lived previously inside Germany.

Community Withdrawal (Austritt) Cards
The archives contain a list of members who formally left the Jewish community from the 1880s/90s through 1941, as well as a list of persons who were persecuted in the Nazi period and subsequently applied for recognition as "Opfer des Faschismus." Access to these records is limited under Datenschutz and persons seeking information about their families should submit their requests in writing before visiting the Stiftung.

Weissensee cemetery records
The Weissensee cemetery is the largest Jewish cemetery in Germany and its records beginning in 1880 are available on microfiche. The Stiftung can only permit access to these records with the concurrence of the cemetery administration. This is difficult to obtain and researchers visiting Berlin may, therefore, wish to visit the cemetery itself and seek access to the records there.

Miscellaneous records
There are a number of other records that may be of interest to the patient researcher. These include a list of "wahlfähigen" (eligible to vote) members of the community in 1883, 1886, 1892, 1898, 1904, 1907, 1910 and 1913, as well as the Berlin address books for 1929/30 and 1931. Other documents relate to forced laborers at a Berlin factory (1939-
1945), information on the East Berlin Jewish community after 1945 and personal papers, which have been donated by a number of prominent persons. In some cases access to this material is restricted.

The Stiftung archives are co-located with a branch of the Community library in Fasanenstrasse. The latter has a much larger collection of books concerning Jews in Germany and is a useful place to visit for persons seeking general information.

Access to the Stiftung archives should be arranged in advance by telephone, preferably Tuesday-Thursday. The telephone number in Berlin is 030/280 1225 or 030/280 1226. The fax number is 030/282 1176. Due to the limited staff, research must be done in person.

Where do you look for "lost" Germans/Austrians? Of course, Shanghai
by Peter Lande

Where would you look to try to find the fate of thousands of German and Austrian Jews who turn up neither in lists of victims nor in lists of survivors in post-war European displaced person camps? One answer, which seems geographically absurd, but is historically realistic, is Shanghai. It has long been known that in the late 1930s substantial numbers (estimated at about 17,000) of German and Austrian Jews (as well as smaller numbers from other European countries) sought refuge in Shanghai when they could not get visas to other countries. They hoped ultimately to be able to move on elsewhere but the beginning of the Pacific war left them stranded. Despite often terrible living conditions, most survived and ultimately (some as late as 1950) left to live in the United States, Israel and other countries.

While this history is well known, it has been difficult to obtain comprehensive lists of those who went to, and those who died in Shanghai. I recently examined two sources which make this task much easier. The first is a 1995 reprint of Emigranten Adressbuch fuer Shanghai, reprinted by Old China Hand Press, Hong Kong, ISBN 962-7872-05-9. The original Adressbuch was published in 1939 and was patterned after other Adressbuecher of that time. It consisted of a 100-page alphabetical list of residents (in fact, usually limited to heads of families) giving their European town of origin, profession/local business and local address. I estimate that the book lists 5,000 names. Of course by its very nature, the book does not reveal what happened to these people later.

More recently, I came across lists prepared in 1946 by the Communal Association of Central European Jews, Shanghai, naming those Jews who died in Shanghai. These alphabetical lists were reprinted in four issues of Aufbau in 1946 and are currently being computerized as part of a larger project of computerizing various lists of victims and survivors which appeared in Aufbau in 1945 and 1946. The listings run from Aberbach, Moses, 15.4.1908, Wien 24.9.1941 to Zweig, Max, 3.5.89, Breslau, 17.11.43. The city indicates the place of last residence in Europe, rather than place of birth. As noted above, most of the listings show last places of residence in Germany and Austria, particularly Berlin, Vienna and Breslau, but many more communities are listed, including some in Poland, Czechoslovakia and Hungary.

Copies of the Adressbuch and death lists are available at the Leo Baeck Institute in New York City and at the U.S. Holocaust Memorial Museum in Washington, DC. I would be happy to send copies of the death lists to anyone interested in them (please include $2 for reproduction/mailing costs) or to check in both sources for particular names if a SASE is enclosed. My address is: 3002 Ordway Street N.W., Washington, DC 20008-3254.
Update on Frankfurt Families Zunz and Cayn
by Frank Adler

From a letter to Karen Franklin

Your Zunz lines intersect with mine... I noticed that your tree has two different death dates for Michel Zonz -- one 26 X 1585, the other 26 XII 1585. It’s 26 XI 1585 in Ele Toldot. Well, none of those dates appears to be correct.

The date of 26 XI 1585 in Ele Toldot does correspond to the Hebrew calendar equivalent of 5 Kislev 5346, as shown in Horovitz's Inschriften, no. 305 pp. 28-29. But internal inconsistencies there show that the tombstone inscription was misread: It states that Michel died on a Sunday and was buried on Monday, 6 Kislev 5346. That’s an impossibility: in 5346, the 5th and 6th of Kislev fell on a Tuesday and a Wednesday. (Neither of the dates shown on your tree work either: 26 X 1585 was a Shabbat; 25 XII 1585 was a Thursday.)

The genealogist Marcus Brann speculated in his Dr. Leopold Zunz und seine Frankfurter Ahnen (Breslau, 1916), p. 21, that the mistake resulted from the misreading of a single letter: by merely changing the last digit of the year of death from the reported vav to sayyin (which look so similar and might look virtually identical after having weathered for more than 300 years), the death date becomes 5 Kislev 5347, which was a Sunday. Brann seems persuasive to me; it would change the civil calendar date to 17 XI 1586.

And here are some observations concerning your line that begins with "Moshe of Quedlinburg 1477." If he was in fact the father of Nathan Cayn, as supposed by Ettlinger, he would have been my oldest definitely identified ancestor in the direct patrilineal line. Therefore I was eager for more information about him. I now regard him as probably not related.

The Stadtarchiv has two documents pertaining to this Moshe, referred to there as "Moshe Cayn" (Cayn is the Yiddish form of Kohen=kohen tsedek, ha-Kohen). The first of these is a 1466 affidavit in which Moshe declared that he had never belonged to the abess of Quedlinburg but had merely studied Torah in Quedlinburg for half a year in 1463. The second is advice by the Frankfurt city council in response to a 1477 summons for Moshe Cayn from one of the Westphalian "Feme" (Vehmic) courts that Moshe was now residing in Lorch (Rheingau). There seems to be nothing on record to link Moshe Cayn with Nathan Cayn, merely that both claimed priestly descent. (The fact that Moshe resided at the same house while in Frankfurt as Nathan did more than thirty years later surely is just a coincidence.)

As to Nathan himself: I would not assign a family name to him. A letter he received in 1510 and then turned over to the city magistrates has been retained by the Stadtarchiv. It is addressed to him in both Middle High German and Hebrew. The latter is directed to "Nathan kohen tsedek." His direct male descendants down to the 17th century used patronymics exclusively, including kohen tsedek.
Genealogy need not be all serious business, even though we deal with tradition and, in the case of Jews, all too often with the impact of the Holocaust. On the other hand, there is or should be room for an occasional touch of levity, like my recent discovery on the Internet, that there is in Australia a Canberra Dead Persons Society.

William Faulkner wrote, "The past is never past. It is not even dead." That remark is especially pertinent for a project I am proposing herewith, using the well known Oppenheimer genealogy as a starting point.

Elsewhere in this issue appears a translation of a pivotal article Wien-Prag-Berlin: Zur Entwicklungsgeschichte einer Familie by Jacob Jacobson. I visualize his history of the Oppenheimer family as a point of departure for a collective effort: All of us who have Oppenheimer ancestors are invited to contribute our branches with a view to documenting the multitudinous descendants among us, some knowing and many unknowing.

I have long known that one of my patriarchs, Jonas, son of Hirsch, from Koenigswart (Kynzvart, immediately northwest of Marianske Lazne which we used to call Marienbad) in Bohemia, moved to Fuerth where he became Jonas Koenigswarter [abt 1740-1805]. He married Schoendl Oppenheim, also known as Jeanette or Charlotte [1740-1826], daughter of Mordechai or Marx Oppenheim, and a descendant of the very family featured in the Jacobson article.

What I did not know until quite recently is another link which goes to my maternal line, and has its junction in Randegg [on the Rhine, west of Singen] through Michael Neumann, an imperial court Jew, who was born Michael Levi in Hohenems in today’s Vorarlberg before family names were mandated. He married Judith Wertheim, who also is an Oppenheimer descendant.

This is not the place to describe the details which I plan to contribute to the collective effort, which I visualize like this if you are a member of this farflung clan and want to participate:

1. Take any current or recent descendant for whom you have proper demographic data going back to an Oppenheimer living around 1800 or earlier. (See next page for a sample)

2. Prepare a printout of your pedigree chart which shows the linkage and mail it to me. By all means include additional information to indicate the scope of your data because we probably will come back to you and ask for data on all descendants of your ancient Oppenheimer ancestor. At this point we want paper, not diskettes.

3. Tell us whether your data are in MS-DOS compatible format or Macintosh, and whether you are willing to contribute them in digital form later on, when asked to do so.

4. We will try to make sense out of these contributions and weave them together, but in truth it depends whether we are inundated or whether the data are manageable. All printouts, or copies, will be given to the Leo Baeck Institute Archives, except that we hope to produce a single master file which will include all of the contributed data in consolidated form.

5. And of course we plan to publish a short summary of the content of every contribution to this project.

Finally, if it works, there are other families for whom an analogous attempt can be made.

George E. Arnstein
2510 Virginia Ave. NW
Washington, DC 20037
(202) 965-1664
e-mail: Arnstein@erols.com
Our Ancestors

Jacobson's data, enhanced to show how my family ancestor, Schoendl/Charlotte (ca 1740-1826) connects.


Generated with Wingenea v1.4 Software

Mosche Ballin  R._Josef --

Juda Oppenheim = Edel ?

Elia Ballin  R._Elieser -- = Fromet --

Mosche Oppenheim  Samuel Ballin = Gutrauth --

Isak Brilin

Joseph Oppenheim = Fromet ?

Simon Oppenheim = Edel ?

Jechiel Oppenheim  Isak Brilin = Sarlan Oppenheim

d.1660  d.1678  d.1673

Nathan Oppenheim = Frumet Brilin

d.1678  b.1659  d.1718

Isaak Oppenheim = Schoendl --

b.c1678  d.1739  d.1741

Mordachi Oppenheim = Perl --

b.1775  d.1775  d.1800

Jonas Koenigswarter = Schoendl Oppenheim

d.1805  b.c1740  d.1826
Vienna-Prague-Berlin: Regarding the Historical Development of a Family - A Genealogical Sketch of Descendants of Jechiel Oppenheim (Worms, before 1680)

By Jacob Jacobson
Translated and summarized by George Arnstein

Background
This translation seems suitable for Stammbaum, not because it deals with one of my ancestors [!] but rather because it demonstrates just one of the advantages of affiliation with the Leo Baeck Institute. Further, there are so many who can trace their ancestry to the well documented Oppenheimer family in Worms, Frankfurt and Heidelberg, including the famously hanged "Jud Suss," an Oppenheimer specially vilified by the Nazis in a movie by that name made in 1940.

Jacob Jacobson was a leading figure among German Jews. He survived Theresienstadt concentration camp; the present article derives from one of a series of lectures presented at the camp, part of an effort [as he explained in the introductory notes] to build cohesion among multi-national inmates.

[Brackets indicate translator's additions].
Translated June 2, 1992.

Wien-Prag-Berlin: Zur Entwicklungsgeschichte einer Familie by Jacob Jacobson
Bulletin des Leo Baeck Institute of Jews from Germany, Nummer 6, 1959.

Text by Jacobson: The sequence begins with Jechiel Oppenheim, a member of the board of the Jewish community in Worms. His son, Nathan Oppenheim — he lived around 1680 in Frankfurt/Main — was married to Frommet, daughter of the Mannheim Rabbi Isaak Brilin (died 17 Mar 1678). Frommet's mother was a sister of the famous senior commercial agent for the court [Hof- und Oberfaktor] Samuel Oppenheimer (born in Heidelberg about 1630, died in Vienna 1703), the most important provider of credit and supplier to the armies of Emperor Leopold I, and the founder of the Vienna Jewish community as reestablished after the expulsion of 1670.

David Oppenheimer
A cousin of Frommet was David Oppenheimer (b. Worms 1664, d. Prague 1736), regional rabbi for Moravia and Bohemia whose seat was first in Nikolsburg [today Mikulov] and then in Prague. His name is closely and deservedly linked to his large collection of Jewish books and manuscripts whose core derived from a gift from Prince Eugene of Savoy to Samuel Oppenheimer. This famous library could not remain in Prague, and so was moved first to Hannover, then Hamburg. But the large Jewish communities in Germany during the first half of the 19th century were not able or willing to secure for themselves this treasure ... and thus the incomparably valuable collection in 1829 went, for very little money, to the Bodleian at Oxford University. To which we can add: To its good fortune.

Samson Wertheimer
After Nathan's early death, Frommet married Samson Wertheimer (b. Worms 1658, d. Vienna 1724), celebrated by all of Jewry, imperial court agent and regional rabbi for Hungary, a man representing brilliantly both talmudic erudition and commercial talents. Luckier than the inventive, restless Samuel Oppenheimer, who had a goodly number of enemies, Samson Wertheimer was able to maintain successfully his dominant economic position. And, like Samuel Oppenheimer, he worked indefatigably for the protection of threatened Jewish interests.

Isaak Nathan Oppenheimer
His stepson, Isaak Nathan Oppenheimer, grew up in the home of this great and elegant banker and entrepreneur. He too was a banker and supplier to the armies — helped by the fortune of his spouse — a wealthy merchant and sponsor of Jewish scholars and religious institutes. But in the long run he was unable to maintain his top economic position. Still, compared to most Viennese Jews of the period, he lived in very comfortable surroundings. At the old Bauernmarkt [farmer's market] in Vienna he
lived until his death (14 Oct 1739) in a comfortable six room dwelling with 100 Eimer ["buckets" of about 70 liters each] of wine in his cellar; a seven-language dictionary was found among the books he left.

Isaak Nathan Oppenheimer
Isaak Nathan Oppenheimer was married to Schoendel, daughter of the wealthy Lazarus Hirschel from Poesing (Boesing) near Pressburg (Bratislava). He had become successful as subcontractor for Samuel Oppenheimer and toward the end of his life, after overcoming many difficulties, had acquired the right to reside in Vienna for ten years. He died 7 September 1710. Isaak Nathan and Schoendel Oppenheimer had 17 children: 12 sons and 5 daughters. The daughters married in Vienna, Trebitsch in Moravia, Frankfurt on Main, Hannover, Hamburg, Braunschweig and Offenbach. The sons who bore the family name, settled in Pressburg, Hildesheim, Fuerth, Havre de Grace near Baltimore, and — in Berlin. The extent of these distant family relationships documents the importance of this family.

Lazarus Isaak Oppenheimer
Lazarus Isaak Oppenheimer moved to Berlin. He had to be born very shortly after the death of his maternal grandfather, whose name he bore; this can be determined from the official age shown at his death on 3 October 1780. He was a banker and in 1748 married Sara, daughter of the velvet manufacturer Hirsch David. His father, David Hirsch, usually called David Praeger, was probably born in Prague about 1670, and had chosen his Berlin wife from a family also originating in Prague, Brandes-Brandeis. He is documented as early as 1702 as a visitor of the Leipzig Fair, from Berlin; he is especially known because he established the first velvet manufacture in Potsdam, assisted by public financing as well as the sponsorship of King Friedrich Wilhelm I [of Prussia]. He was quite successful but he paid only minimal taxes into the Jewish community chest. David Hirsch died during the 1740 Fall Fair in Frankfurt/Oder, one of the major centers of East-West trade in which Jews were significant participants. There it seems he also was buried. Coincidentally his son, Behrend, also died in Frankfurt/Oder when he visited the fair in 1768.

The daughters of Lazarus Oppenheimer
The daughters of Lazarus and Sara Oppenheimer married two brothers, cousins of their mother. These brothers took different family names; one called himself Zelle, after the place of origin [Celle] of his father, the other Simon, after his [father's] first name. The Simon family were early converts to Christianity.

Two sons of Lazarus Oppenheimer
Two sons of Lazarus Oppenheimer were among the oldest members of the Gesellschaft der Freunde [Society of Friends in Berlin], of which Joseph Mendelssohn was one of the co-founders; Dr. David Oppenheimer (1753-1815) who became a physician at Halle University in 1783; and [the varnish manufacturer] Nicolovius (Nathan) Oppenheimer. Isaac Lazarus Oppenheimer (1749-1820), the oldest son, bore the name of his paternal grandfather. In 1783 he married Schoenchen Levin Wallach from Breslau [Wroclaw] with whom he had 11 children: six sons and five daughters. He lived for almost 20 years in Potsdam and then moved to Berlin where he dealt in currencies [Wechsler].

Three of his sons, using the name of Oppert, participated in the Wars of Liberation against Napoleon. His own attempt to assume the same name retroactively was unsuccessful when the Berlin chief of police objected. But when his youngest son, born in Berlin in 1802, had himself baptized in 1821, shortly after the death of his father, he had no difficulties in exchanging the established Oppenheimer name for the new one of Oppert. Similarly, Julius Eduard, born in Potsdam in 1792, used Oppert; he, like his oldest brother, early established his home in Hamburg.

Julius Eduard Oppert:
[References to several domestic and foreign members of the Society not translated; after four years it failed because of political repression and lack of Jewish interest.

Eduard Gans himself has to surrender: he subjected himself to baptism under the pressure of the political "Reaktion" in Prussia and of his own ambition to be an academic teacher. Heine, who followed the same path, harshly criticized him for it.]

Only a quarter of a century separated Eduard Gans' conversion to Christianity from the death of his grandfather (12 March 1798), Isaac Gans, the court agent in Celle, a man who held steadfast to the traditions of his famous family. In his last will he even asked his children to keep the traditional dress and he forbade his daughters the removal of the covering veil. But it took only a few decades, filled with Shum und Hg, radically to shake a tradition of centuries.

The maternal grandfather of Henriette and Eduard Gans was Jacob Marcuse (born Altstrelitz 1754, died Berlin 1828), holder of the general privilege, banker and a member of the board of the Berlin [Jewish] community. His Jewish name of Koppel Strelitz derives from the fact that his father, Abraham Marcuse, had been court agent in Mecklenburg-Strelitz before Frederick [II] the Great caused this former Prussian subject—he originated in Nauen near Berlin—to move to Berlin in 1761 through conferral of a specially generous "General Privilege."

**Neumark-Mirels-Fraenkel Family**

And finally Henriette Gans, and her children, could boast of their descent from the old Neumark-Mirels-Fraenkel family, formerly a leading light of Viennese Jewry and, after the expulsion of 1670, among the new founders of the Berlin Jewish community. This vast family contributed the chief rabbi, Salomon Mirels (1680-1707), to the triple community of Hamburg-Altona-Wandsbeck. He is supposed to have had 25 children.... This same family furnished a learned rabbi, David Fraenkel, to the Dessau community; and later to the Berlin community. He also was the teacher of Moses Mendelssohn. [see article in this issue by Edward Salier concerning the Fraenkel family.]

There is surely nothing surprising in the outstanding legacy of parents like Julius Eduard and Henriette Oppert. Three of their 12 children earned fame and repute for the Oppert name. The oldest son, Professor Julius Oppert, well known Assyriologist, born in 1825 in Hamburg, emigrated to France in 1847 and died in Paris in 1905 after a life of scientific labor, success and honors. His younger brother, Ernst Jakob Oppert (1832-1903) went to Hong Kong as a young man. He visited China, Japan and Korea as merchant and researcher, and brought a rich collection back to Hamburg.

The youngest of the Oppert brothers to make a name for himself was the India scholar Professor Gustav Salomon Oppert. Born in 1836 in Hamburg, he was a librarian first in Oxford, where he catalogued Hebrew and other manuscripts ... and then in Windsor. Later he long held a professorship for Sanskrit in Madras. In 1894, he settled in Berlin, taught at the university, and died in Berlin on 16 March 1908. He left his significant fortune to the Lehranstalt fuer die Wissenschaft des Judentums [the institution later headed by Leo Baeck] of which he had been a trustee. He is buried, with honors, in the Jewish cemetery in Weissensee.... Truly, he returned to his fathers.

[Also see the Dinkelspiel article for additional Oppenheimer descendants.]
"Aus der Geschichte der Familie Dinkelspiel in Mannheim"
By Carl Simon
Translated by George Arnstein

Aus der Geschichte der Familie Dinkelspiel in Mannheim
Juedische Familien-Forschung
[Berlin], Sep 1925, Vol I, No.3.

From the *History of the Dinkelspiel Family in Mannheim* by Carl Simon, Mannheim; translated/summarized by George E. Arnstein
([The original German is a] Shortened excerpt from the Family Chronicle)

[Brackets] indicate additions or comments by translator; "Quotes" indicate exact translation. A few passages are paraphrased or summarized. Umlaut is changed by adding "e", a routine alternative.

"... Our ancestors ... had to flee from place to place, from country to country and never were able to rest. They were without rights and without protection and had to suffer...." [This explains the dearth of material for family histories.]

"Jewish families which had the good fortune to live in the same town for centuries, tell a different story. In such cases we can base research almost exclusively on Memorial books [Memorbecher] of the Jewish community, although they supply limited biographical information.... Exceptions are those members of the community who distinguished themselves through piety, scholarship...."

"Accordingly I have undertaken inquiries regarding the Dinkelspiel family here [i.e. Mannheim, Germany] of which I am, through my mother, a member...."

"The Dinkelspiel family is among the oldest in Mannheim as can be seen from the entries in the Memorial books. Patriarch of the family is Mordche [Mordechai] Dinkelspiel who, according to the Memorial book, was buried here in 1683. The entries were in phonetic Hebrew. While the names [spelling] of Dinkelspiel and Dinkelsbuehl diverge, they originate with the same Mordche Dinkelsbuehl of whom we first must ask: Where did he come from and when did he migrate to Mannheim?"

"It is known that Jews in the olden days took their names from those cities or localities from which they came. Mordche Dinkelsbuehl originated in any event from the then free imperial city of Dinkelsbuehl in today's [1925] Bavarian district of Middle Franconia. Research led to:

"The Jews of Dinkelsbuehl were always part of the Jewish community in Schopfloch. The oldest entries in the communal register of the Jewish Community in Schopfloch which are still available, date from 1665. There is no name or family register for this period, but there are notes, beginning in 1665, as to how the communal leadership was composed. Thus we find Lazarus Isak Dinkelsbuehl elected in 1675, and Moses and Moses Abraham Dinkelsbuehl elected in 1690. These are the only mentions of this name in all of the communal records and this suggests that all members of the Dinkelsbuehl family left the community about 1690.

"Additional support can be gathered at the Schopfloch Jewish cemetery which was established around the 15th century. The tombstones of the first 300 years are ... illegible. We can safely assume that a lot of our ancestors rest there."

Excerpt of 4-14 May 1649 from the Dinkelsbuehl municipal archives: "The Jews who were admitted to the city during the Thirty Years War [1618-48] are to have their [loans] money returned and are to be removed from the town." Accordingly we can conclude that our Mordche Dinkelsbuehl was driven, with his family, from Dinkelsbuehl in 1649. "At this terrible time of need our poor persecuted ancestor Mordche Dinkelsbuehl found asylum in Mannheim, after 1663, but probably not much later. Since Jews at that time were not usually admitted to cities, let us inquire...."
Mannheim
Foundation of Mannheim 27 March 1607, established by Prince Friedrich IV, who sought to attract population in order to make the city flourish. City privileges, including asylum, freedom and toleration for all, for Christians and also Jews. But this did not last long. Successor Prince Friedrich V, the 'Winterking', had to flee from place to place after he was banned as a result of the defeat of his army November 1620 before Prague. This was terrible for Mannheim, besieged in 1622. When the commandant was unable to defend city and fortress, he set it aflame and the houses, mostly wooden, burned to the ground.

Mannheim came under Palatinate rule. Next Prince Carl Ludwig was somewhat tolerant, but not toward Jews, "On 1 September 1660 he established a concession which allowed Jews to move to Mannheim and thus enabled Mordche to move to Mannheim. Impetus for the concession was the depopulation of the Thirty Years War. By the middle of the 17th century there were five Jewish families which came from Pfeddersheim.

Plan of Mannheim of 4 April 1663 shows names of home owners, identifies 465 buildings, and indicates a population of some 3000. Fourteen houses designated as Jewish:

House Nr. 22 - Jew Carassone
House Nr. 23 - Jew Astruque
House Nr. 50 - Herz
House Nr. 54 - Moyses Widow
House Nr. 82 - Isak
House Nr. 86 - Mannus
House Nr. 97 - Salomon
House Nr. 115 - Mannus
House Nr. 176 - Moyses
House Nr. 244 - Loews Heirs
House Nr. 288 - Simon
House Nr. 290 - Elias
House Nr. 291 - Daniel Moyses
House Nr. 309 - Hayem

These are the oldest Jewish families in Mannheim, the first members of the Jewish community, including Mordche who arrived a bit later.

First Jewish Families
Document shows Jews living here in 1661. They sought to establish a cemetery since they had to send bodies to Worms for burial. They were assigned, for a fee of 30 guilders, a plot in part of the fortress, today in Square F7, in use from 1661 to 1839. The bill of sale was signed by all [adult male] Jews then living here: Machold, Hertz, Loeser, Simon, Isac, Salmon, Zallet, Moses, Mannus and Daniel of the German Jewry, as well as Emanuel Carassone Abraham and Moise Astroueg of the Portuguese Jewry, total 13 families.

"Biographically speaking, we know very little of Mordche Dinkelsbuehl and nothing about his wife, our matriarch. We can assume that he had to suffer much, in keeping with the times, but he survived...."

Mosche Dinkelspiel
"We now turn to ...Mosche, son of Mordechai (Mordche) Dinkelspiel, died 1743, married to Reitz, died 1764, daughter of Wolf Oppenheimer from Heidelberg. Mosche, about whom we know more than we do about his father, had a hard life and had to suffer from the fallout of war."

Under Philipp Wilhelm, from 1685-1690, terrible times for the Palatinate. Louis XIV of France led the third bounty-seeking campaign against Germany. Mannheim was a shining city of 12,000 population. Terrible destiny.... 8 November 1678 siege and bombardment, again on 10 Nov. A sea of flames. Friday 11 November surrender. Four months later city and fortress were leveled by the French. Second destruction of Mannheim.

"Mosche Dinkelsbuehl took part in all of this horror and danger. He had to flee from Mannheim an impoverished man, and we do not know where he found refuge. We do know that in 1709 Moses Dinkelsbuehl, son-in-law of Wolf Oppenheimer, received the protection of the city of Heidelberg and permission to live on the Schlossberg [castle hill] in Heidelberg. He lived there with his father-in-law Oppenheimer whose house was on the Schlossberg."
Heidelberg
We do not know how long Mosche Dinkelsbuehl remained there, but probably not very long. His name is not on the tax list of Heidelberg Jews of Feb. 1722. As mentioned earlier, Mosche Dinkelsbuehl died here [Mannheim] in 1743. His obituary in the Mannheim Memorial book reads in translation: 'He was an honest, straightforward man who achieved heavenly recognition for his pious prayers. He served his maker publicly and privately with all his heart.' Our matriarch, Reitz Dinkelsbuehl, is described in the Memorial book as god-fearing and pious.

Reitz Dinkelsbuehl
Since she was the daughter of Wolf Oppenheimer in Heidelberg, we also have to take cognizance of the latter's family history. The documentary material for him is more abundant than for any other person of our times, throwing a bright, even glaring, light on the social conditions of the period. Research in the Heidelberg Memorial book was fruitless; the Heidelberg community does not know what happened to the book. Fortunately, the late Rabbi Dr. Loewenstein in Mosbach published in 1895 an excellent study, Die Geschichte der Juden in der Kurpfalz [History of the Jews in the Kurpfalz, i.e., a specific part of the Palatinate] and I was able to dip into this generous source. He found Jews in Heidelberg as early as 1300; in 1391 they were driven out.

(Installment to come [End of Part I])

[Part II, Juedische Familien-Forschung
Dec. 1925, Vol I, Nr. 4, pp. 86-89]

"About 1600 Samuel Oppenheimer arrived in Heidelberg with four companions: Moses Oppenheimer, Loew Oppenheimer, Feis Oppenheimer and Wolf Oppenheimer, the father of our matriarch, Reitz. Samuel and Moses Oppenheimer were brothers, and Wolf and Feis Oppenheimer were brothers. What other relationship these five had to each other can no longer be determined (they were called Oppenheimer and also Oppenheim). Mentioned briefly is that Samuel Oppenheimer moved to Vienna about 1679. He was one of the leading finance ministers of his time and was appointed imperial court Jew and imperial Hoffaktor.

Emanuel Oppenheimer
His son Emanuel, similarly, was a major financial figure. In Mannheim, he arranged for a building to be erected which still stands today [1925], the so-called Casino, which he put at the disposal of the ruling Elector [Kurpfuerst] until the latter could build his own palace...in 1731.

"Moses Oppenheimer was Court Agent for the Prince of the Palatine, and chief of the Palatine Jews. He did many good deeds for his co-religionists.

Wolf Oppenheimer
"For Wolf Oppenheimer, who is relevant for our family history, there are these documents:

1. From the Jewish community dated 1688, a petition to the government to establish a burial place in Heidelberg. Six additional persons, all named Oppenheimer, also signed the petition, which was turned down.

2. Above petition was renewed in 1697 and was successful in 1702. This time it was signed by an additional seven persons, all named Oppenheimer. Parenthetically, both of these documents, as well as later ones, were signed by Suess Oppenheimer.

"Jew Suess' also was named Suess Oppenheimer, is known from the novel by Hauff, was Wuerttemberg finance minister, and was executed [hanged] in 1737. 1.

3. Wolf Oppenheimer early in 1699 had received permission from the Elector [Kurpfuerst] for himself and his brother Salomon to live at the Schlossberg [Castle Hill]. (From this we can deduce that Wolf not only had a brother named Feis but also one named Salomon). The Prince ordered the city council to report on the wealth of those named above; the response he received was [old-style German] 'that it consists of all kinds of miscellaneous goods and that both are capable of buying a lot and building a right decent house.'"

1. Jud Suess is well documented, including the novel by Lion Feuchtwanger and the biography by Selma Stern. The Nazis made a propagandistic movie about him in 1940, and he is featured in the current exhibit on court Jews at the Jewish Museum (NY). He should be identified as a martyr because he was offered a full pardon were he to convert to Christianity; he declined.
Ladenburg
"After the fire of Heidelberg, Wolf Oppenheimer twice moved to Ladenburg where his trading post [store] twice was looted by the French [troops]. He wanted to build at the Schlossberg but this was to be demolished and he built a house worth a thousand guilders at the Kettentor [Chain Gate]. When he had to vacate because the house was to become a Jesuit College, he bought another one in the Kettengasse [Chain street] which belonged to the Reverend Wagner [Protestant]. The city council refused to deliver [certify?] the letter of sale to Wolf Oppenheimer who then complained in 1711 to the Prince.

Wolf Oppenheimer
"4. The storekeepers' guild, clearly envious, opposed the Jewish competition, wanted Wolf Oppenheimer, living at the Schlossberg, to take down his booth at the Margareten market, although this was declared illegal by a governmental commission. They banded together and forced it anyway. He complained and on 28 July 1699 there was issued an order to the city council to protect the Jew and 'to tax the storekeepers with a notable fine.' The following day the complainant was again forbidden to offer goods at the fairs because the storekeepers invoked an imperial regulation according to which Jews were to deal only with old clothes, 'rags and other things repugnant to honest Christians.'"

"5. According to an official list of 8 November 1700 there lived 11 Jews in Heidelberg. Listed were Wolf Oppenheimer who lived on the hill in the house of the wool weaver... His son-in-law Kuehrl lives with him, having 'recently married.' Thus, in addition to our matriarch, Reitz, Wolf Oppenheimer had a second daughter."

Protected Jews
"6. An order of 30 June 1701 from the government to the city council in Heidelberg that the foreign Jews are to be treated like Gypsies' and... are to be sent away. [To differentiate local Jews] city council is to prepare a list of resident 'protected' Jews. Eight names, including Wolf Oppenheimer... A second list of Jews in Heidelberg without a letter of protection and what they claim as their occupation. There were seven persons including Lazarus Wolf Oppenheimer, son of Wolf Oppenheimer. He said he boarded with his father in the Kettengasse, and traded [did business] when this was appropriate."

7. In 1715, the Jewish community, consisting of 13 families, wanted to establish a synagogue. Internal strife, litigation, ending in 1737. Twelve families were named Oppenheimer. Wolf, still living in 1721 according to this document. Do not know when he died.

Residence Permit
"8. We encounter Wolf Oppenheimer for the last time in a document of 17 February 1721 when the city council prepared a list of those Jews who were protected [i.e. residence permit]. Those without a permit were to be evicted. Seventeen Jews including Wolf Oppenheimer were protected: 'Wolf Oppenheimer presented his letter of 12 Apr 1710.' He was a capable, sturdy man who, living in a difficult period, emerged a victor in the struggle of life.

"The Memorial Book also reports: Loeb Dinkelspiel, son of Mosche, died 1785, was married to four wives:
1. Ettel, daughter of Moses Hachenburg, died 1744.
2. Her sister Jendle, died 1748.
3. Esther, daughter of Schmul Hassloch, died 1749.
4. Ettel, daughter of Goetz Woerrstadt, died 1786.

"The first two... come from the old Hachenburg family in Mannheim, living there since the early 18th century. The first three women are not relevant to our Dinkelspiel family. Let me emphasize again that I am writing a family history only of the branch from which I am descended.... The division begins with our common patriarch, Loeb Dinkelspiel.

"Loeb is documented in a tax list of 1743 which cites only Loeb Dinkelspiel and his mother, Moses Dinkelspiel's widow.... The list gives us an insight into the financial conditions of Loeb and his mother.... There were 187 Jewish families here, who were to raise 15,425 guilders. Loeb Dinkelspiel was assessed at 62, his mother at 20 guilders. Loeb thus was better off than his father Mosche because he was not caught in the war."

Stammbaum Issue 10  December 1996
During his lifetime the Court, the residence of the Prince was moved from Heidelberg to Mannheim in 1722. Oppression of Jews as part of 18th century; example from a princely edict that Jews had to live near hospitals, their schools or their cemetery; segregation. to the point that they had to sell houses and move to Jew Street.

Loeb Dinkelspiel
"Loeb Dinkelspiel was, like his father, a fine and conscientious man. He had to have good character because he participated actively in community activities and made gifts of his income, even though he did not count as one of the rich members of the community. He led a pious life and sought his destiny by doing good. As to the family of our matriarch, Ettel, Goetz Woerrstadt, we know nothing. In the Memorial Book she too is described as godfearing and pious.

Goetz Dinkelspiel
"We now arrive at the fourth link in our chain, Goetz Dinkelspiel, son of Loeb Dinkelspiel. Goetz was born 31 Aug 1753; he died 16 Oct 1831; on 9 Oct 1771 he married Mindel, daughter of Loeser Fuld and his wife Schoenle, an old Mannheim family. Mindel was born Jan 1747 and died 25 Dec 1809. The occupation of Goetz is listed as clerk.

The Memorial book, as is usual, gives no interesting biographical information about Goetz: 'A good man and a respected member of the community.' Goetz and his wife Mindel...important... begat six children: Reichle, Wolff, Abraham, Schoenle, Lazarus and Loeb, whose numerous descendants still live today [1925] here in Mannheim and elsewhere.

Schoenle Dinkelspiel
Schoenle Dinkelspiel was my grandmother, born 2 Apr 1783, died 19 Nov 1845. On 10 Jun 1804 she married my grandfather Ephraim Guttmann, born on 15 Sep 1771 in Schwarzweisach and died 4 Feb 1853. His parents were [father] Seligmann and Sprinz, both in Schwarzweisach. My grandfather Ephraim Guttmann was cantor at the main synagogue in Mannheim for 48 years, from 1804 to 1853.

Jewish Community
In those days all members of the community, whether they belonged to the top of Jewish society or to different social groups, took an active part in community affairs. Because of a curious coincidence the death of my grandfather marked the end of a period and the start of a new one:

Old synagogue torn down, new one dedicated 1855. Services reformed, after heavy struggles 1855-62, introduction of organ. 1862 complete emancipation of Jews in Baden, after long struggle.

[Grandfather buried, inscription, eulogistic entry in Memorial book].

"To conclude...The youngest child of my grandparents was my mother, Rebecca Guttmann, born in 1826 in Mannheim, died 1852 in Mainz. She married Victor Simon in Mainz, a good, solid, pious charitable man in Mainz where the Simon family has been living for a long time. My father died aged 84. My mother, after a short married life, died, age 26, when I was born.

"When I look back on the almost 300 years of family history I can see how its destiny has changed for the better, how times of brutality and ignorance have brought mankind to bright new heights, and my heart is filled with the hope that further progress will come. May the word of our prophet Isaiah be fulfilled: "Swords into plowshares.....and never make war again."
German-Jewish Soldiers in World War I
By Claus W. Hirsch

Much has been written about the participation of German Jews in World War I. However, most of this material was released in the decade or so after the end of that great conflict in 1918. There is still a lot of confusion about the extent of Jewish involvement on the side of the so-called Central Powers, how participation rates compared with those of the general population, and the depth of the sacrifices.

In this article I try to put Jewish involvement in World War I in a historical context and to analyze the numbers behind the numbers. Finally, a number of sources are enumerated for those researching family members who might have been active players in the Great War.

Historical Background
Jewish involvement in the German military dates back over a thousand years, but both the degree and persistency of that involvement has fluctuated widely. In an article in the Universal Jewish Encyclopedia (1943), Hugo Biber traced Jewish participation in past German military conflicts back to the middle ages. Biber wrote that until the end of the 13th century, Jews had the right to bear arms. An illuminated manuscript of the Sachsenspiegel, written about 1230, shows an armed Jew on horseback. The Jews of Sala (Halle) even inflicted a defeat on the Crusaders in 1096, forcing them to return from the country.

Biber goes on to state that, "No military service by German Jews is mentioned in documents of the later Middle Ages, but Jews probably still participated in defense. Some baptized Jews or sons of Jewish parents were professional soldiers and there were also some knights whose names indicated Jewish origin or descent from Jews. The participation of Jewish combatants in the Thirty Years War is unquestionable."

Following the Thirty Years War [1618-1648], there appears to be little or no documented Jewish involvement in German military actions for the next 150 years or so. Biber notes that Jews were admitted to the national guard in Berlin in 1809. And, in an earlier article in Stammbaum, I wrote about Jewish Soldiers in the Prussian Liberation Wars, 1813-1815.

The Franco-Prussian War [1870-1871] and some of the conflicts between the Germans and Danes in the mid-nineteenth century also saw increased involvement of Jewish combatants.

With the emancipation of Jews in 1848 and their steady integration into the social, political and economic fabric of Germany, one would have expected a substantial involvement by them in World War I. That, in fact, did occur although some elements not friendly to the Jewish community tried to minimize and denigrate Jewish participation in the war.

<table>
<thead>
<tr>
<th>Table 1</th>
<th>Jewish Participation in World War I As Determined by the German War Ministry</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officers</td>
<td>Doctors</td>
</tr>
<tr>
<td>At the front</td>
<td>607</td>
</tr>
<tr>
<td>In the communications zone</td>
<td>49</td>
</tr>
<tr>
<td>Among occupation troops</td>
<td>207</td>
</tr>
<tr>
<td>Total</td>
<td>863</td>
</tr>
<tr>
<td>Exempted: Suitable for combat (Kriegverwendungsfahige)</td>
<td>2,521</td>
</tr>
<tr>
<td>Suitable for garrison duty (Garnisondienstfahige)</td>
<td>2,694</td>
</tr>
<tr>
<td>Suitable for work (Arbeitsfahige)</td>
<td>1,850</td>
</tr>
<tr>
<td>Total</td>
<td>7,065</td>
</tr>
</tbody>
</table>
Looking Behind the Numbers
On November 1, 1916, the Kriegsministerium (War Ministry) released a census detailing the extent of Jewish participation in the German military as of that date. Its figures showed the following, outlined in Table 1.

The number 62,302 was widely used in German publications of the day and I quoted that figure in an article in Issue 8-9 of *Stammbaum* ("German-Jewish Research, An Introduction") noting, however, that some sources had placed the extent of Jewish participation as high as 100,000. What I did not appreciate was that, while 85% of total enlistments had already occurred by November 1, 1916, there were still others placed into military service in the remaining two years of the war. More importantly, however, even that adjusted count would not represent a complete count. It turns out that the war ministry did not have data for Alsace-Lorraine (then part of Germany), the free state of Hamburg and the province of Posen (then still part of Germany).

After the census by the War Ministry in the fall of 1916, additional Jewish soldiers were inducted and the final total was figured at 84,352 by Professor Franz Oppenheimer, a leading analyst of the figures. Another author, Dr. Jacob Segall, applied average participation rates for other cities and towns to the areas not counted (Alsace-Lorraine, Hamburg and Posen) and came up with an additional 11,975 Jewish soldiers. The combined total of 96,327 was then rounded up to 100,000, a figure which has stuck. Based on modern statistical methods, i.e. sampling techniques, that is probably a valid number. One cannot deny, however, that the number is an estimate and might be high or low.

If we accept the 100,000 number as a reasonable approximation of the extent of Jewish participation on the German side in World War I, how do we relate that to the entire Jewish population of the country? Moreover, how would Jewish participation rates compare with those of the non-Jewish population? These questions were asked at the time both by anti-Semites out to minimize the degree of Jewish participation and by leaders of the Jewish community intent on setting the record straight.

Anti-Semites and various right-wing elements in Germany during and after World War I claimed that Jewish participation rates were far lower, perhaps 12% — that the average of slightly over 17% for gentiles. The figures cited by the agitators were not only based on an incomplete head count but also related to a 1910 census base of 615,000 Jews then residing in Germany. The trouble with the latter figure, as the astute economist Jacob Segall pointed out, is that it included about 65,000 foreign-born Jews who were subject to military service in their countries of birth rather than in Germany.

### Table 2
Details of the 1910 Census of Berlin
(Composition of the Male Population)

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Total Pop.</th>
<th>Jewish Pop.</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-15</td>
<td>24.86%</td>
<td>20.25%</td>
</tr>
<tr>
<td>15-20</td>
<td>8.58</td>
<td>8.66</td>
</tr>
<tr>
<td>20-25</td>
<td>12.15</td>
<td>9.68</td>
</tr>
<tr>
<td>25-30</td>
<td>10.75</td>
<td>9.05</td>
</tr>
<tr>
<td>30-35</td>
<td>9.88</td>
<td>9.68</td>
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<td>35-40</td>
<td>8.05</td>
<td>8.39</td>
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<tr>
<td>40-45</td>
<td>6.99</td>
<td>7.72</td>
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<tr>
<td>45-50</td>
<td>5.69</td>
<td>6.83</td>
</tr>
<tr>
<td>50-60</td>
<td>2.41</td>
<td>3.53</td>
</tr>
<tr>
<td>60-70</td>
<td>1.54</td>
<td>2.74</td>
</tr>
</tbody>
</table>

*Stammbaum Issue 10 December 1996 22*
Segall concludes that even if one assumes that the 1910 figure of 615,000 grew to 620,000 by the start of World War I, one still has to consider the foreign born in many provinces. In Prussia alone there were 38,844 in 1905. In all, one can assume a figure of 65,000 foreign born. So one should assume a figure of 555,000 and, with 96,000 soldiers, that equals a 17.3% participation rate. [my translation] Jewish community leaders and scholars were put in a defensive position about the extent of the community's involvement in the war. Some even pointed to the unfavorable demographics of the period in the event there was any shortfall in Jewish participation rates. Here they would have found fertile ground because the data bore them out.

The figures in Table 2 clearly show a very different distribution in age groups between Jews and non-Jews, with the former having substantially fewer very young persons and relatively more old persons in the population mix. From a military standpoint, it is interesting to note that the draft age group of 15-20 is virtually identical among Jews and gentiles in Berlin. In the 20-30 age group, presumably a prime target for conscription, Jews were proportionately much less well represented. All in all, then, the demographic profiles of the time clearly suggest that Jews would be more apt to serve in the military than their gentile comrades. Even with that background, though, it appears that participation rates in the German military were almost identical when one adjusts the figures for Jewish service personnel to make them more realistic. It should be noted that slightly over 10,000 Jews actually volunteered for service.

One final note on the question of Jewish participation: while we talk about Jewish soldiers, there were at least 200 Jews among the 5,000 German war pilots of World War I, according to the author Rolf Vogel. Writing in Ein Stück von Uns, Vogel also notes that 134 Jews were registered as Kriegsmarine personnel in 1916.

Casualty Figures
Looking at the casualty figures nearly 80 years after the close of World War I, it is easy to see why observers of the day referred to it as "The Great War." A report by the U.S. War Department released in 1924 showed the following figures (outlined in Table 3).

<table>
<thead>
<tr>
<th>Allied Forces</th>
<th>Total Mobilized (000)</th>
<th>Killed and Died (000)</th>
<th>Fatality Rate</th>
<th>Casualty Rate*</th>
</tr>
</thead>
<tbody>
<tr>
<td>Russia</td>
<td>12,00</td>
<td>1,700</td>
<td>14.2%</td>
<td>76.3%</td>
</tr>
<tr>
<td>France</td>
<td>8,410</td>
<td>1,35</td>
<td>16.1%</td>
<td>73.3%</td>
</tr>
<tr>
<td>British Empire</td>
<td>8,904</td>
<td>908</td>
<td>10.2%</td>
<td>35.8%</td>
</tr>
<tr>
<td>United States</td>
<td>4,355</td>
<td>116</td>
<td>2.7%</td>
<td>8.1%</td>
</tr>
<tr>
<td>Total incl. Others</td>
<td>42,189</td>
<td>5,143</td>
<td>12.2%</td>
<td>52.3%</td>
</tr>
<tr>
<td>Central Powers</td>
<td></td>
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<tr>
<td>Germany</td>
<td>11,000</td>
<td>1,774</td>
<td>16.1%</td>
<td>64.9%</td>
</tr>
<tr>
<td>Austria-Hungary</td>
<td>7,800</td>
<td>1,200</td>
<td>15.4%</td>
<td>90.0%</td>
</tr>
<tr>
<td>Turkey</td>
<td>2,850</td>
<td>325</td>
<td>11.4%</td>
<td>67.4%</td>
</tr>
<tr>
<td>Bulgaria</td>
<td>1,200</td>
<td>88</td>
<td>7.3%</td>
<td>22.2%</td>
</tr>
<tr>
<td>Total</td>
<td>22,850</td>
<td>3,386</td>
<td>14.8%</td>
<td>67.4%</td>
</tr>
<tr>
<td>Grand Total</td>
<td>65,0</td>
<td>8,52</td>
<td>13.1%</td>
<td>57.5%</td>
</tr>
</tbody>
</table>

*Includes killed, wounded, missing in action and prisoners of war.
As to Jewish fatalities, some 9,216 were counted. Another 873 were added to account for the missing in action, bringing the total fatality count to 10,089. Why, then, is the figure of 12,000 war dead so commonly cited? The rationale is as follows: 10,089 dead represented 12% of 84,352 troops (adjusted for inductions into service after the fall of 1916). But, since the total troop number excluded three important geographic areas, some authors decided to apply the 12% fatality rate to the circa 16,000 troops not counted. Hence 12% of 100,000 equals 12,000 dead.

A final note: some 29,352 Jewish soldiers, or 35% of the official count of 84,352, were decorated with the Iron Cross and other medals. Some 19,547, or 23%, were promoted while in service.

**Genealogical Sources**

Family historians tracing ancestors who might have participated in World War I have a number of sources available to them. The principal source on Jewish fatalities is a book called *Die Juedischen Gefallenen des Deutschen Heeres, der Deutschen Marine und der Deutschen Schutztruppen, 1914-1918: Ein Gedenkbuch*. Berlin: Reichsbund Juedischer Frontsoldaten, 1933.

This memorial volume lists the names of Jewish fatalities by last residence, place and date of birth, rank, military unit affiliation and where killed. It is available at the Leo Baeck Institute and Hebrew Union College in Manhattan.

A number of individual Jewish communities also published memorial books dedicated to the fallen soldiers of their cities. Among these Gedenbuecher are volumes published in Hamburg, Munich and Wuerttemberg.

Finally, some information on those combatants who were injured might be available through the Krankenbuchlager Berlin (sick book depository Berlin). Researchers can write to: Krankenbuchlager, Wattstrasse 11-13, 13335 Berlin, Germany. To make inquiries (see page 2 of this issue), for which a fee is charged. In an earlier exchange of correspondence with one of the Berlin agencies, I was informed that the central records of World War I casualties and grave sites were destroyed during the war in 1945.

**Bibliography**


Name and Place Index
An index of surnames and place names that appear in issue No. 6 & 7 of Stammbaum.

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1 B.-W. = Baden-Württemberg
Jewish Records in German Universities
by Robert F. Illing

One of the most momentous events for German Jews was the opening of the universities to them at the beginning of the nineteenth century. Up to that moment, all education had taken place within the yeshivas of the local communities. Outside of the study of law and religion, Jews normally only learned medicine. Young Jewish men of emancipated families of some means flocked to fill the new educational opportunities. For example, Germany's newest institution of higher learning, the university of Berlin, had 16 Jews among its first group of 247 students when it opened in 1810. Thus Jews made up an impressive 7% of this first student body in contrast to their being only 2% of Berlin's population. Most Jews studied either law or medicine, the two professions that they could readily practice in the Jewish communities wherein their activities were still restricted.

As it is known, often with very sad relevance, the Germans are excellent record keepers; the universities were no exception. Their records, which are still well kept and freely available, contain a considerable body of genealogical information on any Jew who attended a German university.

Of particular interest are the published doctoral dissertations, which in the last century were normally in Latin. At the end of each dissertation is a short biographical entry, which will state where the doctoral candidate was born, the names and occupations of his parents, and other pertinent family information. This section also contains a rather detailed description of the student's education from his earliest studies through the university.

If you can manage to master the Latin, the texts of some of the medical dissertations can be a fascinating window into medical knowledge of the recent past. Additionally, the style and presentation of the arguments they contain provide a wonderful insight into how one's ancestor thought and reasoned. Failing the existence of family letters, such a document can assume a prominent place in understanding our ancestors.

The university archives also preserve for each student his registration form and his transcripts. The latter list the courses he took, his grades, the texts used and the names of the professors.

In the case of students who received medical degrees, their dissertations are normally available at the National Medical Library in Bethesda, Maryland. A query to Bethesda will avoid the necessity of communicating with the proper German university archives.

At least during the early part of the last century, it was the practice for successful doctoral candidates to print up a medium sized poster to be attached to the walls of certain areas of the university. Copies of these posters were also filed in the archives. They have arms of the state where the university was located, and the name of the ruler in whose name the degree was issued. These posters are also written in Latin.

An amusing benefit of personally musing in the archives is the other material one might locate. In Berlin, for example, I found a university catalog for 1815, not too unlike what we do today in regard to content. It was quite exciting to see Professor Hegel listed along with everyone else. A deeper search will also reveal the names of fellow-students of an ancestor, often famous persons. If they were both Jews, it is not unrealistic to speculate that they knew each other.

In short, if one has an ancestor who received a doctorate from a German university in the nineteenth century, it is likely that the names of the parents of that ancestor and their town of residence can be located. This can frequently get one back to the late eighteenth century. If one can tie into a documented rabbinical or court Jew family, then a great deal more information could be found.
At the 1996 Summer Seminar in Boston, participants at the German SIG (Special Interest Group) were enthusiastic about finding a way to share their research interests. Stammbaum representatives offered to list for free in Issue 10 the names, addresses and research areas of all subscribers. This section includes other inquiries as well.

Betty G. Evans
461 Fairview Rd.
Pittsburgh, PA 15238

Goldsmith from Bavaria, Bruell/Brillin from Bratislava, Wolff from Berlin

Nancy Korn
83 Walnut St. #2
Newton, MA 02160
NKorn@CBA.NEU.EDU

Loc: Breslau, Marzendorf, Kobylagora, Loslau, Myslowitz
Names: Korn, Bentscher, Katz, Schaefer, Hirschel, Hartmann

Arline Sachs
6212 Thomas Dr.
Springfield, VA 22150-1220
Sachs@Axsamer.org

Loc: Marburg, Eberstadt, Wiesbaden (synagogue), Asheim (now Dartheim), Cronberg (FF/M), Fechenbach (Baden), Koenigheim (Baden), (Collenberg)

Ruth Nadelman Lynn
33 Maple St.
Lexington, MA 02173
(617) 861-9023
Lynn33@tiac.net

Names - Locs: Wolf-Radziowo (Poland), Messor (Posen), Moses-Messor, Wolff-Sandberg (Posen), Lewin-Hohensalza (Posen), Lewinson-Culm (W. Prussia), Lewinson-Neustadt, Pinne (Posen), Lewinson-Thorn, Hirschfeld-Neustadt, Pinne, Hirschberg-Culm, Adler-Krone a.d. Brahe, Cohn,


Ethan Starr
349 Crescendo Way
Silver Spring, MD 20901
edstarr@amherst.edu


Joan Sanders
86 Ward Dr.
New Rochelle, NY 10804
72377.2777@compuserve.com


Michael J. Tuteur
14 Horizons Rd.
Sharon, MA 02067
(617)784-3801
MJTUTEUR@aol.com

Names - Locs: Tuteur, Triefus, May - Pfalz, Seligsohn, Simon, Hirsch - Berlin

Peter Kolbe
22 Park Dr.
Newton, MA 02161
(617)969-6241
Name: Herman Kalb, 1920-1939, from Sangerhausen and Chemnitz
My mother came from Prov. Posen (Mogilno)  
My father came from Ober Schlesien (Nikolai (Myskolow)). They met and married in Berlin where they lived until 1936. In 1936 they left Berlin via Milan and Genoa - then by ship to Lima, Peru. I was born in Lima.
Location of Archivists Connected with Jewish Collections in Europe - Alphabetical Listing

*Stammbaum* 8/9 included a list of archivists and historians in Europe. Phillip Goldman has indexed this list alphabetically to make it more useful to readers. The first number indicates the postal code; the number in parentheses corresponds to the original list.

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In Memoriam

John H. Bergmann

About a year ago, Karen Franklin drove to Media, Pennsylvania to meet with John Bergmann and his wife Elsie, and also to transfer large parts of his genealogical data to the Archives of the Leo Baeck Institute. He was of sound mind, felt that his body was weakening, and on November 27, 1997, John H. Bergmann died at the age of 88.

Hans Bergmann was born in Laupheim, at one time the town with the largest Jewish community in Wuerttemberg. He was a successful businessman, dealt in the manufacture of hair and brushes, part of a family which produced a deputy mayor and gave its name to the Bergmann-Strasse in Laupheim. Hans became John when he moved to the United States where he lived in Eastchester, NY, and finally moved to the lifecare community at Martin’s Run. He is survived by his widow, three children and four grandchildren.

John Bergmann was an old-fashioned, thorough genealogist who carefully researched data in old family registers as well as in the archives which used to be at Neuburg/Donau and today have been transferred to Augsburg. He prepared charts by hand, although in his later years he used a word processor, too late to computerize the large accumulation he had produced over the decades. When I wrote to him about some of my Laupheim antecedents, he was able to cite records which lengthened my tree by two documented and two additional probable generations.

One of his interests was in the ancestry of various Einsteins in Laupheim and Buchau which produced illustrious descendants and for whom he was an authoritative source. My article [Stammbaum # 9] on the Einstein family from Buchau was enriched by John Bergmann’s research.

He contributed to Schwäbische Heimat, especially with material about the Steiner family of whom Kilian von Steiner was an eminent member, and left some of his source material to the city of Laupheim which has expressed eagerness to add it to its growing collection.

George Arnstein, Washington, DC

Dr. Dietrich Andernacht

Dr. Dietrich Andernacht, the distinguished Director Emeritus of the City Archives of Frankfurt am Main, died on November 7, 1996, shortly before his 75th birthday and after a long and crippling illness. As a young man, he gave guidance and assistance to Shlomo Ettlinger, when the latter created the manuscript Ele Toldot, (mentioned in this issue).

Since that time, he has given similar guidance and assistance to many others. Dr. Andernacht must be considered the father of the present-day, post-Holocaust Jewish Museum in Frankfurt.

During the 13 years since he retired as Director of the Archives, he incessantly researched the history of Frankfurt Jews. Shortly before he fell ill, he published the three-volume Quellen zur Geschichte der Juden in der Reich Stadt Frankfurt am Main von 1401-1519 (Sources of the History of Jews in the Imperial City Frankfurt am Main 1401-1519; a copy of the three volumes is in the Leo Baeck Institute Library). Dr. Andernacht could not complete the index volume to this work. According to his widow, however, another archivist is now completing this task.

Hans George Hirsch, Bethesda, MD