Memorbook
Kitzingen

Yiskor

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In the Memory of Kitzingen's Jews murdered in the Shoah

Researched and compiled by Michael Schneeberger
in cooperation with Christian Reuther and Elmar Schwinger

With an additional article by Elmar Schwinger:
The Journeys of Fate of Kitzingen's Former Jewish Congregation

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Michael Schneeberger
born 1949 in Würzburg
Historian and Genealogist.
Writings about Jewry in Southern Germany after return from Israel in 1985.
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Historian and Educator.
Lectures, seminars, publications on German-Jewish History
and the Holocaust.

Ma'ayan. Sources and Researches
to the History of the Former Kitzingen Rabbinate
Volume 5

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Introduction

Since the first persecutions of Jews in Germany during the Crusades in the Middle Ages, the Jewish world knows of Yiskor or Memorbooks, written as a special form of literary and ritual remembrance of the victims. These Yiskor Books were an integral part in the live of Jewish communities in Germany. Unfortunately most of them were lost during Nazi time, and if Dr. Magnus Weinberg, the last Würzburg Rabbi before 1945, would not have acknowledged those books in his last works, before he was deported to Theresienstadt Ghetto, we would know only very little about this form of remembrance in Jewish communities.

In succession and in the spirit of those Memorbooks Michael Schneeberger planned the Yiskor Book of the Kitzingen Jews. In Memory of the Kitzingen victims of the Shoah he collected worldwide information from Jewish and non-Jewish sources and witnesses.

Together with the professional help of the historian Dr. Elmar Schwinger from Wiesenbronn, of the former "Kitzinger" Ernest Fruehauf from Indiana, Walter Reed from Illinois - originally from Mainstockheim, and Adam Kesselhaut from New Jersey, and now living in Würzburg, it was possible to write the English translation of the "Gedenkbuch Kitzingen", to show the world of the former Kitzingen Jewish community, and to remember the individuals, citizens of the town Kitzingen.

Very personal notes and moving memories of Jewish and Christian witnesses give a very intimate picture of the members of the destroyed Kitzingen Jewish community. It was only possible, because for many years Jews and Christians worked together to complete this task of remembrance.

I not only wish that this remarkable book should gain currency, but I also hope that in this country's future, Jews and Non-Jews will work together for public welfare.

Dr. Josef Schuster
President of the Association of Jewish communities in Bavaria

Foreword

Care for your thoughts,
for they will become words.

Care for your words,
for they will become deeds.

- so the Talmud urges.

The Memorbook remembers the Jewish Families from Kitzingen and their descendants who had to suffer incredibly through the criminal thoughts, words and deeds of deluded men.

This book erects a monument for the murdered families, and it becomes a memorial, to keep our conscience awake for bad changes in private and political spheres. I wish that Memor Book readers find and discern the traces of the Jewish citizens and honour them.

I thank the authors for their difficult and responsible work.

Dagmar Voßkühler
President of the "Förderverein ehemalige Synagoge Kitzingen e.V."
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Opening words of the former Mayor of Kitzingen

In My House and within My walls
I shall give them a place of renown,
better than sons and daughters;
eternal renown shall I give them,
never to be cut down; ...

The book which you hold in your hands, brings life to these words of Prophet Isaiah [56,5]. More then sixty years after the expulsion from their homes, this book brings back from the anonymity of statistics, the citizens of our town, who were of Jewish faith. Numbers become individuals. They get a face. They transform to very individual life stories. - Their names come back. This way the identities of people are re-established after having been degraded consciously and systematically to numbers - in order to kill them easier in the end. Most do not have a grave where descendants can mourn over them.

The book remembers their paths through life and their contribution for our town - what they left behind becomes understandable. Simultaneously we get insight into the loss our town received in those dark times - the loss of values, of humanity, and of life. It clarifies the responsibility we have for the present and the future, because of the past. The well understood remembrance of the lives and the work of our former citizens of Jewish faith helps us to create the future successfully and with humanity.

We appreciate the work of the authors - and of all the personalities who helped realize it inside and outside the "Association of supporting the former Synagogue". I wish this book many attentive and sensitive readers, especially young people.

Bernd Moser
Former Mayor

19 Herrenstraße

SCHØN & ENDRES
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36 Schrannenstraße

4 Würzburger Straße

15 Rosenstraße

36 Marktstraße

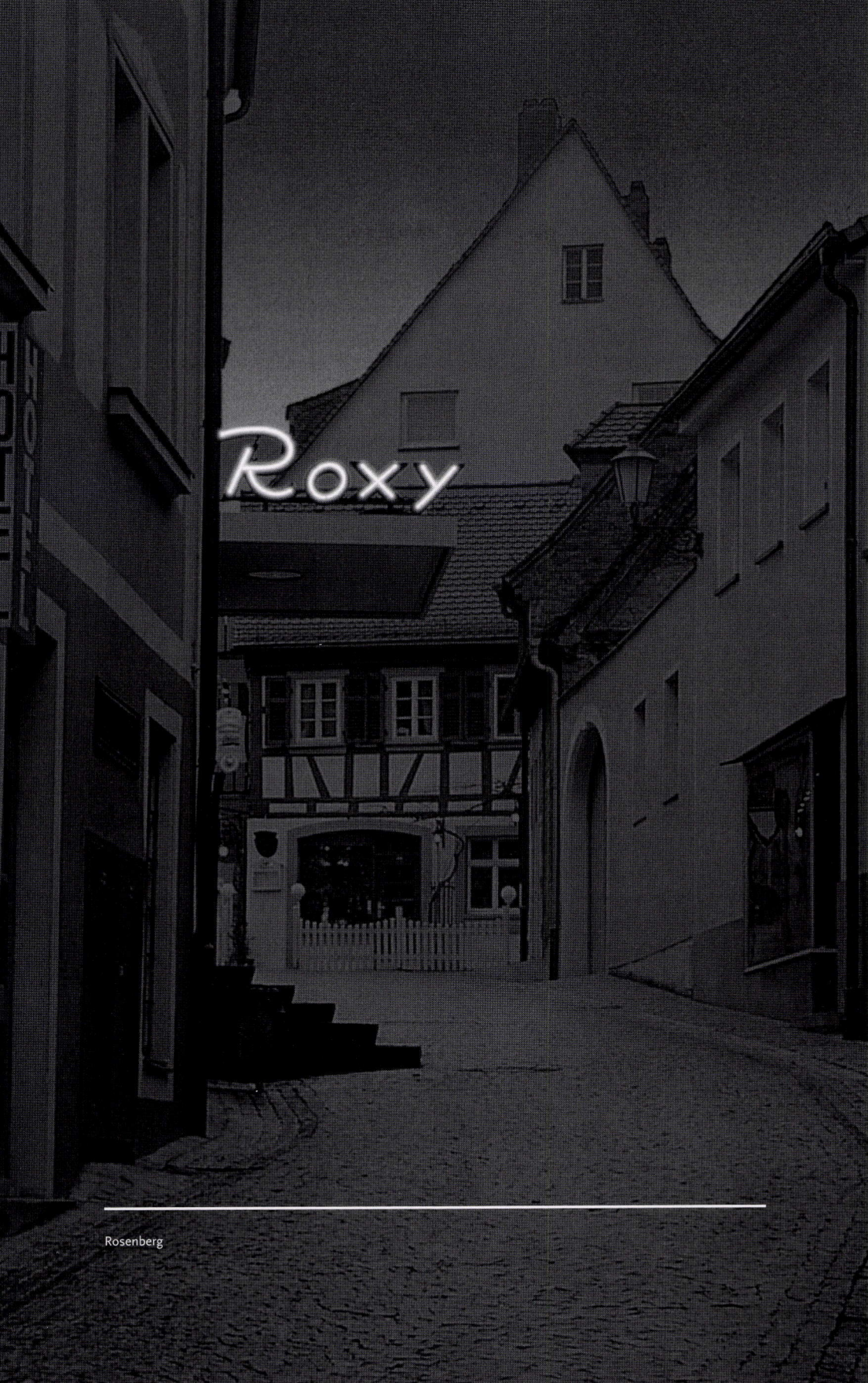
Simon
MODE
Simon

4 a Goethestraße

3 Paul-Eber-Straße

57 Schrannenstraße

16 Falterstraße



Rosenberg

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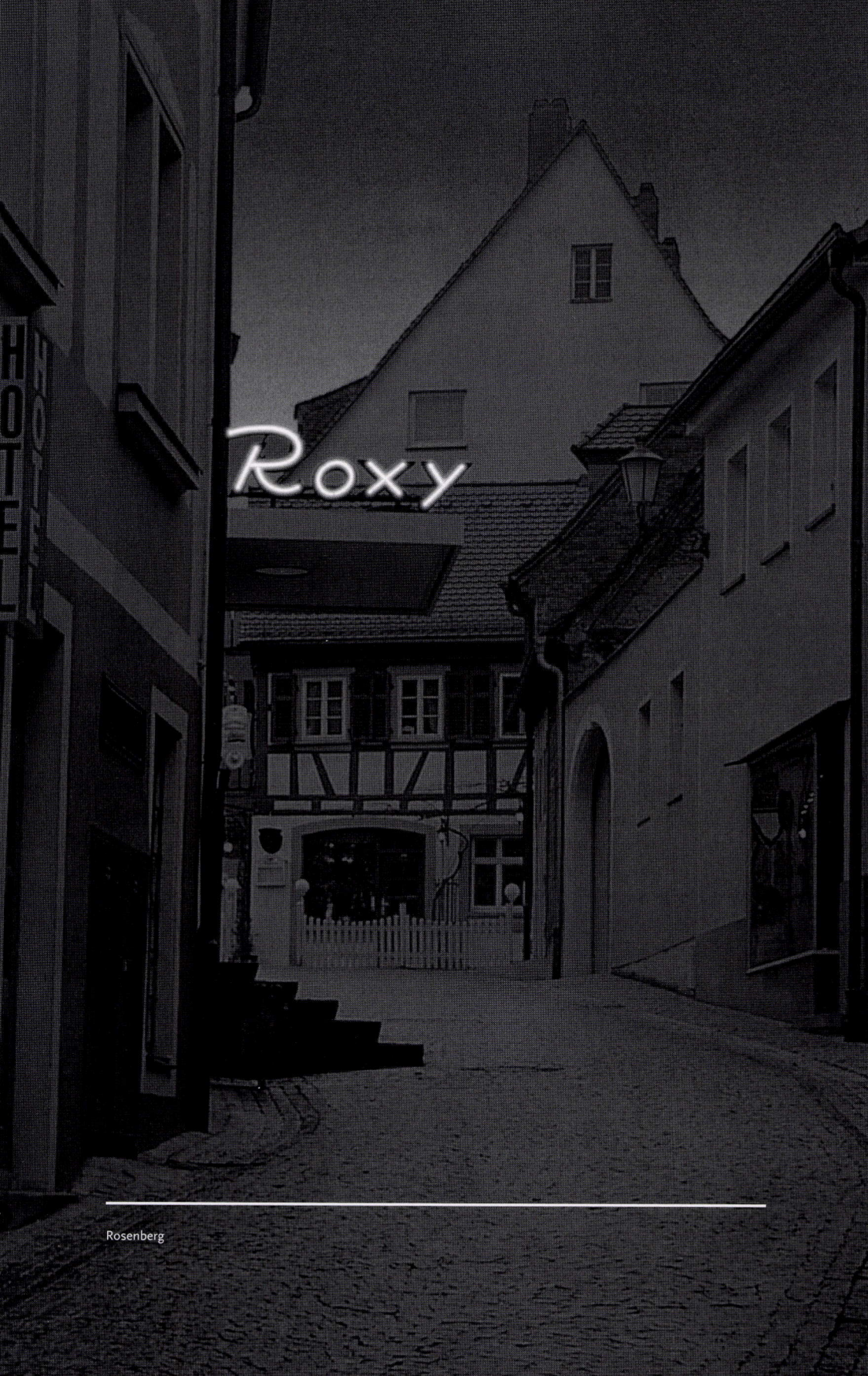


Rosenberg

Table of Contents

Foreword 26

Elmar Schwinger:

The Journeys of Fate
of Kitzingen's Former
Jewish Congregation 28

Michael Schneeberger:

The Kitzingen Jewish
Victims of the Shoah
1934 until 1945 124

The Kitzingen Jews
who survived the Shoah
in the Camps 362

Acknowledgements 379

References 384

Chart of the Kitzingen Victims of the Shoah 396

Name Index 410

Geographic Index 450

Resource Concordance (Abbreviations) 467

Stumbling Stones 470

Sponsors 472

Foreword

This book was written in memory of the murdered Jews of Kitzingen and dates back to the years when many of the contemporary witnesses, Jews and non-Jews, as well as many of the victims' close family members, were still alive. Today, some 25 years after the first systematic research was performed, only very few of the survivors representing this generation are still among us here on earth. Their offspring live in Israel, in the United States, and other non-German-speaking countries. In consideration of the actual purpose of a book of memoirs, which is to pass on the recollections from one generation to the next, it appeared to be an urgent necessity to the author to publish this work not only in the German language, but also in English. Thanks to the financial support received from the Förderverein ehemalige Synagoge Kitzingen, we are in a position to present an English version of the book simultaneously with the German original. Former Kitzingen resident Ernest Fruehauf (Munster, Indiana) as well as Walter Reed (Wilmette, Illinois) and Adam Kesselhaut (Würzburg and New Jersey) participated in the translation and editing work. The contributions written by Dr. Elmar Schwinger were translated by Mrs. Brigitte Pauli-Barlos (Orbis, Mönchengladbach).

The first manuscript of the memoir was drafted in 1996. Subsequent research performed at domestic and international archives, documentation centers and commemorative sites uncovered the identities of additional individuals, whose names and stories had to be included into the book. The work we have on hand today is based on a recommendation made by Jesko Graf zu Dohna who proposed to combine the process of integrating the newly added names with a scientific revision and an esthetic update. To assist with the creation of the new manuscript, he was able to bring on board expert historian Dr. Elmar Schwinger, who is actively engaged in the research of the history of the Main-Franconian Jews. Schwinger made critical contributions to the concept of the memoir. He also edited the manuscript both expertly and linguistically, and brought his own research findings to the table. His thorough editing of the manuscript gave the work its scientific precision. Schwinger's treatise on the history of the last Jewish community in Kitzingen provides the general historical framework for the reports on the fate of the individuals depicted in the memoir.

As of 1998, designer and editor Christian Reuther first focused on the development of the visual and typographic concept. Later he worked on the continually updated versions of the manuscript, integrated the two parts of the memoir and ultimately aligned the German and English versions of the work of recollections. The time consuming laborious process of typesetting the two volumes as well as

elaborating the appendix thoroughly should be especially mentioned. Thanks go to him for remaining loyal to the project despite several long breaks in the work that were imposed upon us for a variety of reasons.

We found ourselves confronted with the principal question of having to choose the group of individuals to include in the memoir. The deciding criteria we chose were the following. Those included, had to be Jews according to the Jewish religious covenants. Their place of birth had to be Kitzingen or they had to have been residents of Kitzingen. Moreover, the National Socialists had to be responsible for their deaths. Compared with other commemorative works, what makes this concept so unique is that Kitzingen's Jewish victims are listed based on their family membership or relational connections. Ultimately, one of the objectives of this approach is to to show quite plainly that the Holocaust wiped out entire families and even extended families (the family members who were killed are all listed in bold letters in the Family History information). The basic alphabetical principle has been retained, although it had to be abandoned in some cases. All females who no longer used their birth names, such as daughters or sisters who changed names as a result of marriage, are allocated to the name of the extended family. Grandmother Amalie Blum, her daughter Hedwig Maier née Blum and granddaughter Edith Maier are all listed under the Blum name. To find these family members, the reader will have to refer to the name index in the Annex. The epilogue is dedicated to the memory of the few Jews from Kitzingen who survived.

I would like to take this opportunity to thank the numerous Jewish and non-Jewish friends, neighbors, acquaintances and the many supporters who helped us in libraries, archives and memorial sites in Europe, America, Australia and Israel. Special thanks go first and foremost to the staff at the Würzburg State Archives, particularly to Dr. Herbert Schott, Executive Archive Councilor and Dr. Ingrid Heeg-Engelhart, Executive Archive Councilor. I'd also like to express my gratitude to the head of the Kitzingen Municipal Archives, Mrs. Doris Badel, for her kind help and to the Förderverein ehemalige Synagoge Kitzingen for its support of the cause and its material help and especially to chairwoman Dagmar Voßkühler for her encouragement and reinforcement. Sincere thanks also go to the Ephraim Gustav Hoenlein Genealogy Project of the Ronald S. Lauder Foundation, to my current employer for the numerous acts of support as well as to my synagogue community in Würzburg, which allowed me to establish a wealth of contacts and whose providence has accompanied me for all of these years.

Michael Schneeberger
Kitzingen, January 27, 2010

The Journeys of Fate of Kitzingen's Former Jewish Congregation

Preamble

In the following report, I will make an attempt at sketching the history of the former Jewish Congregation in Kitzingen from its early days until it was annihilated in the Holocaust. The vast period of time beginning with its establishment in 1865 can as a whole, be called a symbiotic phase which was characterized by the fruitful communal life and pertinent interactions between the Christian majority and the Jewish minority. It was not until Germany became Hitler's Germany that the state of affairs changed abruptly.

Most of my depiction focuses on the Nazi era, the beginning dissolution of the Congregation caused by the outflow of people from the region and by emigration and later deportation. One of the key facts documented is how the National Socialists managed to scatter Kitzingen's Jewish residents across at least 15 countries; if they did not kill them first. The information provided on the deportation is largely restricted to the transports of March 24, 1942 to Izbica and of September 23, 1942 to Theresienstadt. Both ripped the Jewish residents who had remained in their hometown, straight from the roots of their vested regions and led to their displacement. Not a single Franconian Jew survived the transport to Izbica. Nevertheless a shockingly small number could be freed by the Soviets in Theresienstadt. We will also provide you with insights into the transit camps in Izbica and Theresienstadt as such. They were the destinations of these transports. The focal point of this research study however, is on the incidents that occurred in the Third Reich. I did not intend to provide a comprehensive report on the conditions inside the transit camps of Izbica and Theresienstadt. Due to the fact that only limited sources were available, this would have been an impossible feat. In fact, it was my primary goal to document the final stations the Franconian Jews passing through en route to their respective destinies. I wanted to integrate the perspective of the German Jews as much as I possibly could.

I will also address the question as to whether and how any memorials in honor of Kitzingen's former Jewish residents have been created in their former hometown of Kitzingen proper and at the places where they disappeared, passed away or became the victims of mass murder.

In my detailed statements I have foregone the rendering of individual scientific references and restricted myself to providing information on the most important literature pertaining to the subject matter in a "Commentated Overview", especially since I can indeed make reference to the more comprehensive version of this study. It includes all of the respective individual references, which I published

under the title "From Kitzingen to Izbica. The Rise and Catastrophe of the Main-Franconian Jewish Congregation of Kitzingen" in January, 2009 („Von Kitzingen nach Izbica. Aufstieg und Katastrophe der mainfränkischen Israelitischen Kultusgemeinde Kitzingen").

For the study at hand, I have primarily utilized sources from the archives found in the Kitzingen City Archive pertaining to the history of Kitzingen's Jewish residents which cover the facts through to the early Nazi era. The City Archive of Würzburg provided answers to questions regarding the emigration and deportation mostly in the deportation, and personal files compiled by the Gestapo field office in Würzburg. For the clarification of individual fates, I found the „Witness Sheets" provided by the Yad Vashem Memorial helpful. Individual resources from archives are listed only if the documents were completely or largely reprinted or if more hidden sources were used. The sources of photos are indicated for each and every one.

To be able to make this information comprehensible for a wider group of readers, I have added some explanations in foot notes that might appear redundant to the experts.

Table of Contents

1.
Early History

2.
The Orthodox Jewish Congregation of Kitzingen during the Symbiotic Phase

Foundation, Economic and Social Ascendency
The Presence of the Jewish Minority in the Profile of the Town - Jewish Citizens, Stores, Businesses, Homes
Changes in the Occupational Structures of the Jewish Minority - Pre-1933 Developments
Assimilation, Acculturation - The Communal Interactions between the Christian Majority and the Jewish Minority
Population Growth Statistics

3.
Kitzingen's Jewish Congregation during the Nazi Era

Anti-Semitism as a National Doctrine
The "kristallnacht" - November 10, 1938
Emigration Decisions and Immigration Options
Cross Country Migration - Impoverishment as a Road Block to Emigration

4.
The Deportation of Kitzingen's Jews in Conjunction with the Franconian Transports

Transportation Destinations: "Transit Camps" ("Transit Ghettos") and "Extermination Camps"
An Overview of the Franconian Transports
"Police Preparations" for the Transports - Guard Staff (Procedural Patterns)
The March 24, 1942 transport to Izbica
The September 23, 1942 Transport to Theresiensstadt
The End of Kitzingen's Jewish Community - The Balance Sheet of Horrors: Kitzingen's Holocaust Victims

5.
The Izbica and Theresienstadt Transit Ghettos as Destinations - The Allocated Extermination Camps Bełżec, Sobibór and Auschwitz-Birkenau

Izbica - a Small Town Turned into a Ghetto
Bełżec and Sobibór - the Little-Known Extermination Camps of the Lublin Region
Place and Time of Death of the Franconian Jews Deported to Izbica and Krasniczyn
Theresienstadt - Former Garrison Town with the Characteristics of a Fortress
Auschwitz-Birkenau - the Synonym of Industrialized Mass Murder

6.
Post War Times - Remembering the Jewish Victims

Memories of and in Honor of Kitzingen's Jewish Residents in Their Hometown
"Memorial Places" at the Final Venues of Suffering and Death
Unveiling of the Memorial for the Franconian Jews on May 10, 2007 in Izbica

My gratitude to those who were valuable sources of support

Annex

Utilized archives
Sources of photographs and documents
Commentated Overview of Literature

1.
Early History

Jews began to settle in Kitzingen as far back as the Middle Ages and in the early modern period. However, they were targeted by pogroms and displacements again and again. Evidence of early settlements has been found for the years 1147, 1641 and 1731. Records of their last banishment date back to 1763, when a dispute over the baptism of a Jewish girl escalated. After this incident Jews were prohibited from settling in Kitzingen for about 100 years.

As of 1813, the Bavarian Jewish Edict prevented any new Jewish settlement in the area through the imposition of the so-called Registration Paragraph. It was not until this fetter was abolished in 1861 that Israelites were given the general right to choose their places of residence, which also gave them the option to return to Kitzingen if they desired to do so. When Bavaria joined the German Reich (1871), the Jewish population finally acquired full citizenship rights and was henceforth in a position to assume the roles of public officials and to strive to secure mandates for themselves.

Fig. 1: Jewish district cemetery in Rödelsee (1995)

2.
The Orthodox Jewish Congregation of Kitzingen during the Symbiotic Phase

Foundation, Economic and Social Ascendency

The abolition of the paralyzing restrictions that had been created by the Jewish Edict of 1812 and its Registration System, made it possible for Bavaria's Jewish minority to unfold all of its energy, which had been cooped up for long periods of time. A migration movement that encompassed all of the regions of Bavaria soon began in the small country communities, from where it spread to the cities and medium-sized towns such as Kitzingen. The Jews who moved to Kitzingen in the 60s and 70s of the 19th century were not considered unwelcome guests. Actually, the magistrate was beckoning them to the town with positive signals. Hoping to revive the sluggish wine trade, the incumbent mayor of Kitzingen, Andreas Schmiedel (1859-1881), was keenly interested in fostering the relocation of industrious Jews to his community. This was one of the reasons he also supported attempts to get the rabbinate, which was domiciled in the neighboring village of Mainbernheim at the time, to move to Kitzingen.

The Jewish influx into Kitzingen that followed began during a period of time marked by ground breaking technical innovation which also impacted the world of transportation and brought with it structural economic changes and upheaval. Just to give readers one example of the new secular developments. Kitzingen was connected to the railway line Nuremberg-Frankfurt am Main in 1865. This led to the expansion of the transportation and communication activities and the opening of new markets.

As the town magistrate had expected, the majority of the new Jewish residents focused on the wine trade. At any given time around 50 percent or more of the local Jews worked in the industry. Only the largest wine traders cultivated the wine themselves in their own wine cellars whereas most of the wineries restricted their activities to the purchase of fermented grape juice, which they bottled, labeled and subsequently distributed. Back then, this form of wine trading was so commonplace that a special German term was soon created to describe it: Effektuieren (dealing in effects). The energy the Jewish business owners invested into the wine trade soon reestablished it as one of the key industries in town. This pulled in other forms of business. In conjunction with the wine trade, the Jews, who dominated the sector as of the end of the 19th century, thus made an important contribution to the economic development of the town and its reputation.

Kitzingen regained prominence as a trading center for wine. The Jews experienced their most prosperous business years between 1890 and World War I. During this phase they made up about five percent of the total population and half of Kitzingen's wine traders. In fact, as of 1906, more than fifty percent of Kitzingen's wine business was handled by Jews. In terms of revenue, the Jews generated disproportionate sales and always ranked among the top ten volume producers. Moreover, Max Fromm, who took on a leading position among the wine merchants in Kitzingen in 1907, continued to forge ahead at break neck speed, never to be slowed down by times of crisis. Thanks to his superior wine technology and commercial skills, his operations soon emerged as Bavaria's largest winery until Max Fromm relocated the business to Bingen on the Rhine in 1929, from where he led it to the top of German wine merchandising.

When the external conditions for the Franconian wine trade began to generally decline in the early 20th century, the wine merchants of Kitzingen were obviously affected as well. In particular during the era of the Weimar Republic, most of the wine traders, regardless of whether they were major, medium-sized or small businesses, found themselves confronted with substantial economic difficulties.

Some of the facts below illustrate the amazing economic and social rise of Kitzingen's Jewish community:

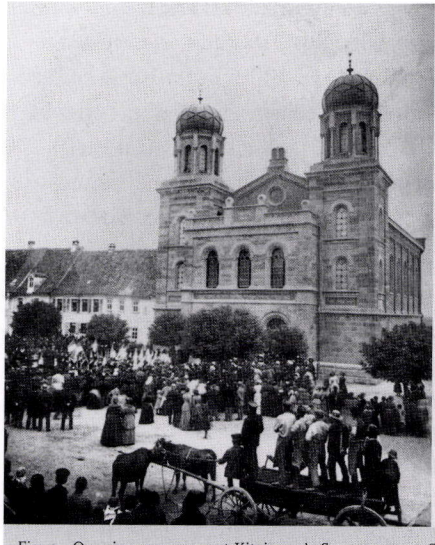


Fig. 2 Opening ceremony at Kitzingen's Synagogue on September 7, 1883

- 1863 - Jewish residents begin to return to the town
- 1865 - An orthodox Jewish congregation is established
- 1883 - Grand opening of a magnificent synagogue located in 1 Landwehrstraße
- 1914 - Grand opening of the Jewish elementary school in 23 Landwehrstraße

As depicted in this retrospective, the Jewish Congregation of Kitzingen evolved into the most prominent new congregation established in Lower Franconia after the emancipation edict of 1861. During its peak, it had close to 500 members. But beyond mere numbers, it gained significantly more prominence thanks to its legendary industriousness and its awe-inspiring synagogue.

The long list of honorary positions Jews assumed in the court system as well as the municipality's administration, as well as the public recognitions and awards bestowed upon the Jewish minority, bear respectable witness to the level of acceptance the former enjoyed among the Christian majority. As early as 1871, Jews began to serve as jurors at the Kitzingen Regional Court. Even more significant though, was the fact that their representatives were elected to positions in the high municipal commissions: the Collegium der Gemeindebevollmächtigten (colleagues' board of municipal proxy) or the Magistrate, which has been called Stadtrat (Town Council) since 1919. Merchant Siegmund Stern and wine wholesaler Albert Reiß, who were active members of the Collegium der Gemeindebevollmächtigten from 1894-1919 and 1906-1912 respectively, managed to take this hurdle. As representatives of the Bürgerlicher Block (Civil Block, the Liberals), wine wholesaler Albert Reiß held a position in the Magistrate / Town Council from 1912-1918, Max Fromm, who also was a wholesale wine merchant, did the same from 1918-1929 and pelt merchant Friedrich Ullmann served in the same council from 1930-1933. The social esteem the Jewish community enjoyed was, however, most evident in the bestowing of honorary titles upon Jewish citizens of merit, such as Sanitätsrat (Sanitary Councilor), Kommerzienrat (Commercial Councilor) or Ökonomierat (Economic Councilor). To be able to issue such titles, the Magistrate / Town Council had to first file an application with the government of Lower Franconia and Aschaffenburg. The prerequisites prospective title holders had to meet included professional or business success, social advocacy and they had to have made generous donations. In the 1920s, such honorary titles were bestowed upon two Jewish residents in Kitzingen. Dr. Siegfried Oettinger, MD, a family practitioner, received his in 1922 and wine wholesaler Max Fromm was selected in 1924. Two other Israelites were among the candidates for final selection: hardware merchant Benjamin Stern in 1911 and wine wholesaler Max Stern in 1929, the latter did not make the cut as a result of the increasing anti-Semitic tendencies, which had also begun to fester in the Kitzingen Town Council against the backdrop of the rise of the NSDAP on the political horizon.

The Presence of the Jewish Minority in the Profile of the Town - Jewish Citizens, Stores, Businesses, Homes

The Christian majority was even more aware of the Jewish minority living among it in a small town such as Kitzingen than it was, by comparison, in the larger urban centers. This perception was even stronger in small villages. Every resident in town knew at least a few Jews personally, either as neighbors, school acquaintances, business people or as people who were known all over town. However, it was hardly their personal appearance that would have allowed people to recognize Jews as members of their particular congregation especially since most everybody liked to wear some kind of head wear back in those days. Only the orthodox Jews could be distinguished from other passers-by by their austere dark clothing which they tended to wear on most work days as well. What made the Jews stand out in the eyes of the Christian majority were their different rituals. As a result, on Schabbos (the Sabbath) or holidays two different worlds would encounter each other. For instance, when the Jews would stride down to the synagogue dressed in festive garments, the hats alone would call attention to them while the rest of the population continued to tend to business as usual. On the Sukkot holiday (Feast of booths), all eyes would be on the astounding ritual of parading to services carrying palm fronds in their hands and building of the branch huts that had been set up in gardens or on balconies overnight. Some of the familiar faces of those making their way to the synagogue were those of neighbors, schoolmates and people one ran into at Jewish stores.

Originally, the Jews who moved to Kitzingen settled primarily on the periphery of the oldest part of the town - in Obere Kirchgasse, Schrannenstraße or Obere Bachgasse. A particularly large number of Jewish families lived on both sides of Rosenstraße. At the turn of the century a new settlement was developed in the south of town around the train station called Mühlberg. It consisted of generously appointed representative villas where the wealthier citizens of Kitzingen tended to take up residence, more than a few of the now relatively prosperous Jewish wine merchants followed the trend. They built or purchased houses with cellars in the area. The residence and the business premises were frequently located in different buildings. In the public eye, this group of people created the image of the "rich Jew". However, many of Kitzingen's Jews were anything but wealthy. A considerable number of them made just enough to live on, albeit there were very few impoverished Jews.

In the oldest part of town, the business premises of most of the smaller Jewish wine merchants who were not trying to attract walk-in business were hardly noticeable from the outside. On the other side was a whole slew of other Jewish stores

Fig. 3: Market place and town hall and the Obere Marktstraße (circa 1900)

and companies which characterized the appearance of entire blocks of streets[1]. Continuing a tradition common among the rural Jewish settlers, seven cattle merchants were still operating in town. Three of them were also horse traders. There was only one grain merchant left who was specialized in barley. Its customers were the breweries. Kitzingen alone boasted five breweries. The grain supplier was the Bayerische Gersten-Aktiengesellschaft Nathan Gerst und Sohn, 17 Landwehrstraße. The far larger of the two skin and pelt merchandising operations was owned by Fritz Ullmann, the last of the Kitzingen Jews to be elected Town Councilor. He had served from 1930-1933. His business was located in 13 Ritterstraße. Bernhard Lärmer owned a much more modest store on the town's periphery in 5 Würzburger Straße. A handful of Jewish retail and wholesale businesses frequented by Jewish and Christian shoppers alike took advantage of the favorable downtown locations. The largest specialized retailer of its kind in town was hardware wholesaler Sondhelm on 2 Königsplatz, which also carried innovative domestic appliances in its comprehensive assortment of products. Notable examples of the progressive advertising tool the company utilized were the periodic classified ads it placed in Kitzingen's local newspaper. Another store frequented by shoppers a lot was the Schönfärber menswear shop in 7 Marktstraße. In the 1920s, "Kaufhaus Lindemann" at 1 Alte Poststraße was a popular department store. Later owned by Frieda

1 The following list was created using the Kitzingen phonebook, published in 1930.

Fig. 4: Bakery and Café Frankenberger (circa 1920). Destroyed by a bomb raid

Stein, it kept its name, but was unable to maintain its reputation for excellent services. Louis Gern was the proprietor of a shoe store located at 11 Bismarckstraße. The businesses selling oils and lubricants for technical applications did not have to face off against any Christian competition (albeit the companies also sold paint, lacquers and soap products). The Jewish establishments engaged in this trade were I. Stern, 14 Prinz-Regent-Luitpold-Straße, Adolf Stern, 3 Rosenstraße as well as Mayer M. and Co, 28 Würzburger Straße.

In keeping with the traditions of an orthodox Jewish community, Kitzingen also had kosher butchers and bakeries. Butcher Gutmann had his store at the address 2 Rosenberg, while his competitor Samfeld was located in 23 Ritterstraße. Not far from their establishments were the bakeries - Liebenstein at 36 Kaiserstraße and Sichel at 20 Rosenstraße. Although most of the customers who shopped at these stores were Jews, all of the shops had their fair share of Christian clientele. Contemporaries do remember that the Jewish bakeries and butcher shops were always very nice to children and that they loved to give their small "customers" little treats to eat. The "Kolonialwarenhandlung" (the name of the sundries store as it was registered in the address book) owned by Leopold Oppenheimer, was located at 13 Rosenstraße and played a special role in the community. Leopold Oppenheimer, who was a very pious Jew, actually was not a merchant at heart. Indeed, he was an erudite and a Torah scribe by trade. Given that it was impossible for him to make a living as a Torah scribe; he had been compelled to engage in "moonlighting"

activities. In his shop, he offered a scarce selection of foods, along with which he sold Jewish books and devotional products. The money he made from all of his sales was barely enough to feed his family.

One of the unique points of attraction in town was the Jewish coffee house "Café Frankenberger" located at 2 Falterstraße. It comprised two floors and offered ample space for guests who wanted to indulge in food and relax. There was also a special room dedicated to card games. The patrons in this room actually played poker for money. The cafe also boasted various ancillary rooms for meetings or celebrations. Newspapers, even some English language issues, were distributed throughout the cafe for its guests' convenience. During the Weimar Republic era, the rabbis stopped by frequently to read the papers with the intention to brief themselves on worldwide affairs. The majority of the patrons were indeed Jewish, but the cafe did have quite a few Christian regulars. On the other hand, assimilated Jews of any age liked to frequent "Café Wagner", a Christian establishment. Children also loved to stop by the "Café Frankenberger" as it offered baked goods from the day before at half price. The store was also a coveted place of employment and the entire workforce was Christian.

The workshop of shoemaker Ferdinand Glückstein, who had immigrated to Germany from Eastern Europe (Poland) was located at 2 Am Kutschenhof. He and his wife had eleven children, making their family one of those among Kitzingen's Jewish Congregation to be blessed with the most offspring which also meant they were among the poorest members of the community. The Koschland Bank had chosen an attractive vantage point for its location, 9 Kaiserstraße, straight across from the Lutheran Stadtkirche (Town Church), in the immediate vicinity of the marketplace and the town hall. The business premises of Spedition Hausmann, a freight forwarding business, were located at 2 Friedenstraße, which had since acquired the Weinkesselwagen-Gesellschaft (WKW, a wine barrel transportation company). Two physicians were also members of the Jewish Congregation: family practitioner and Sanitätsrat (Sanitary Councilor) Dr. Siegfried Oettinger, MD, 10 Bahnhofstraße and dentist Dr. Hermann Schur, 7 Königsplatz (who was forced to emigrate from the country as early as June, 1933). The Jewish physicians did treat primarily Jewish patients, but a number of Jews absolutely preferred to use the services of their Christian colleagues, just like some Christians entrusted their care to Jewish doctors. Some Kitzingen seniors do remember the compassionate approach of Dr. Oettinger, who was sometimes quite forgiving when it came to the payment of his bills.

Changes in the Occupational Structures of the Jewish Minority - Pre-1933 Developments

Since 1910, an increasing number of the descendants of the cattle farming and wine merchant families began to ride the wave of the economic evolution and chose commercial office professions. When they were old enough to procreate and bear children, they left Kitzingen and moved to the larger cities, primarily Frankfurt am Main and Nuremberg. Around that time, when the occupational restructuring took place among the Jewish minority, it became evident that a trend toward adding a number of professions that required higher skill levels to the social profile had begun. It was congruent with the overall attitude of the population that allotted only a minor role to women when it came to this development.

However, the emergence of the occupational integration of Kitzingen's Jews was soon to be interrupted by events that made a regular continuation of the process that had only just begun much more difficult. World War I and the drafting of many into the military along with all other mandatory requirements created a first stumbling block. In the crisis which plagued years of the Weimar Republic, Life, from an economic stand point, became a matter of mere survival. When we look at the figures today, it is hard to understand how the town could have reached its record number of 69 Jewish wine merchants, which were all registered in the 1930 address book. This can be attributed to the fact that more and more people were fighting for their economic survival, including out-of-towners who moved to Kitzingen to make a living and in the absence of other occupational opportunities, tried to use the wine trade as their saving grace. Financial bottlenecks also stood in the way of choosing suitable occupations in the late 1920s. Rita Stern, the daughter of a wine merchant, who later married Stefan Eichenbronner, for instance, wanted to study German linguistics and literature to become a teacher, however, her family could no longer afford such an undertaking.

Assimilation, Acculturation - The Communal Interactions between the Christian Majority and the Jewish Minority

"Social" and Individual Diversification of the Jewish Minority

Even if the occupational integration of the Jewish minority did test its boundaries and the determination of the orthodox Jews to maintain the Jewish identity did reject some of the concepts of assimilation. A sense of acculturation was definitely evident in other aspects of everyday life. The Jewish minority, for instance, emulated a variety of different lifestyle patterns, values, etc. from the Christian majori-

ty, which led to a growing individualization of the lifestyles among members of the Jewish community, while it increasingly questioned the homogeneity of the Congregation. As in any other society, there were social differences between Kitzingen's Jews arising from their positions within the social hierarchy, variations in education and diverse interests, as well as growing political oppositions which were triggered by the polarization of the 1920s. The differences were amplified by the conflicts between the orthodox and less orthodox Jews, which are considered typical for this religion. These were not only anchored in ritual provisions, but more importantly, mani-fested in the self-image of each fraction. Kitzingen's last rabbi, Dr. Gotthelf Isaiah Wohlgemuth, did indeed emphasize that Kitzingen's Congregation was strictly orthodox and all members did in fact respect this fundamental attitude. It is however, impossible to overlook that the assimilated Jews did distance themselves somewhat from the orthodox Jewish faith. The Max Fromm household, for in-stance, did relinquish the insistence on kosher foods. However, the family abstained from eating pork. Some young men severed themselves from religious doctrines to an even greater extent. Extended stays in larger cities and, in this context, frequent contacts with different environments, such as those they experienced while away to study, often got the sons of highly devout families out of the habit of submitting to the stringent nutritional laws of orthodox Jews or other ritual covenants. To take action against such developments, Rabbi Imanuel Adler established his association "Ez Chajim" as early of 1905 with the aim of "maintaining and proliferating Jewish laws especially among the young people in this country". The tacit agreement not to carry this conflict into their home community was strictly adhered to by all Kitzingen Jews, which is why the external image of the Congregation always remained that of an orthodox community.

In the realities of everyday life, though, the Jewish minority increasingly diversified into "circles", in which one could interact with like-minded people beyond the boundaries of one's relatives. The orthodox Jews had a relationship network that assembled primarily around the rabbi, wine wholesaler Moritz Lustig and the latter's sons Fredi and Herbert, as well as Torah scribe Leopold Oppenheimer. For quite some time it appeared as if the Zionists[2] would be able to establish a stronghold in Kitzingen. In 1913, they established a branch; however, they soon had to dissolve it as they were unable to rally up a sufficient number of active members. After all, the majority of Kitzingen's Jews was clearly rooted in the "Centralverein deutscher Staatsbürger jüdischen Glaubens"[3] (Central Association

2 Representatives of the Jewish National Movement, revived in Middle and Eastern Europe through cultural and political organization, as well as mass Exodus to Palestine at the end of the 19th century, created the foundation for the State of Israel. Background of this process was the growing anti-Semitism (comp. Julius H. Schoeps).

3 Founded in Berlin in 1893, with the goal to enforce civil rights and to fight against anti-Semitism (abbrev. "CV").

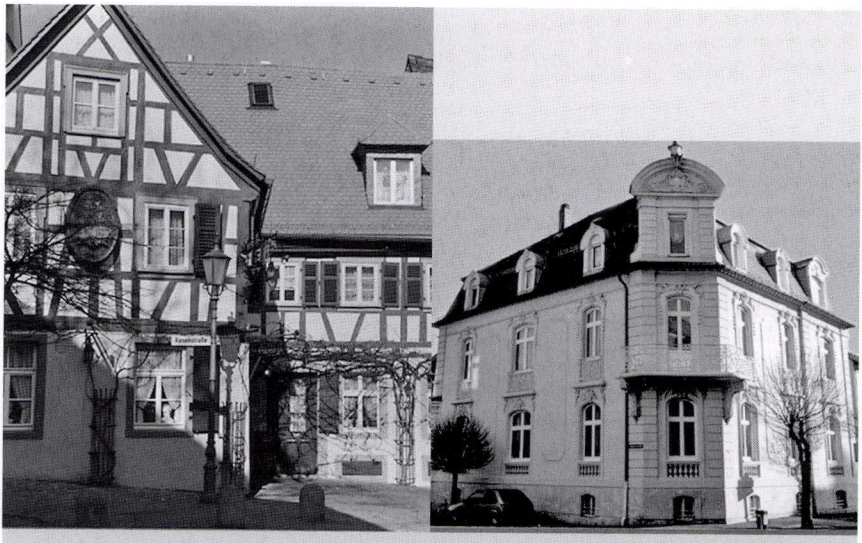


Fig. 5 / 6: The houses of wine wholesalers Moritz Eichenbronner / Leopold Dahlheimer (1995)

of German Citizens of Jewish Faith), an organization that considered Germany the permanent home of the German Jews.

One of the circles had been organized around Max Fromm, whose home was a busy place for social interaction, where even prominent out-of-town guests came and went and where Jewish ancestry was definitely not a "membership" criterion. Fromm's niece Bella reports of a visit by the Royal Prince of Bavaria to the model operation of the famous Kitzingen wine merchant, which carried the distinctive title of "Königlich Bayerischer Hoflieferant" (Purveyor of the Bavarian Royal Court). Alfred Fromm, who was slated to take over the business from his father in the future, described the atmosphere at his parents' house, which was dominated by the spirit of the educated bourgeoisie: *"In those days, the arts in small towns were not much appreciated. But we had a great deal of it in our house, all good friends, quite a few of them non-Jewish. There was always music and there were great discussions about philosophy, politics, the arts, painting, and about many books. We all are book-worms."* Another illustrious facet in the mosaic created by the Jewish minority evolved as a circle of muse at the home of wine merchant Moritz Rosenthal. Not only did the family's youngest son, Leo, study law, he also earned a doctorate and became a member of a Jewish dueling fraternity. The arts and get-togethers soon became ever present at his parents' house. Theater plays were put on, and one played music with Herbert Fromm, who later became a musician at the

Fig. 7: Middle school/high school combination at the Rose Garden. Destroyed by bombs

synagogue and with piano teacher Eugenie Braun, who was not a Jew. From a political standpoint, Leo Rosenthal considered himself a German nationalist.

In contrast to the aesthetes who did not take political sides and in reaction to the growing anti-Semitism in Germany, which emerged hand in hand with the rise of the Völkische and National Socialist parties, a group of younger Jewish men initiated a closer relationship with the Communists, which brought Kitzingen's Jewish Congregation into even more intense focus with the extreme right. In 1931, as a result, the "Centralverein" tried to calm the emotions by publishing a press release in the local paper stating that the number of those gone astray totaled no more than six. Given the already relatively small number of young men that remained in the community of Kitzingen at the time, this was, however, a surprisingly large group of people. Any explanation pertaining to the amount of conflict these young men brought into their parents' homes and into the Jewish Congregation would be redundant.

Contacts, Deeper Relationships, Friendships

The neighborhoods were the most likely places where personal conversations, mutual assistance and any type of compassionate interaction with each other would have taken place. Contacts with the children of Christian neighbors evolved across the boundaries of the religious covenants of the orthodox Jews. Orthodox

Jews were prohibited from switching the lights in their houses on or off on the Schabbos or on holidays. They were not allowed to put more wood on the fire in the stove or to open the mail. The wealthy Jews had their Christian maids take care of such chores. Others asked the Christian children from next door for help and they were glad to do it as they could count on receiving small tokens of appreciation. Spontaneous play arrangements developed between Christian and Jewish children who lived next door to each other. However, those began to fall apart when the children were old enough to attend school. The image many non-Jewish contemporaries have of Jews was largely formed during their childhood if they had Jewish neighbors, or in their work environments if they had Jewish employers.

Joint School Attendance

Until the Israelite elementary school was established in 1914, Jewish boy and girl students attended the elementary school operated by the Lutheran majority. Once the Jewish school was open, all three denominations had access to their own schools. Since that time, Protestants, Catholics and Jews also shared classrooms for the first time at an institution that combined a middle school with a high school that offered a curriculum through middle school graduation. A disproportionate number of Jewish students attended this school because virtually all of the Israelite boys of each school year and some of the girls were able to advance to this school. On the other hand only a limited number of dowered children representing the other denominations made the cut. Most of these came from wealthier families. Nonetheless, most of the Jewish girls preferred the Municipal School for Girls (Lyceum).

At school, Jewish pupils enjoyed the benefits of a Schabbos arrangement. On Saturdays they were either excused from attending school at all, or they were, at the very least not required to write and carry a school bag. Those services were rendered by the Christian maids or classmates. The rabbi even implored the "Subrektorat der Lateinschule" (Sub-Director of the School for Latin Studies) to schedule dates for the acceptance exam in such a manner that they would not coincide with a holiday, since Jewish students were not allowed to do any writing on such days. The atmosphere at the middle school / high school combination was open-minded for the very simple reason that the adolescents with backgrounds in all three denominations who were receiving a joint classroom education for the first time and had to get used to the new environment. Most recollections depict the Jewish classmates as pupils who did well in school. Some were valedictorians. Interactions with them proved to be rather uncomplicated. Christians and Jews often shared the same bench in school.

The chumminess at school often led to shared activities in the student's leisure time and to home visits. On some occasions the Jewish cohorts found themselves having to resist the temptation of trying foods that were not kosher - and there were times when they simply gave in. Quite a few Jewish mothers worried about such incidents!

Adult Age Conviviality and Membership in Associations and Clubs

When people who had graduated from school later met with acquaintances and friends, Jews tended to make appearances as guests in much smaller numbers. The relationships between the two groups as they progressed in age - and this statement probably applies to the vast majority - were described as congenial or lackadaisical parallel existences of live and let live rather than as lively interactions. Nonetheless, animosities were quite rare. The language used is quite telling. Contemporaries use comparisons of "them" and "us". *"There was always a separation,"* Alfred Fromm assesses the situation as he reminisces. This did of course not rule out the possibility for continued positive relationships with neighbors or between businesses. In some cases, people even maintained personal friendships. Nonetheless, mixed marriages between Christians and Jews were the exception in Kitzingen. However, this was not common between Protestants and Catholics either given that they were in conflict with religious and societal expectations. One very unique relationship obviously was the one between Jewish employers

Fig. 8: Mardi Gras 1912 at the Municipal School for Girls (Lyceum): Jewish pupils Rosa Frankenberger (1st from the left), Erna Frankenberger (2nd from the right)

and Christian employees. Most of those interviewed remembered their former principals with gratitude and emphasized that they had always been treated well and learned a lot while working in Jewish households. Critical statements were few and far between. However, there was one particular case which involved a former employee taking revenge against an employer during "kristallnacht".

Kitzingen's Jews as well as others of the same faith who resided in the neighboring communities always found plenty to do within their associations and clubs which had been established during the 1920s and flourished abundant, with diverse purposes and accommodated numerous interests, even if they might have missed participating in some joint activities with the Christians. Club activities, which were considered typical activities for orthodox Jews back then, made significant contributions to the upholding and strengthening of Jewish identity, which they were keen on maintaining despite all integrative efforts. The "Verein für jüdische Geschichte und Literatur" (Association for Jewish History and Literature), which was established in 1897, proved to be particularly active and sent out invitations to periodic presentations as was the Jewish Youth Club, which organized joint camps, as well as occasional hikes or movie presentations for its members. Pious adolescents met in the youth organization "Esra", founded in the early 1930s and directed by Herbert Lustig, one of Fredi Lustig's younger brothers. The latter no longer resided in his hometown at the time, as he had become a higher functionary with the national board of "Esra Deutschland". Moreover, orthodox Jews had access to plenty of other religious associations in Kitzingen: the Israelitischer Frauenverein (Israelite Women's Association, established 1873), the Wohltätigkeitsverein (Welfare Association, established 1874), the Torah-Emeth-Verein (Torah-Emeth-Association, established 1884), and the association "Ez Chajim", which had been founded in 1905 with the aim to counteract the emerging liberal tendencies in the Congregation. The gregarious "Harmonie" (Harmony) association offered two dance events each year. Its purpose, among many others, was to allow Jews to expand their networks of Jewish acquaintances. As a result, out-of-town guests were invited as well, and one of the ultimate goals was to introduce potential spouses to each other. Those interviewed still remembered these evenings vividly decades later - and they must have had a lot of (noisy) fun, as evident from the complaints made by many residents living in the neighborhoods where the events took place. However, only those who were more or less assimilated attended these feasts The orthodox refused to partake in such activities.

When they met with other members of these associations and clubs, the Jews were always among other Jews. A smaller group, primarily assimilated Jews, was also involved in non-Jewish clubs: for instance the local soccer club, the "Bayern Kitzingen", in the target shooting association, the row boat club, the Red Cross and

the voluntary fire department. Feedback on how welcome the Jews actually were in these "Christian" environments is rather scarce. We know that Dr. Hermann Schur felt at home in the soccer club, and his wife Bella liked being a member of the row boat club. The stories we heard about the circumstances in the neighboring village of Mainstockheim are quite different. Although Julius Frank still remembers that Jews were not accepted as members of the gymnastics club around the turn of the century and adds that the Protestant village did not show much love for its Catholic residents, Siegfried Rindsberg actually was the co-founder of the local soccer club back in 1919 and assumed the position of president on occasion.

Pre-Hitler Anti-Semitism - Childhood and Adolescence in Kitzingen in the Times of the Empire and the Weimar Republic

While anti-Jewish sentiments that had their roots in the Christian tradition and race-based anti-Semitism, which can both be traced back to the early days of Kitzingen's Jewish Congregation, remained a phenomenon that appeared only on the fringes of society, albeit an unpleasant one, for quite some time, anti-Semitism began to spread rapidly after the turn of the century and became much more intense at the same time. Originally, however, it focused largely on the ideological level and targeted the Jew as an abstract. It was articulated primarily in the parliaments, in newspaper articles and at public events. As time passed, though, it added an anti-Semitic component to everyday conflicts. The differences between the Jewish and Christian Shabbos and holiday rituals, which had caused occasional annoyances in the past, suddenly were contemplated in a different light. As they perceived their Jewish neighbors differently, contemporaries recall that a growing number of citizens began to view individuals going to the synagogue in their festive garb as provocateurs clashing with the image of the Christian working world. Other hints at such sentiments were uncovered.

Few Jewish contemporaries who were interviewed about those days remember any anti-Semitic incidents that actually took place in their classrooms, not even in the years after Hitler had come into power. In fact, they describe the atmosphere in their respective schools, the middle school / high school combination and at the Lyceum, as bearable within certain limitations - until around 1937. In some cases, though, Jewish pupils did become targets of anti-Semitic hostilities as early as the 20's and some even before then. Alfred Fromm describes a physical attack by an adolescent rowdy driven by such motifs he was exposed to in 1918. When Jewish students walked the streets of Kitzingen, they occasionally had to expect to become the targets of anti-Semitic name-calling. Hanna Fromm, the wife of Alfred Fromm, reports that such incidents were more frequent and more hateful in Nuremberg in the 1920s, where the influence of Julius Streicher was felt early-on:

Fig. 9: Classroom photo of the middle school / high school combination (circa 1930). Jewish pupils: Gotthelf Wohlgemuth (2nd from the right), Lothar Hahn (4th from the right), Ruth Gerst (4th from the left)

"The only bad memory I have is walking to school with my best friend and there were always kids who yelled to us: 'Jew! Jew! Hep, Hep, Hep! Pork is fat, fat, fat! Jew, stinking Jew!' This was the fear of my life."

The continuous perpetration of such incidents in Kitzingen and vicinity, which began to occur in the 1920s and got worse in the early 1930s were certainly indicators of the increasingly anti-Semitic zeitgeist. The emergence of such sentiments was driven by local and regional protagonists arising from the radical right political scene; most notably Dr. Otto Hellmuth, who later became a Gauleiter (District Head) and Regierungspräsident (District Government President) in the region of Main-Franconia and who operated a dentist's practice just ten kilometers from Kitzingen in a town called Marktbreit; Willi Heer, who later became the Kreisleiter (County Director) of Kitzingen und Gerolzhofen and worked for the Town of Kitzingen as its construction manager; and Professor Josef Ennerst, who, in his position as a party functionary, town councilor, and, at the emergence of the Nazi era, wielded a lot of influence in Kitzingen as its vice mayor. As early as the 1920s, Hellmuth and Heer published articles describing Kitzingen's Jews as villains in the "Marktbreiter Wochenblatt" and the "Stürmer" (an anti-Semitic defamatory paper originally established by Julius Streicher). Representatives of the extreme right-wing made propaganda appearances in the town on the Main River numerous times and attracted huge audiences. The most enigmatic individual among this group was Andrea Ellendt, the widow of a captain lieutenant.

During these troubled times, desecrations at the district cemetery in Rödelsee were commonplace, and as it had many times before, it became the seismograph measuring the intensity of anti-Semitic developments. As early as 1923, a year known to have been extremely virulent politically and therefore even before he was awarded the title of Commercial Councilor, Max Fromm got caught up in the webbing of right-wing circles who accused him of having allegedly supported the political left in the daily newspaper. That very same year, ugly graffiti that had been smeared on the stairway of the portal of the synagogue sent shock waves through the benevolent citizens of Kitzingen The Town Council tried in vain to investigate who had committed the crime. Bella Fromm reports more anti-Semitic malice. This one happened on the Bleichplatz, one of the town's public squares. *"I don't want my laundry to be bleached right next to all that Jewish stuff!"* It was the wife of Professor Ennerst who spewed this kind of venom. Her husband, the representative of the Völkische Party, had become a bitter nemesis of Max Fromm in the Town Council. The store windows of Café Frankenberger were smashed in twice in 1924 and it was not until the second time that the adolescent perpetrators were caught. The related report in the local newspaper does not provide any clues as to what consequences the perpetrators had to suffer. Last, but not least, "unknown perpetrators" smashed in the windows of the synagogue in January, 1930.

Kitzingen's Jewish residents, who tried to take a stance against the increasingly uncontrolled revilements and attacks launched against them by the extreme right and were represented in these attempts by the board of the Congregation, the rabbi, the Centralverein deutscher Staatsbürger jüdischen Glaubens (Central Association of German Citizens of Jewish Faith), the Reichsbund jüdischer Frontsoldaten (Reich Federation of Jewish Front Soldiers), and others, found themselves fighting a lost cause from the very beginning. Their declarations published in the local press and the notifications or complaints filed with local government agencies trailed off without ever being acted upon and any legal action they took frequently took a very sobering course. The amount of support Jews fighting for their respectability and integrity received from non-Jewish people was shamefully inadequate. Those who did not approve of the developments simply allowed things to take their course no matter what.

Even if the anti-Semitic activities and incidents described above did not happen on a day-to-day basis, they certainly do paint an extremely dreary picture. Against this background it is astounding that former Kitzingen Jews do indeed have surprisingly positive memories of their youth in the region. *"I loved my life in good old Germany, its culture, and its landscapes.* [...] *The memory of my happy childhood there was frequently helpful to me in my later life,"* Bella Fromm wrote in her diary.

Alfred and Hanna Fromm provide similar insights in their biographic records. Jews who formerly lived in Kitzingen and who were interviewed personally also had very few negative things to say about their memories of their childhood and youth or their lives as young adults in the Weimar Republic. They claim that they personally were never subjected to any anti-Semitic aggression during that time. They felt right at home in Kitzingen: *"After all, we were first and foremost, people whose hometown was Kitzingen - just like the Christians. We had our favorite spots in town and in the region, trusted paths we took strolls along. We had good friends, including Christians* [...] *Those were wonderful years,"* recounts Dr. Leo Rosenthal (who was born in 1908) during a Christmas 1997 conversation in San Francisco. Rita Eichenbronner, who was born in 1905, describes her experiences with anti-Semitism in Kitzingen in the pre-Hitler era as follows: *"It was like thunder and lightning somewhere in the distance, upsetting but not a direct threat - it did not dim our enjoyment of life."*

Population Growth Statistics

Population Kitzingen

Year	No. of Residents	Jews	Percentage
1147	-	?	-
1641	-	63	-
1731	-	120	-
1763		Expulsion	
1863		Beginning Immigration	
1867	5,931	57	0.96
1871	5,967	97	1.63
1880	6,966	337	4.84
1890	7,507	398	5.30
1900	8,489	463	5.45
1910	9,113	478	5.25
1925	10,272	421	4.10
1933	11,106	360	3.24

Fig. 10: Jewish Youth Group "Esra" (from left to right: Rosi Katzmann, Ruth Gerst, Anni Sichel, unidentified, Ida Groß, Else Lustig, Isbert Gerst, Flori Lehmann, Leonie Bamberger)

Within a "Christian" population, which had been divided into a Protestant majority and a Catholic minority during the reformation era, the Jews formed a third religious contingent. The table "Population Kitzingen" on page 51 shows that the plans of Mayor Andreas Schmiedel, who had advocated for the relocation of the rabbi's seat to Kitzingen, to make the town attractive for Jewish businesses, did indeed materialize. Most likely fueled by the success stories of those who had newly relocated to Kitzingen, this measure definitely caused in particular the new residents' relatives and acquaintances to follow suit in droves. Consequently, the local Jewish Congregation saw sudden growth between 1871 and 1880, never to be repeated again.

The Jewish minority attained its population peak in Kitzingen in 1910, when 478 of the residents were Jewish, i.e. 5.25 percent of the town's total population. The average in the German Reich at the time was just under one percent. As a result, the wine merchants' town on the Main River ranked among the very top in Germany in terms of Jewish population. In 1933 it ranked number eight with 3.24 percent, with the top spots being occupied by Berlin and Frankfurt am Main trailed by Lower Franconia's Bad Kissingen (4.0%). In the 1920s a demographic paradigm shift began and since then the membership numbers of Kitzingen's Jewish Congregation started to drop slowly but steadily. The decline can be attributed to the effects of an occupational restructuring trend, which was typical for that day and age, in particular for the orthodox Jews in Main-Franconia, which was driven by

changes in the agrarian sector and cost effectiveness measures in trade and retail, which was further amplified by a simultaneous decline of the birth rate. Especially younger people moved to the larger cities back them, preferably to Frankfurt am Main, Nuremberg, and even Berlin, where they hoped to expand their career perspectives. During the Nazi rule, the decline in population in the town on the Main River accelerated considerably. In combination with a hard to measure influx this led to a level of fluctuation that changed the consistency of the Israelite Congregation noticeably. In the time period from 1933 to 1941, 303 Jewish residents left the town on the Main River. Of these, 192 emigrated and 111 moved to other German cities. In turn, people who had been uprooted in other communities came to Kitzingen to try to start new lives, albeit many of them simply came temporarily to stay with relatives.

3.
Kitzingen's Jewish Congregation during the Nazi Era

Anti-Semitism as a National Doctrine

From the beginning, the National Socialist movement strived to mobilize and radicalize the undertow of implied and explicit anti-Semitism, which had been gaining ground in Kitzingen and all over Germany and Europe since the early days of the 20th century. The fact that anti-Jewish sentiments that had been fostered in churches by tradition had lowered the bar of resistance against race-driven anti-Semitism among vast groups within the German population. When Hitler "seized power" on January 30, 1933, anti-Semitism advanced to the level of a national doctrine. The powers to be now had at their disposal a modern and effective government organization to help them push through their radically anti-Semitic objectives. By implementing ever escalating phases of Jewish policies - the path lead from displacement of business and social environment to the removal of rights and property titles, to social severance in ghettos, to the "final solution" of deportation, and to genocide. In the German Reich, the "kristallnacht" on November 9/10, 1938 and the deportation of Jewish residents set the stage for the genocide suffered by Germany's Jews.

Against this background, Kitzingen's Jews also found themselves confronted with the fateful question: Is there any chance that things will get better or will we have to emigrate? As the years passed, the question evolved into a more pressing one. Initially, there was still room to debate the destination and time of such an emi-

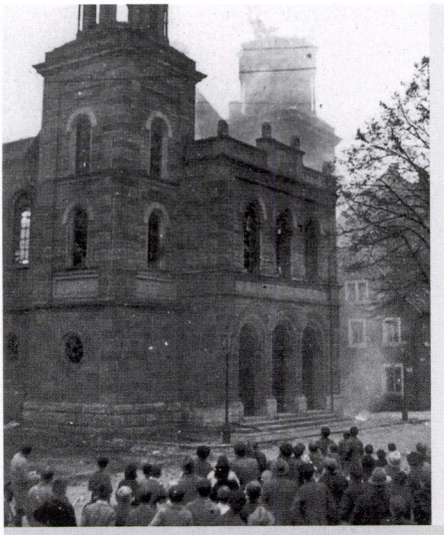


Fig. 11: The "kristallnacht" 1938 in Kitzingen: The burnt out synagogue

gration. Given that not all of them were affected by the proliferating anti-Jewish prohibitions and measures to the fullest extent, a subjective feeling of safety had the opportunity to grow in this town. In Kitzingen, there was only a single lawyer who was affected by the prohibition to practice, and the town had just a few Jewish residents, who had to let go younger "Aryan" women from their services. This sense of security was also fueled by the fact that most of the local Jews had never been subjected to personal attacks. However, a sudden change was imminent: *"After the "kristallnacht", nothing was ever the same!"* comments Kitzingen's last rabbi, Dr. Gotthelf Isaiah Wohlgemuth (Boston/USA).

The "kristallnacht" - November 10, 1938

Just like all other synagogues in Germany, the one in Kitzingen was desecrated, plundered and set on fire. The National Socialist mob devastated residences and robbed them. The organized government terror of the "kristallnacht" did not only destroy tangible property sending shock waves of unimaginable fear through the community - it also made it evident to all everyone like handwriting on a wall that the German Nazis had taken away such basic human rights as the right to live and maintain the integrity of one's soul from the Jewish population. It was virtually impossible for anyone to deny this fact after that. We learned from the statements of those who were affected that this cowardly act of violence severed the

roots that had connected the German Jews to their vested and beloved home forever.

During those hours, 57 Kitzingen Jews, among them two women were arrested and held in custody at the large hall of the Local Court located on Ritterstraße. Most of them were later transported to the concentration camp in Dachau, with the objective of bending their will and causing them to emigrate voluntarily and to coerce them into selling their real estate and businesses. Documented efforts to comply with such coercion, for instance through the presentation of a confirmation of the Central Emigration Agency in Munich or receipts that could be used as evidence that sales negotiations had been initiated, were prerequisites for any release proceedings from the concentration camp to even be considered. The pressure imposed on Jewish men continued even after they had been released, since they were required to report to the police precinct twice a week on specific days and at scheduled times.

Emigration Decisions and Immigration Options

From the very beginning, the policies of the National Socialists aimed at forcing German Jews to leave the country and emigrate. A slew of laws and government ordinances were issued for this purpose. Activities set in motion at the base throughout the entire Reich as well as local incidents were implemented to amplify the effectiveness of these efforts. However, it was not until the November "kristallnacht" that those who still had any doubt realized it was time to let go of any misgivings overnight.

Jewish Reactions to the Emigration Demands

The developments described above immersed the German Jews into a deep conflict. Given that the same laws applied nationwide, the emigration patterns of the Jews in Kitzingen, Main-Franconia and all of Germany tended to be very similar in terms of both, their geographic destinations and the time schedule of their departures from their home country. From the first day forward they all had to overcome a massive psychological hurdle, given that the German Jews had grown roots in their homeland for generations. They perceived themselves ultimately as Germans, also as a result of the German national education they had received in school and because of the way they had been reared at home. The circumstantially enforced emigration hurt them in the very core of their existence and it questioned their economic foundations as well as their personal identities. After all, Germany's Jewish residents had their own careers, their pension plans, their life plans: all

tailored to the patterns of the German society. The German language and cultures were the backbones of their intellectual homeland.

Amid this situation, typical behavior patterns emerged that applied to the German Jews overall. Older people had a much harder time and were quite hesitant to make the decision to emigrate. Quite a few Jews had a tendency to initially consider Hitler nothing but an episode in German politics. The memories of frequent changes in governments and the conflicting signals that the National Socialist policies exuded during the first few years fueled such considerations. The younger men and women, on the other hand, who were free of any direct family commitments and who did not have to take into account the needs of their own businesses, were better prepared to leave the unfriendly climate of their homeland, which denied them any future perspectives. Their resolve was instantly strengthened if they happened to become eye witnesses of anti-Semitic abuse of any kind. Most parents backed their adult children's decision to leave the country; and many of the latter planned to have their parents follow in their footsteps later. Under the illusion that they would be allowed to "die in peace" many did, however, refuse to leave their homeland for a long time, which is especially true for the older generation of German Jews.

Traditional Emigration Destinations and Other Safe Harbors

A total of 192 Jews left their hometown of Kitzingen between 1933 and 1941, i.e. a total of 53.3 percent of the Jewish population of 360, which had been listed as residents in the 1933 census. The emigrants ended up in destinations distributed across four continents and no fewer than 15 countries. The two traditional immigration countries, the United States and Palestine, absorbed more than 70 percent of Kitzingen's emigrants: 43 percent were accepted by the U.S. and 27 percent by Palestine. The others chose many different destinations in 14 countries. The third largest group of emigrants, which was considerably smaller than the first two and comprised just 14 people, found shelter in Great Britain. Nine people went to Switzerland, 9 to Holland, 6 to France and 4 each to Belgium and Cuba. Albania and Brazil both welcomed 2, each immigrants from Kitzingen. Six countries offered asylum to immigrants arriving alone: Australia, China (Shanghai), Denmark, Mexico, Portugal, and Hungary.

The sluggish progress the emigration made from the view point of the Nazis changed abruptly after the riots that took place in conjunction with the integration of Austria in March of 1938 and that culminated in the devastation of the November pogrom. At that point - at the very latest - the previously relatively well organized emigration movement took on all the characteristics of a mass exodus. While

only 30% of the emigrants left the country during the first five years, twice as many Kitzingen Jews embarked on their journeys abroad in 1938/39 alone. Although the majority of the Jews were now trying to emigrate, which is evident, among other things from the long waiting lists on file at the American Consulate in Stuttgart, the number of emigrants actually dropped dramatically when the war broke out. When the war against Poland began on September 1, 1939, which was joined by Great Britain and France just a few days later, these countries, along with their overseas territories, the French Colonies and the countries that belonged to the Commonwealth of Nations, were no longer viable options for immigration. All emigration arrangements that had previously been initiated in these countries were thus null and void, and many of those who had been approved could no longer use the immigration certificates they had already received. Among those who suffered this destiny was Luise Wohlgemuth, the widow of Kitzingen's second to last rabbi Dr. Josef Wohlgemuth and the mother of Kitzingen's last rabbi Dr. Gotthelf Isaiah Wohlgemuth, who had received a transit immigration permit for herself and her youngest son Leo from Great Britain at the end of August, 1939. She intended to wait for her transfer to the United States there. A logical consequence of this development was that the even scarcer immigration destinations were now in even higher demand, and as a result, only 8.8 percent of the Jewish minority still living in Kitzingen in 1940 and 1941 were able to successfully emigrate.

The expansion of the National Socialist controlled territories increased the pressure on the Jewish population of Austria and in the Protectorate, which caused the numbers of those planning to emigrate to explode, and the makings of an impending disaster were evident early-on. With every year that passed it became more difficult to leave and find a country that was even willing to grant asylum to Jewish refugees. It was rarely possible for anyone to pick a favorite destination and everyone took advantage of the one chance they apparently got. Many attempted to use a dual strategy, which meant that they submitted emigration applications with multiple nations simultaneously. This was an approach many consulting offices recommended. In 1939, typical transit countries began to emerge on the horizon, such as Albania or Greece, which served as platforms to make it to Palestine, especially however to England and Cuba, where the emigrants intended to wait until they would have an opportunity to make their way to the United States. *"Back then we studied the globe each and every day,"* remembers Josef Ofer from Jerusalem / Israel. *"The only destination that did not impose any pre-requisites for immigration was Shanghai. Yet, how was anyone going to be able to come up with the money for the train ticket or pay for a voyage on a ship?"*

Racketeers began to promote the sale of immigration documents or took advantage of the distressed situation of the frantic would be refugees and made excessive demands. Many a certificate acquired for a lot of money proved to be not sufficiently secured and many were forgeries. One infamous incident that resulted from such activities was the MS "St. Louis", which was denied docking rights in Havana on May 27, 1939 because the visas of the passengers were unexpectedly questioned by the Cuban authorities. Given that the United States did not allow the vessel to dock in its harbors either, it was forced to turn around. The captain, intent on keeping the refugees out of the control of the National Socialists, did not bring them back to Germany, but allowed them to get off in France, Belgium, Holland and Great Britain. Nonetheless, the Jews who exiled to destinations on the European Continent still became the victims of the German invasions a short time thereafter. Some of the passengers on board of the MS "St. Louis" were Jews from Kitzingen: the Stein family - Kurt David Stein and his wife Else along with their three-year-old son Werner Josef; as well as Fritz Goldschmidt, who had, however ceased to be a Kitzingen resident prior to leaving the country. The Steins were part of the group that got off in Holland - and disappeared in Auschwitz. Fritz Goldschmidt's destiny remains a mystery to date.

Ever since England and France had become combatants in the war in early September, 1939, the United States was one of the few destinations of hope for the Jewish emigrants. However, immigration into the United States came to a standstill even before the war with this economic giant began. Hitler's Germany communicated its declaration of war to the U.S. on December 11, 1941. The American Consulate in Stuttgart closed its gates at the end of June, 1941. For those who were not in possession of a visa at the time, this must have been a grave shock. A final secret decree issued by the Reichssicherheitshauptamt (Reich Security Head Office) prohibited the emigration of Jews from Germany for good on October 23, 1941 "[...] *for the duration of the war without any exceptions.*"

Quite a few of the Kitzingen Jews had relocated to the border countries of Germany - Holland, Belgium, France and Denmark to escape a life without rights, daily mortification and the hatred filled climate in their homeland. Some had even fled without having the appropriate emigration paperwork, given that the neighboring countries could be reached with the least amount of complications and expense. Some had to take that route because they did not have enough money and lacked the connections it took to make it to another continent. Others held on to the illusionary hope that they might one day be able to return to their homes, once conditions had improved there. However, all of that would soon prove to have been fateful misconceptions, when the German troops pushed into the countries where they had found refuge and the immigrants were captured soon there-

after. They suffered every imaginable lot, and we were given insights into unspeakable tragedies as we followed the journeys of fate of Kitzingen's Jews in conversations, letters or Gestapo archives.

Two families from Kitzingen were able to leave their hometown - literally at the last minute and emigrated to America: in June, 1941, pastry chef Gustav Frühauf, whose wife Erna was the daughter of the family that owned the Café Frankenberger, left with their children Ernst, Norbert, and Hanna. In August, the very last to be able to leave at all was Betty Steiner, who took along her son Kurt to join her husband who had emigrated earlier. The other Jewish residents of Kitzingen, who had not been able to emigrate, were all moved to so-called "Judenhäusern" (Jew Houses). Ultimately, they all ended up in a building complex owned by the Jewish Congregation located in 21-23 Landwehrstraße, which continued to house the Jewish elementary school and served as a substitute synagogue even after "kristallnacht".

Cross Country Migration - Impoverishment as a Road Block to Emigration

Long before 1933, especially younger Jewish residents had left their hometowns because of the ongoing developments described earlier and had found new places to live nearby or quite far away. However, it was not until the Nazis began to hunt and persecute the Jewish residents that Kitzingen's Jewish Congregation began to take real action. For several years, a rise in emigration, but also in relocations was observed. In the hope to not be identified as "Jews", some tried to submerge themselves by moving to neighboring communities, especially to the larger cities. Among the preferred destinations were Frankfurt am Main, Nuremberg, and Berlin. Würzburg, where the hospital as well as the retirement and nursing home of the Jews of Main-Franconia was located, offered shelter primarily to geriatric and sick individuals, as well as those needing the care of a nursing home. Others were driven out of their hometown by intentions to remain close to the people they loved and cared for or by hopes to find a job. Desperate people wanted to be close to emigration agencies. Those were located in the urban centers, and they went there frequently pleading with the authorities to give them a refugee ticket of some sort after all.

These covert "attempts at flight" were watched with misgivings by the Gestapo and soon brought to a halt when the "relocation permit" was introduced as a control tool. After the November pogrom the rules pertaining to such permits became tougher and tougher. The objective to have constant and immediate access to the

group of Jewish people in Germany became evident early-on, as attempts to limit the mobility of the Jewish minority and the registration of their addresses in a central archive all aimed at creating such a scenario. The restrictions on their mobility were accompanied by an ongoing process of taking away their most basic rights, by robbing them of their property and by isolating them from the rest of society. All of these impositions changed the quality of life of the Jews remaining in Germany gravely. To mitigate the lack of residential space for "Aryan" Germans or to satisfy individual desires, Jewish Germans were evicted from their apartments and houses and moved to temporary housing or collective quarters - or they were simply deported to the occupied eastern territories. When food and raw materials became generally scarce resources due to the war, government agencies repeatedly shortened their rations of food and other provisions, so that they had to make do with even less than all other Germans. It is apparent that the described National Socialist policies were destined to lead to a conflict of interests, given that the objective to compel the undesired minority to leave the country was counter acted by the fact that its members were increasingly robbed of the resources they needed to be able to do just that.

4.
The Deportation of Kitzingen's Jews in Conjunction with the Franconian Transports

All of Kitzingen's Jewish residents who had been unable to emigrate or who had refused to leave their homeland were swept up in a wave of deportation. It caught them at a variety of locations, some of which remain unknown until today, in Germany and in other countries; at different times. Those who shared their faith in Main-Franconia were hit by the tidal wave between 1941 and 1943. Given that Jewish former residents of Kitzingen were scattered over numerous villages in the region, some of them can be found in each and every transport from Main-Franconia. The disaster finally hit their hometown directly in 1942. Kitzingen's Jewish Congregation was "kidnapped" in two phases: 75 individuals were picked up on March 24 and taken to Izbica; the remaining 19 senior citizens were brought to Theresienstadt on September 23. As of that fateful day, Kitzingen had been "cleansed of Jews", as the Nazis called it. The only one who remained was Grete Pfannenmüller, a Jewish woman protected by the status of a "privileged mixed marriage."

Transportation Destinations: "Transit Camps" ("Transit Ghettos") and "Extermination Camps"

With the exception of the final Main-Franconian transport, which took place on June 17, 1943 and brought 57 individuals directly into the Ausschwitz-Birkenau Extermination Camp, special trains of the Deutsche Reichsbahn transported the victims to "Transit Camps" ("Transit Ghettos"). The Transit Camps, which spanned the occupied eastern territories like a spider web and comprised locations such as Jungfernhof, Izbica, Krasniczyn or Theresienstadt, had been planned in such a manner that within the scope of the genocide inflicted upon the Jewish people they would take on the roles of "Reception and Decimation Camps" (Browning). Part of the objective was to keep the Jews locked up in these facilities for a period of time. They were imprisoned under life threatening and inhumane conditions. They were forced to work and exploited. The few who did not die under these brutal conditions or from the extreme heat, cold and wetness they were exposed to; those who did not perish from hunger, diseases or violent acts, were subjected to what was called "special treatment", i.e. they were murdered during mass executions, or killed in the gas chambers of the Extermination Camps.

An Overview of the Franconian Transports

Date of Transport	Departure Station	Deportees	Way Station	Additional Deportees	Total Number of Deportees	Destination	Survivors
11/27/1941	Würzburg	202	Nuremberg	798	1,000	Riga-Jungfernh.	15
3/24/1942	Kitzingen	208	Nuremberg	792	1,000	Izbica	0
4/25/1942	Würzburg	850	Bamberg	103	953	Krasniczyn[4]	0
9/10/1942	Würzburg	177	Nuremberg	823	1,000	Theresienstadt	ca. 30
9/23/1942	Würzburg	562	Hof	118	680	Theresienstadt	
6/17/1943	Würzburg	7	Nuremberg	29	36	Theresienstadt	1
6/17/1943	Würzburg	57	Nuremberg	16	73	Auschwitz-Birk.	0
1/17/1944	Nuremberg	(10)			10	Theresienstadt	(5)
Total		2,063			4,752		ca. 46

4 A part of this transport was also brought to Izbica.

Statt besonderer Anzeige.

Schwerstes Opfer hat der Krieg von uns gefordert. Unser innigstgeliebter, teurer Sohn, Bruder, Schwager, Onkel, Neffe und Vetter

Oberarzt d.R. Dr. M. Schur

Bataillonsarzt eines bayer. Inf.-Regts., Inh. des Eisernen Kreuzes und des bayer. Mil.-Verd.-Ordens

erlitt am 19. v. M. bei einem Gefecht in Rumänien, während er Verwundeten ärztliche Hilfe leistete, den Heldentod fürs Vaterland. Mit ihm ist eine Freude seiner Eltern, ein Vorbild seiner Geschwister dahingegangen.

Kitzingen, Plauen, 5 Januar 1917.

In tiefstem Schmerze:

Familie M. Schur.

50

Mit Dank bitten wir, von Kondolenzbesuchen Abstand nehmen zu wollen.

Doc. 1: Obituary of Max Moses Schur, Kitzingen newspaper January 15, 1917

The Main-Franconian Jews were deported in seven transports that took place between 1941 and 1943. To this end, the Main-Franconian transports were part of the major uniform deportation waves that took place across the entire Reich, i.e. the old German territories, Austria, and the Protectorate. The first wave took the deportees to the Baltic countries or White Russia via an advance trek to Łódź. Those who originated in Main-Franconia were taken to Riga-Jungfernhof (Latvia). The second wave, which was part of the "Aktion Reinhardt"[5] (Operation Reinhardt), led to the Lublin region in the eastern part of Poland, and for the Franconian Jews that meant that they were taken to Izbica or Krasniczyn. The destination of the third wave was the Transit Ghetto Theresienstadt in the Protectorate of Bohemia and Moravia, which is located in today's Czech Republic. The table shows the pertinent departure stations and the destinations, the number of deportees, as well as the regional composition of the contingents.

The transports, which aimed at "cleansing" the entire Franconian region, i.e. Lower, Middle, and Upper Franconia as well as the Upper Palatinate of Jews were closed linked. The Gestapo agency in Nuremberg-Fürth, which had the executive command over the transports and which reported directly to the Reichssicherheits-

5 Undercover name for the murder of Jews in the General Government district of Poland and in Białystok within the framework of the "Final Solution".

hauptamt (Reich Security Head Office) in Berlin was required to ensure that the transport capacities for fully utilized each time. This was done in the interest of "cost effectiveness". Consequently, the number of "passengers" was increased to the guideline figure of 1,000 at interim stops in Bamberg, Nuremberg, or Hof, if at all possible. The overview table documents where the victim contingents hailed from each time. This humanistic disaster reached its absolute peak in 1942, the year during which 87 percent of Main-Franconia's Jewish residents were deported. Those who remained were picked up on June 17, 1943. A total of 2,063 German Jews were deported from their Main-Franconian homes in seven transport; 1,797 of them in the peak year of 1942 alone. We know only of 46 (2.2%) survivors: 15 who had been brought to Riga-Jungfernhof and around 31 individuals who had been on the three transports to Theresienstadt. Not a single person survived the transports to Izbica, Krasniczyn, and Auschwitz-Birkenau.

"Police Preparations" for the Transports - Guard Staff (Procedural Patterns)

Notification of Those Affected About the Impending Transports - Forms Issued in Exchange for Signatures

When they were notified of the impending transports, the affected residents were issued a so-called "Vermögenserklärung" (Declaration of Assets) once they had signed a form, as well as a "Merkblatt" (Memorandum) compiled by the regional Gestapo office in compliance with the Reich-uniform "Richtlinien"[6] (Guidelines). The actual purpose of the Declaration of Assets, a 16-page form, was to make the status of Jewish property transparent for the Nazi government. The Memorandum gave the victims, who would be subjected to violence and random treatment, instructions on how to pack their suitcases and hand luggage; it included recommendations on what to bring, orders as to what they had to have on them and what they were not allowed to have. It governed the modalities of handing over their places of residences on the day they were required to surrender themselves at the meeting place. The Memorandum also communicated the fact that they had been expropriated to the Jewish Germans (a circumstance they were once again made formally aware of in conjunction with the "police preparation"). The process of seizure of the Jewish minority, which had progressed to this point since Hitler

6 Developed uniform guidelines by the department IV B4 of the Reichssicherheitshauptamt (Reich Security Head Office), under the direction of Eichmann, to implement the deportation of the Jews, imparted the legal regulations and guide-lines and the regulatory statutes.

had "assumed power" after passing through several phases, had now reached its finalization stage.[7]

Baggage Requirements and Other Stipulations

Each "passenger" who was picked up for transportation was required to bring along a specifically defined amount of money designated for the settlement of the expenses incurred. For the transport that left Kitzingen on March 24, 1942, the required amount was Reichsmark 80. Initially, the maximum total weight each passenger was allowed in terms of baggage was 50 kilograms. Later, that maximum was reduced to 30 kilograms. This process emphasizes that Jewish property was increasingly utilized to close supply gaps. This restrictive development is also evident in the fact that the number of garments, pairs of shoes and underwear each passenger was allowed to take was precisely listed by the time the third transport took place on April 25, 1942. The rules got tougher every time. The Memorandum actually distinguished between carry-on baggage, i.e. the items each deportee carried on his or her person, and the remaining baggage, which was loaded into a separate freight car. According to the recommendations provided in the Memorandum, this baggage was to consist of a suitcase or a similar container. The regulations for carry-on bags were provided in detail. For this, the Gestapo recommended a backpack, which was to contain food provisions for five days called "Mundvorrat" as well as eating utensils, such as a plate or pot as well as a spoon (knives and forks were prohibited), a woolen blanket as well as sleep wear/bedding and personal hygiene supplies. In addition to their individual provisions for meals, each transport, including the deportation transport that took place in the spring, carried along a collective supply of food, which sufficed for an additional period of 10-15 days and which was stowed in the freight car along with the baggage. Later, the transports were limited to the 5-day food provisions. The bringing of securities, currency, savings account books and other valuables of any kind, such as objects made of gold, silver and platinum was strictly prohibited. The prohibition also extended to cameras; even domestic were listed as prohibited property in the Memorandum.

7 The stripping of property was based on a variety of seemingly legal provisions and schemes depending on the destinations of the transports. Transports headed east, in our case to Izbica and Krasniczyn in the Lublin region of the General Government in Poland, which, from the view point of the Nazis were going to "foreign" destinations, the Eleventh Reich-Citizens Statute was implemented on November 25, 1941 as an ad hoc measure. According to the former, German Jews who relocated to destinations abroad permanently lost their German Citizenship once they crossed the border and along with it their assets, which were allocated to the Reich. The transports to Theresienstadt, which was located in the Protectorate of Bohemia and Moravia and therefore not considered "foreign" territory, were subject to the "Statute on the Seizure of Assets Owned by Enemies of the People and the Government" (which originally targeted the Communists).

Fig. 12: Transport of March 24, 1942 to Izbica: Meeting point Hotel Fränkischer Hof, 4 Königsplatz

Along with other measures, the food supplies that were brought along on these train rides led the deportees to incorrectly assume that they were being transported to a labor camp, which was still being built and which did not have sufficient supplies on hand at the time. Those in power seemed convinced that they had to deceive the Jewish deportees and the rest of the population to prevent panics and civil unrest at a time that could make or break the nation's war. However, it was also deemed essential to take such measures in the interest of efficiency, given that one planned to involve a relatively small group of people in the handling of the transports to have the leeway to focus on assignments relevant to the war.

While the Memorandum made reference to a handover of residences, many of the Jewish Germans actually did not have residences of their own anymore. In fact, those who had previously lived in their own houses did not even have access to rooms of their own anymore. Luise Wohlgemuth, for instance, had to share a room with Klara Charon at the "Judenhaus", which was also used as a hallway by other victims who had to pass through to get to rooms behind this one.

The Procedure at the Meeting Point - Guard Staff

The "police preparation" of the transports, which comprised an unnerving sequence of checks, inspections and extensive seizures, was handled in compliance with the "Organisationsanweisungen" (Organizational Instructions) compiled by the

Würzburg Gestapo office in accordance with the guidelines of the Reichssicherheitshauptamt. The patterns of this process changed only minimally from the first to the final transport. Unless special circumstances required otherwise, the victims were consolidated in hangar-like complexes prior to the departure of the transport. The hangars had ancillary rooms for the performance of special investigations as well as bathroom / toilet facilities. This was done to ensure compliance with the precisely coordinated procedures and to facilitate the "work" of the inspectors. Only deportees who were bed-ridden, for instance, were inspected in patient rooms.

The time-consuming "intake" process began with roll-call. An official checked the names of those who had arrived off of a list. Then the torturous wait began for the victims. Long lines formed in front of the table, where the Declarations of Assets had to be surrendered. A Gestapo officer checked the completeness of the comprehensive and complicated form in the presence of the victims. Next, he would take possession of the envelopes containing valuables, which included precious metals, jewelry, watches and the like. The deportees were allowed to keep their wedding bands and utilitarian watches. Once these inspections were complete, the transportation fees and an expense surcharge were collected on the basis of a prepared list. The most complex task, which took the largest amount of time and involved the most staff, was the searching of the baggage, i.e. the freight baggage and the carry-on bags, which was done in two separate processes. The latter also included an embarrassing physical search of each person.

Ignorance or evil doing caused victims who were ill to be stripped of their life-sustaining medication. The loss of irreplaceable documents, such as identification cards, emigration papers, inoculation records, school certificates of children caring mothers tried to save for them, or personal memories such as photographs and letters, which were seized without any logical reason or which were even ripped into pieces right in front of their owners - those were particularly painful experiences for the victims. In this context, Dr. Mordechai Ansbacher (Jerusalem) remembers a statement made by one of the inspectors: *"You won't need any of that where you're going!"*

As soon as the inspections were complete, a Gestapo officer in Würzburg would lead the Jewish Germans into the grand ballroom of the Platzsche Garten (during the first transport, they still had had access to the town convention center, also called the "Schrannenhalle"). At the Hotel Fränkischer Hof in Kitzingen, this task was handled by the police. Once they crossed the threshold, the deportees were handed their identification cards, the only form of ID the Jews would have left henceforth, which was stamped "evacuated to" and thus robbed them of any

opportunity to successfully flee the country, if they had had any opportunity left to do so at all. They were not allowed to leave the room once this process was complete, and were not permitted to have any contact with anyone on the outside of the hall, not even to family members who had not been processed yet. To ensure the uneventful progress of the events, the outer areas of the meeting point were surveyed by the National Guard around the clock; while SS officers were posted at the main entrances and on the interior of the building in front of the ballroom entrance. The SS was also present inside the ballroom. The prevention of suicides and uprisings were part of their responsibilities. The transport that left Kitzingen on March 24, 1942 was an exception from that rule. The police substituted for the National Guard and no SS staff was present at the event.

Each piece that was part of the flood of personal effects that were seized during this process was recorded in detail on logs and released for "utilization". Some objects were given to party institutions; the majority of items was handed over to the internal revenue service or other government agencies by the SS and auctioned off after a sworn appraiser had determined the value. To maximize profits the Jewish deportees were required to bear all of the transport-related expenses themselves. This included, for instance, the price of a collective third class train ticket to the deportation destination, the rent for the meeting point and other fees. The profits generated by the transports in this manner went into the government coffers.

Fig. 13: Transport of April 25, 1942 from Würzburg to Krasniczyn. Woman with luggage

Dual audits aimed at preventing the "embezzlement" of the seized monies and goods: As a result, the Gestapo field office in Würzburg had to file billing reports for each individual transport with the supervising Gestapo office in Nuremberg-Fürth as if it was a standard business transaction, and separate out the earnings and costs. The records were subsequently submitted to a final audit by the Reichsrechnungshof (Accounting Office of the German Reich).

The few possessions the Jewish Germans were allowed to keep after they had passed through the humiliating procedures, were not really their property anymore either. These objects were stolen or robbed from them at the destination, or in some cases at the regional meeting point in Germany before they even got on the train. All rights had been taken from them in their homeland and in the camps in the occupied eastern territories they soon found themselves being considered outlaws.

The March 24, 1942 transport to Izbica

On March 24, 1942 at 10.49 AM, after three days of imprisonment and preparation at Hotel Fränkischer Hof, 208 Jewish deportees from Main-Franconia got on the special train at the Kitzingen station that would eventually take them to the transit camp Izbica. This was the sole transport that originated in Main-Franconia that would not be consolidated in Würzburg. Another 792 "passengers" boarded in Nuremberg-Langwasser. Like all Franconian transports, it comprised passenger cars, which were connected to the freight cars containing the bulk baggage. No one survived this transport.

The Composition of the Transport - the Group from Kitzingen

In compliance with the "Guidelines" the parties assigned to this transport were Jewish men and women aged 65 and under as well as their offspring. The 208 Jewish citizens hailed from different towns in Main-Franconia; the largest group of 134 came from the town and county of Kitzingen, whereby 75 were former in-town residents and 59 lived in other parts of the county: Mainstockheim 27, Marktbreit 23, Hüttenheim 3, Großlangheim 2, Mainbernheim 2, Obernbreit 1, Wiesenbronn 1. Individuals from the county of Ochsenfurt added a head count of 37 and Karlstadt added 19, finally the City of Würzburg added another 18 victims to the contingent from Kitzingen.

The names of fellow Jewish citizens deported on March 24, 1942 from Kitzingen to Izbica[8]:

1.	Bauer, Hermann	b. 7/26/1887
2.	, Dora née Rosenthal	b. 11/26/1898
3.	, Gertrud	b. 3/27/1923
4.	, Horst	b. 7/20/1925
5.	, Walter	b. 7/31/1938
6.	Charon, Adolf	b. 9/22/1878
7.	Ebstein, Alfred	b. 3/8/1909
8.	, Margot nee Mattes	b. 11/14/1909
9.	, Denny	b. 10/6/1938
10.	Eichenbronner, Nathan	b. 12/12/1875
11.	, Clara née Rothstein	b. 7/18/1880
12.	Fuchs, Abraham	b. 12/15/1885
13.	, Mathilde née Adler	b. 6/28/1886
14.	Gern, Louis	b. 3/14/1877
15.	, Recha née Kahn	b. 2/25/1885
16.	Gerst, Siegfried	b. 10/14/1875
17.	, Bertha née Badmann	b. 5/7/1883
18.	Glückstein, Jette	b. 3/20/1896
19.	Hahn, Simon	b. 5/30/1881
20.	, Rosa née Sondhelm	b. 6/9/1891
21.	Jakubowicz, Jonas	b. 3/31/1910
22.	, Margarete née Glückstein	b. 9/4/1909
23.	, Renate	b. 1/20/1936
24.	Katzmann, Abraham	b. 8/10/1878
25.	, Rosa née Hess	b. 4/5/1894
26.	Katzmann, Emanuel	b. 4/22/1884
27.	, Frida née Mandelbaum	b. 3/1/1895
28.	, Ingeborg	b. 11/2/1921
29.	, Gert	b. 12/25/1923
30.	, Gertrud	b. 8/12/1930
31.	Katzmann, Max	b. 5/5/1889
32.	, Bella née Kellermann	b. 5/29/1900
33.	Katzmann, Moritz	b. 2/1/1880
34.	, Gerhard	b. 4/24/1924

8 The names were derived from the "List of Jews from the district of Kitzingen to be evacuated". See also Sta Wü Gestapo 18 875, pp. 13-16 and 20.

35. Klein, Felix b. 4/8/1877
36. Klein, Hermine b. 1/6/1920
37. Liebenstein, Salomon b. 15/5/1882
38. , Therese née Mayer b. 3/7/1890
39. , Otto b. 9/9/1922
40. Lustig, Moritz b. 3/27/1879
41. , Betty née Feuchtwanger b. 9/28/1888
42. Mayer, Leopold b. 4/24/1883
43. Mayer, Rosa b. 7/29/1896
44. Mayer, Sußmann b. 2/28/1888
45. Oppenheimer, Isaak b. 3/9/1879
46. , Mina née Sussmann b. 12/17/1893
47. Oppenheimer, Leopold b. 11/7/1880
48. , Recha née Tachauer b. 6/29/1888
49. , Gerda b. 8/31/1922
50. , Marianne b. 1/30/1927
51. Oppenheimer, Adele* b. 6/15/1882
52. Oppenheimer, Moses b. 8/20/1875
53. , Rachel née Schur b. 4/10/1891
54. , Otto b. 7/28/1927
55. Oppenheimer, Sofie* b. 10/19/1881
56. Reich, Meta née Stein b. 5/5/1888
57. , Ruth b. 6/28/1922
58. , Rena b. 2/2/1927
59. Reich, Herbert b. 11/20/1922
60. Roßmann, Frieda née Feuchtwanger b. 6/8/1891
61. Rothstein, Paula née Eisemann b. 8/20/1882
62. Schlössinger, Moses b. 1/19/1890
63. , Klara née Katzmann b. 6/28/1886
64. , Günther b. 3/2/1927
65. Schönfärber, Jakob b. 5/29/1898
66. , Frieda née Adler b. 8/11/1909
67. Schönfeld, Moritz b. 7/28/1880
68. , Minna née Bauer b. 7/20/1886
69. Schönfeld, Sally Schie b. 11/2/1889
70. , Berta née Klein b. 4/28/1900
71. Wohlgemuth, Luise née Ichenhäuser b. 9/4/1892
72. , Leo b. 7/13/1925
73. Zimmer, Jenny née Rabinowicz b. 9/27/1883
74. , Moritz b. 4/17/1907
75. Zimmer, Lioba née Widetzky b. 10/27/1893

This excerpt from the "List of Jews to be Evacuated from the County of Kitzingen" includes the names of the 75 Jewish Germans from Kitzingen - men, women and children. All of them were deported from their homes in Main-Franconia in conjunction with the second phase of this operation. The families and married couples are listed under the father's or husband's name just like they were in the original list. In cases where this name was not available, the mother's name was used. Siblings of the parents who lived in the same household are identified by an asterix.

What was significant about this group of 75 from Kitzingen was the large spectrum of ages among the victims, as well as the concave distribution of the birth years in the age pyramid and the disproportionate percentage of female deportees. This excerpt from the total list provides a model case for the situation of the Jews from Main-Franconia and probably for Germany as a whole. Females outweighed males at the rate of 39:36, the age spectrum spanned 63 years. Two children who were three years old and three senior citizens aged 66 formed the extreme ends of the age range. Another phenomenon was instantly evident as well. The majority of people who had stayed behind in their hometowns was advanced in age and did not meet the immigration profiles of the destination countries, as well as children and adolescents who still required their parents' care or who were training for a profession that would allow them to emigrate. The average age across the group was 43.0 years.

Fig. 14: Transport of March 24, 1942 to Izbica: "Body search" at hotel Fränkischer Hof

Notification of the Impending Transport

The Gestapo field office Würzburg had commissioned the Kitzingen District Administrator to notify the Jews and organize their "surrender" at the meeting point. The Council in turn assigned this task to the reporting police force and required the officers to notify the victims, to accompany them to the meeting point on the scheduled meeting date and to subsequently assume the responsibility for guard-ing the building. The Gestapo required Emanuel Katzmann, the chairman of the Jewish Congregation of Kitzingen, to render assistance. He was in charge of calling back adolescents studying or apprenticing at out-of-town education / training facilities, where they were getting ready for their emigration, so that they could join the transport along with their parents. One victim of this kind of fate was, among others, Otto Liebenstein, who was just 19 years old and apprenticing as a gardener at a job training camp in Kaisermühle near Frankfurt an der Oder.

The 75 members of Kitzingen's Jewish Congregation who were affected by the transport, received rather short notice of the shocking news that they would be evacuated to a "labor camp in the eastern territories" and that they would have to surrender at the Fränkische Hof, a hotel in the heart of Kitzingen, on March 21, a Saturday, between 1 and 4 PM for this purpose. The notifications were served on March 19 and in some cases as late as March 20, 1942. The pain of the victims was amplified by the fact that the disaster would engulf them on a Sabbath (Shabbos).

Ever since the deportations of February, 1940 had taken place, which had displaced Jews from Stettin and Schneidemühl to Piaski, Bełżyce and to other camps in the Lublin region, and after other members of their faith from Baden, Palatinate, the Rhineland and the Alsace had been deported to France, primarily to the camps in Gurs, Kitzingen's Jews had been living in fear of the same fate catching up with them at any time. When the deportation wave to the Baltic countries and to White Russia began in the fall of 1941, they knew it with certainty: "We will be next" (Abraham Fuchs). We know from those who survived that such news, although they may be expected, do send shock waves through the soul - even if the majority of the victims never even imagined that they would soon become the victims of mass murder - such an idea was absolutely unthinkable at the time!

Procedure at Meeting Point Fränkischer Hof - Guard Staff

Most locals and Jews from the area were very familiar with the premises of the Fränkische Hof, because they had frequently used the meeting rooms there for assemblies of different Jewish clubs and associations for decades. For the social

club "Harmonie" the very same ballroom, that now served as a prison cell for the victims, had once served as the stage for splendid dances and fun. Now the room offered a contrasting picture: Into a ballroom not intended for such a large number of people, 208 people had been squeezed like sardines for three days and night. They camped on the floor, used buckets to relieve themselves and despaired contemplating the future.

Just as all other transports, the "police preparations" for this one followed the procedure mandated by the "Organizational Instructions" issued by the Gestapo in Würzburg. Nine male officers and four female administrators who worked for the field office were in charge of the inspections and seizures. The local police rendered support and also sealed off the building. In his position as the "Evakuierungsleiter" (Director of the Evacuation) much feared Gestapo officer Völkl insisted on being present personally - and in the restricted space of the hotel his presence must have been felt by virtually everyone.

The Recording and "Utilization" of Jewish Properties

Cash money and valuables, which included jewelry, silver cutlery, precious watches and the like, were confiscated in their entirety; while all other merchandise that was more or less scarce due to the war, i.e. any commercial goods categorized as "hard to find products", were also seized in large amounts. In the third year of war there was not much that was not scarce. The Gestapo confiscated everything from garments to shoes to personal hygiene products, and even the most common housewares. Objects with pointed tips or sharp edges that could have been used by victims desperate enough to commit suicide, were seized along with pharmaceuticals that gave rise to misgivings of the same nature. Apparently the officials were highly concerned that suicides might jeopardize the smooth progress the transports made. Even stamps and stationary were retained; probably also because one wanted to prevent the victims from sending any letters to anyone - as a precaution.

The Gestapo made painstaking efforts to meticulously record the Jewish property it seized and compiled different lists sorted by objects or addressees. Even today these lists document how the deep the abyss of shamelessness resulting from the supply shortages caused by the war had become. Most of the loot was assigned to Kitzingen's internal revenue service office, which made the less valuable merchandise available to the National Socialist Welfare of the People Office[9] free of

9 Organization that was responsible for all issues of public welfare and supplies (abbreviated name NSV).

Fig. 15: Transport of March 24, 1942 to Izbica: En route to the train station

charge or at bargain prices. The rest was put up for auction. The Gestapo field office in Würzburg did keep part of the seized goods for "official use", i.e. for itself. The list of items attached for the office's own use included primarily commercial merchandise for everyday use, primarily soap products of all kinds and other hygiene items. Food is not listed, and it is safe to assume that the Gestapo distributed it to party institutions, just like it did with the other transports, or that it was allocated for its own consumption.

Each of the 208 deportees from Kitzingen had to pay a fee of RM 80 for the transport, which consisted of an amount of RM 60 for the collective third class ticket to Izbica and RM 20 for other expenses, which comprised, among other things, the rent for staying at the meeting point at the Fränkische Hof in the amount of RM 250 and the RM 50, Mainstockheim's mayor demanded for having the 27 Jews who lived in his municipality brought to the meeting point. After all expenses had been deducted, the transport from Kitzingen yielded a net profit of RM 3,107 in cash, plus RM 7,000 from the merchandise auctions of the goods seized during the "police preparations" that were held by the internal revenue service office in Kitzingen, as well as an unknown amount of profits from the auctions of the objects left behind in Jewish residences and the actual values of the real estate, securities, bank accounts, jewelry, antiques or similar objects.

Transport Proceedings - Transport Accompaniment

We were able to obtain only incomplete information about the accompaniment of the trains and the actual transport proceedings. On the ride to Nuremberg, where they were replaced by another crew, six officers of the Würzburg-based National Guard formed the accompanying command. At Nuremberg, Gestapo representative Völkl handed the 208 Jews to the Nuremberg-based organizational director, Dr. Grafenberger. To facilitate the monitoring of the transport and in order not to have to expend staff of its own, the Gestapo had assigned Jewish assistants to handle the jobs of orderlies. Consequently, it made the chairman of Kitzingen's Jewish Congregation, Emanuel Katzmann, the "Transportführer" (Transport Director) and thus made him assume responsibility for his faith community's "disciplined" behavior on board of the train and for the "passengers'" observance of the special rules as well as for the hand-over of the train cars in clean condition at the destination station. He was assigned an "orderly" for every 25 people on board. All Jewish orderlies could be identified by the brassards they had to wear. Physicians and nursing staff that were scheduled to accompany each train were not assigned in Kitzingen; it is therefore likely that they boarded the train in Nuremberg.

The message sent by the Gestapo officer who accompanied the transport that left Kitzingen on March 24 and subsequently brought the victims to Izbica via Nuremberg could no longer be traced; however, it is a known fact that the train did arrive in Izbica on March 27. The unusually long time of a total of three days it took the train to make the journey, appears to be common, as evident from the time it took the other transports. It is an indication that the ride had to be interrupted multiple times to let other trains, especially army transports, pass. In most cases, the travel time was also extended by a waiting period in Lublin that took several hours, which was used by the SS to get workers, especially younger men off the train even before it reached the scheduled transit ghetto. This very likely also had an impact on the transports from Kitzingen / Nuremberg.

The travelers, who were packed into the tight railway cars like sardines, and who were additionally deprived of space by the carry-on bags they all carried with them, experienced the train ride as a time of extreme physical and mental distress. We cannot tell you for certain that the train cars were sufficiently heated to make the eastern winter, which still persisted at the time of transports, even bearable. Nonetheless, survivors of other transports do remember that immense thirst was their greatest nemesis.

The September 23, 1942 Transport to Theresiensstadt

The fifth transport, which was consolidated in Würzburg from September 21-23, 1942, was the second largest of the deportations from Main-Franconia and totaled 562 victims. Another 118 Jews from Regensburg boarded the train in Hof. It consisted of 17 passenger cars and four freight cars destined to hold the baggage. According to the "Guidelines", older Jewish people were supposed to be on the deportation ride to Theresienstadt, whereby the maximum age was more than 65 years and ailing individuals age 55 and older were also put on this train along with a "privileged" group: celebrities as well as former front combatants who had received prominent awards for their courage, wounded soldier honors or who had been severely injured during the war. The Jewish Congregation had filed a successful request in Würzburg for twelve younger Jewish nursing aids to care for the geriatric and sick.

The Composition of the Transport - the Group from Kitzingen

The 562 victims came from different towns in Main-Franconia. The largest group of 492 individuals came from the City of Würzburg, which was trailed by the County of Kitzingen with 19 from the town itself and 20 from other villages in the county: Dettelbach 11, Mainstockheim 4, Mainbernheim 2 and Prichsenstadt 3. A total of 16 hailed from Aschaffenburg, 11 from Schweinfurt and 4 from Gerolzhofen. The majority of these victims were older, sick or ailing residents. The younger ones on board had been assigned to special support tasks during the ride and later at camp, for instance apprenticed or trained-on-the-job kitchen and nursing staff. A few of the Jewish helpers also brought their children along with them to Theresienstadt.

The group from Kitzingen was composed of fourteen women and five men. The oldest woman was almost 82 years old, the youngest 40. Two were in their fifties, seven in their sixties and eight in their seventies. The average age was 67. Based on family status, the group members were primarily married couples and widows, whose children had already emigrated from Germany and a few singles. Gustav and Bertha Gerst were on board as well; they were members of highly respected and influential families among Kitzingen's Jewish Congregation, who had been active in its board ever since its foundation. Another prominent member was Aron Gerst, who had come up with the first charter of the Congregation on January 1, 1865 and who was the first chairman of the Jewish Congregation of Kitzingen; his nephew Gustav Gerst had been the last.

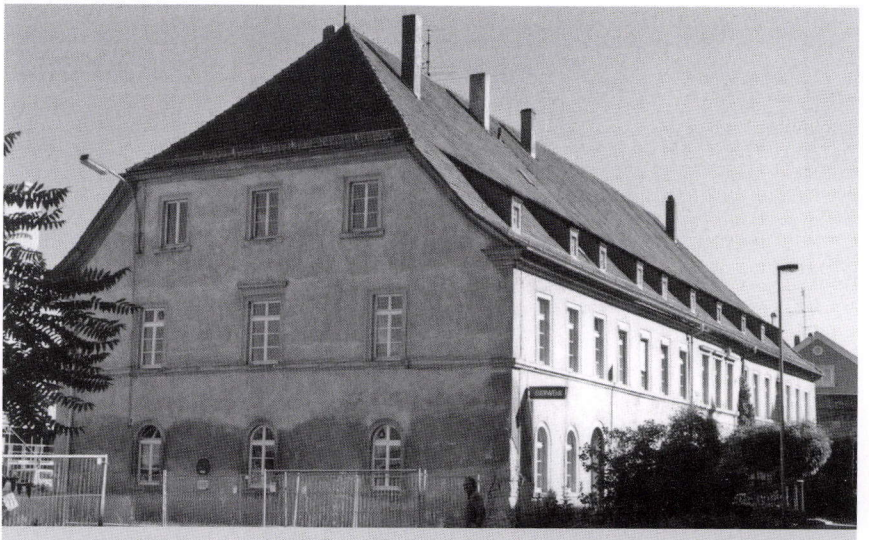


Fig. 16: Jewish Community House with Elementary School (back half of the building), 21-23 Landwehrstraße. The right wing of the building housed a temporary synagogue; the last function was that of the "Judenhaus".

The Notification

The last Jews who remained in their hometown had since all been relocated to the building complex owned by the Jewish Congregation on 21-23 Landwehrstraße, the so-called "Judenhaus" by mandate. This is where they received the bone-chilling news of their impending transportation to Theresienstadt. The communication originated with the "Jüdische Geschäftsstelle" (Jewish Business Affairs Office, which was what the Würzburg branch of the Reich Association of Jews in Germany was called in the official language of the time), who notified the victims in September, 1942 as ordered by the Gestapo field office. For close to a year, ever since the initial Franconian transport to Riga-Jungfernhof had taken place on November 27/29, 1941, Jewish residents stuck in Kitzingen had been forced to watch their relatives, friends and acquaintances being picked up one after the other and taken to unknown camps. They had had no way of finding out where their loved ones had gone. Based on what they believed to know, Theresienstadt was considered a "camp for the privileged", where older Jewish people were housed along with those injured during the war, those who had received high honors for courage, and celebrities. Gestapo officer Völkl, whom many observed with great fear, thus also told Max Fechenbach, a Jewish resident from Würzburg and one of his own former acquaintances: *"Max, it probably won't be so bad after all!"*

Fig. 17: Transport of September 21, 1942 to Theresienstadt: Departure of Kitzingen's last Jews from Kitzingen station to Würzburg. On September 23, 1942 the transport to Theresienstadt left from Würzburg

Although they had been hovering and waiting for this moment in fear for a long time, the transport order sent paralyzing waves of horror through the victims, especially the older ones. Most of those affected were older, some were of ailing health. They did not even think they would be able to withstand the strain of travel and physical terror. For them, this violent act was something finite, something that would affect their lives irrevocably. Faced with saying good-bye to their vested homeland and looking ahead into an uncertain and frightful future, they knew they had no perspectives without financial resources and without the strength to make new lives for themselves. A feeling of powerlessness and despair, but also of the deep humiliations they knew they would suffer led many into suicide. In Aschaffenburg alone, six Jewish Germans escaped participation in the first transport to Theresienstadt, which took place on September 10, 1942, among them five women, by choosing this route.

The irrevocable end of the Jewish Congregation of Kitzingen arrived on September 21, 1942, the day when the last 19 Jewish residents were shuttled to Würzburg. A police officer led the helpless geriatric citizens from the "Judenhaus" to the station in a single group and accompanied them on their train ride to Würzburg, where they were picked up at the Main Station by a Gestapo officer and taken to the meeting point Platzscher Garten. The victims and many of those slated to suffer the same fate who hailed from the City of Würzburg and other parts of Main-Franconia were held in custody there until the train departed.

"Police Preparation" at the Platzscher Garten Meeting Point and at the Hospital - Transport Proceedings

For most of the victims, i.e. a total of 367 passengers, the "preparation" for transport took place at the Platzscher Garten meeting point. About a third of the deportees, 195 women and men, however, had to be inspected in patient rooms at the retirement and nursing home or at the hospital. Their state of health made it impossible for them to come to the meeting point. Just like it was common practice with the other transports, the inspections had all the makings of bean counting and were combined with extensive seizures of property.

A report on the transport proceedings written by the accompanying Gestapo officer is still available in this case. According to the former, the train ride from Schweinfurt - Hof - Dresden - Lobositz - Bauschowitz took about ten hours; but the total travel time was increased because the transport had to be taken off the tracks and suspended in the open field multiple times throughout the day. From this report we also know that the transport arrived in Bauschowitz on September 24 "without any losses." The victims had to walk the last three kilometers to Theresienstadt, given that the camp was not connected to the railway system at the time. Trucks and horse and carriage rides were provided for those who had an ailment that made it impossible for them to walk.

Facts That Made the Transports to Theresienstadt Especially Inhumane

It is difficult and also does not make any sense to try to compare the different transports in terms of their levels of inhumanity. Having said that, the second transport to Theresienstadt appears to have been a manifestation of particularly unimaginable brutality. As early as February, 1942, the Gestapo field office had identified the discrepancy between Jewish residents "living" in Würzburg and those "ready for evacuation", which was evident from the fact that the hospital as well as the retirement and nursing home of the Jewish Congregations of Main-Franconia were located in Würzburg. It was a place, where people assembled who did not have a realistic chance to emigrate due to their age or health status. Some of these victims did not seek help at these institutions until their relatives had actually taken advantage of their opportunities to emigrate, which they were not allowed to seize. Although they hardly had the financial resources and the physical strength to go through the emigration process and the immigration countries had put up huge barriers, many of them continued to try to emigrate despite all of these hurdles.

The list of the sick and nursing-care patients, which was handed to the Gestapo on September 13, 1942 by the hospital management, comprised 185 individuals, and therefore about a third of the transport. The patients had been diagnosed with the following diseases: 50 cases of dysentery or suspected dysentery, one paratyphus patient, one mentally ill patient suffering from attacks of fury, 105 with severe chronic illnesses (this is how they were described in the list), 28 nursing care patients. The specific diagnoses give rise to the assumption that most of the diseases were the results of malnutrition, space constraints and related hygienic deficits. It can also be presumed that almost everyone suffered from some kind of psychosomatic components. Reviewing the patient lists of the first two transports to Theresienstadt, one thing is apparent: The diseases thousands of people suffered from in the Theresienstadt ghetto were brought there by others. Given the disastrous conditions at the camp they had no problem spreading epidemically.

Even as the first Theresienstadt transport was arranged on September 10, hardly any attention was paid to the question as to whether an individual was "ready for evacuation", which had actually been the case with previous deportations. A total of 33 bed-ridden patients were deported. Two weeks later none of that was of any relevance anymore. Apparently, the September transports were used by the Gestapo field office to get rid of the numerous severely ill and bed-ridden patients who had found a refuge at the hospitals and at the nursing home of the Jewish Congregation. Heart-breaking scenes took place during the searches conducted in the hospital rooms and eyewitnesses still remember the horror. Helpless patients were carried to the buses scheduled to bring them to the Aumühl railway station. Some were carried on stretchers, even people who had lost consciousness. Today it is impossible to determine whether bed-ridden patients were actually carried in freight cars, as had been the case in Nuremberg.

The Victims from Kitzingen - Survivors

Twelve of the 19 Jewish men and women died at the transit camp Theresienstadt, among them all five men. The camp bureaucracy kept a record of their day of passing in each individual case. Four women from Kitzingen were later taken to Auschwitz-Birkenau where they disappeared. Only three women survived.

The following passed away

Died in Theresienstadt:

- Simon Sonder	b. 12/19/1867	d. 10/21/1942
- Adolf Kahner	b. 12/10/1869	d. 10/27/1942
- Berta Sonder née Wild	b. 7/20/1872	d. 12/20/1942

- Moritz Hichberger	b. 10/30/1874	d. 12/27/1942
- Aron Schönfärber	b. 12/18/1865	d. 5/1/1943
- Jette Wild	b. 9/2/1875	d. 1/11/1943
- Lina Hichberger	b. 5/21/1873	d. 2/4/1943
- Pauline Sichel née Mayer	b. 8/31/1874	d. 2/16/1943
- Erna Wilmersdörfer née Eichenbronner	b. 9/19/1902	d. 3/4/1943
- Rosa Sohn	b. 2/12/1864	d. 4/6/1943
- Amalie Blum née Frohmann	b. 10/23/1860	d. 4/27/1943
- Gustav Gerst	b. 11/14/1871	d. 2/24/1944

The following people were further displaced from Theresienstadt to Auschwitz, where they went missing:

- Hedwig Maier née Blum	b. 10/7/1886
- Bertha Reich née Wertheimer	b. 4/8/1892
- Betty Rothstein née Kahn	b. 7/22/1871
- Flora Wertheim née Klein	b. 10/13/1874

The survivors

- Bertha Gerst née Ehrmann	b. 6/3/1878
- Sophie Kahner née Jonas	b. 1/7/1877
- Regina Schönfärber née Strauß	b. 7/12/1869

The End of Kitzingen's Jewish Community - The Balance Sheet of Horrors: Kitzingen's Holocaust Victims

Places where Jewish residents of Kitzingen died or were murdered during the Holocaust are scattered all over Europe. Ever since Hitler had "assumed power" they died in concentration camps within the boundaries of the Third Reich, for instance in Dachau, Buchenwald or Sachsenhausen. From a variety of, in some cases unknown, locations abroad as well as within Germany, they were deported to camps erected by the SS in occupied territories in the east, where they perished at places that can no longer be located today.

Of the 360 Jews who resided in Kitzingen in 1933, all that were unable to emigrate were deported, with the exception of Grete Pfannenmüller who was protected by her "privileged mixed marriage". The victims consisted of 94 men, women and children. Only three women survived - a mere three percent of those deported from Kitzingen. Adding them to those who were forcibly removed outside of their hometown, between 30 and 40 percent of Kitzingen's Jewish population fell prey

to the persecution of the Nazis. An exact figure can no longer be calculated, given that one has to add the incompletely recorded number of those former Kitzingen residents, who were removed from other locations and brought to the extermination camps - all across the German Reich and from the occupied foreign territories - to the 26 percent who were directly deported from the Franconian town.

Consequently, the 77-year-history of Kitzingen's last Jewish Congregation ended in a disaster. For decades the interactions between the Christian majority and the Jewish minority as a whole had been marked by urban cooperation and had been characterized by numerous factual and human sharing and by a certain amount of common ground. There are numerous testaments that prove that there was a deep connection between the Jewish residents of Kitzingen and their Franconian homeland and that they have memories of a happy childhood in the region. All citizens of Kitzingen had reaped benefits from the symbiotic phase of the town's history: it had a positive impact on the taxes the town coffers received from the wine trade, created new jobs, and the Jewish residents of Kitzingen made their contributions to the town's development, they held non-partisan municipal positions on a voluntary basis, they made donations for the common good and to the joint assumption of responsibilities pertaining to duties for the fatherland.

5.
The Izbica and Theresienstadt Transit Ghettos as Destinations - The Allocated Extermination Camps Bełżec, Sobibór and Auschwitz-Birkenau

Numerous people perished in all of the transit ghettos or were murdered in them. However, what distinguished these facilities from the extermination camps nonetheless was the absence of specific equipment suitable for systematic mass murder, which reached its technical perfection once the gas chambers had been installed. The transit ghettos' actual purposes were to keep the Jews in custody for some time and to exploit their ability to work. During the deportation phase they provided a virtually inexhaustible storehouse for the extermination camps for months and in some cases years. Although they served essentially the same functions, their exterior appearance was substantially different, which can be attributed to the fact that SS, which set up and managed the camps, had to adapt them to the regional conditions. The Jungfernhof camp, for instance, which was one of the smaller camps used only for a short period of time, was located inside a farm property, which was left open and located on the southern fringes of Riga, about

100 meters from the Daugava. In the Lublin region, which is where a lot of the Jews who had been on the spring transports of 1942 ended up, villages that had a high percentage of Polish Jewish residents were simply converted into transit ghettos. Two of the around ten ghettos in the district that had been created based on this model, proved to be destinations of fate for the Jews from Main-Franconia: Izbica and Krasniczyn. For the Jews from Munich and Augsburg, Piaski became a similar destination. Theresienstadt, on the other hand, which was the destination of the final transports, was a former garrison town erected by Emperor Joseph II of Austria, which had been converted into a ghetto by the SS.

The fortifications, surveillance and other security measures that had been implemented in the transit camps differed a lot; the actual practical situation was also reflected in the assessment of the flight options. Generally-speaking, though, it was easier to flee than to find a place to hide out. According to statements of victims, the language barrier and widespread anti-Semitism proved to be "more effective than barbed wire and guards" (Blatt), especially in Poland and in the Baltic region. Moreover, those planning to flee had to take into account what would happen to family members and other cohorts who were left behind and who would be punished in lieu of those who escaped. This caused many to stay.

Izbica - a Small Town Turned into a Ghetto

Sources, Literature - Survivors

For a long time, we did know very little - compared to what we know about the "Jungfernhof", and in particular "Theresienstadt" - about the transit camps, which ultimately can be attributed to the fact that only very few survived the camp. The fact that the scarce sources are scattered far and wide is another complicating factor. Käthe Leschnitzer is the only German of the few survivors. At the time she was 20 years of age and she hailed from Breslau. From a report she testified to on September 18, 1945 in Breslau (which is her sole documented statement), as well as witness statements taken from about a dozen surviving Polish and Czech Jews, and from letters of a vanished Jew from Essen named Ernst Krombach, which had been smuggled out of the camp, as well as the statements of former Polish Jew Thomas T. Blatt, who now lives in the United States and was born in Izbica, we have been able to get insights into the structures and aspects of the every day camp life, although we are, obviously, unable to reconstruct the detailed processes. Taking into account also the facts of the cases against participating Nazi functionaries that were criminally prosecuted, we can visualize an image very similar to that we are familiar with from the other ghettos in the Lublin region, which is hardly sur-

prising, given the uniform conditions and objectives of the transit camps. In 2004, Robert Kuwalek published three reports pertaining to the Izbica transit ghetto, which did not change the overall assessment, but added some aspects to the story.[10]

It is known to the author that nine letters were sent back via the postal service in connection with the second Franconian transport, which left Kitzingen on March 24, 1942 and made the journey to Izbica via Nuremberg (it is, however, safe to assume, that additional letters reached the homeland and that they still exist today). Four of these postal documents articulate the state of destitution the deportees were in, two were addressed to recipients located in Main-Franconia, another one to someone in Nuremberg, and yet another one to an address in Denmark. All writers request that they be sent money, food and clothing. The other five letters contain notes of thanks and a standard sentence: "I am healthy and I send you my deepest gratitude for your postal package." A request letter sent by Hugo Kolb, who was the Jewish transport director (who had replaced Emanuel Katzmann from Kitzingen in this function as the representative of the larger group from Nuremberg) in his position as a member of the German Jewish Council of Izbica to the Jewish Congregation in Nuremberg, differs from the other letters insofar that he is the only one who gives an account of the daily life at the camp, even if it is a vague one.

Compared to Izbica, the Krasniczyn transit ghetto - which left behind no known surviving Jew or sign of any kind of life - remains shrouded in the relative darkness of history, which is certainly partially due to the fact that this was a smaller camp that was only used for a short period of time (just like the Jungfernhof). The reason this camp did play a minor role can most likely be attributed to its transportation infrastructure deficits. It was not situated on a railroad track connection, but about 15 kilometers from the closest one and thus did not meet the requirements the SS imposed upon camps. The functions of this camp seem to have been largely limited to that of a relief camp for Izbica during "peak times".

The Unfortified Transit Ghettos of the Lublin Region

In conjunction with the "relocations", this had begun in Poland soon after the beginning of the war. The first deportations occurred within Poland and later expanded to Germany and most of Europe. Within the scope of these activities, about ten communities in the Lublin region, that had a high percentage of Jewish residents,

10 See also "Commentated Overview of Literature" on page 121.

were converted into so-called transit ghettos (transit camps). The largest transit ghetto in the region was Lublin, another major one was Izbica, a typical eastern Polish "Schtetl" (township). Before the war broke out, the population of the village consisted of 3,600 Jewish and about 200 Christian Polish residents.

Izbica had been chosen because its central location, and especially its rail line connection to the route Lublin - Bełżec - Lemberg, caused it to meet the prerequisites the organizers of the genocide required for the erection of transit camps. A total of more than 26,000 Polish, German, Austrian, Czech and Slovakian Jews were brought to the small town. With about 16,000 deportees, Germany and Austria[11] made up the largest contingent. To make room for newly arriving transports every time, the SS sent parts of the camp population to the gas chambers, following what they called the "Austauschprinzip" (Principle of Exchange, Musial). This process began with the Jewish residents of the village and the victims of the intra-Polish deportations and continued with those who had been brought to the camp and were of the same faith from places outside of Poland.

With the exception of Piaski, where the "Jewish residential zone" had been fenced off, the transit ghettos in the Lublin region were all unfortified. The absence of structural security measures was based on the assumption that one could forego fortifications given the short time of the deportees stay in these camps and the scarcity of building supplies, especially since the language barrier, combined with the virulent anti-Semitism in Poland did appear to make "barbed wire and guards" redundant. To this end, it should, however, be taken into consideration that the "Aryan" Polish residents had been incited to go after Jews in hiding by the German occupants by being offered potential rewards. To the contrary, aiding and abetting Jews would be prosecuted as a crime that would earn anyone convicted of it the death penalty. Of course there were some Polish citizens to risk their freedom and their lives to help Jewish victims, which is evident in the numerous plaques that line the "Avenue of the Righteous Among the Nations" in Yad Vashem. However, many other Polish people were intent on enriching themselves by obtaining Jewish property, black mailing Jews or plundering them. To gain personal favors or motivated by pure hatred, they were willing to denounce Jews or to deliver them to the authorities. Consequently, the camp rules were all it took to deter the detainees from fleeing - in Izbica as well as the other transit camps in the Lublin

11 Due to the fact that only very little information exists the exact number of deportation transports and the number of people transported in each of them are hardly be verified. Tatjana Berenstein (in: "Martyrilogia [...]", Jewish Historical Institute Warsaw) and Robert Kuwalek, based on her findings, do not mention for instance a transport mentioned by Ernst Krombach in which in April, 1942 Käthe Leschnitzer, the only German Jewess known to have survived, was deported from Breslau to Izbica. That explains why the numbers given by Kuwalek are uncertain.

region (we have already pointed out that Piaski was an exception). Where would the escapees have gone in a foreign country, disoriented without any directions and language skills? They would not have been able to distinguish Polish people with an anti-Semitic attitude from those who might be willing to help them and they could fall prey to a German patrol at any time, which meant certain death. Under such circumstances it sufficed to leave the checks and surveillance of the camp in the hands of merely two SS officers, namely Commander Kurt Engels, who carried the title of SS-Oberscharführer (Superior SS Group Leader) and his adjutant Ludwig Klemm, a German national. The two were aided by eight to ten Polish policemen in blue uniforms.

Pre-War Izbica

In the pre-war era, the Lublin region, which is located in the eastern portion of Poland and borders on White Russia and the Ukraine, was an agricultural territory marked by poverty and underdevelopment, even from a Polish point of view. Poverty and habits had led this region to embrace technical progress and the related privileges of early prosperity with a hesitant attitude for quite some time. Izbica, which was located in the heart of this region, had the typical social structure of the "Schtetl" (small townships) of Eastern Poland. In this agriculturally structured environment, most of the Jews were shop owners or craftsmen; whereas the "Aryan" Polish residents worked as farmers. The only larger local employer was a brick manufacturer and there were also three mills. Just like in the entire region, Izbica had a very small group of wealthier residents and a large number of poor Jews, with a wide gap between the two groups.

To properly describe the Jewish culture in a Schtetl in the eastern part of Poland, it is important to first emphasize the identity giving role of traditional devoutness, which was substantially impacted by Lublin, a religious metropolis. Thanks to its famous schools and teachers, Lublin had held a position of honor in Jewish circles for centuries. In the 16th century, the town was celebrated as "Poland's Oxford" because of its studies of the Talmud and the Kabala. During Hasidic times, which began in the mid 19th century, it was referred to as "Poland's Jerusalem". For the people who lived in the townships of Eastern Poland, the Jewish religion was definitely the uncontested center of life and they were completely absorbed in daily and annual routines that followed the orthodox rituals. However, cultural needs began to increasingly proliferate in the 1920s, which led to the establishment of a Jewish library and the erection of a movie theater. Izbica did, however, have its own rabbi who kept a keen eye on things and made sure that the population never got off the traditional religious paths.

Even the exterior appearance of the village of Izbica before the war, allowed Central European eyes, in particular the eyes of those coming from urban areas, to recognize that it had civilization deficits. A large portion of the houses were small wooden structures; only the town hall, the synagogue and the houses of wealthy Jews and of course the brick factory building were made of brick. While the village center of Izbica was paved, i.e. the Main Street and the Market Place, which gave the town a progressive appearance compared to other villages in the region, however the remainder of the residential areas had nothing but unpaved roads and no sidewalks. Sewage and rain water were allowed to drain naturally since the town did not have a sewage system. The water had to be pumped from fountains; and Izbica was not connected to the electrical power grid until the 30s. However, even then the poorer households did not benefit from this progress. The sanitary facilities were in need of major improvements, just like in the other residential areas in the region. Toilets with running water, bath tubs and showers were unknown luxuries (which was also true for some of the rural areas of Germany back in those days). The entire village had only two public toilets; apart from those, people had to relieve themselves in front of buildings or in the outskirts of town (Kuwalek). During the ghetto era, the toilet issue would eventually lead to an ongoing source of conflict between German and Polish Jews. Once people started living here like sardines, the hygienic conditions turned into life threatening sources of disease, despite the additional out houses and latrines the deportees had installed.

Inside the houses, most of which were rather small, usually only the ground floor had been finished. The living room and the kitchen were usually just one room with no separation walls. In the more comfortable houses, a storage room was located under the roof, which often could only be reached by way of a ladder from the exterior. A trap door led to the cellar, if the house even had one. In many cases, three generations had to live together in these tiny rooms. Even as the transports began to tear gaps into society, Jews and Christians continued to live right next to each other.

Izbica during the Transit Ghetto Era

The social structures of the residential villages that had been converted into transit ghettos had been destroyed by violent interventions of the Nazis long before the Jewish genocide actually began. The prohibition of interacting with the "Aryan" Polish residents, which would have allowed them to maintain connections beyond the ghetto walls, is just one example. The restrictions imposed on the residents' mobility and its ultimate prohibition are others. These circumstances caused people to slowly but surely give up regular occupational activities, even if those were not explicitly forbidden. Famine became a rampant problem and was ampli-

fied by the fact that no further supplies of food could be received. The suppression of publicly organized religious and cultural life did its part to undermine the inner resistance of the Jewish people. The synagogue had been destroyed early-on, and services at different locations were prohibited. Schools and other cultural facilities remained closed. It is obvious, that these circumstances did not only result in the destruction of the economic basis of the detainees and threaten their physical existence; the combination of the inbound and outbound transports, the ongoing fluctuation and the floods of people who were brought in at times soon led to the total disorganization of the social structure and the communities and the complete demoralization of the residents.

The reports of the Jews deported to the Lublin region from mostly larger or smaller towns in Central Europe no longer reflect anything of the originally poor but fulfilling lives of the residents who lived in the townships of Eastern Poland. Instead, they are bearing witness to a deep seated "culture shock", the new arrivals suffered as a result of the exterior appearance of the villages and their residents. Käthe Leschnitzer describes Izbica as a "village that has been completely let go". In her recollections, the poor and defect wooden structures are described as "ruins". Ernst Krombach talks about a "cave-like town of huts". The visuals we get of the residents are quite similar: "They're clothed in rags and they lead the most miserable of lives". When the snow melted or after a heavy rain storm, one would have to wade knee-deep in sludge through the mud trenched streets. Garbage left by

Fig. 18: Transport of March 24, 1942 to Izbica: Last remaining belongings on the railway platform in Kitzingen - the owners never received them once they arrived at their destination

the roadside combined with the sewage water simply poured into the alley ways would cause a penetrating foul odor to float through the air, especially on warmer days. Ernst Krombach and his parents were lucky insofar that they lived away from the stench, on the fringes of town, amid fields of green. Under these circumstances it is hardly surprising, that "dirt" is a frequently used noun in the eyewitness accounts of the deportees.

As a rule, the Jewish Council would assign residences to the new arrivals. In the usually tiny houses, people who had never met before were housed together in extremely tight quarters: ten, twenty or more people would dwell on just a few square meters, unless the transports leading to the extermination camps had just cleared out some room to breathe for the new arrivals to enjoy for a short period of time. However, it could also happen that the houses were filled to such capacity, that the new arrivals were forced to camp out-of-doors along with their remaining few possessions until they were picked up to be transported to an extermination camp. According to Hugo Kolb, fleas and bed bugs robbed those living in tight quarters of the chance to get any sleep at night. He did not even mention the lice, which were flourishing. Along with rats and mice, these pests spread life-threatening diseases. Virtually every item one needed just to survive was unavailable. Soap had become a luxury item hardly anyone could afford, a change of clothing or garments that were adequate for the season remained scarce and most of the residents were starving.

Ernst Krombach provides some insights into the catalog of penalties, which were applied randomly:

It does not take much time to talk about the criminal code. The penalty is the death penalty. The executioners, who carry the poor souls out of buildings and sometimes went to search for them, are Jews. Everything is prohibited and the penalty is the one I mentioned earlier. It applies if you leave your assigned quarter before 7 AM or after 7 PM.[12] *Also, if you deal with, buy from or sell to or even talk with Polish Arians.*[13] *If you bake bread.*[14] *If you purchase war economy food such as butter, eggs, bread, potatoes, etc. If you send letters or other messages.*[15] *If you go beyond the city limits. If you own gold, German currency or any currency whatsoever, jewelry, silver, etc.*[16] *Unfortunately, such infractions (and even the absence of such infractions) have turned many into victims already.*

12 This rule applies to the "curfew".

13 This refers to non-Jewish, i.e. Christian Polish citizens.

14 This was considered evidence that the accused had violated the rules by acquiring war commercialized flour.

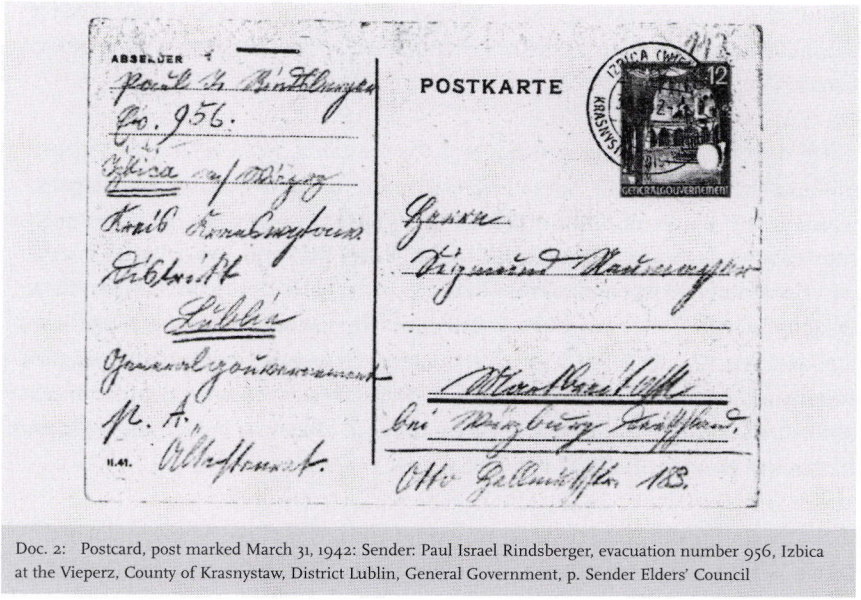
15 At times, communications of any kind via mail were prohibited and then repeatedly reinstated as permitted interactions.

16 Money and jewelry would have had to have been surrendered during the intake procedures at the camp.

The "Criminal Code", which was dominated by cynicism, random acts and violence, served as the "legal foundation" for murdering thousands. The camp directors and his deputy were above the "law" - they did not need any justification for feeding their murderous desires.

Given that the deportees were not allotted any food rations, the procurement of food became a daily problem that took priority over everything else. Each individual was compelled to take care of his or her own needs. The provisions of the "Criminal Code" left people only one alternative: They could either die of hunger or risk the death penalty - unless lucky circumstances would spare their lives for the time being. The threat of the death penalty notwithstanding, emergencies forced people again and again to buy food from "Aryan" Polish people or to enter into trades. Quite a few of the deportees, who had run out of money or things to trade, starved as a result or, completely exhausted, fell prey to diseases or plagues. To take advantage of the general misery, this phase led to the development of a black market operated by the "Aryan" Polish population, just like in all the other transit ghettos of the region. A kite written by Ernst Krombach that had been smuggled out of the camp in August, 1942 tells us that in Izbica "anything your heart desired could be obtained at extremely high prices" - not only basic foods, but also whipping cream, ice cream, chocolate, brandy and many other delicacies.

With every day that passed, though, the majority of the prisoners had less and less access to the black market or to trading opportunities. As we already know, the Jews who had been deported from Germany, Austria, and the Protectorate had been allowed to keep only the bare minimum during the rigorous inspections. The checked and the ghetto baggage, including the food brought along for the group in the freight cars, was rarely handed over to the victims upon arrival at their destinations. As we know from the accounts of Hugo Kolb, none of the people who had been on the transport from Kitzingen / Nuremberg did ever receive their collective property and personal bulk baggage. Consequently, the Franconian Jews had hardly anything to trade, and extended to such things that they actually needed themselves, such as clothing, soap and other consumption items. A wedding band could only be traded once. Work for pay - either in money or food - was next to impossible to get. For those unable to procure food for themselves - and that was likely the vast majority - the local Jewish Council set up a soup kitchen, which was not available on a regular basis and could not supply enough food.
Käthe Leschnitzer, who arrived in Izbica about two weeks after the Kitzingen / Nuremberg transport sums it up like this: *"For food, all we got after ten days of no food was a dirty broth made of water, which contained just a few potatoes - half a liter for each individual per day. However, it was a lucky stroke if you got anything at all, since there was not enough for everyone."* She adds *"In May the kitchen burned down to*



Doc. 2: Postcard, post marked March 31, 1942: Sender: Paul Israel Rindsberger, evacuation number 956, Izbica at the Vieperz, County of Krasnystaw, District Lublin, General Government, p. Sender Elders' Council

the ground for reasons that defy explanation, so that we did not get anything to eat or drink for many more weeks."

For anyone in this kind of situation, mail containing money, food or underwear sent from home, for which the detainees had asked so desperately in their letters, were actually a means of survival. Ernst Krombach sums it up in a succinct statement: *"Those who do not have money, or at least relatives or acquaintances in Germany who will send them a few things* [sic], *and those who have nothing left to sell, will die of hunger - or they have the option to steal."*

One striking fact is that the postal transactions that took place between the various transit ghettos in the Lublin regions and Germany were not handled with uniform practices in terms of the flexibility that was permitted. Between some German cities and certain ghettos there is evidence that they continued until the end of June, 1943. At other locations, such transactions ceased as early as the spring of 1942. The discrepancies in how this was handled do give some insights into the fact that local decision makers were indeed in charge in the Reich or in the General Government. Keeping the conditions that existed in the ghettos under wraps was obviously the primary goal; however, the officials were also intent on keeping pests from proliferating.[17] Although it tried hard, the Gestapo office in Nuremberg - Fürth, which held the position of main supervising office for the Franconian transports, was unable to prevent packages from Main-Franconia from being sent to Izbica.

However, it is safe to assume that a comparably smaller amount of mail made it to the Lublin region from its district of competence than from other parts of Germany.

Given the disastrous hygienic conditions the rounding up of the Jewish people in these ghettos obviously had to lead to the emergence of diseases and plagues, which spread epidemically as of the spring of 1940. In particular dysentery and spotted fever, both infections carried by lice, killed the detainees, who were weakened by famine in repeated waves of dozens or hundreds of victims. When these epidemics began to spread to the Polish population and even the army, the Governor-General was compelled to act. The attempts to reign in the hazard of plagues, was among the reasons that initially caused the German occupying forces to close down the ghettos. However, the situation of those locked up behind the walls took a fatal turn as a result of this measure.

Käthe Leschnitzer reports that warning signs cautioned those who approached Izbica in the spring and summer months of 1942 "with increasing frequency" about "Spotted Fever" and "Typhus". In her notes, she also describes the conditions at the "Medical Emergency Station", which had been set up inside the ruins of the synagogue. *"They did not have any medication except the few supplies the Jewish doctors, who came in with every transport, brought along with them. Sick people were lying on the ground next to those who had already passed with no one available to care for them."* This report does, however, refer to the conditions that were typical later when the tragedy had progressed. In the early days of the ghetto, the synagogue had actually been a temporary hospital with doctors for the entire County of Krasnystaw, which is also a fact that provides insights into the tightness of the quarters and the desolate conditions that existed here early-on.

When the transports from Main-Franconia arrived in the Lublin region in March and April, 1942, the "final solution" was already fully underway and the extermination of the Jewish people had become nothing but a mathematical exercise for the Nazis, which was to be solved through the cooperation between the transit ghettos and the extermination camps. During this phase, the ghettos had been converted into perfect pre-cursors of hell. The inhumane conditions, the famine, the diseases, plagues and terror were now further amplified by new threats. The

17 Please also see the Regulations of November 21, 1941, Memorandums of Ordinances published by the Governor-General of the occupied Polish territories, Status. 1941, p. 696. Kuwalek was of the opinion (2004b, p. 123) that the postal communications between the German Reich and the Jews deported to the General Government's territory had been suspended by the prohibition issued by the main security office of the German Reich of May 15, 1942, which was not congruent with the facts.

unfettered violence appeared in the form of SS staff members who, devoid of any taboos, inflicted their brutality upon these victims relentlessly. This terror was combined with a panic-driving fear of the ever impending threat of being transported off to an unknown yet horrific destination. Camp commander Kurt Engels and his deputy Ludwig Klemm had long established their positions as "rulers over life and death".[18] At regular intervals, they would execute individuals or entire groups of people right at the cemetary citing specious reasons. Their blood hunger drove them to killing people in the streets and inside their homes. On August 23, 1942, Ernst Krombach wrote his fiancée in Essen:

There is so much misery here [...] *that I cannot find the words to describe it. A picture of Mr. Simon, who is the father of Eugen, who lived in the Maschinenstraße, would tell you more than three volumes of books: Half crazed with despair, displaying all the signs of malnutrition, black and blue from the beatings he received while working out of town, he returns to the village on the weekend to find he has nothing left: His wife, child and sister have been carted off, his baggage is gone,* [...] *it's something we see here day after day.*

Tragedies took place whenever the SS staff and the Trawniki,[19] with the assistance of the Jewish orderlies, who had been mandated to take on the role of police assistants, drove people together like cattle to get them ready for the transports. During these "operations" as the SS liked to call these processes, two standard procedures were soon established: The camp supervisors either ordered the Jewish Council to compile a list containing a specific number of people, or the operation took place as a "sting" without any prior notice. The latter was basically the preferred method during the end phase. Thomas T. Blatt, who lived in Izbica through April, 1943, and whose father was a member of the Polish Jewish Council in town, describes both procedures as follows:

The Jewish Council compiled a list with the names of the people to be deported - or presented a previously completed list. Subsequently, these victims were picked up by the (Jewish) orderlies. The relocation list was reviewed so many times that in the end, the majority of the Jews that remained on it were Jews who had come to the town from foreign regions, as well as poor and sick people. After all, everyone wanted to survive. We all knew exactly where the cattle cars would take us.[20]

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18 Please also refer to the criminal charges filed against Ludwig Klemm, the deputy camp supervisor of Izbica, presented to the criminal court at the Limburg an der Lahn state court in December 14, 1978 (Js 12541/78, Yad Vashem Archives Tr-10/954).

19 These staff members were aides from the Ukraine that assisted the SS at the camps.

20 Thanks to their contacts with the "Aryan" Polish citizens, the Polish Jews had access to more information about the circumstances at the extermination camps.

Fig. 19: Izbica - Jewish cemetery. In the background, mass graves, on the right a monument weathered to the point that the inscription of names is no longer legible, on the left an unoccupied grave (1997).

The stings usually took place at dawn. Sudden shots were fired wildly, arousing all of the ghetto residents and announced the fatal threat. Given that Izbica is sitting in a valley, the Trawniki occupied the peaks of the hills all around town to make it impossible for anyone to escape. In a panic, everyone who had the chance would seek out a hiding place (the group who had this opportunity consisted primarily of Polish and younger Jews from other places), while a crew of SS soldiers, supported by some of the Trawniki would make their way into the camp and drive the desperate victims from the houses with brutal violence. They would use their guns without any consideration of who they killed.

Everyone went into hiding fearing for their naked lives, including the members of the Jewish Council. [...] *Next,* [...] *the Nazis would begin to hunt us down, and the chases would soon escalate into massacres. They would force doors open with the mere force of their feet, storm living rooms, kill the handicapped and ultimately drive everyone who remained down to the station.*
At the end, an overloaded train would begin the trip to Bełżec. When they were gone, it was once again somewhat safe to walk the streets and everyday life took its course. The mortuary would bust at the seams, and the waiting rooms of the two remaining Jewish's doctors would be filled by the wounded who had once again been spared by death.

Ernst Krombach describes the conflicts the Jewish orderlies had to face when they transported off those marked for death:

Fig. 20: Bełżec - Monument dating back to the Soviet era. Inscription: "In remembrance of the victims of Hitler's terror regime 1942-1943". No reference is made to the extinction of the Jews through the genocide.

Whenever I was offered the opportunity to join the orderlies, I refused. My main reason was that I did not want to do their dirty work: Jews going against Jews. However, I was forced to participate in one evacuation of Polish Jews. It was pure horror. I had to suppress any human emotion and had to drive people out of their shelter with a whip, all the while being supervised by the SS. They had to leave on the spot, just like they were: Barefoot, carrying a baby in their arms. I witnessed scenes I cannot and do not want to talk about, but I will never forget them.

When the people were driven out of the houses, the SS and the Trawniki would shoot everyone who had tried to hide out, but also those who had trouble walking and the old, who did not follow their orders quickly enough. The transports of October and November, 1942 were particularly bloody. In mid October, 1942, and our sources are not in complete agreement on the exact date - which might have been the 15th or a few days earlier or later - about 500 victims were shot right beside the railway tracks.[21] The massacre occurred in conjunction with a major "operation". The objective was to deport thousands of Jews to the Sobibór extermination camp. A panic broke out when the deportees were to be forcefully rounded up inside the already excessively packed cars, which caused the SS to shoot at the

21 These events were documented during criminal proceedings of 1949 against Rudolf Rieger, the former government inspector of the main county unit Krasnystaw at the criminal court of the state court in Kassel (see judgment, BayStA WÜ LG Würzburg, district attorney 407).

crowd randomly. However, a possibly even more devastating blood bath happened in conjunction with one of the final deportation runs on November 2, 1942, during which the camp population was to be reduced to less than half of its original size. A total of more than 2,000 detainees were killed by such violent acts on the ghetto terrain.[22]

The tragedy the German Jews suffered at the hands of the Izbica transit ghetto was also amplified by the camp supervisors who followed the common practice of taking advantage of the latent prejudice among the different nationalities forced to live in this cramped space together. Fueling such sentiments, they played the ethnic groups against each other. Given the composition of the population, the cliché of the "dirty" and "sloppy" Polish people, which was driven by arrogance and scorn, had to be a destiny-sealing sentiment. Rampant among Germans, it had been transferred to the Jews in the east. This image provoked the counter image of the "proper German", who was allegedly also a superior human being. This was particularly hurtful. The best opportunities to undermine any solidarity between the people living in the camp arose each time the transports to the extermination camps were rounded up, during which the camp supervisors would commission the orderlies representing the nationality not affected this time to become the handmaidens of the German executioners.

Bełżec and Sobibór - the Little-Known Extermination Camps of the Lublin Region

The vast majority of the Jews from Kitzingen and Main-Franconia were not killed in Auschwitz-Birkenau or at the execution facilities in Riga and vicinity, but disappeared somewhere in the Lublin region. More than half of the Main-Franconian and more than 80 percent of Kitzingen's Jews very likely died in this area.

The organizers of the genocide had planned a "special treatment" for those victims who did not perish from the extreme conditions, in our case at the transit ghettos of Izbica and Krasniczyn, which meant they were to be murdered within the framework of scheduled mass executions, which largely took place in the gas chambers of the extermination camps. In this context, transit ghetto Izbica had been assigned to those extermination camps, Himmler had commissioned for erection in conjunction with the "Operation Reinhardt" in the Lublin region, i.e. Bełżec or Sobibór. Camp Majdanek near Lublin, which served a variety of func-

22 The figures cited by Kuwalek are based on a variety of sources and estimates. It is, however, undisputed that thousands of people were already murdered at the Izbica transit ghetto.

tions, only played a minor role in this context. While Izbica was closer to Bełżec than to Sobibór, which meant that Bełżec would have been the logical choice for logistical reasons, repairs required to the facilities and the expansion of the former ultimately resulted in transports from Izbica being routed to Sobibór as well, and some of them were quite large.

The first of the extermination camps created within the scope of the "Operation Reinhardt" in the Lublin region to begin with the industrial extermination of Jewish people was Bełżec in March, 1942. SS-Hauptsturmführer Christian Wirth (SS Commander) and the staff participating previously in the euthanizing program had built the camp. As a result, Bełżec had some of the makings of an experimentation camp and the insights gained there were integrated into the concepts of the camps erected later. What characterized the extermination camps that were part of "Operation Reinhardt" was the use of automotive gas in the gas chambers in lieu of Cyclone B. They also did not have cremation facilities. Through 1942, the bodies of the deceased were buried in mass graves. Later, the fear of plagues resulted in their burning on iron frames made of railway tracks. For this reason, and with the intention of covering up all traces of their criminal acts, the Nazis later uncovered the mass graves and burned the more or less decomposed remains as well.

With the ultimate objective of making the process of extermination as efficient as possible, i.e. to kill a maximum number of Jews within a short period of time with the help of just a few, the victims were deceived as to the true purpose of their deportation. It all began with the euphemistic choice of words, where terms such as "evacuation" were used in lieu of the more revealing "deportation" and the destinations were called labor camps. The systematic deceit continued throughout many individual measures until they arrived at the extermination camps. The camp staff, did however, depending on whether the transports originated from Central or Western Europe or from other regions, in particular those under the control of the General Government, use two different approaches.[23] It is safe to assume that the Polish Jews, who were on any intra-Polish transports, knew what to expect because of their existing contacts with the "Aryan" Polish citizens. In their case, the SS had to use the brashest form of force to compel these people to march into the gas chambers. Those who traveled on the western transports were generally without a clue. Deceit was the name of the game.

Thomas T. Blatt describes the arrival of such a new transport at the Sobibór extermination camp. As soon as the new arrivals got off the ramp, an announcer tried

23 The description of the sequence of events is based on Blatt 2004, pp. 55 and subsequent.

to calm them down. He presented his speech, visible to all, from a pedestal. *"In a soft, convincing voice he welcomed the Jews, apologized for the inconveniences they had had to endure as a result of traveling".* He then explained that they would have to take a disinfecting bath in compliance with the hygiene rules. Subsequently, he claimed *"the physically industrious* [...] *would be working for wages and live with their families* [...], *until the war was won."*

Henceforth, the process was completed rapidly. Men and women were separated; the children remained with the women. Lining up, they all had to pass through a series of stops. The women and children were processed first. The behavior of the SS staff could change from congenial conversations to acts of violence with lightning speed if someone failed to follow an order promptly. All baggage had to be left behind; money, valuables and personal documents had to be surrendered at one of the shacks. In order to push the victims into the extermination zone, the SS staff created a mob. In groups of 50 to 100, the clueless were motioned through the so-called "hose" - a corridor secured by barbed wire, which was only a few meters wide and led to the gas chambers. "Working Jews" shaved the women's heads in a barrack (all hair was collected and sold to factories in the German Reich, which made felt material out of them). In the clothing exchange yard, which was located right next to the gas chambers, the condemned had to take off all of their clothing, bundle it and tie together each pair of shoes. Above the entrance to the gas chambers a sign informed the victims that they were approaching the "Bathing and Disinfection Facility". To make this fraud even more convincing, showerheads had been installed in the ceilings, however, they were mere dummies. The victims did not realize the hopeless situation they were trapped in until the doors were closed and the gas began to stream into the room. SS staff monitored their slow deaths through peep holes, accordingly, every sign of life was extinguished within 20 to 30 minutes. Next, the doors were opened and men who were part of the Jewish Special Command removed the bodies and transported them to prepared ditches that served as mass graves, however, not until any gold tooth fillings had been removed from their mouths. Others cleaned the gas chambers to prepare them for the next batch of victims.

After the large majority of the German and Polish Jews had been killed in the General Government and the objective of the "Operation Reinhardt" had been fulfilled, the Bełżec extermination camp was the first to be dissolved. This happened in December, 1942, Sobibór was subsequently closed at the end of 1943. The estimated number of total victims of this genocide in Bełżec was about 600,000; Sobibór and Majdanek each resulted in the death of 250,000 people. This number equals the population of a major city! However, it does not include the masses of people that were killed in the Lublin region during mass shootings

and it excludes those who died because of the specific camp conditions. This gigantic process of extermination allows us to comprehend why Christopher Browning refers to the Lublin region as "the very epicenter" within "the demographic and geographic center of the Holocaust".

Place and Time of Death of the Franconian Jews Deported to Izbica and Krasniczyn

The individual fates suffered by the more than 16,000 Jewish Germans deported to Izbica cannot be reconstructed with the exception of those of Käthe Leschnitzer from Breslau, who survived, and that of Ernst Krombach from Essen. What happened to those who ended up in Krasniczyn will forever remain shrouded by darkness. Moreover, we are unable to determine how long those who were part of the individual transports did remain together and until when specific people survived, due to the fact that no (systematic) lists were maintained or at least none could be traced by us. No records beyond the testaments we mentioned earlier are available. Nonetheless, it appears to be safe to assume that the Franconians deported into the Lublin region did not survive the summer of 1942, especially since the mass murders in Poland took on a monstrous scope starting at the end of July through early September, 1942, which was the phase during which the "final solution" was implemented and numerous transports arrived in the extermi-

Fig. 21: Extermination Camp Sobibór - The Memorial Hill of gathered ashes of murdered victims (1997)

nation camps from the ghettos each and every day. It is no longer possible to determine to which of the extermination camps the Franconian Jews were delivered, if they had not already been taken of the train to join the work commandos in Lublin, or died in the transit camp or during the performance of outside work. It is highly probable that they landed in Bełżec or Sobibór. All we can say about the destiny of these people is that they were "deported" to Izbica and Krasniczyn, where they "vanished" forever.

Theresienstadt - Former Garrison Town with the Characteristics of a Fortress

Theresienstadt, which was the final destination of the fourth, fifth, and sixth transports from Main-Franconia as well as that of the final transport from Nuremberg, was a totally different type of camp than the Jungfernhof or the converted villages in the Lublin region. Here, the Nazis had converted a garrison town established by Austrian Emperor Joseph II in 1780, which had been named for the Emperor's mother, Maria Theresia, into a ghetto. To the outside world, the town presented itself as a fortress. On the inside, the rows of buildings were dominated by a range of military barracks, which were massive stone masonry buildings. This transit ghetto housed Czech Jewish prisoners from the beginning and the language barrier played a relatively minor role. This is why it was critical to have solid fortification that hermetically sealed the camp, which had been installed by the SS and was administrated by its forces, while the Czech police guarded it.

Ultimately because it left behind a relatively large number of survivors, is the transit ghetto that provides us with the best documentation of what happened there. We also have on hand the standard work „Theresienstadt 1941–1945: das Antlitz einer Zwangsgemeinschaft" ("Theresienstadt: The Countenance of a Forced Community") authored by former detainee Hans Günther Adler in 1955, which is considered a one-of-a-kind document even today. The numerous books of memoirs, in which survivors are confronting their time of imprisonment, recount many details of life in the camps and personal destinies. Among many of these deeply touching books we would like to make reference at this point only to the writings of Ruth Klüger „Weiter leben. Eine Jugend" ("Still Alive. A Holocaust Girlhood Remembered", New York, 2001). What makes these memoirs so remarkable is that the authors, most of whom were still teenagers or adolescents during the time of detention, only make mere mention of the horrifying living conditions the older people had to endure. Their fates, and most of the German Jews were part of this very group, are consequently zoomed out in most cases. Adler's standard work is the only one that makes their unthinkable lives of misery and suffering its

key topic, while artists in Theresienstadt documented the conditions in drawings and water color pictures for later generations to see. The contributions the annually published series "Terezín Studies and Documents" makes to the clarification of numerous individual aspects pertaining to the history of the ghetto should also not be underestimated.

Theresienstadt's Role in the Transit Ghetto System

Theresienstadt assumed a special role, a dual function, within the transit ghetto system. In contemporary Nazi propaganda, the ghetto was called a "Jewish City" which was being administrated by the Jews themselves. It was also lauded as a "model ghetto". Its purpose was to absorb Jews for a limited period of time, just like all of the other transit ghettos. Its second function, however, was that of a tool to be used to deceive the Jewish residents remaining in their hometowns, as well as the German population overall, and the rest of the world, as to the true purpose of the deportations. At a time when rumors about the genocide against the Jews surfaced in more and more places, the NS propaganda stepped up its attempts to undermine the "tales of horror" that "made the rounds" by implementing cleverly devised maneuvers of deception. One finds oneself immersed into an absurd theatrical act when one contemplates how the SS, at the Theresienstadt ghetto - i.e. a location where the most horrific crimes against humanity were being inflicted - had the Red Cross perform inspections to set the stage for an act that deceived a neutral organization to the point that it delivered reports that were positive enough to clamp down a confused or outraged public. The most notorious of these inspections was the one performed under the auspices of Swiss physician Dr. Maurice Rossel, who visited the ghetto on March 23, 1944. Dr. Rossel was not able to or unwilling to check behind the scenes (the historic reviewer is left with the impression that he was fearful of the consequences the truth would have yielded). His report actually exceeded the expectations of the principals. Not only did it shroud the truth, it turned it upside down.

Given its double role and its made up alleged "Jewish self-administration" is left outsiders with the impression that it was an autonomous place and implemented a cleverly devised sadistic concept that turned Theresienstadt into the probably most complex and most contradictory transit ghetto of them all.

The Conditions at the Camp

In November, 1941 Himmler and Heydrich began to initially relocate the entire Czech Jewish population to the camp, which was therefore represented across all age groups and both genders: Men and women, geriatrics and children. They were

Fig. 22: Theresienstadt - The memorial plaque at the external wall of the "Jäger barracks" lists the names of victims sent to their death from here.

followed by deportees coming in on transports from Germany, Austria, the Netherlands, Denmark and other countries, which brought in primarily older people.

Before the deportations began, Theresienstadt was a town of about 5,000 Czech residents. Given the fact that transports rolled into town without interruptions, the community, which had been converted into a transit ghetto soon offered only very tight quarters. To make room for new arrivals, the town was cleared of any Czech residents as early as the spring/summer of 1942, which brought only very temporary relief given the constant arrival of new transports. In September, 1942, i.e. during the phase when the Franconian transports arrived, the camp reached the peak of its population with 53,000 deportees. The government now "relieved the pressure" at the camp by implementing phases of transports, during which it brought Jews from Theresienstadt to Auschwitz-Birkenau in droves; in the early days also to Riga, Minsk or to the Lublin region, including Izbica.

Being first confronted with the realities of the concentration camps hit the new arrivals like a shock wave as they experienced their temporary housing scenarios while passing through the so-called "Schleuse" (intake) where they were inspected and registered and had to stay until they were assigned permanent housing. In many cases, this was also the place where their last possessions were stolen from them. Especially senior citizens of Germany, who had arrived under false impres-

sions created by the Nazi propaganda, never did recover from the initial psychological terror.

Hunger, malicious humiliations and paralyzing fear were the ever present companions of the detainees from the very beginning, sicknesses and plagues were an ever imminent threat. The abounding violence was more sublime in the Theresienstadt transit ghetto compared to places such as the Jungfernhof or Izbica. Acts of killing out of pure blood lust were rare on location. However, draconian penalties for offences against the camp rules, even if they were minor, were commonplace here as well; initially public executions were the norm. The threat of death hovered over the ghetto residents like a shadow. It was fueled by fears of being brought to the torture chambers and execution facilities of the neighboring small fortress, from which no one had ever returned or by the always possible transport to an unknown camp. The everyday conditions for each individual differed a lot, depending on the groups they were part of - geriatrics or children, those who were able to work and those who were ill, Czechs, Germans or other nationalities - ultimately, though they all lived with one and the same threat in constant panic and fear: The threat of the next transport. Until the moment of truth finally arrived, the prisoners had no concrete knowledge of the actual purpose of the transports - the fact that they were sent to their certain death. What could the people who had been exposed to Theresienstadt, the "model ghetto", expect from any other camp they would be sent to?

The high level of fluctuation, which stemmed from the fact that the camp was only a transit station on their way to Auschwitz-Birkenau for so many of them, was a significant factor in Theresienstadt. A total of 140,000 Jews were deported to Theresienstadt; 33,000 of them died from malnutrition and diseases, which had been bought in primarily by the transports of German and Austrian Jews, which had on board a large number of ill and older people suffering from infectious illnesses; 88,000 were deported to the extermination camps from Theresienstadt, most of them to Auschwitz.

The Cultural Achievements of Theresienstadt's Detainees

In the memories of post-war generations, Theresienstadt has a presence like no other transit ghetto, which can ultimately also be attributed to the impressive artistic achievements the prisoners completed through the years. The fact that numerous artists, among them those of international prominence, were imprisoned behind the walls of fortification, made the superior level the cultural life attained in Theresienstadt even possible. The engine that kept the creative activ-

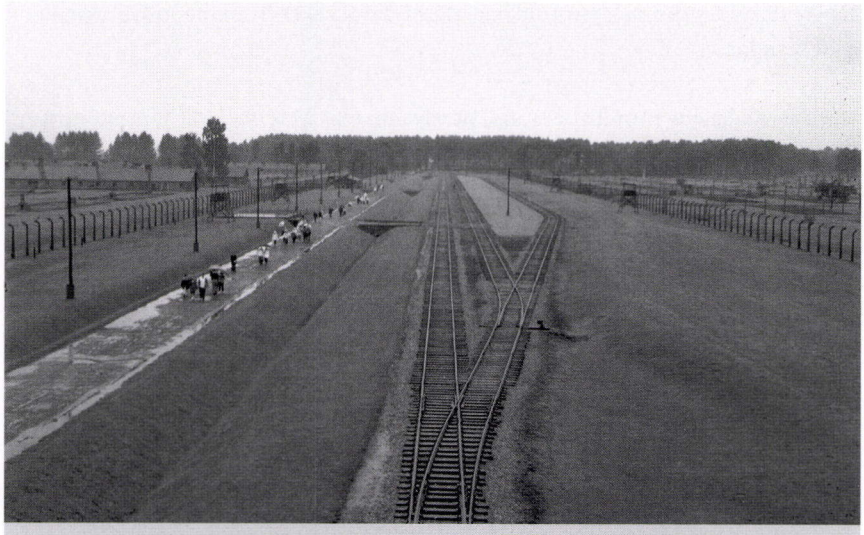


Fig. 23: Extermination camp Auschwitz-Birkenau - ramp and track system (1996)

ities humming along was the will to survive. Artistic productions gave the audiences and listeners strength, and they also fortified the resolve of the creators. The musical performances were particularly striking, very likely also because music does not know any language barriers. Other creations that caught our attention were those of the painters. The musical performances encompassed the entire spectrum from chamber music, to opera, choir performances, and swing music (which was prohibited in the Third Reich). Among the leading personalities of the music scene in Theresienstadt was Rafael Schächter, Viktor Ullmann or Hans Krása. Survivors remember the performances of Giuseppe Verdi's "Requiem", Hans Krása's children's opera "Brundibár", which was performed 55 times; or Bedřich Smetana's opera "Die verkaufte Braut" (Prodaná nevěsta / The Bartered Bride) as the most spectacular cultural events.

Theresienstadt's painters immortalized the suffering and passing away of prisoners in their drawings and water colors. For these activities, some of them had to pay with their own lives, along with those of their family members in the small fortress - because they were accused of spreading "terror propaganda". Otto Ungar's right hand was forcibly injured as a punishment, to make sure he could never paint again. Only a few of these artists did not end up in the gas chambers of Auschwitz. We would like to mention the name of Bedřich Fritta, who created the most revealing works and who, because of his personality and practiced solidarity played a major role among the painters, to commemorate his achievements.

Works that still touch our hearts today include the collection of children's drawings that document how the innocent eyes of youngsters perceived life at the camp. They have recorded the experiences of day-to-day life - hunger, fear, and mourning delivered endless motifs. The drawings show the famished scratching any remainders of food from the sides of the giant food containers; they give us insights into the overcrowded patient rooms and emergency stations and bear witness to farewells from those who passed on. Their longings and dreams also inspired these young artists: Flowers, which were prohibited at the camps, survived in their memories and were painted in many bright colors and shapes. Butterflies and birds were other favorite subjects, as they had subconsciously evolved to symbols of freedom because the ghetto walls did not exist for them. We also saw pictures, in which the children had overcome the ever domineering lack and had fulfilled themselves their deepest desires. One water color shows a hearse - the only mode of transportation at the ghetto, carrying a gigantic cream-filled cake through the streets of the ghetto; and even an interpretation of the fairytale of the "Land of Plenty" is among the illustrations.

Auschwitz-Birkenau - the Synonym of Industrialized Mass Murder

Auschwitz-Birkenau, located to the south east of Kattowice in Poland, was the monster among the extermination camps of the Nazis. This concentration camp has simply become the synonym of industrialized mass murder; in fact, it is code for "break with civilization" that took place in Hitler's Germany. As early as September, 1941, the first test gas chamber execution of Soviet prisoner of war took place here. The industrial genocide began in February, 1942. In addition to Polish people and other nationals, this was the place where more than one million Jews were murdered. Most of them came from the European countries that had been occupied by the German troops, however, many of them also came from Germany and therefore also from Main-Franconia. Among them was a group of 57 that stemmed from Würzburg, which had been increased to 73 in Nuremberg and was sent to Ausschwitz-Birkenau on June 17, 1943 on the seventh Franconian transport. It was also the final destination that sealed the fate of the Jewish residents from Main-Franconia who were transported to Auschwitz via interim station Theresienstadt. It was the place where an indefinite number of Main-Franconian Jews who had been deported from sometimes unknown places in Germany and abroad only to be murdered in the gas chambers of the camp.

6.
Post War Times - Remembering the Jewish Victims

Memories of and in Honor of Kitzingen's Jewish Residents in Their Hometown

No Jewish Congregation ever formed in Kitzingen again once the war was over. The only ones who returned for a brief period of time were the wine merchant widows Bertha Gerst and Sophie Kahner, whose husbands had perished in Theresienstadt. After their release from the camp, the two women came back to Kitzingen and stayed until they were able to emigrate and join their relatives in Palestine and Australia (see pages 367 and 373).

The use of the former synagogue became an increasing source of dispute in town during the post war era. During the pogrom night it had been defiled, plundered and sustained severe fire damage. At the end of 1942 it had been converted into a prison. Given that the historical events had obviously killed any sensitivity for the respectablility of the building, it was used for profane purposes for many years thereafter. Just after the war, when accommodations were scarce, the rooms were used as a hostel, while different businesses and crafts people also installed temporary facilities on the premises. The ruins of the house of worship were also used to provide shelter for clubs and even private individuals.

It was left up to the former Jewish residents of Kitzingen, to submit protest letters, which reached the executive mayor and the city council, sometimes by way of press releases. The controversy began in the late 1950s and lasted for years. From the beginning, the debate aimed at finding an adequate use for the building. The so-called Bernbeck-Kreis (Bernbeck Circle) attained the most sustainable results in advance of the restoration. Its efforts were followed up by the Förderverein ehemalige Synagoge Kitzingen (Association for the support of the former Kitzingen Synagogue). As the years progressed, more and more people got involved into the efforts of resolving this issue. In addition to those directly responsible with the municipality of Kitzingen, the executive mayor and the city council, government and social organizations intervened as well. Some did so at their own initiative, others were asked to provide counsel or support. At this point we would like to list only the key advocates: the Landesverband der Israelitischen Kultusgemeinden in Bayern (State Association of the Israelite Congregations in Bavaria), the Bayerische Landesdenkmalamt (Bavarian State Office for the Preservation of Historical Monuments), and most especially the Jewish Congregation in Würzburg under the leadership of its chairman David Schuster, who is still remembered fondly by all.

Fig. 24: The synagogue of Kitzingen, restored in 1993 (1995)

One of the first visible achievements of these activities was evident in the commemorative marker the Town of Kitzingen had placed on the western end of the synagogue in 1967. The translation of the inscription reads:

Former synagogue
of the Jewish Congregation in Kitzingen
Erected 1883 - Destroyed 11/10/1938

The Town of Kitzingen placed this marker in 1967
in memoriam of its former Jewish residents

After two years of refurbishment projects were completed, during which the remnants of the building, some of which were ruins and some of which were fairly well preserved, were uncovered and rebuilt, the restored house of worship could be re-opened on May 19, 1993 in conjunction with a festive ceremony. The town in-vited the surviving former Jewish residents of Kitzingen, who came to partake in this celebration.

On the outside, the restored synagogue once again resembles the magnificent building it was when it was erected by the founders. Only experts can pinpoint the differences. The interior, which had been completely destroyed, on the other hand, has been overhauled to the point where it looks totally different. On the

ground floor, the "Synagogue within the Synagogue" was erected on top of the foundation of the former large prayer room for men. Now it houses a small prayer room that continues the sacral tradition of the house of worship. It also accommodates a library of Jewish history established by Gisela Bamberg and two smaller rehearsal rooms for the Volkshochschule (a public education institution). The second floor holds a large hall where concerts, presentations and similar events take place, as well as a seminar room, which was previously used as the assembly hall for the board of the synagogue and as a small prayer room. Two of the rooms have been restored in a manner that emulates the originals: the foyer on the ground floor and the prayer room on the second floor. Of the women's balcony, which originally surrounded the central section of the synagogue like a horseshoe, only the western part remained and now forms a gallery-like space for spectators, which is rarely used.

At the time the restoration was performed, the "Synagogue within the Synagogue" was one of the few Jewish sacral facilities that was rebuilt in post-war Germany. Given that Kitzingen does not have a Jewish Congregation these days, this prayer room is used on rare occasions by the Jewish Congregation of Würzburg, or in conjunction with memorial events sponsored by the Förderverein (Association for the support of the former Kitzingen Synagogue), which take place in the large hall. The Jewish members of the American Army stationed in Kitzingen held occasional services in the synagogue until the U.S. Army retracted its troops from the town in 2007. David Schuster, who had always been an active and open-minded advocate for a culture of preserving memorials in Kitzingen, had demanded the construction of the "Synagogue within the Synagogue" vehemently.

In the cityscape, the memories of the former Jewish residents become visible in the form of the so-called Stolpersteine (Stumbling Stones - see page 470). They are rock cubs integrated into the sidewalks. In terms of height, they are flush with the edges of the sidewalks. On their surfaces, engraved brass plates bear the names of the former Jewish residents. The purpose of these rock cubes, which were installed in front of the former homes of the Jewish residents of Kitzingen, is to remind today's population of the holocaust and to bring the victims back to everyone's awareness from a state of anonymity. Similar installations had previously been made in other towns and Claudia Gonschorek suggested Kitzingen follow suit: She convinced the municipality and the Association for the support of the former Kitzingen Synagogue to do so and the laying of these memorials began on May 21 and December 4, 2004. Stewardships for additional stumbling stones and hence the continuation of the project are planned for the future.

Fig. 25: Bronze candelabra in the Protestant City Church of Kitzingen, designed in 1999 by Harald Knobling. On the right, Barbara Fass (Stockton/USA), visiting her grandfather Samuel Hausmann's hometown (1999)

Especially in the years that followed the grand re-opening of the synagogue, numerous contacts were established - both personal ones and many through written correspondence - with former Jewish residents of Kitzingen. Those who were blessed enough to have the opportunity to meet the ones who had been displaced from and persecuted in their homeland in Germany, Israel or in other locations, were humbled by their forthrightness and congeniality. Only very few of the Kitzingen-born Jews are still alive today. Communications with their offspring continue, however, they are unfortunately beginning to decline. The former district cemetery in Rödelsee is still a destination for Jews who are eager to learn more about their family backgrounds and who want to re-visit their roots along with their ancestors.

In particular under the leadership of executive mayors Dr. Erwin Rumpel and Bernd Moser the town strived to maintain honorable memories of its former Jewish Congregation and supported pertinent activities. The probably strongest tribute came in the form of the restoration of the synagogue. In April, 2001, a delegation from Kitzingen, consisting of executive mayor Bernd Moser, the representatives of the two Christian churches, Pastor Dr. Frank Zimmer and Chaplain Michael Erhard, as well as the chair woman of the Association for the support of the former Kitzingen Synagogue, Dagmar Voßkühler, participated in a memorial service at the Holocaust Monument Yad Vashem in Jerusalem. Despite the fact that the Intifada had already begun, more than 100 municipal and church repre-

sentatives from about 50 towns and villages from all over Germany assembled in the "Valley of the Communities" to pay tribute to the extinct Jewish congregations. In the name of all participants, the initiator of the mission, Prince Albrecht zu Castell-Castell, read a declaration to remind everyone of the systematic genocide that resulted in the death of six million Jews.

The Association for the support of the former Kitzingen Synagogue was actively involved in all of these efforts. It has been maintaining the district cemetery in Rödelsee for many years and organizes memorial events at regular intervals. It also ensures that the synagogue is used in such a manner that it is compatible with the tradition of the house of worship.

The culture of remembering also led to the creation of a wide range of publications. The first we would like to mention is the book of Kitzingen memoirs authored and researched by Michael Schneeberger, which was published by the Association for the support of the former Kitzingen Synagogue in 1996 and upon which this book is based: „Yiskor. Zum Gedenken an die ermordeten Kitzinger Juden" ("Yiskor. In Memoriam of the Murdered Kitzingen Jews"). Other interesting books: A documentation pertaining to the Jewish cemetery in Rödelsee, co-authored by Christian Reuther and Michael Schneeberger: „Nichts mehr zu sagen und nichts zu beweinen" ("No More to Say And Nothing to Weep for"), a book published in Berlin, 1994. Both authors also developed a traveling exhibit, which is still available today under the same title. Harald Knobling presented a comprehensive volume on the topic in 2003: „Die Synagoge in Kitzingen. Geschichte – Gestalt – Bedeutung" ("The Synagogue in Kitzingen. History - Design - Relevance"). In 2003, the Town of Kitzingen published my study „Die jüdische Gemeinde in Kitzingen (1865–1942). Leben zwischen Erfolg und Katastrophe" ("The Jewish Congregation in Kitzingen, 1865-1942. Life between Success and Disaster" in German and English on its website. In addition to providing an overview of the consequences of the Holocaust for Kitzingen's Jewish Congregation, it also briefly profiles the overall symbiotic phase that characterized the town's history as a wine trading stronghold, which was dominated by the mutually fruitful interactions between the Christian majority and the Jewish minority. Created by art teacher and artist Dr. Harald Knobling for the choir room in the Protestant City Church in 1998, the „Osterleuchter" ("Easter Candelabra"), a monumental bronze candelabra, which depicts the persecution of the Jews through German history, became a sculpted contribution to Kitzingen's culture of remembering.

"Memorial Places" at the Final Venues of Suffering and Death

Another question that arose in our minds was whether any memorials for the victims have been set up at the places where Main-Franconian Jews vanished. The grave sites of those killed would of course have been natural memorials, however, we searched for them in vain. In many cases we did not even have any way to determine at which transit ghetto, at which execution facility or in which extermination camp they perished. Numerous times we were unable to track the destinations of entire transports, much less of individuals. In lieu of such memories, monuments have thus been set up at the final stations of suffering - at the execution facilities and on the terrain of the extermination camps. In Latvia, for instance, memorials were erected in Rumbula for the Latvian Jews and in Bikernieki for the German and the Latvian Jews. Poland erected monuments on the land that was occupied by the "Operation Reinhardt" extermination camps, where industrialized genocide took place. One was put up as early as the 1960s in Treblinka, another, after some hesitation in Sobibór in the 1990s, more recently the unveiling ceremony of the impressive monument in Bełżec took place in June of 2004. It is likely that Sobibór will undergo some redesign work in the near future. The world is more aware of the monuments on the terrain of the former extermination camps Auschwitz-Birkenau, Majdanek and Stutthof; hence they draw a lot more visitors.

Fig. 26: Western panoramic view of the Town of Kitzingen and its restored synagogue (1995)

The transit ghettos, where the Jews from Main-Franconia disappeared, and which were also places that witness unspeakable horrors and numerous acts of violence and homicide, have so far been excluded from any memorial activities, with the sole exception of Theresienstadt. In Riga-Jungfernhof and Krasniczyn not a single marked grave site can be found to remember anyone by; no public official or facility has set up any monuments to remind visitors of the transports that arrived here from numerous German cities; in Krasniczyn it is impossible to find anything that would even pay its respects to the local Jewish congregation, which was wiped out completely. Recently, the former transit ghetto Izbica did receive its memorial and is thus an exception: In November, 2006, the Jewish Congregation of Warsaw placed a memorial plaque inside the cemetery in honor of the Jews murdered during the Holocaust; and on May 10, 2007, a memorial was unveiled in the heart of the small town of Izbica by a Franconian delegation, which commemorates the Jews originating in the German region.

The Czech government converted the former and monstrous transit camp Theresienstadt into an impressive memorial site at great expense. It is being maintained with commitment and great care. All of its numerous details are touching and informative at the same time, regardless of whether you visit the Park of Children, The Boulevard of Nations or the plaza on the new cemetery, where political memorial events take place at regular intervals. Another moving place is the Memorial at the Ohře (Eger), which is the meeting point for religious memorial services held in remembrance of the black day in November, 1944, when the camp supervisors ordered the ashes of the prisoners who had perished in Theresienstadt, which were kept in cardboard urns, be dumped in the river, driven by the insane belief that this would allow them to cover the tracks of the crime of the century.

Unveiling of the Memorial for the Franconian Jews on May 10, 2007 in Izbica

As a result of the author's initiative and thanks to the support of a 7-member action team, a memorial for the Franconian Jews, who had been murdered during the Holocaust, could be unveiled in Izbica in the presence of many students and representatives from the Franconian homeland, who had come along to witness the event. Designed by Pia Vogel, the memorial was created from an unsculpted gray-brown lacustrine limestone block from the victims' home state. The inscription on the two cast bronze plates, which have been integrated into the rock, communicates the following to passers-by and those who linger long enough to read the inscription - in four languages (Polish, German, English, and Hebrew):

In Remembrance of the Jewish Victims of the Holocaust
Dedicated by Communities of Franconia

In 1942, Jewish residents of Franconia were deported to the Lublin region, where they were murdered.

My gratitude to those who were valuable sources of support

I would now like to take the opportunity to thank those individuals and institutions whose support was indispensible in the completion of my report in its current state.

In the Annex, you will find a list of the archives used. In the course of my studies, I spoke to more than 60 Jewish contemporaries in Israel, the United States, Switzerland, Poland, Latvia and Germany, either face-to-face or over the phone. Some of these conversations spanned several hours and often continued on the following day. Some of the dialogs recurred again and again as the years passed, because new questions arose. My questions always pertained to the specific local, agerelated, occupational and situational perspective of the contemporaries I interviewed, in some cases we exchanged views based on questionnaires I had sent to my contacts ahead of the interviews. The author is sad to say that many of the contemporaries who rendered support are now no longer alive. He mourns the fact that he was unable to hand over the results of his research to them - however, the grateful memories I have of these individuals who shared their memories with me on the basis of trust, will remain alive forever.

The archive, which provided the most critical material pertaining to the history of Kitzingen's Jewish Congregation, was Kitzingen's Town Archive. At this agency, I received the kind of support that surpasses the level she was required to provide within the scope of her administrative duties from Mrs. Doris Badel. I would also like to thank Michael Schneeberger, who frequently provided me with addresses and pertinent records as well as photos and information regarding the families of former Jewish residents from Kitzingen. Gisela Bamberg earned a huge debt of gratitude for her research of the history of Kitzingen's Jews and the establishment of the Synagogue Archive in Kitzingen as well as her collection of applicable documents.

I received biographic and other information on this topic, which could not be traced in archives, from Jews who previously lived in Kitzingen and vicinity; some of them entrusted me with letters, photos and personal documents. Although I owe thanks to all of the Jewish contemporaries who were willing to support my work, I would like to restrict myself to mentioning those by name, who have extended a particularly helpful hand. Collections of letters dating back to the era of National Socialist persecution and photos were provided by the following: Walter W. Reed (Wilmette), Meinhard Schur (Wallenhorst), Shimon Wohlgemuth (Netanya) and his son Jossy Wohlgemuth (Moshav Haniel). I would like to thank the following for their enduring support, when I asked them to carefully complete questionnaires or participate in lengthy interviews, which frequently also included the provision of family documents as well as photos: Anni Adler (Haifa), Dr. Mordechai Ansbacher (Jerusalem), Leni Apfel (Haifa), Ari Ben-Ami (Zoran), Thomas T. Blatt (Bellevue), Rita Eichenbronner (Haifa), Walter J. Fechenbach (Jackson), Meir Feldmann (Kiriat Motzkin), Elijahu Frank (Naharya), Jakob Fröhlich (Shave Zion), Hanna Fromm (San Francisco), Ernest Fruehauf (Munster), Abraham Glückstein (Rechovot), Lothar Hahn (Jerusalem), Paul Heippert (Rishon LeZion), Herbert Herz (Chambésy), Emil Höchster (Jerusalem), Zilly Kallusch (Kfar Pines), Käthe Kaufmann (Hadera), Martha und Kurt Kellermann (Haifa), Abrams Kits (Riga), Ludwig Lauber (Herzliya-Pituah), Martin Lehmann (Haifa), Reni Lemberger (Nesziona), Eva Lewin (Basel), Herbert Mai (New York), Werner Neufliess (Shave Zion), Lea Neugebauer (Shave Zion), Josef Ofer (Jerusalem), Markus Oppenheimer (Kfar Pines), Walter W. Reed (Wilmette), Dr. Leo Rosenthal (San Francisco), Jules Schelvis (Amsterdam), Mina Schlesinger (Tel Aviv), Meinhard Schur (Wallenhorst), David Schuster (Würzburg), Tamar Seger (Kfar Vradim), Herbert Selig (Jerusalem), Thea and Heinz Skyte (Leeds), Justin Sonder (Chemnitz), Ge'ula Ton (Ramat Gan), Margers Vestermanis (Riga), Frieda Weimann (Tel Aviv), Gotthelf Isaiah Wohlgemuth (Boston), Shimon Wohlgemuth (Netanya), Jossy Wohlgemuth (Moshav Haniel) and Fred Zeilberger (New York). I also remember with the deepest of gratitude that Kitzingen's last rabbi, Gotthelf Isaiah Wohlgemuth, endured two of the lengthier interviews with me in December of 1997, when his body was already showing the strain of suffering from a grave illness.

To obtain information on the subjects of emigration and deportation in Germany, I was able to rely especially on the comprehensive resources available at the Würzburg State Archives, where I received support that extended far beyond the call of duty from Dr. Herbert Schott and after his transfer from Dr. Ingrid Heeg-Engelhart. I would also like to thank Dr. Christoph Bachmann, who now works for the Bavarian Main State Archives in Munich, who rendered support in this context. At the Leo-Baeck-Institute in Jerusalem, which provided me with critical documents pertaining to the activities of the Reichsvereinigung der Juden (Reich Association

of Jews in Germany), I received helpful support from Mr. Shlomo Mayer. As for the subject of transit camps, I would have been unable to investigate this part of the report without the assistance of foreign archives. My special thanks go to Dr. Jürgen Hensel with the Jewish Historic Institute of Warsaw, to Mr. Margers Vestermanis, the founder and head of the Jewish Museum and Archive in Riga, and to Dr. Vojtěch Blodig, the vice president of the memorial in Theresienstadt.

My deepest thanks, however, go to the survivors who shared with me their painful experiences on the transports and at the camps and who helped answer many of my questions. I received reports on Riga-Jungfernhof and other camps in Latvia from Latvian Jews Margers Vestermanis (Riga), Dr. Jewgenij Salzmann (Haifa) and Abrams Kits (Riga), whereby the latter accompanied me to the former camps and execution facilities in Riga and vicinity, including the Jungfernhof. Fred Zeilberger (New York) and Herbert Mai (New York), who survived the transport from Würzburg, which took place on November 27/29, 1941 and led to Riga-Jungfernhof were direct witnesses of the fateful journeys of the Jews from Würzburg in the Baltic region. They took on heavy burdens when they answered my questions in long interviews and also when they completed a variety of questionnaires.

I was only able to interview two Jewish survivors of the camps in the Lublin region: Jules Schelvis from Holland (Amsterdam) and Thomas T. Blatt (Bellevue), a former Polish Jew. Jules Schelvis, who is the author of the standard work „Vernichtungslager Sobibór" ("Extermination Camp Sobibór") guided me through the former camp terrain of Sobibór. Thomas T. Blatt, a Polish Jew who was actually born in Izbica, was deported from his hometown to Sobibór in April, 1943, when he was 15 years old, along with his parents and sister. His father had been a member of the Jewish Council in Izbica. He described his memories of the successful standoff inside the Sobidor camp, which delivered him and many others to freedom, in numerous books. In the book „Nur die Schatten bleiben. Der Aufstand im Vernichtungslager Sobibór" ("Only Shadows Remain. The Uprising at the Sobibór Extermination Camp"), Thomas T. Blatt dedicates a voluminous chapter to the ghetto era in Izbica. The author owes a huge debt of gratitude to this open-minded and very helpful eyewitness, who was willing to participate in several multi-hour interviews. He also met with the author in Izbica and Sobibór.

Searching for traces of history in the Lublin region proved to be quite a complicated undertaking. On location, I could count on the support of Bełżec expert Michael Tregenza (Lublin), historian Robert Kuwalek (Lublin) of the Majdanek monument and my dedicated interpreter Anna Zaremla (Lublin), who was also able to help me get in touch with numerous Polish contemporaries. She accompanied me to Izbica, Krasniczyn, Bełżec, Sobibór, and Majdanek. I also would like

to express my special thanks to Robert Kuwalek, who was my guide in Krasniczyn and who arranged an interview with Polish contemporaries on the subject-matter of the Krasniczyn transit camp. My thanks also go to the Bildungswerk Stanislaw Hantz (an educational institution), which provided logistical support during my third journey into the Lublin region.

Thanks to the fact that a relatively large number of detainees survived their time at the Theresienstadt ghetto, it was somewhat easier to find eyewitnesses who had been there. The author had the opportunity to speak with Czech, Danish and German survivors of Theresienstadt, among them three residents of Würzburg, who had been swept up in the large transport from Würzburg on September 23, 1942: Dr. Mordechai Ansbacher (Jerusalem), Walter J. Fechenbach (Jackson) and Susan Loewenberg née Fechenbach (Somers). My very special thanks go to Walter J. Fechenbach, who made available his personal records and was always willing to participate in interviews over the phone.

The research into the subject matter required me to travel repeatedly, sometimes to the same regions: Poland, Latvia, the Czech Republic, Israel and the United States. I also would like to thank those who assisted me with my various travel plans and rendered pertinent support: Ingrid Damerow (Haus der Wannsee-Konferenz, Berlin), Robert Kuwalek (Lublin), Hannelore Steinert (Düsseldorf), Dr. Bogdan Musial (Warsaw), Florian Ross (Kassel), Michael Schneeberger (Kitzingen) and Peter Witte (Hemer). Deportation expert Witte also assisted me with the clarification of scientific questions.

The great majority of the photos of the transit and extermination camps as well as the memorial sites were provided by Mrs. Heidemarie Wäber. Her commitment to this project has been a great help, as I was able to focus on the local scenarios and on the conversations with local experts and eyewitnesses. I would like to express my sincere thanks to her for this service.

Annex

Utilized archives

German Federal Archives (Bundesarchiv) Berlin/Germany
Bavarian Main State Archives (Bayerisches Hauptstaatsarchiv) Munich/Germany
State Archives (Staatsarchiv) Würzburg/Germany
State Archives (Staatsarchiv) Munich/Germany
State Archives (Staatsarchiv) Nuremberg/Germany
Institute of Contemporary History (Institut für Zeitgeschichte) Munich/Germany
City Archives (Stadtarchiv) Kitzingen/Germany
City Archives (Stadtarchiv) Nuremberg/Germany
Archives of the Synagogue of Kitzingen/Germany

Jewish Museum and Archives of Riga/Latvia
Jewish Historical Institute Warsaw/Poland
State Archives Lublin/Poland
Memorial Majdanek/Poland
Memorial Sobibór/Poland
Memorial Theresienstadt/Czechia
Leo Baeck Institute Jerusalem/Israel
Museum Beit Theresienstadt Givat Chaim/Israel
Archives of Moschaw Shave Zion/Israel
The Central Archives for the History of the Jewish People, Jerusalem/Israel
The Central Zionist Archives, Jerusalem/Israel
Yad Vashem Archives, Jerusalem/Israel
Leo Baeck Institute, New York/USA

Sources of photographs and documents

Fig. 1 Jewish district cemetery (Bezirksfriedhof) Rödelsee: Photo H. Wäber
Fig. 2 Dedication ceremony of the new synagogue in Kitzingen, 1 Landwehrstraße: City Archives (Stadtarchiv) Kitzingen
Fig. 3 Market place with city hall and "Obere Marktstraße": City Archives (Stadtarchiv) Kitzingen
Fig. 4 Bakery and Café Frankenberger: City Archives (Stadtarchiv) Kitzingen
Fig. 5 The house of Jewish wine wholesale merchant Eichenbronner: Photo H. Wäber
Fig. 6 The house of Jewish wine wholesale merchant Leopold Dahlheimer: Photo H. Wäber
Fig. 7 Middle School/High School Combination at the Rose Garden: City Archives (Stadtarchiv) Kitzingen
Fig. 8 Mardi Gras 1912 at the Junior High School for Girls (Lyceum): Repro C. Joachim
Fig. 9 Classroom picture middle school/high school combination (circa 1930): Repro C. Joachim
Fig. 10 Jewish Youth Group (Jüdischer Jugendverein) "Esra": Repro C. Reuther
Fig. 11 The "kristallnacht" in Kitzingen - The burnt out synagogue: City Archives (Stadtarchiv) Kitzingen
Fig. 12 Transport of March 24, 1942 to Izbica - Meeting point Hotel Fränkischer Hof: State Archives (Staatsarchiv) Würzburg
Fig. 13 Transport of April 25, 1942 to Krasniczyn. - Woman with luggage: State Archives (Staatsarchiv) Würzburg
Fig. 14 Transport of March 24, 1942 to Izbica - "Body search" at Hotel Fränkischer Hof: State Archives (Staatsarchiv) Würzburg

Fig. 15 Transport of March 24, 1942 to Izbica - Decampment of victims to the train station: State Archives (Staatsarchiv) Würzburg
Fig. 16 Jewish community house with elementary school: Photo E. Schwinger
Fig. 17 Departure of the last Jews in Kitzingen September 21, 1942 from the Kitzingen train station to Würzburg: State Archives (Staatsarchiv) Würzburg
Fig. 18 Transport of March 24, 1942 to Izbica - At the train platform in Kitzingen - Stacked up remaining personal belongings: State Archives (Staatsarchiv) Würzburg
Fig. 19 Izbica - Jewish cemetery: Photo H. Wäber
Fig. 20 Extermination camp Bełżec - The former monument dating back to the Soviet era: Photo H. Wäber
Fig. 21 Extermination Camp Sobibór - The Memorial Hill of gathered ashes of murdered victims: Photo H. Wäber
Fig. 22 Theresienstadt - Memorial plate at the external wall of the "Jäger barracks": Photo E. Schwinger
Fig. 23 Auschwitz-Birkenau - Rail road track systems: Photo E. Schwinger
Fig. 24 Kitzingen - Restored synagogue: Photo H. Wäber
Fig. 25 Lutheran City church (Evangelische Stadtkirche) Kitzingen - "Easter candleholder" by Harald Knobling: Photo H. Wäber
Fig. 26 West panorama of the city with restored synagogue: Photo H. Wäber

Doc. 1 Obituary notice for senior physician of the Reich Dr. Max Schur - Kitzingen newspaper January 5, 1917: City Archives (Stadtarchiv) Kitzingen
Doc. 2 Postcard from Izbica, sender Paul Israel Rindsberger: State Archives (Staatsarchiv) Würzburg: Gestapo No. 1887(5), p. 113

Commentated Overview of Literature

Available publications on the history of the former **Jewish Congregation in Kitzingen** are: Naphtalie Bamberger: "History of the Jews in Kitzingen. Gift on the Occasion of the 25th Anniversary of the Synagogue" („Geschichte der Juden von Kitzingen. Festgabe anläßlich des 25jähr. Bestehens der Synagoge"), Kitzingen, 1908. Elmar Schwinger: "The Jewish Community in Kitzingen (1865-1942). Life between Success and Disaster" („Die jüdische Gemeinde in Kitzingen (1865–1942). Leben zwischen Erfolg und Katastrophe"), website content for the homepage of the town Kitzingen, 31 pages, February, 2003, www.kitzingen.info/stadt/juedischegeschichte/index.php4 (The article can be viewed in German as well as in English). The internet-articles as well as the present study were originally supposed as an anticipation of the book that was published in January, 2009 under my name, entiteled "From Kitzingen to Izbica. Rise and Catastrophe of the Main-Franconian Jewish Community in Kitzingen" („Von Kitzingen nach Izbica. Aufstieg und Katastrophe der mainfränkischen Israelitischen Kultusgemeinde Kitzingen"). Harald Knobling discusses an important aspect of Jewish history in his book "The Synagogue in Kitzingen. History - Design - Relevance" („Die Synagoge in Kitzingen. Geschichte – Gestalt – Bedeutung"), Kitzingen, 2003. Compare with Alfred Fromm's: "Wines, Music and Lifelong Education", in the California Jewish Community Oral History Series, ed. Regional Oral History Office, The Bancroft Library, University of California, Berkeley, 1988 as well as the biography of the author himself: "My Life in the Wine Business in Europe and the United States", Interviewer and Editor Eleanor K. Glaser, San Francisco, 1995. The diary entries

of Bella Fromm, who was born and raised in Kitzingen, published under the title "Blood and Banquets. A Berlin Social Diary", London, New York, 1942 („Als Hitler mir die Hand küßte", Berlin, 1993) are also very insightful and commence prior to WW I and come to conclusion before her emigration in September, 1938.

Baruch Z. Ophir und Falk Wiesemann deliver important numeral data in their book about the **Franconian Jewish emigration** "Jewish Communities in Bavaria 1918-45. History and Extermination", Munich and Vienna, 1979. Werner Feilchenfeld, Dolf Michaelis, Ludwig Pinner investigate the emigration streams to Palestine in their book "Haavara-Transfer to Palestine and Immigration of German Jews 1933-1939" („Haavara-Transfer nach Palästina und Einwanderung deutscher Juden 1933–1939"), Tübingen, 1972. Emigration into the USA is explored by Herbert A. Strauss (Editor), "Jewish Immigrants of the Nazi Period in the USA", Volume 4: "Jewish Emigration from Germany 1933-1942", Munich, New York, London, Paris, 1993. "The PHILO-Atlas. Handbook of the Jewish Exodus" („PHILO-Atlas. Handbuch für die jüdische Auswanderung") offers profound insight into the personal stories of victims. It is a reprint of the 1938 edition, Bodenheim, 1998. Compare with "The Big Illusion. Why German Jews didn't want to leave their Home" („Die große Illusion. Warum deutsche Juden ihre Heimat nicht verlassen wollten"), Weinheim, Berlin, 1997 by John V. H. Dippel. Insight into the personal situations of the victims.

Herbert Schultheis addresses the **Main-Franconian deportation** of Jews in his often cited book "Main-Franconian Jews 1933-1945" („Juden in Mainfranken 1933–1945"), Bad Neustadt a. d. Saale, 1980. Schultheis focuses on the deportation of the Jews of Würzburg in "The Franconian Deportation". Compare with "Pictures and Files of the Gestapo Würzburg Concerning the Deportation of Jews from 1941-1943" by Herbert Schultheis/Isaac E. Wahler („Bilder und Akten der Gestapo Würzburg über die Judendeportationen 1941–1943"), Bad Neustadt a. d. Saale, 1988. The book by Roland Flade "The Jews of Würzburg. History from the Medieval Ages to Present Time. With a commentary by Ursula Gehring-Münzel" („Die Würzburger Juden. Ihre Geschichte vom Mittelalter bis zur Gegenwart. Mit einem Beitrag von Ursula Gehring-Münzel"), Würzburg, 1996, contains important eye witness reports of Jewish victims regarding the transports to Riga-Jungfernhof and Theresienstadt.

The first of Franconian deportations, November 27/29, 1941 to Riga-Jungfernhof, is subject of the "Memorial Book of the German, Austrian and Czech Jews Deported to the Baltic States" („Buch der Erinnerung an die ins Baltikum deportierten deutschen, österreichischen und tschechoslowakischen Juden"), edited by Wolfgang Scheffler and Diana Schulle, publ.: German War Graves Commission (Volksbund Deutsche Kriegsgräberfürsorge e.V.), Riga-Committee of German cities (Riga-Komitee der deutschen Städte), The New Synagogue Berlin Foundation (Stif-

tung Neue Synagoge Berlin) - The Jewish Center and Memorial and House of the Wannsee Conference (Centrum Judaicum und Gedenkstätte Haus der Wannsee-Konferenz), 2 Volumes, bi-lingual, Munich, 2003. The first 3 deportations, November 27/29, 1941 to Riga-Jungfernhof, March 24, 1942 to Izbica and April 25, 1942 to Krasniczyn, are content of the catalogue of the exhibition "Journeys into Extermination" („Wege in die Vernichtung"), Munich, 2003. The exhibition "The Deportation of Jews in Main-Franconia between 1941-1943" presented 2003 in Würzburg by the State Archive (Staatsarchiv) Würzburg and the Institute of Contemporary History Munich-Berlin (Institut für Zeitgeschichte München-Berlin) in collaboration with the Lower Franconian District (Bezirk Unterfranken). Especially important are the contributions by Dieter Pohl: "The Deportation of Jews from the Third Reich 1941-1943" („Die Deportation von Juden aus dem Deutschen Reich 1941–1943"), pp. 57-72 and Herbert Schott: "The First Three Deportations of Main-Franconian Jews" („Die ersten drei Deportationen mainfränkischer Juden 1941/42"), pp. 73-166. Alfred Gottwaldt and Diana Schulle give an overview of the German Deportations in "The Deportation of the Jews out of the Reich 1941-1945" („Die »Judendeportationen« aus dem Deutschen Reich 1941–1945"), Wiesbaden, 2005. Unmatched is the standard work "The Managed Human Being. Studies of the Deportation of the Jews from Germany" („Der verwaltete Mensch. Studien zur Deportation der Juden aus Deutschland") by Hans Günther Adler, published in Tübingen in 1974. A profound piece describing the Main-Franconian deportations in depth. Since the Main-Franconian and Franconian were closely interlinked, the monoprint by Arnd Müller "The History of Jews in Nuremberg 1146-1945" („Geschichte der Juden in Nürnberg"), Nuremberg, 1968 proves itself very helpful.

The transit ghettos **Izbica** and **Theresienstadt**, the destination of the Main-Franconian transports on March 24 and September 23, 1942, are considered throughout literature in various ways. For a long time Izbica was not observed in any scientific manner. In the book "From the Ashes of Sobibór. A Story of Survival", Evanston, 1997 („Nur die Schatten bleiben. Der Aufstand im Vernichtungslager Sobibór", Berlin, 2001) Thomas Blatt gives account of his personal memories, dedicating a detailed chapter to his hometown Izbica. In 2002, 60 years after they were written down, the historian Mark Roseman surprisingly published the letters of the Jew Ernst Krombach from Essen that were smuggled out of Izbica in his award-winning piece: "A Past in Hiding: Memory and Survival in Nazi Germany", New York, 2001 („In einem unbewachten Augenblick. Eine Frau überlebt im Untergrund", Berlin, 2002). Helpful background information: Bogdan Musial, "German Public Administration and Persecution of Jews in the General Government. A Case Study of the Lublin District 1939-1944" („Deutsche Zivilverwaltung und Judenverfolgung im Generalgouvernement. Eine Fallstudie zum Distrikt Lublin 1939–1944"), Wiesbaden, 1999. Else Rosenfeld/Gertrud Luckner "Signs

of Life from Piaski. Letters of Deportees from the Lublin District 1940-1943" („Lebenszeichen aus Piaski. Briefe Deportierter aus dem Distrikt Lublin 1940–1943"), Munich, 1968 as well as Else Behrend-Rosenfeld's, "I Didn't Stand Alone. The Life of a Jewish Woman in Germany 1933-1945" („Ich stand nicht allein. Leben einer Jüdin in Deutschland 1933 bis 1944"), Munich, 1988.

In the year 2004 Robert Kuwalek added three documents to the literature concerning Izbica:
a) "The Transit Ghettos in the Lublin District (a.o. Izbica, Piaski, Rejowiec and Trawniki)" („Die Durchgangsghettos im Distrikt Lublin – u.a. Izbica, Piaski, Rejowiec und Trawniki"), in: Bogdan Musial (Publ.), "'Operation Reinhardt'. The Genocide of Jewish People in the General Government 1941-1944" („‚Aktion Reinhardt'. Der Völkermord an den Juden im Generalgouvernement 1941–1944"), Osnabrück, 2004, pp. 197-232;
b) "The Short Life 'In The East'. German Jews in the Lublin District told by Polish Jews" („Das kurze Leben ‚im Osten'. Jüdische Deutsche im Distrikt Lublin aus polnisch-jüdischer Sicht"), in: Birthe Kundrus, Beate Meyer (Publ.) "The Deportation of German Jews. Schemes - Practice - Reactions" („Die Deportation der Juden aus Deutschland. Pläne – Praxis – Reaktionen 1938–1945"), (Contributions to the History of National Socialism, Vol. 20), Göttingen, 2004, pp. 112-134;
c) "Last Stop before Extermination. The Transit Ghetto of Izbica" („Die letzte Station vor der Vernichtung. Das Durchgangsghetto in Izbica"), in: Andrea Löw, Kerstin Robusch, Stefanie Walter (Publ.), "Germans - Jews - Polish. History of Changeful Relations in the 20th Century" („Deutsche – Juden – Polen. Geschichte einer wechselvollen Beziehung im 20. Jahrhundert"), Frankfurt, New York, 2004, pp. 157-179.

The virulent **Polish anti-Semitism** that coined the environment of the German Jews in the region of Lublin becomes visible in the following pieces of work: Calel Perechodnik's, "Am I a Murderer? Testament of a Jewish Ghetto Policeman", Boulder, 1996 („Bin ich ein Mörder? Das Testament eines jüdischen Ghetto-Polizisten", Berlin, 1997), Klaus-Peter Friedrich's: "The National Socialistic Genocide of the Jews from the Polish View Point. Attitude of the Polish Press 1942-1946/47" („Der nationalsozialistische Judenmord in polnischen Augen. Einstellungen in der polnischen Presse 1942–1946/47"), Cologne, 2003. Karol Sauerland: "Polish Society during German Occupation out of Jewish Perspective" („Die polnische Gesellschaft in der deutschen Besatzungszeit aus jüdischer Sicht"), in: Andrea Löw, Kerstin Robusch, Stefanie Walter (Publ.), "Germans - Jews - Polish. History of Changeful Relations in the 20th Century" („Deutsche – Juden – Polen. Geschichte einer wechselvollen Beziehung im 20. Jahrhundert"), Frankfurt, New York, 2004 or the documentary "Shoa" by Claude Lanzmann, that premiered in 1985.

Insight into policies pertaining to Jews, not regarding the extermination, in the **General Government**, can be found in the following work: "The Log Book of the German Governor-General in Poland 1939-1945" („Das Diensttagebuch des deutschen Generalgouverneurs in Polen 1939–1945"), publ. by Werner Präg and Wolfgang Jacobmeyer, in "Sources and Interpretations of Contemporary History, Vol. 20", (Quellen und Darstellungen zur Zeitgeschichte, Bd. 20), Stuttgart, 1975.

It is recommended to review the "Decree Journal of the Governor-General of the Occupied Polish Districts" („Verordnungsblatt des Generalgouverneurs für die besetzten polnischen Gebiete"), publ. by Agency of the Governor-General (consolidated in volumes). Substantial background information regarding the extermination of Jews in the General Government are supplied by Peter Witte: "The Last News from Siedliszcze: The Theresienstadt Transport Ax in the Lublin District" („Letzte Nachrichten aus Siedliszcze. Der Transport Ax aus Theresienstadt in den Distrikt Lublin") in: "Terezín Studies and Documents" (Theresienstädter Studien und Dokumente), Prague, 1996, pp. 98-113; Thomas T. Blatt: "From the Ashes of Sobibór. A Story of Survival. Foreword by Christopher Browning", Evanston, 1997; by the same author: "Sobibór: The Forgotten Revolt. A Survivor's Report", Issaquah, 1997 („Sobibór. Der vergessene Aufstand", Hamburg, Münster, 2004); Jules Schelvis: "Sobibór. A History of a Nazi Death Camp", Oxford, New York 2007 („Vernichtungslager Sobibór", Hamburg, Münster, 2003) as well as Michael Tregenza: "Bełżec - The Forgotten Concentration Camp of the Holocaust" („Bełżec – Das vergessene Lager des Holocaust"), in: Fritz Bauer Institut (Publ.): "'Aryanization' during the Time of National Socialism. Ethnic Community, Robbery and Memorial" („‚Arisierung' im Nationalsozialismus. Volksgemeinschaft, Raub und Gedächtnis"), in: Yearbook 2000 of History and Impact of the Holocoust (Jahrbuch 2000 zur Geschichte und Wirkung des Holocaust), Frankfurt am Main, New York, 2000, pp. 241-267. Newer research findings are displayed in the summarized work published by Bogdan Musial: "'Operation Reinhardt'. The Genocide of the Jewish Population in the General Government 1941-1944" („‚Aktion Reinhardt'. Der Völkermord an den Juden im Generalgouvernement 1941–1944"), Osnabrück, 2004. Especially important is the contribution of Dieter Pohl: "The Position of the Lublin District Regarding the 'Final Solution' Regarding the Jews" („Die Stellung des Distrikts Lublin in der ‚Endlösung der Judenfrage'"), pp. 87-107.

Comprehensive literature is available for the transit camp **Theresienstadt**. The standard work, to this day, on this subject matter was published by Hans Günther Adler: "Theresienstadt 1941-1945. The Countenance of a Forced Community. History, Sociology and Psychology" („Theresienstadt 1941–1945. Das Antlitz einer Zwangsgemeinschaft. Geschichte, Soziologie, Psychologie"), Tübingen, 1960. Numerous memoirs give account of personal destiny and personal stories within

in Concentration camps. Exceptional among these is the more recent publication by Ruth Klüger: "Still Alive: A Holocaust Girlhood Remembered", New York 2001, („weiter leben. Eine Jugend", Göttingen, 1992). Regarding the fate of the older people in the concentration camp compare with Adler's book on Theresienstadt. As well as Anita Tarsi's: "The Fate of Old German Women in the Ghetto of Terezín" („Das Schicksal der alten Frauen aus Deutschland im Ghetto Theresienstadt"), in "Terezín Studies and Documents" (Theresienstädter Studien und Dokumente), Prague, 1998, pp. 100-130. Valuable scientific publications, offering accounts of various facets regarding the camps, can be viewed in "Terezín Studies and Documents". Compare the function and meaning of cultural accomplishment of inmates: "Culture versus Death. Ongoing Exhibit of the Theresienstadt Memorial at the Magdeburg Casern" („Kultur gegen den Tod. Dauerausstellung der Gedenkstätte Theresienstadt in der ehemaligen Magdeburger Kaserne"), published 2002; Helga Weissová: "Draw What You See. A Child's Drawings from Theresienstadt" („Zeichne, was du siehst. Zeichnungen eines Kindes aus Theresienstadt/Terezín"), Göttingen, 1998; Elena Makarová: "Friedl Dicker-Brandeis. Life in Art and Teaching" („Friedl Dicker-Brandeis. Ein Leben für Kunst und Lehre"), Vienna and Munich, 2000; Marie Rút Křížková, Kurt Jiří Kotouč, Zdeněk Ornest: "Is My Home the Ghetto Wall?" („Ist meine Heimat der Ghettowall?"), Hanau, 1995; Rudolf M. Wlaschek (Publ.): "Art and Culture in Theresienstadt. A Documentation in Pictures" („Kunst und Kultur in Theresienstadt. Eine Dokumentation in Bildern"), Gerlingen, 2001; as well as Livia Rothkirchen's: "Spiritual Resistance in Terezín" („Der geistige Widerstand in Theresienstadt") in: "Terezín Studies and Documents", Prague, 1997, pp. 118-140.

An **overall view** pertaining to the presented studies can be found here: Peter Longerich's "Politics of Destruction. An Overview of National Socialistic Jewish Genocide" („Politik der Vernichtung. Eine Gesamtdarstellung der nationalsozialistischen Judenverfolgung"), Munich, Zurich, 1998 as well as Christopher R. Browning's, "The Origins of the Final Solution: The Evolution of Nazi Jewish Policy, September 1939-March 1942", Lincoln, 2004 („Die Entfesselung der ‚Endlösung'. Nationalsozialistische Judenpolitik 1939–1942", Munich, 2003).

Three **books of reference** have proofed helpful: Reiner Strätz's compellation "The Biographical Handbook for Jewish in Würzburg („Biographisches Handbuch Würzburger Juden 1900–1945"), Würzburg, 1989 as well as the "Encyclopedia of the Holocaust", published by Israel Gutman, 3 Volumes, New York, 1990 („Enzyklopädie des Holocaust. Die Verfolgung und Ermordung der europäischen Juden"), Munich, Zurich, 1995 as well as Julius H. Schoeps' (Publ.): "The New Encyclopedia of Judaism" („Neues Lexikon des Judentums"), Gütersloh, Munich, 1992.

The Kitzingen Jewish Victims of the Shoah 1934 until 1945

The Adler siblings Trude, Lucie and Alfred Adler

Residence:
Kitzingen, 36 Marktstraße
14 Paul-Eber-Straße

Family History

Parents:
Hermann Adler, b. 2/26/1866 Kelsterbach ∞ Paula née Rosenthal, b. 10/20/1875, d. 9/28/1927 in Kitzingen, buried Rödelsee Jewish cemetery

Siblings:
Heddy, b. 1/1/1904 Kitzingen, married to Otto Breuer, b. 10/13/1895 Bottrop, the couple emigrated 1939 to Chile
Trude, b. 2/23/1905 Kitzingen, emigrated to the Netherlands, married to Mr. Perl
Lucie, b. 9/27/1906 Kitzingen, emigrated to the Netherlands, married to **Karl de Beer**, b. 8/19/1903 Emden, d. Auschwitz
Alfred, b. 3/10/1915 Kitzingen, emigrated to the Netherlands, later in Paris

The merchant and wine dealer Hermann Adler and his wife Paula née Rosenthal, the parents of the siblings Trude, Lucie and Alfred Adler, lived in Kitzingen. The couple had four children, three of whom became victims of the Holocaust. Only the oldest daughter Heddy survived, she emigrated with her husband in 1939 to Chile.

The mother, Paula Adler née Rosenthal died on September 28, 1927 and is buried in the Rödelsee Jewish cemetery, the father moved in 1939 to Frankfurt am Main. His further fate is unknown.

The life stories and fates of the three younger Adler siblings have something in common: they all emigrated to the Netherlands in the first half of the 1930s and they all were deported from this region.

Trude Adler (1st from right)

Trude Adler-Perl

b. 2/23/1905 in Kitzingen, deported 3/22/1943 from the Netherlands to Theresienstadt and from there 10/19/1944 to Auschwitz. Presumed killed in the Shoah.

Around the beginning of the First World War, a photograph of Jewish children was taken on Wörthstraße in Kitzingen. Trude Adler is the little girl standing on the right. Her cousin Leo Rosenthal, the youngest child of the group, is the fifth to the right.

The only personal document reminding us of Trude Adler-Perl in Kitzingen is an entry from November 1921 in the autograph album of her schoolmate Helene Ebert:

Memory is the only paradise from where we never can be expelled. Remember with joy our happy school years and your Trude Adler.

Kitzingen, November 1921

Twelve years later, in 1933, the clerk Trude Adler left Kitzingen to emigrate to the Netherlands. Her last known

Lucie de Beer née Adler

Alfred Adler

address: Amsterdam, Nieuwe Prinsengracht 18/II. In the Netherlands she married Mister Perl, of whom nothing is known.

Trude Adler was deported on April 22, 1943 from the Netherlands to Theresienstadt. On October 19, 1944 she was sent to Auschwitz on one of the last transports.

Lucie de Beer née Adler
b. 9/27/1906 in Kitzingen, deported from the Netherlands to Auschwitz, killed 11/30/1943 in Auschwitz

Residence:
Amsterdam-Zuid

Family History
married to **Karl de Beer**, b. 8/19/1903 Emden

Lucie Adler moved to Emden in 1933. She fled the Nazis, like her sister Trude, and went to the Netherlands where she married Karl de Beer. The couple had one child born in 1941. From Holland they were deported to Auschwitz, where Lucie died on November 30, 1943. Karl also died in Auschwitz.

A memorial sheet in Yad Vashem, submitted in 1970 by Arthur in New York, a brother of Karl de Beer, gives information about the destiny of Lucie de Beer née Adler.

Alfred Adler
b. 3/10/1915 in Kitzingen, deported from France to Kaunas/Kowno, presumed killed in the Shoah

The merchant, Alfred Adler, followed his sisters to the Netherlands on October 8, 1935. Leo Rosenthal told us in 1996, in San Francisco, that his relatives received the last news about him from Paris.

Edith Adler

His school friend Hänschen Stein remembers that Alfred Adler had a remarkable talent in mathematics, but never had the opportunity to pursue it.

An unidentifiable source reports, that Alfred Adler was one of the 878 deportees of train No. 73, who went on May 15, 1944 from Drancy Transit Camp near Paris to Kaunas in Lithuania.

Info: Helene Ebert, Kitzingen/Germany; Marian Goldstine, State College, PA/USA; Lothar Hahn, Jerusalem/Israel; Leo Rosenthal, San Francisco, CA/USA; Hänschen Stein, New York, NY/USA; **Lit:** GB Theresienstadt; Strätz pp. 482/484; **Fotos:** Lothar Hahn, Jerusalem/Israel; Leo Rosenthal, San Francisco, CA/USA; **AMS:** Doku Rosenthal; FA: Po (4), Ge (1); **BayStA Wü:** JSR: KT 57/58 - No. 500/1906, 506/1901, 782/1934; LRA KT/Verehel.: No. 8333/1862; AG KT: No. 58/1909; **GA MSH:** A 333/3, A 333/4, A 333/6, A 333/7; **Nederlandse Oorlogsgravenstichting:** In Memoriam; **StA KT:** II B 3/18, VI G 1/34; BüRe - 188.1881/98, 275 1901/100; EMK I; KJK; **Yad Vashem:** Memorial Sheets [Arthur de Beer, NY]

Edith Adler

b. 2/1/1899 in Kitzingen, deported 12/15/1941 from Hanover to Riga, presumed killed in the Shoah

Residence:
Kitzingen, 26 Rosenstraße (at her parents and grandparents)
9 Glacistraße West/9 Hindenburgring West
Berlin (1919; 1921)
Cologne (1925)
Munich (1927)
Kitzingen, 8 Landwehrstraße (lived from 1931 to 1934 with her widowed mother Sara Adler)
Würzburg (1934)
Crailsheim, Berlin (1936)
Vlotho (1938/1939)
Kitzingen, 11 Adolf-Hitler-Straße/11 Bahnhofstraße (with the Nussbaum family) (until 1939)
Hanover (from July 7, 1939)

Family History

Parents:
Pinchas Adler, b. 9/2/1867 Mainstockheim, d. 10/10/1899 Würzburg, buried Höchberg Jewish cemetery ∞ Sara née Strauss, b. 6/11/1867 Crainfeld, d. 1/1/1935 Kitzingen, buried Rödelsee Jewish cemetery

Sister:
Kela, b. 4/17/1897 Kitzingen, d. Baltimore, married to Edmund Nussbaum, merchant, b. 9/29/1888 Wonfurt, d. 1988 Baltimore, MD/USA

Edith Adler descends from two important Franconian rabbinic families. Her grandfather, District Rabbi Imanuel Menachem Adler, was born in Essingen in the Rhenish Palatinate. He was the oldest son of the later District Rabbi in Burgpreppach, Josef Gabriel Adler.

After several years of employment as a teacher of Jewish religion in Schermbeck, Siegburg, Miltenberg and Mainstockheim he became the successor to Rabbi Faust Löb Thalheimer, District Rabbi of the Mainbernheim Rabbinat until 1865. In 1871 the seat of the Rabbinat was taken to Kitzingen. Imanuel Adler was in office more than forty years, from 1868 to 1911.

Together with his wife Judith Bamberger, the youngest daughter of Seligmann Bär Bamberger - the "Würzburg Rav" - he only had one child, Pinchas, born in 1867 in Mainstockheim. Pinchas died in 1899, at age 32. He was married to Sara née Strauss, born 1867 in Crainfeld near Marburg in Hesse, and left two daughters: Kela, born in 1897 and Edith, born in 1899. Both sisters were very much influenced by the grandmother, the "Mutterle" Judith Adler.

Edith wrote the following entry into the autograph album of her niece Irmgard Nussbaum (now Judith Lasson), who resides today in Washington DC/USA:

In all your affaires go the right way
And everything else will be okay.

In tender love
dedicated to you from your
- Aunt Edith

Kitzingen, September 17, 1933

Babette Barnass

Almost at the last minute, Kela succeeded, together with her husband Edmund Nussbaum and the two daughters, Irmgard Judy and Elisabeth, to escape from Germany in 1939. Her handicapped sister Edith worked as a maid. She changed households frequently, lived from time to time with her mother, and later with the family of her sister in Kitzingen.

After the emigration of Kela Nussbaum and her family, Edith moved on July 7, 1939 from Kitzingen to Hanover. From there she was deported on December 15, 1941, to Riga where she became a victim of the Nazis.

Info: Joe Adler, Woodmere, NY/USA; Sidney Adler, Lawrence, NY/USA; Elizabeth Grob, Roslyn, NY/USA; Judy Lasson, Washington DC/USA **Lit:** Bamberger, Naphtalie: Juden KT; Bamberger, Nathan: ILBA (JZ); Breuer: Jüd. Orth. 1871/1918; GB Berlin; GB Nuremberg pp. 5, 6; Bar Giora: Höchberg pp. 16, 182, 187; Bar Giora: F.T. Bamberger; **Fotos:** KJK; **AMS:** Doku Adler; Doku Nussbaum; FA: Po (16), Gru (2), Ge (10), Ma (15), Ri (2); **BayStA Wü:** JSR: KT 57/58 - No. 64/1872, 439/1896, 687/1922; Reg. Ufr.: No. 7148, 7149; AG KT: No. 37/1911; **ITS Arolsen:** Edith Adler; **LBI:** Selz Collection; **StA KT:** II A s a/55, AW: 3/1893; BüRe: 35.1872/2, 50.1879/2, 73.1896/3; KJK; **SynA KT:** Rabbinatsbriefe

Babette Barnaß née Ehrmann
b. 12/31/1880 in Darmstadt, deported 3/24/1942 from Göttingen to Warsaw, presumed killed in the Shoah

Residence:
Kitzingen, 7 Bismarckstraße (home of Gustav Gerst) (1939)
Göttingen, 3a Keplerstraße (moved there from Freiburg im Breisgau) (1939; 1942)

Family History

Parents:
Emanuel Ehrmann ∞ Emma née Baer

Sister:
Bertha Gerst née Ehrmann, b. 6/3/1878 Darmstadt, d. 1959 Cincinnati, OH/USA (on p. 368)

married to Nathan Barnaß, cattle dealer, d. Frankfurt am Main

Son:

Hans, b. 7/3/1907, married to **Dina née Polak**, b. 9/29/1907 Adelebsen near Göttingen, two daughters: **Eva**, b. 12/27/1931; **Ruth**, b. 12/12/1933

At the beginning of 1939 Babette Barnass lived in Kitzingen with her sister Bertha (p. 367), the wife of Gustav Gerst (p. 169), from where she moved in 1939 to Freiburg im Breisgau and Göttingen to live with the family of her son Hans. On March 24, 1942 she was deported together with her relatives to the Warsaw Ghetto.

Info: Ruth Jakobs, Kfar haRo'e/Israel; **Lit:** GB Darmstadt; GB Göttingen, pp. 32/33; **Foto:** KJK; **AMS:** Doku Gerst; FA: Po (1), FB 11 - p. 139; **StA KT:** KJK

The family of Hermann and Dora Bauer née Rosenthal

Residence:

Kitzingen, 15 Moltkestraße (1918)
8 Bahnhofstraße (1925)
12 b Kanzler-Stürtzel-Straße (1930)
5 Friedenstraße (wine business)
1 Paul-Eber-Straße (1939)

Family History

Hermann Bauer married to **Dora Rosenthal** from Zurich

Children:

Rosel Gertraud "Traude", b. 3/27/1923 Würzburg
Horst Sigmar, b. 7/20/1925 Würzburg
Abraham, b. 8/11/1927, d. 8/11/1927, buried Rödelsee Jewish cemetery
Walter Arnold, b. 7/31/1938 Würzburg

The male members of the families Bauer, Kahner, Katzmann and Rothschild were of cohanitic, priestly descent. They therefore had a special status in the Jewish community.

The Bauer family was deported on March 24, 1942 from Kitzingen to Izbica near Lublin in East Poland.

Hermann Bauer

Hermann Bauer
b. 7/26/1887 in Schotten, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Samuel Bauer, b. Schotten ∞ Rosa née Klugmann, b. Wiesenbronn

Siblings:
Adolf, b. Schotten, 1898/1900 student of the Talmud Torah Preparatory School in Burgpreppach
Minna, b. 7/20/1886 Schotten, married to **Moritz Schönfeld** (on p. 303)

Dora Bauer

Dora Bauer née Rosenthal
b. 11/26/1898 in Gailingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Moritz Rosenthal, b. 1868 Gailingen ∞ Fortuna née Weil

Rosel Gertraud Bauer

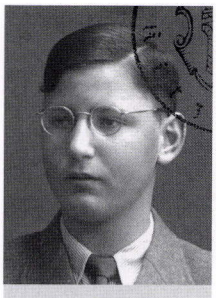
Rosel Gertraud "Traude" Bauer
b. 3/27/1923 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Traude Bauer wrote the following words on November 8, 1933 into the autograph album of her school friend Irmgard Nussbaum, alias Judy Lasson, Washington DC:

From Love!

If you want to create the good and the nice
For multiplying the living in life,
Seriously you have to strive,
working hard to get the prize.

In eternal memory
From your dear friend Traude Bauer



Horst Sigmar Bauer

Horst Sigmar Bauer

b. 7/20/1925 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

All the efforts of Emanuel Katzmann, the president of the Kitzingen Jewish community were in vain, to send Horst Bauer to Cuba.

The recently discovered photographs of the deportation from Kitzingen in March, 1942 show Horst Bauer among the deportees.

Walter Arnold Bauer

b. 7/31/1938 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

This photograph of the deportation of the Kitzingen Jews on March 24, 1942 was taken close to the "Falterturm", the famous Kitzingen landmark. On the left edge of the picture, little Walter Bauer, his brother Horst and their mother, Dora Bauer, are taken to the railway station.

Walter Arnold Bauer (on the left), Horst Sigmar Bauer beside him

Anni Herold, who told us about this transport a few years ago, must have stood only a few meters away. The former employee of Hermann Bauer's wine business remembered in 1992:

I worked at the Bauers, in the office. He was traveling all week as a wine representative. We, his wife and I, looked after the office and the distribution of the wine. All week he was gone and only on Shabbat and the holidays did he come home.- In January, 1936 I had to go as younger women weren't any more allowed to work for Jews. In 1942, it must have been in the Spring of '42, I had something to do in the Moltkestraße and I was on the way back into town, and I saw them coming towards me. That day they deported the Kitzingen Jews to the East. I still see them like today. Mr. Bauer and Mrs. Bauer, Gertraud, Horst and little Walter. They came up the Bahnhofstraße, and I stood at the roadside, and nothing could be done. I stood there distraught and in turmoil. But what could I have done? There was nothing to do. And always, when I think about it, I'm still agitated.

Info: Gunter Demnig, Cologne/Germany; Claudia Gonschorek, Kitzingen/Germany; Anni Herold, Kitzingen/Germany; Judy Lasson, Washington DC/USA; Hans Schardt sen., Kitzingen/Germany; **Lit:** Gilbert: Atlas des Holocaust p. 92; Wege in die Vernichtung, p. 24/No. 87, p. 25/No. 43, p. 26/No. 113; **Fotos:** KJK; Gestapo: 18 875/43; **AMS:** FrüBri 1941; FA: Po (4), Ge (2); **BaySta Wü:** JSR: KT 57/58 - No. 577/1907, 673/1921; Gestapo: No. 18 875, 18 880a; **StA KT:** I A 8/16; **SynA KT:** Friedhofsbuch Rödelsee

Berta Bechhöfer

Berta Bechhöfer

b. 12/4/1895 in Nuremberg, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Nuremberg, 5 Theodorstraße

Family History

Parents:
Karl Bechhöfer ∞ Fanny née Fränkel

Berta Bechhöfer lived and worked from December 30, 1935 alternately in Kitzingen and Nuremberg.

Lit: GB Nuremberg S. 21; **Foto:** KJK; **AMS:** FA Po (1); **StA KT:** KJK; **StA NU:** VK

Amalie Blum née Frohmann
her daughter Hedwig Maier née Blum
and granddaughter Edith

Residence:
Kitzingen, 29 Kaltensondheimerstraße (1930)
15 Landwehrstraße (1934)
57 Schrannenstraße (1939)
23 Landwehrstraße (1942)

Family History

Parents:
Gottschalk Frohmann ∞ Johanna née Rheinheim

married to Eduard Blum, fruit store owner

Children:
Hedwig, b. 10/7/1886 Bodenheim near Mainz
Eugen, b. 11/4/1896 Bodenheim near Mainz, merchant, since 1935 married to Klara née Rauner, Pirmasens

Amalie Blum moved on March 12, 1926 from the Rhenish Bodenheim to Kitzingen, where she lived with her widowed daughter Hedwig and her son Eugen Karl.

Amalie Blum

Together with her daughter Hedwig and her granddaughter Edith she was deported to Theresienstadt on September 23, 1942.

Amalie Blum née Frohmann

b. 10/23/1860 in Ueberau near Reinheim in the Forest of odes, deported 9/23/1942 from Würzburg to Theresienstadt, d. 4/27/1943 Theresienstadt

Hedwig Maier

Hedwig Maier née Blum

b. 10/7/1886 in Bodenheim near Mainz, deported 9/23/1942 from Würzburg to Theresienstadt and from there 10/9/1944 to Auschwitz, presumed killed in the Shoah

Residence:
Kitzingen, 16 Falterstraße
5 Kaltensondheimerstraße
15 Landwehrstraße
23 Landwehrstraße

Family History

married to David Maier, b. 7/13/1876 Ternitz/Hungary, d. before 1925

Children:
Max, b. 6/29/1920 Kitzingen, emigrated 1935 to New York, 8849 - 18th Street, Brooklyn, NY/USA
Edith, b. 3/10/1922 Kitzingen

Hedwig Blum from Bodenheim was married to David Maier from Kitzingen. Her husband must have died at the beginning of the 1920s, because his wife Hedwig is mentioned in the Kitzingen directory of 1925/1926 as a widow. The joint wine business "Maier Brothers" was located on 16 Falterstraße in 1925.

The following document can be found in the Gestapo file of Hedwig Maier:

Group picture of the Jewish students from Kitzingen in front of the Community House (app. 1935). In the last row, raising her head, is Edith Maier

Würzburg, October 10, 1942
State Police [Stapo] *Branch Office*

The Jewess Maier offered on July 14, 1942 some objects for sale with application number 230. These objects were sold by my request on September 14, 1942 by County Economy Counselor, party member Scheingraber, Kitzingen. The net profit is 103.40 RM [reichsmarks]. [...] *By order of September 23, 1942 the property of Maier was confiscated for the benefit of the Reich.*

Edith Maier

b. 3/10/1922 in Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt and from there 10/9/1944 to Auschwitz, presumed killed in the Shoah

After Jewish Elementary School in Kitzingen Edith Maier attended the High School for Girls, the "Lyceum". She had to leave on January 31, 1934, because of a ministerial decree of October 24, 1933 - Number VIII 46072 - "to reduce the number of non-Aryan students".

In 1936 or 1937 she finished an apprenticeship for housekeeping and child care in the Antonienheim in Munich. Later she worked as a maid and nanny at the Kaufmann Hotel (page 299) in Bad Brückenau and for her relatives in Mannheim, the Rauner family from Pirmasens.

Edith Maier is seen on the group portrait of the Kitzingen Jewish students, taken in app. 1935, in the middle of the last row. About the same time Edith Maier wrote into the autograph album of her school friend Irmgard Nussbaum alias Judy Lasson, who lives 2009 in Washington DC/USA:

Never miss a duty
Never take another one
before the old is done
with joy and beauty

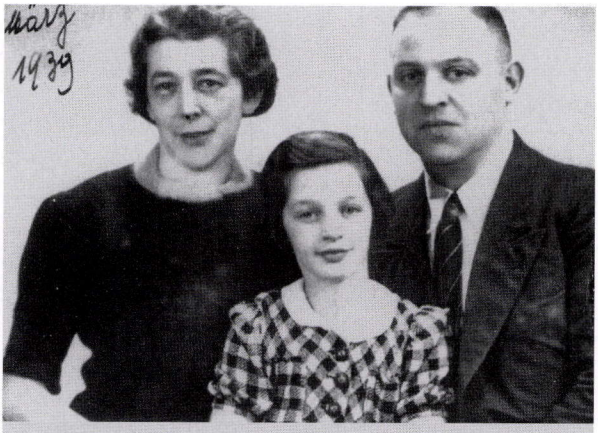
In memory to your friend
Edith Maier

Kitzingen, March 11, 1935

From October 14, 1940 until her deportation on September 23, 1942 Edith Maier worked as a trainee nurse in the Würzburg Jewish Hospital. This might be the reason for her name not being written into the Kitzingen transport list (on page 69). She was supposedly deported as a Würzburg and not as a Kitzingen deportee.

Info: Ernest Fruehauf, Munster, IN/USA; Judy Lasson, Washington DC/USA; **Lit:** Jahresschlußberichte KT; Strätz, p. 365; **Fotos:** KJK; Fruehauf Collection, Munster, IN/USA; **AMS:** FA: Po (2), Gru (1) **BaySta WÜ:** JSR: KT 57/58 - No. 791/1935; Gestapo: No. 6801, 18879; Transportliste Theresienstadt; **StA KT:** EW: 11/1888; EMK I; EMK II; KJK; **Yad Vashem:** Database

Carola Böhm



Carola, Suse, Josef Böhm

Carola Böhm née Feldhahn
b. 11/24/1902 in Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Kitzingen, 21 Ritterstraße (Parent's home)
Bamberg, 41 Luitpoldstraße (Josef Böhm Hat- and Cap Manufacturing) (1934)
47 Luitpoldstraße (1937)

Family History

Parents:
Ignatz Feldhahn, b. 5/10/1863 Mainstockheim, d. 2/16/1941 Nuremberg ∞ Emma née Rindskopf, b. 9/30/1869 Fürth

Brother:
Ludwig, b. 3/3/1896 Kitzingen

married to **Josef Böhm**, b. 7/12/1896, owner of a cap factory and a hat wholesale business in Bamberg

Daughter:
Suse, b. 5/10/1929 Bamberg

The store owner, Carola Böhm, was sent to Nuremberg with her husband Josef and daughter, Suse, on Novem-

Adolf Charon

ber 27, 1941 together with other Bamberg Jews. They all were deported to Riga-Jungfernhof on November 29, 1941.

Their former maid Christina Beck tried to hide daughter Suse in her home village, but the parents did not want their twelve-year-old girl to stay behind.

Carola Böhm was friendly with Ilse Schönmüller-Adler, who still lived in Silver Spring, MD/USA in 1998.

The family portrait of March, 1939 shows Carola Böhm next to her husband Josef and their daughter Suse.

Info: Judy Lasson, Washington DC; **Lit:** Bamberg AB 1934; Bamberg AB 1937; Fichtl, et al.: Bambergs Wirtschaft judenfrei pp. 279, 281; Loebl: Juden in Bamberg pp. 162/163, 284; **Foto:** Loebl Collection, England; **AMS:** FA: Po (1); **BayStA Wü:** JSR: KT 57/58 - No. 405/1894, MSH 71/72, WÜ 161 - p. 67/1829, WÜ 162 b - pp. 33/1853, 49/1857, 69/1862, WÜ 163 - pp. 15/1872, 160/1877, WÜ 165 - p. 148/1895; LRA KT/Verehel.: No. 2353, 2354; LG DB: No. 23/1868, 13/1875; **GA MSH:** A 333/3, A 333/4, A 333/7; **LBI:** Fred Lessing Collection; **StA KT:** KJK; EMK I; **Yad Vashem:** Gedenkblätter [Frank H. Boehm]

Adolf Charon

b. 9/22/1878 in Rödelsee, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 1 Südliche Glacisstraße (1906)
1 Hindenburgring Süd (1930)
21 Landwehrstraße (1939)

Family History

Parents:
Moses Charon, b. 10/17/1835 Rödelsee, d. 2/24/1889 Rödelsee ⚭
Caroline née Frank, b. 11/15/1836 Rödelsee, d. ca. 1903 Rödelsee

Brother:
Emanuel, b. 1/29/1864 Rödelsee, d. 2/5/1929 Kitzingen

The Charons were descendants of famous European Rabbis and lived in Mainbernheim and Rödelsee.

Supposedly, the family got the name "Charon" because they took care of the Jewish district cemetery in Rödelsee. In Greek mythology, "Charon" is the name of the ferryman who brings the souls to the other bank of the river of the dead.

In the second half of the 19th century some members of the Charon family moved to Kitzingen, where they earned their living in the wine business.

Adolf Charon was honored with the Military Service Cross 3rd Grade with Swords, the 1914/18 Warrior Memorial Medal of the nationalistic Kyffhäuser Union and a Cross of Honour of the Front Warriors. Until he was forced to move to the community building on Landwehrstraße, he lived together with the widow of his brother, Klara Charon née Friedlein in his own house. Klara Charon, the president of the Chevrah Kaddisha of the Jewish women of Kitzingen, lived later together with her close friend Luise Wohlgemuth (p. 355) in one room in 21 Landwehrstraße, one of the "Jewish houses" in Kitzingen. After the deportation in March, 1942 she moved to the Jewish old age home in Würzburg, where she died shortly thereafter. She is buried in the Würzburg Jewish cemetery.

Stefan Rothstein from Haifa remembered Adolf Charon: *He always was laughing so loud.*

Info: Stefan Rothstein, Haifa/Israel; Shimon Wohlgemuth, Nethanja/Israel; **Lit:** Bamberger, Naphtalie: Juden KT p. 43; **Foto:** KJK; **AMS:** Doku Charon; FA: Po (1), Ge (1), Ma (1); **BayStA WÜ:** JSR: KT 57/58 - No. 392/1892, 694/1923, MBH 70 - No. 21/1863; Gestapo: No. 58, 18873, 18875; **JG WÜ:** FB: Gräberliste 4b/6/10 - Klara Charon (gest. 1942); **StA KT:** I A 8/49; BüRe: 20.1908/12

Alfred Ebstein

Margot Ebstein

The family of Alfred and Margot Ebstein née Mattes

Residence:
Kitzingen, 9 Paul-Eber-Straße (1929),
3 Bismarckstraße (1936), 14 Rosenstraße (1938)
14 Moltkestraße (1938), 1 Schmiedelstraße (1939)
23 Landwehrstraße (1940), 14 Luitpoldstraße (1940)

Family History

Alfred Ebstein married to **Margot Mattes** from Moers

Son:
Denny, b. 10/6/1938 Würzburg

The young, very religious couple Ebstein moved to Kitzingen from Cologne-Lindenthal in 1929. They had one child named Denny. Alfred Ebstein worked as an accountant and shipping agent in the wholesale wine business of Moritz Lustig (page 239) on Wörthstraße. Like some of his colleagues he surely had lunch sometimes at the dinner table of the Torah scribe Leopold Oppenheimer (page 254), who was very pious and precise in observing and fulfilling his religious duties.

On March 24, 1942 Mr. and Mrs. Ebstein were deported from Kitzingen to Izbica near Lublin in Eastern Poland together with their three year old son Denny.

Alfred Alexander Ebstein

b. 3/8/1909 Offenburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Ismar Ebstein, b. 12/28/1878, d. 9/22/1942 Récébédou/France ⚭
Ida née Weil, b. 10/25/1874, survived, went to Palestine in 1947

Siblings:
Friederike, b. 10/2/1910, married to Mr. Schiff
Eliahu Erich, b. 2/19/1916, lived 1999 in Kiriat Bialik near Haifa in Israel. It is unknown, when Eliahu Ebstein went to Palestine.

Denny Ebstein

The card index of the Kitzingen residents reports, that the day of death of Alfred Ebstein was March 31, 1942, without mentioning an authoritative source.

Margot Ebstein née Mattes
b. 11/14/1909 Moers, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Moritz Mattes, Saarbrücken ⚭ **Bianka née Salin** b. 1/6/1883 Dettelbach (deported to Izbica)

Denny Ebstein
b. 10/6/1938 Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The photograph of little Denny is attached to his memorial sheet in Yad Vashem, written in 1999 by Eliahu Ebstein.

Lit: Ruch: GB Offenburg p. 246; **Fotos:** KJK; Yad Vashem, Jerusalem/Israel; **AMS:** FrüBri; FA: Po (3); **BayStA WÜ:** Gestapo: No. 18873, 18875; **Hoenlein Project:** Stammbaum Wiesengrund, Dettelbach; **LBI:** Ebstein Collection; Schmieheim Collection; **StA KT:** EMK I; KJK; **Yad Vashem:** Memorial Sheets [Eliayhu Ebstein, Israel]

The family of Nathan and Clara Eichenbronner née Rothstein

Residence:
Kitzingen, 26 Wörthstraße (1925)
5 Bismarckstraße
21/23 Landwehrstraße (1941)

Family History

Nathan Eichenbronner married to **Clara Rothstein** from Mainstockheim

Children:
Stefan, b. 11/10/1905 Kitzingen, d. 10/3/1995 Haifa, married to Rita née Stern, b. 10/10/1907 Kitzingen, d. 9/15/1998 Haifa
Ilse, b. 12/31/1907, d. 2/18/1908 Kitzingen, buried Rödelsee Jewish cemetery
Erich Siegfried, b. 11/28/1915 Kitzingen

The Eichenbronners were a long established Jewish family in the Kitzingen area. Originally they descended from Wiesenbronn, and genealogical research shows, that there is only one German-Jewish family with the name "Eichenbronner". Around 1900 the families Moritz and Nathan Eichenbronner moved from Wiesenbronn to Kitzingen where they earned their living in the wine business like most of the Kitzingen Jews.

Moritz Eichenbronner managed to escape with his family in time. His brother Nathan allowed his 1905 born son Stefan already in 1933 to emigrate to Palestine/Eretz Israel. The parents stayed in Germany, supposedly because they took care of their handicapped son Erich, born in 1915. At the end of the 1930s Erich lived in Berlin and was sent to Majdanek in July, 1942. Nathan and Clara Eichenbronner lived until the end of March, 1942 in Kitzingen, from where they were deported to Izbica near Lublin in East Poland.

Stefan Eichenbronner married in Haifa Rita née Stern from Kitzingen. The couple had one son Michael, who lived in Netivot in Israel in 2009. Michael Eichenbronner

Nathan Eichenbronner

is married and has six children. His parents died in Haifa: Stefan Eichenbronner on October 3, 1995, his wife Rita on September 15, 1998.

Nathan Eichenbronner

b. 12/12/1875 Wiesenbronn, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Samson Eichenbronner, b. 1840 Wiesenbronn ∞ Hanna née Stern, b. Rimbach near Gerolzhofen

Siblings:
Moritz Moses, b. 8/13/1868 Wiesenbronn, married to Karoline née Sonder, b. 1871 Mainstockheim (on p. 313)
David, b. 2/27/1870 Wiesenbronn, moved to Ilmenau, committed suicide in 1935, buried Erfurt Jewish cemetery
Siegmund Samuel, b. 5/4/1872 Wiesenbronn
Jette, b. 11/21/1873 Wiesenbronn
Ignaz, moved to Erfurt
Meta, b. 6/10/1883 Wiesenbronn, married to Mr. Müller, lived in Hamburg-Eppendorf, 1941 deported to Łódź, d. 1942 Chełmno

Clara Eichenbronner

Clara Eichenbronner née Rothstein

b. 7/18/1880 Mainstockheim, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Samuel Rothstein, b. 1/8/1839, d. 1/17/1906 Mainstockheim ∞ Julie née Mendle, b. 10/3/1842 Fischach, d. 1/29/1892 Mainstockheim

Siblings:
Emil, b. 10/7/1863 Mainstockheim, d. 10/18/1935 Würzburg, married to **Betty née Kahn**, b. 7/22/1871 Weikersheim, (on p. 288)
Siegmund, b. 1/16/1867 Mainstockheim, moved to Berlin, deported to Minsk/White Russia, married to Rudolfine née Massmann, b. 4/5/1873 Lendershausen, d. 12/11/1934 Würzburg
Louis, b. 1868 Mainstockheim, moved to Kitzingen, ca. 1938 to New York, married to Rosa née Fromm, b. 2/12/1872 Großlangheim

Rudolph, b. 4/5/1869 Mainstockheim, d. 1/18/1943 Theresienstadt, married to **Jette née Stern**, b. 2/7/1872 Gissigheim, d. 12/28/1942 Theresienstadt
Therese, b. 8/1/1870 Mainstockheim, d. 3/6/1956 New York, married to Moses Rothschild, b. 9/28/1859 Sickenhofen, later Aschaffenburg, d. 1944 New York
Heinrich, b. 2/4/1872 Mainstockheim, d. 9/13/1942 Theresienstadt, married to Klara née Massmann, b. 2/20/1874 Lendershausen
Theodor, b. 3/19/1874 Mainstockheim, d. 7/9/1874 Mainstockheim
Albert, b. 8/7/1877 Mainstockheim, d. 12/6/1938 Kitzingen (on p. 287), married to **Paula née Eisemann**, b. 8/20/1882 Kitzingen, deported to Izbica (on p. 288)
Selma, b. 7/6/1878 Mainstockheim, d. 4/29/1944 Theresienstadt, married to **Josef Liebmann**, b. 8/15/1872 Steinach an der Saale, d. 5/31/1943 Theresienstadt, lived 1903 in Kitzingen

On October 19, 1941 Clara Eichenbronner writes to friends in the United States:

Our sorrows didn't disappear, they are still with us.
With heartfelt regards and best wishes. Remember us.

Your Clara Eichenbronner.

Erich Siegfried Eichenbronner
b. 11/28/1915 Kitzingen, deported 6/13/1942 from Berlin to Majdanek, presumed killed in the Shoah

Residence:
Zirndorf (1922)
Eisenach (1925)
Nordhausen (1929)
Kitzingen (with the parents) (1919-1938)
Berlin, 20 Wörthstraße (Jewish Home of the Handicapped) (1938)

Erich Eichenbronner was severly handicapped. In 1929 his parents employed Hedwig Pfaffenreiter, later neé Müller. She worked at the Eichenbronners mainly as a nurse and governess of Erich. Through her son, Hans Günther, we got documents and photographs to keep the memory of the Eichenbronners, and especially of Erich alive.

Erich Eichenbronner

Clara Eichenbronner writes in a post-card of June 27, 1931 about a photograph, she had received: *Erich looks nice and happy.* The Berlin memorial book reports of Erich (Siegfried) Eichenbronner, who was deported on June 13, 1942 with the 15th transport from Berlin to Majdanek.

Info: Gunter Demnig, Cologne/Germany; Stefan Eichenbronner, Haifa/Israel; Elfriede Heller, Herzliya/Israel; Margret Löther, Obernbreit/Germany; Hans Günther Müller, Würzburg/Germany; Stefan Rothstein, Haifa/Israel; **Lit:** Bamberger, Naphtalie, Juden KT p. 43; GB Berlin p. 267; Strätz pp. 490/491; ZWSt 1932; **Fotos:** KJK; Müller Collection, Würzburg/Germany; **AMS:** Doku Eichenbronner; Doku Rothstein; FrüBri; FA: Po (5), Gru (4), Ge (2), Ma (2); **BayStA WÜ:** JSR: KT 57/58 - No. 96/1874, 388/1892, 424/1895, 559/1905, 756/1931, WB 154, WÜ 165 - pp. 44/1892, 298/1899, 346/1900, 366/1900, WÜ 166 - p. 613/1905, WÜ 167 - p. 795/1911; LRA KT/Verehel.: No. 2171, 2174, 2175, 2176; Reg. Ufr.: No. 8662, 9075; LG DB: Bände 64/1847, 1848; Gestapo - 18873, 18875; LRA KT/(W)EB 18/1957, 19/1957; **JF Erfurt:** Gräberlisten; **LA B:** Database Gedenkbuch Berlin; **LBI:** Werner Kleemann Collection; **StA KT:** X A 1/17 - 1911; BüRe: 128.1904/25, 146.1904/25, 309.1905/100

Robert Einstädter

Robert Einstädter
b. 10/10/1880 in Königshofen im Grabfeld, deported 4/25/1942 from Nuremberg to Krasnicyn, presumed killed in the Shoah

Residence:
Kitzingen, 1a Friedenstraße (at Albert Löb family) (1920)
23 Landwehrstraße (1923)
Nuremberg, 8 Osianderstraße (1930)
3 Kraußstraße (1938)
23 Gostenhofer Hauptstraße (1940)

Family History

Parents:
Hermann Einstädter, merchant ∞ Babette née Bamberger

Robert Einstädter's education of as a teacher of Jewish religion began 1892 in the Talmud Torah Preparatory School in Burgpreppach. After his studies he went in 1897 to the Israelitic Teachers Seminary in Würzburg,

where he absolved his examination in 1900. Until 1910 he still was an assistant teacher in the Würzburg Jewish Teachers Seminary.

In the First World War he took part as an Assistant Sergeant of the 8th Bavarian Infantry Regiment. In 1920 he became teacher of the secular subjects at the elementary school of the Kitzingen Jewish community. He taught, until 1929, the lower age groups. He was a close friend to the family of Rabbi Dr. Josef Wohlgemuth. Therefore he resented the dismissal to Nuremberg.

His correspondence of 1932 shows that Robert Einstädter took care of the salary conditions of the Jewish teachers of religion in Bavaria.

On April 25, 1942 Robert Einstädter was deported from Nuremberg to Krasniczyn.

Info: Michael Bernet, New York, NY/USA; Erich Hausmann, Zurich/Switzerland; Ruth Jakobs, Kfar haRo'e/Israel; Elmar Schwinger, Wiesenbronn/Germany; **Foto:** StA Nuremberg; **Lit:** GB Nuremberg pp. 57/327; Rosenberg: Spuren, p. 86; Strätz p. 128; **AMS:** Briefe Einstädter; FA: Gru (1); **StA KT:** EMK I; **StA NU:** Volkszählung 1939; **CA Jeru:** Schülerlisten Burgpreppach Sign. D/Bu 21/16

Babette Eisemann née Frankenthal and daughter Meta Frank

Residence:
Kitzingen, 36 Kaiserstraße (later Schuster Bakery, than Liebenstein)
1 Paul-Eber-Straße (1925; 1930)

Family History

Babette Eisemann neé Frankenthal married to Isaac Eisemann, b. 5/23/1856 Maßbach, d. 4/12/1933 Kitzingen, buried Rödelsee Jewish cemetery

Daughter:
Meta, b. 1/9/1885 Kitzingen

The Chevra Kaddisha (Burial Society) of the women in the Kitzingen Jewish congregation. In the front row 3rd from the left: Babette Eisemann

The master baker Isaac Eisemann from Maßbach moved to Kitzingen in 1881. He married Klara Frankenthal from Schwanfeld. His wife died shortly after she gave birth to her daughter Paula (page 288).

A few years later the young widower married the sister of his deceased wife, Babette Frankenthal. They had one daughter, Meta, born in 1885.

Isaac Eisemann sold his bakery around 1908 to the master baker Hugo Schuster (page 188) from Birstein in Hesse and carried out a wine business on 1 Paul-Eber-Straße until the 1930s. Sophie Liebenstein from the village of Hüttenheim took over the bakery around 1913 from Hugo Schuster when he moved to Fürth with his family.

Babette Eisemann née Frankenthal
b. 12/17/1861 Schwanfeld, d. 11/25/1938 Kitzingen after a stroke on "kristallnacht" of November 10, 1938

Family History

Parents:
Jacob Frankenthal ∞ Marianne née Baumblatt, Theilheim

Only a few meters away from the apartment of Babette Eisemann on Paul-Eber-Straße lived her granddaughter, Margret née Frank, who married the lawyer, Leo Rosenthal from Kitzingen, in 1936.

Margret Rosenthal tells about the terrible incidents of the pogrom of November 10, 1938:

For sure I was afraid: What happened to my grandmother and to my parents, who lived with her? It seemed, the Nazis only went to their apartment on the first floor, and not to the Lustig family on the second. They totally took their aggression out on three old people. Like all over they came with axes and hatchets; afterwards everything was destroyed. We could not take anything with us; only the linens on the floor we took to our apartment when we realized what happened. [...] *Also grandma was completely shocked and didn't know anymore, what to do. She needed nursing care. That went on about a week, then she became ill. She had a stroke and the Jewish Women's Union, the Chevra Kaddisha, looked after her. She herself was always busy in the Chevra. These women were there from the early morning to the late night. She died after four days.*

On the picture of the Chevra Kaddisha from the 1930s Babette Eisemann is sitting in the first row, third from the left. She is buried in the Rödelsee Jewish cemetery.

Meta Frank

Meta Frank née Eisemann

b. 1/9/1885 Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt and from there 10/12/1944 to Auschwitz, presumed killed in the Shoah

Residence:
Würzburg, 27 Juliuspromenade

Family History

Stepsister:
Paula, b. 8/20/1882 Kitzingen, d. 3/24/1942 Izbica, married to **Albert Rothstein** b. 8/7/1877 Mainstockheim, d. 12/6/1938 Kitzingen (on p. 286)

married to **Max Frank**, b. 3/22/1878 Würzburg, dentist, Dr. phil., Dr. med. dent. (MD) (on p. 288)

Daughter:
Margret, b. 1/30/1910 Würzburg, d. 6/25/1999 San Francisco, CA/USA, married to Leo Rosenthal, b. 5/8/1908 Kitzingen, d. 11/4/1999 Pittsburgh, PA/USA

Dr. Max Frank was a well known and highly respected dental surgeon and patron of the arts in Würzburg. In 1938 he became disqualified from his profession. In the fall of 1941 the Franks had to move to the Jewish old age home in Würzburg and were deported on September 23, 1942 to the Theresienstadt Concentration Camp. Max Frank died there supposedly in 1944. His wife Meta was sent to Auschwitz in October, 1944.

Info: Marion Goldstine, State College, PA/USA; Leo Rosenthal, San Francisco, CA/USA; Margret Rosenthal, San Francisco, CA/USA; Ruth Schneeberger, Kitzingen/Germany; **Lit:** Flade: Pogromnacht; GB Theresienstadt; Strätz pp. 160/161; **Fotos:** Rothstein Collection, Haifa/Israel; Freund Collection, New York, NY/USA; **AMS:** SB Eisemann; FA: Po (1), Gru (1), Ma (2); **BayStA WÜ:** JSR: KT 57/58 - No. 229/1881, 283/1884; Gestapo: No. 11 349; **JF WÜ:** Gedenkstätte; **StA KT:** VI G 1/80; BüRe: 85.1881/24; **Standesamt Kitzingen:** Geburtseinträge 1911; **Yad Vashem:** Memorial Sheets

Hedwig Eschwege

Hedwig Eschwege née Stern

b. 10/12/1873 in Kitzingen, committed suicide 7/5/1940 in Fulda

Residence:
Kitzingen, house no. 128 (parents' home)
Fulda, 5 Bismarckstraße (1927)
Bahnhofstraße (ca. 1940)

Family History

Parents:
Abraham Bernhard Bär Stern, b. 1835, salesman ∞ Hannchen née Scheidt

Siblings:
Clara, b. 9/13/1863 Kitzingen
Sophie, b. 1/1/1865, d. 7/27/1868 Kitzingen
Max, b. 7/3/1866 Kitzingen
Pauline, b. 6/9/1868 Kitzingen, d. 6/23/1868
Moritz, b. 6/9/1868 Kitzingen
Pauline, b. 7/2/1869 Kitzingen
Selma, b. 6/4/1875 Kitzingen

married to Herz Eschwege, b. 9/2/1865 Fulda, d. 4/29/1927 Fulda

The childless couple owned a flourishing textile store on Market Street in Fulda. They were known to be *"wealthy and noble"*.

DiöA Wü: JSR KT 1863/1875; **JG Fulda:** Friedhofsbücher; **StA Fulda:** Einwohnerbögen; **Yad Vashem:** Memorial Sheets [Freda Teitz, London 1979]

Leopold Flamm and his daughter Lilli Willner née Flamm

Residence:
Kitzingen, 7 Kaiserstraße (until 1933 the building had the house no. 11) (1903; 1906)
11 Herrnstraße
37 Marktstraße (store) (1906)
Nuremberg, 21 Bauerngasse (1913; 1942)

Family History

Leopold Flamm married to Jakobine "Jettchen" née Königshöfer, b. 3/5/1877 Frankfurt a. Main (on p. 365)

Children:
Lilli, b. 7/6/1908 Kitzingen, clerk, married to Ludwig Lazarus Willner, Fürth, cabinet maker, d. 1984 in the USA
Martha, b. 10/7/1909 Kitzingen, taylor, married to Kurt Kellermann, b. 2/2/1909 Nuremberg, emigrated to Palestine/Eretz Israel
Kurt Ya'akov, b. 10/5/1910 Kitzingen, d. 12/2003 Baltimore, MD/USA, teacher
Ernst Wilhelm, b. 11/10/1914 Nuremberg, secretary, moved 1935 to Frankfurt a. Main, emigrated 1939 to Palestine/Eretz Israel

The Flamm family originated from Nenzenheim and was like the Königshöfer family closely related to the family of the famous "Würzburger Rav" Seligmann Bär Bamberger. They belonged to the very religious Jewish families in the Kitzingen area. An uncle of Leopold was Simon Flamm, Rabbi of the Welbhausen Rabbinat near Uffenheim, dissolved in 1861. Simon Flamm died at a young age.

Leopold Flamm moved from Nenzenheim to Kitzingen and opened a stationer's shop with wine cellar items after 1900 at 7 Kaiserstraße. In 1906 he married Jettchen née Königshöfer from Frankfurt am Main. Her parents came originally from Welbhausen near Uffenheim and Dornheim near Iphofen.

The family settled in Nuremberg around 1913. They belonged to the orthodox members of the Synagogue on Essenweinstraße. Until their deportation in 1942 they lived at 21 Bauerngasse. Here they also ran their stationery shop from 1929 until 1938.

Leopold Flamm was deported together with his wife to Theresienstadt on September 10, 1942. The district court Nuremberg declared November 24, 1942 to his official day of death in 1953. His daughter Lilli was sent with her family to Riga, the other children of the couple managed to emigrate to Palestine/Eretz Israel and America.

His wife Jakobine survived the Holocaust in Theresienstadt and returned to Nuremberg on September 19, 1945. On July 25, 1946 she emigrated to France, from where she went later to join her children in Palestine/Eretz Israel (page 365).

Leopold Flamm
b. 9/28/1873 Nenzenheim, deported 9/10/1942 from Nuremberg to Theresienstadt, d. 11/24/1942 in Theresienstadt

Residence:
Nenzenheim, house no. 69

Family History

Parents:
Koschmann Flamm ∞ Emma née Eisemann, Marktbreit

The Flamm family, Nuremberg (back row left to right: Jakobine and Leopold Flamm, Lilli Willner; front row: Martha, Kurt and Ernst Flamm)

Leopold Flamm

Siblings:
Jakob, b. 7/5/1875, d. 10/12/1876 Nenzenheim
Ida b. 8/12/1877 Nenzenheim, d. ca. 1942 Izbica, married to Leopold Hutzler, b. 1885 Hüttenbach, widower
Ephraim, b. 5/14/1879 Nenzenheim
Fanny, b. 7/14/1881 Nenzenheim, married to Nathan Nussbaum, lived in Nuremberg
Lina b. 7/26/1883 Nenzenheim, d. 1944 Auschwitz, married to **Adolf Bach**, b. 10/6/1874 Acholshausen, d. 1/10/1943 Theresienstadt
Gieta, b. 2/26/1886 Nenzenheim, d. ca. 1942 Riga

District Rabbi Imanuel Menachem Adler asked the Royal District Commando Kitzingen on April 7, 1906 to exempt the soldier Leopold Flamm because of the Passover holidays from his military duties.

In a list of the archives of the Nuremberg Jewish Community Leopold Flamm had to turn in on March 24, 1941 to Commerz and Privatbank Nuremberg valuables worth of 12.60 Reichsmark.

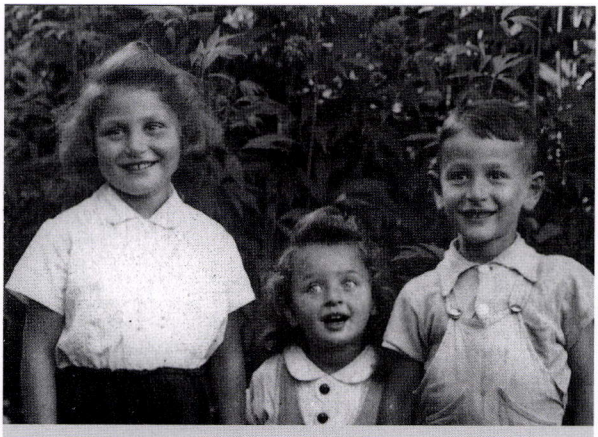
Lilli Willner née Flamm
b. 7/6/1908 in Kitzingen, deported 11/29/1941 from Fürth to Riga-Jungfernhof, killed 3/26/1942 during a mass execution

Residence:
Nuremberg, 21 Bauerngasse (the parents' apartment)
Fürth, 4 Marienstraße (1935)
15 Karolinenstraße

Family History

married to Ludwig Lazarus Willner, Fürth, cabinet maker, d. 1984 in the USA

Children:
Margot, b. 9/30/1933 Fürth, killed 3/26/1942 Riga
Alfred, b. 5/8/1935 Fürth, killed 2/28/1942 Riga
Judith, b. 1/2/1939 Fürth, killed 3/26/1942 Riga



Margot, Judith, and Alfred Willner

Lilli Willner moved with her family from Kitzingen to Nuremberg as a little child. On October 19, 1933 she married the cabinet maker Ludwig Willner from Fürth. The couple had three children.

Son Alfred died on February 28, 1942. The mother and the two daughters were killed in a mass execution one month later on March 26. Only the father, Ludwig Willner survived the Holocaust. He died in 1984 in the United States.

The above photo from Kurt Flamm in Baltimore shows the three children of the Willner family. The picture on page 157 was given by the Kellermann family in Israel.

Info: Michael Bernet, New York, NY/USA; Gisela Blume, Fürth/Germany; Gunter Demnig, Cologne/Germany; Rabbi Ari Flamm, Baltimore, MD/USA; Rabbi Gershom Flamm, Baltimore, MD/USA; Kurt Flamm, Baltimore MD/USA; Uwe Zalder, Kitzingen/Germany; **Lit:** Allgemeiner Journal; GB Fürth, pp. 462/464; GB Nuremberg, p. 70; Jochem: Juden Nürnberg, p. 28; Strätz, p. 148; **Fotos:** StA NU; Flamm Collection, Baltimore, MD/USA; **AMS:** Doku Bamberger; Doku Flamm; Doku Königshöfer; FA: Po (2), Ge (1), Gru (1); **Archiv Israelitische Kultusgemeinde NU/ Rosenberg Coll.:** Vermögensabgabe; Liste Adass Israel; **BayStA NU:** BezA SEF: Rep. 212/16, p. 147 - No. 80; LRA UFF: No. 671; **BayStA WÜ:** JSR: KT 57/58: No. 67/ 1872, 107/1875, 120/1875, 541/1904, 570/1906, 621/1918, 691/1922, WÜ 162: p. 125/ 1869, WÜ 163: p. 85/1872, 165/1878, WÜ 166: p. 655/1906; **StA KT:** BüRe: 167.1911/ 30; **SynA KT:** Rabbinatsbriefe IV; **StA NU:** Adressbücher Nürnberg; Verfogtenkartei; Fotosammlung; **CA Jeru:** JSR: NZH Sign. HM 405; **Yad Vashem:** Memorial Sheets

Siegbert Friedmann
b. 12/20/1880 Hainsfarth, deported 3/24/1942 from Kitzingen to Izbica and perhaps from there to Minsk. Presumed killed in the Shoah

Residence:
Mainstockheim, house no. 113 (Synagogue)

Family History

Parents:
Markus Friedmann, b. 11/3/1835 Poppenlauer, d. 4/5/1910 Hainsfarth ∞ Babette née Hollerbaum, b. 7/24/1844 Diespeck, d. 5/28/1883 Hainsfarth

married to **Ida Kissinger**, b. 9/15/1888, deported 1942 from Kitzingen to Izbica

Siblings:
Abraham, b. 3/5/1866 Hainsfarth
Arno Aaron, b. 2/24/1867 Hainsfarth
Fanny, b. 12/20/1868 Hainsfarth
Benno Benjamin, b. 9/17/1870 Hainsfarth
Isidor, b. 12/11/1873 Hainsfarth

Children:
Bella, b. 12/10/1912 Schwanfeld, d. 1/25/2004 Chelsea, MA/USA, married 1934 to Julius Wallach
Lilli, b. 7/22/1920 Mainstockheim, deported 1942 from Kitzingen to Izbica
Manfred, b. 7/22/1922 Mainstockheim, d. 1990 Melbourne/Australia

After the emigration of the teacher Max Heippert with his family from Kitzingen to Palestine/Eretz Israel in 1939, Siegbert Friedmann took over the teaching of the Jewish students. He was the last Jewish teacher of Kitzingen.

His former student Ernest Fruehauf remembers in 2006 his teacher in a memorial book:

Lehrer Siegbert Friedmann from Mainstockheim was the next and last general studies teacher. He had retired from the Jewish grade school in his hometown, and he brought with him

Siegbert and Ida Friedmann née Kissinger with the oldest daughter Bella

the few remaining Jewish students to the Kitzingen school. Lehrer Friedmann was a kind soft-spoken gentleman. He generally wore a gray suit with a vest and tie and sported a small gray beard and mustache. [...]
At the beginning of the school day, we were expected to be in our seats. When the teacher entered the classroom, we had to rise and inunison greet him with, 'Good morning Mr. Teacher.'
Our daily classes included arithmetic, German literature, geography - mainly Europe, and biblical history.
After the passing of the Cantor [Bamberger] *and the emigration of the Rabbi* [Wohlgemuth], *we were taught Torah and Siddur translation by Siegbert Friedmann who now became our sole teacher.*

Siegbert Friedmann and his last students from Mainstockheim, Kitzingen and Marktbreit around 1941

In Hebrew, we learned to translate portions of the Torah. Unfortunately we did not learn Ivrit as a spoken language. The younger teachers who were fluent in Ivrit had left for 'Palestine' by 1937.

On March 24, 1942 the Friedmann family was deported from Kitzingen to Izbica, where the wife Ida and the daughter Lilli went missing. An unsolved fate led Siegbert Friedmann from there to Minsk, where his traces disappear.

Info: Ernest Fruehauf, Munster, IN/USA; Abraham Gutmann, Kfar Rechasim/Israel; Elizabeth Levy, Mevasseret Zion/Israel; Walter Reed, Chicago, IL/USA; **Lit:** Fruehauf: My early years, pp. 10/11; Isaacson: Kissinger; Strätz pp. 302/303; ZWSt 1932; **Foto:** Levy Collection, Mevasseret Zion/Israel; **AMS:** Doku Kissinger; Doku Zeilberger; FA: Gru (3); **BayStA WÜ:** Gestapo: No. 11 779; **Yad Vashem:** Memorial Sheets

The family of Abraham and Mathilde Fuchs née Adler

Residence:
Kitzingen, 57 Schrannenstraße

Family History

Abraham Fuchs married to **Mathilde née Adler** b. 6/28/1886 in Heubach near Fulda

Children:
Elly, b. 4/15/1920 Kitzingen, moved 1937 to Frankfurt a. Main, emigrated 1939 to Manchester/England and ca. 1948 to Perth/ Australia, married to Mr. Kennet
Alfred, b. 2/6/1923 Kitzingen

Abraham Fuchs, the ritual slaughterer and employee of the Kitzingen Jewish community, originated from Kitzol in Poland. Although he was married to a German-Jewish woman, he had to suffer from the additional restrictions, exposed on Polish born Jews during the Nazitime.

The little house of the Fuchs family was built next to the Synagogue. When Abraham Fuchs awoke from the noise in the early morning hours of November 10, 1938 and wanted to check on the Shul, he was knocked down by the Kitzingen SS. They even tried to burn the house of the Fuchs family.

Only Elly, who later was married to Mr. Kennet, managed to escape the Nazis. She emigrated to the city of Manchester in England before the war and in the late 1940s she went to Australia where she still lived in the 1980s.

There was a well known saying in the Kitzingen Jewish community: *If you see Rabbi Wohlgemuth without his wife, and Mr. Fuchs with his wife - then the Messiah will come* - because both facts almost never happend.

Abraham and Mathilde Fuchs were deported March 24, 1942 from Kitzingen to Izbica near Lublin in East Poland.

Their son Alfred, who prepared his emigration to Palestine/Eretz Israel in the agricultural camps Gehringshof and Hattenhof, was sent from Kassel to Riga in 1941.

Abraham Fuchs

Abraham Fuchs
b. 12/15/1885 in Kitzol, Lipno County/Poland, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Mendel Fuchs, merchant ⚭ Veigelchen née Lewin

Mathilde Fuchs

Mathilde Fuchs née Adler
b. 6/28/1886 in Heubach near Fulda, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Anschel Adler ⚭ Sofie née Bernei

Alfred Fuchs

Alfred "Fredi" Fuchs
b. 2/6/1923 in Kitzingen, deported 12/9/1941 from Kassel to Riga, presumed killed in the Shoah

Residence:
Gehringshof near Fulda (Hachscharah) (since ca. 1939)
Hattenhof near Kassel (Hachscharah)

Info: Judy Lasson, Washington DC/USA; Hans Schneeberger, Kitzingen/Germany; Elmar Schwinger, Wiesenbronn/Germany; **Lit:** Jahresschlußberichte KT; **AMS:** FA: Ge (1); **BayStA WÜ:** JSR: KT 57/58: No. 624/1919; Gestapo: No. 18873, 18875; **StA KT:** VII A 7 - 229; EMK I; **Yad Vashem:** Database

The family of Louis and Recha Gern née Kahn

Residence:
Kitzingen, 11 Bismarckstraße (1925)
11 Ritterstraße (1933)
14 Güterhallstraße (1933)
23 Landwehrstraße (1935)

Family History

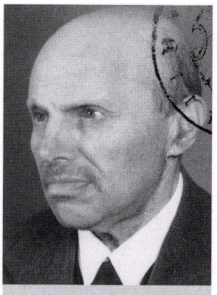
Louis Gern married to **Recha née Kahn**, b. 2/25/1885 Weikersheim

Sons:
Berthold, b. 4/25/1911 Kitzingen, emigrated 1934 to France, from there to Palestine/Eretz Israel
Kurt Jeremias, b. 9/3/1913 Kitzingen
Heinz, b. 2/24/1916 Kitzingen, emigrated 1935 to the Netherlands, from there to USA, married to Margot née Lauber, b. 5/14/1920 Kitzingen

The Gerns moved from Georgensgmünd to Kitzingen in 1909, where they opened a wholesale shoe business at 11 Bismarckstraße. Next to this building is a little path between the gardens of a residential area. Even today this little rising footpath is called by the former Kitzingen Jews in Israel and America "the Gerns Berchle" - the Gerns Hill.

Two of the three sons of Mr. and Mrs. Gern were able to leave the country in time. Heinz married Marianne née Lauber from Kitzingen in the United States. 1995 he lived in Long Island City, NY. In the 1930s the adopted son Berthold emigrated to Palestine/Eretz Israel, where he supposedly committed suicide, because of lovesickness.

In 1941 the Gern family gave Ernest Fruehauf as a farewell and Bar Mitzwah present into emigration a Chumash - the five books of Moses, translated and annotated by Dr. Selig Bamberger, a grandson of the "Würzburg Rav" Seligmann Bär Bamberger. This Chumash still has a place of honour in the home of the Fruehauf family in Munster near Chicago.



Louis Gern

Recha Gern

On March 24, 1942 Louis and Recha Gern were deported from Kitzingen to Izbica near Lublin, their son Kurt Jeremiah was sent from Berlin to Auschwitz on April 19, 1943.

Louis Gern

b. 3/14/1877 Georgensgmünd, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Bärmann Gern, Friedrichsgmünd ∞ Louise née Iglauer

Sister:
Rosa, b. 9/4/1878 Georgensgmünd, d. 2/16/1940 Kitzingen, married to Bernhard Sonder b. 4/2/1877 Mainstockheim, d. 12/6/1938 Kitzingen

Mr. Gern always jumped from behind onto his bicycle.
(Hänschen Stein, New York)

Louis Gern, like the Schwabach born Betty Lustig and Frieda Roßmann (page 240), is mentioned on a commemorative column for the victims of the Holocaust from Schwabach County in front of the Georgensgmünd Synagogue.

Recha Gern née Kahn

b. 2/25/1885 Weikersheim, deported 3/24/1942 from Kitzingen to Izbica, missing

Family History

Parents:
Jeremias Kahn, wine dealer, b. 5/5/1836, d. 10/7/1905 Weikersheim ∞ Jeanette Sofie née Adler, b. 10/13/1840 Markelsheim near Bad Mergentheim, d. 6/29/1919 Weikersheim

Kurt Gern

Siblings:
Hannchen, b. 5/11/1864 (born before marriage of the parents) d. 1/9/1882 Weikersheim
Jette, b. 2/27/1866 Weikersheim, d. 1/29/1934 Heilbronn am Neckar, married to Bernhard Rosenheim, Bad Cannstatt
Mina, b. 12/29/1867 Weikersheim
Gustav, b. 9/20/1869 Weikersheim, d. 9/2/1937 Stuttgart, married to Emma née Jakobsohn, Weikersheim
Betty, b. 7/22/1871 Weikersheim (on p. 288), married to Emil Rothstein, b. 10/7/1863 Mainstockheim, d. 10/18/1935 Würzburg
Moritz, b. 7/9/1873 Weikersheim
Sara, b. 6/22/1875 Weikersheim
Lina, b. 5/15/1877 Weikersheim, d. 10/7/1942 Theresienstadt, married to **Ferdinand Marx**, b. 4/30/1875 Mainz, d. 11/23/1942 Theresienstadt
Ottilie, b. 4/27/1879 Weikersheim

Kurt Jeremias Gern
b. 9/3/1913 in Kitzingen, deported 4/19/1943 from Berlin to Auschwitz, missing

Residence:
Gut Winkel (Hachscharah) (1939)
Landwerk Neuendorf near Finsterwalde (1943)

Kurt Gern moved to Gut Winkel near Berlin in 1939 to visit a preparatory camp for emigration to Palestine/Eretz Israel. He was deported from Landwerk Neuendorf near Finsterwalde, where he had to work as a forced laborer, until he was deported with the 37th transport from Berlin to Auschwitz on April 19, 1943.

Info: Ernest Fruehauf, Munster, IN/USA; Stefan Rothstein, Haifa/Israel; Hänschen Stein, New York, NY/USA; **Lit:** GB Berlin p. 369; **Fotos:** KJK; **AMS:** FA: Po (3), Ge (1); **BayStA WÜ:** JSR: KT 57/58: No. 531/1903, 595/1909; Gestapo: 18 875; **LA B:** Database Gedenkbuch Berlin; **StA KT:** EMK I; EMK II; KJK

The Gerst brothers Gustav, Siegfried, Bruno, and Moritz with their families

Residence:
Kitzingen, 6 Würzburger Straße (parents' home)

Family History

Parents:
Nathan Gerst, b. 6/9/1843 Frankenwinheim, d. 5/4/1917 Kitzingen ∞ Jette née Frank, b. 5/30/1848 Burghaslach, d. 11/21/1908 Kitzingen

Siblings:
Gustav, b. 11/14/1871 Kitzingen, d. 2/24/1944 Theresienstadt, married to Bertha née Ehrmann, b. 6/3/1878 Darmstadt, d. 1959 Cincinnati, OH/USA (on p. 367)
Helene, b. 10/14/1872 Kitzingen, d. ca. 1940 Cuba, married to Moritz Klugmann, b. 7/2/1867 Wiesenbronn, d. 6/18/1925 Kitzingen
Louis, b. 8/1/1874 Kitzingen, d. 11/11/1935 Kitzingen, married to Gunda née Löwenthal, b. 1885 Rothenburg, d. 1/1/1934 Kitzingen
Siegfried, b. 10/14/1875 Kitzingen, missing Izbica, married to **Berta née Badmann**, b. 5/7/1883 Oettingen, missing Izbica
Meta, b. 1877 Kitzingen, married to Salomon Aron Münz, b. 1869 Nuremberg
Bruno, b. 8/19/1878 Kitzingen, missing Auschwitz, married to **Marianne née Mars**, b. 12/17/1887 Schweinfurt, missing Riga
Sali, b. 2/5/1880 Kitzingen, d. 6/17/1917 Deisle/Russia (First World War), married to Ida née Bretzfelder, b. 3/17/1886 Estenfeld, d. 1972 Kfar haRo'e/Israel
Moritz, b. 12/16/1881 Kitzingen, missing Riga-Jungfernhof, married to **Olga née Cahn**, b. 10/13/1886 Bendorf, missing Riga-Jungfernhof

The Gersts originated from Frankenwinheim near Gerolzhofen. In 1864, a few years after the Jews could freely choose their residence, the wine and grain dealer, Nathan Gerst, moved with his brother, Aron, to Kitzingen on the Main River. Both brothers were very busy members of the Jewish community. Many years they were presidents of the newly founded community and of the burial society. Aron Gerst died in 1905. None of his eight children of two marriages stayed in Kitzingen.

Gustav Gerst

In 1871 Nathan Gerst married Jette née Frank from Burghaslach in Kitzingen. The couple had eight sons and two daughters. Two sons died as little children. They were buried in the Rödelsee Jewish cemetery. Four sons became victims of the Shoah. The descendants of Nathan Gerst live today in Israel, England, and the United States.

Gustav Gerst was deported on September 23, 1942 with his wife, Bertha née Ehrmann, from Kitzingen to Theresienstadt, where he died on February 24, 1944. His wife was one of the very few survivors from Kitzingen (page 367). The brother Siegfried was also deported with his wife, Berta née Badmann, on March 24, 1942 from Kitzingen to Izbica near Lublin. Both went missing, like their daughter Herta, who was sent with her husband, Paul Laubheim, from Frankfurt to Izbica. The traces of the third brother, Bruno, disappear in Auschwitz. His wife Marianne née Mars was sent from Leipzig to Riga in January, 1942. Their son Alfred died on February 22, 1942 in the Sachsenhausen Concentration Camp. The youngest brother Moritz and his wife Olga née Cahn, who lived in Nuremberg, came to Riga-Jungfernhof with the first wave of deportations on November 29, 1941.

Gustav Gerst
b. 11/14/1871 in Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt, d. 2/24/1944 in Theresienstadt

Residence:
Kitzingen, 19 Bismarckstraße (1906)
7 Bismarckstraße (1930)

Family History

Gustav Gerst married to Bertha née Ehrmann, b. 6/3/1878 Darmstadt, d. 1959 Cincinnati, OH/USA

Daughters:
Hetty Hedwig, b. 7/28/1901 Kitzingen, emigrated to the United States, married to Max Lonnerstädter, Nuremberg, owner of a hardware store
Betty, b. 6/30/1903 Kitzingen, emigrated 1941 to the United States, married to Max Steiner, b. 10/24/1898 Hainsfarth
Elsa, b. 12/29/1904 Kitzingen, married to Siegfried Löwenstein, b. 4/8/1901 Somborn
Rosel, b. 12/31/1906 Kitzingen, d. 1995 in Hadera/Israel, married to Alfred Bravmann, b. 2/18/1908 Unteraltertheim, d. ca. 1985 Tel Aviv/Israel

Gustav Gerst, the oldest son of Nathan Gerst, was the last president of the Jewish community from March, 1942 until the second deportation of the Kitzingen Jews in September, 1942. His four daughters escaped from Germany at the last moment.

Gustav Gerst was deported to Theresienstadt together with his wife, Bertha née Ehrmann. He died there on February 24, 1944. His wife was one of the few survivors (page 367).

The family of Siegfried and Berta Gerst née Badmann

Residence:
Kitzingen, 7 Bismarckstraße
15 Moltkestraße (1925; 1930)
21 Moltkestraße (1938)
14 Wörthstraße (1938)
14 Luitpoldstraße (1939)

Family History

Siegfried Gerst married to **Berta née Badmann**, b. 5/7/1883 Oettingen

Children:
Guido, b. 3/10/1907 Kitzingen, went 1922 to Frankfurt a. Main, emigrated to London
Ida, b. 12/10/1909 Kitzingen, moved 1928 to Frankfurt a. Main
Hertha, b. 3/15/1913 Kitzingen, moved 1939 to Frankfurt a. Main, 1941 she married **Paul Laubheim**, b. 12/12/1911 Dettelbach

Siegfried Gerst

The wine merchant Siegfried Gerst was the only son of Nathan Gerst, who did not have his own house. According to his relatives that often caused problems with his wife.

Siegfried Gerst
b. 10/14/1875 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Berta Gerst

Berta Gerst née Badmann
b. 5/7/1883 Oettingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Hirsch Badmann, Oettingen ⚭ Kathi née Cohn

Hertha Laubheim née Gerst
b. 3/15/1913 Kitzingen, supposedly deported from Frankfurt a. Main to Izbica, presumed killed in the Shoah

Residence:
Dettelbach, 390 Brückerstraße (at father-in-law Moritz Laubheim)
Frankfurt a. Main (since 1939)

Family History

Hertha Laubheim

married to **Paul Laubheim**, b. 12/12/1911 Dettelbach, deported to Izbica

A letter of the mayor of Dettelbach, written on July 24, 1946:

The net profits of the confiscated and estimated objects of the local Jewish families, who were auctioned publicly as per order, were transferred on account of the lists of the city's cashier's office to the Kitzingen inland revenue office.
[...] *Paul Laubheim 102.— RM*
[...] *it can't be said who auctioned the individual objects.*

Hertha Laubheim, Siegfried Gerst's married daughter, was supposedly deported together with her husband Paul from Frankfurt am Main to Izbica near Lublin.

Bruno Gerst
b. 8/19/1878 in Kitzingen, supposedly deported from Leipzig to Auschwitz, presumed killed in the Shoah

Residence:
Würzburg, 23 Martinstraße (since 1908)
Leipzig (since 1923)

Family History

married to **Marianne née Mars**, b. 12/17/1887 Schweinfurt, deported January 1942 from Leipzig to Riga

Sons:
Georg, b. 12/14/1913 Würzburg, might have lived after the war in Montevideo/Uruguay
Alfred, b. 1/29/1915 Würzburg, d. 2/22/1942 Sachsenhausen Concentration Camp (near Berlin)

Bruno Gerst moved from Kitzingen to Würzburg in 1908, where he opened a wine business. He married Marianne née Mars from Schweinfurt and got civil and homeland rights in Würzburg. He took part in the First World War as a sergeant of the 4th Bavarian Reserve Militia Regiment. He was honored with the Bavarian Service Cross and the Iron Cross II. Since 1911, he was a member of the liberal Deutsche Staatspartei.

In the early 1920s he settled in Leipzig and was strongly active in the Jewish community. He regularly took part in the elections of the executive comitee and was member of the Chevra Kaddisha. He was put into "protective custody" in 1935 because of some "injurious expressions" against the state. In 1936 he was sentenced to two years in prison in Bautzen.

Bruno Gerst

Bruno Gerst went missing in Auschwitz. His wife Marianne née Mars was deported with the first transport of Leipzig Jews to Riga.

Both his sons Georg and Alfred joined the communist youth organisation in Leipzig and went into the resistance after 1933. However, shortly thereafter they were denounced and arrested.

Georg Gerst managed to leave the country in 1937 after three years in custody. He visited a preparation camp for Palestine/Eretz Israel in Podravska in Yugoslavia, and it seems he managed to emigrate to Montevideo, Uruguay.

In contrast to his brother, Alfred Gerst could not escape. After serving a penitentiary sentence he was put into "protective custody" in some prisons and concentration camps. On February 22, 1942 he died in the Sachsenhausen Concentration Camp.

Moritz Gerst

Moritz Gerst

b. 12/16/1881 Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Nuremberg, 56 Breite Gasse (ca. 1940)

Family History

married (1st marriage) to Johanna née Goldstein, d. 5/25/1911 Kitzingen, buried Rödelsee Jewish cemetery
married (2nd marriage) to **Olga née Cahn**, b. 10/13/1886 Bendorf, deported 1941 to Riga-Jungfernhof

Daughter:
Margot, b. 4/15/1917, emigrated in 1939 to London

In his first marriage Moritz Gerst was married to Johanna née Goldstein, who died shortly after the wedding. She is buried in the Rödelsee Jewish cemetery. Moritz Gerst moved to Nuremberg after the death of his first wife and married Olga née Cahn. Their daughter Margot emigrated to London in 1939.

Info: Brom Family, Jerusalem/Israel; Gerst Family, Haifa/Israel; Herman Family, Washington DC/USA; Ilse Herst, Chicago, IL/USA; Jakobs Family, Kfar haRo'e/Israel; Keren Family, Hadera/Israel; Wolf Family, Beer Sheva/Israel; **Lit:** Bamberger, Naphtalie: Juden KT p. 43; Dohna: Konten, pp. 47, 110; GB Darmstadt; GB Nuremberg, pp. 91/92; Jahresschlußberichte KT; Jochem: Juden Nürnberg, p. 70; Judaica Lipsiensia, p. 283; Kleinhenz: Juden in Dettelbach 1484/1984; Reichsbund 1932; Rosenberg: Spuren p. 141; Strätz, pp. 190/191, pp. 476/477; ZWSt 1932; **Fotos:** KJK; StA WÜ Schutzhaftakte; **AMS:** Doku Gerst; FA: Po (10), Gru (8), Ma (5); **BayStA WÜ**: JSR: FWH 26, KT 57/58: No. 44/1871, 81/1873, 152/1877, 156/1877, 218/1880, 232/1881, 407/1894, 410/1894, 471/1899, 482/1899, 551/1905, 560/1906, 592/1909, 599/1910, 618/1918, 688/1922, 715/1926, 735/1929, 736/1929, 779/1933, WÜ 161 - p. 27/1817, 38/1819, 78/1831, 93/1833, WÜ 162: p. 49/1843; Stat. Sammlg.: No. 1819; LG GEO: Admin. 778, 779; LRA GEO: No. 3991; LRA KT/(W)EB: No. 5/1958, 6/1958, (Schutzhaft) 12 215; Gestapo: No. 5685, 18 873, 18 875, 18 879, AG KT: No. 1908/167, 1911/71, 1916/182; **GA FWH:** IV 1/16; **StA DB:** Judenvermögen, o. Sign.; **StA KT:** I A 8/38.1906; AW: 10/1887, 11/1894; BüRe: 52.1869/33, 54.1870/33, 153.1899/36, 173.1905/36, 177.1905/36, 192.1909/36, 196.1909/36; EMK I; EMK II; KJK; **StA NU:** VK; **Yad Vashem:** Memorial Sheets

Esther Glückstein née Markowitz and her children

Residence:
Kitzingen, 2 Am Kutschenhof (1925; 1930)

Family History

married to Ferdinand Glückstein, b. 3/21/1863 Chrzanów/Poland, d. 1/15/1937 Würzburg, master shoemaker, buried Rödelsee Jewish cemetery

Children:
Charlotte "Lotte", b. 12/20/1892 Oświęcim (Auschwitz)/Poland, d. 1933 Braunschweig, married to Mr. Ichenhäuser
Jachett "Jette", b. 3/20/1896 Oświęcim (Auschwitz)/Poland
Mathilde "Malchen", b. 4/19/1898 Kitzingen, married to Julius Klieger, b. 4/4/1899 Munich, d. 10/30/1959 Nuremberg, community employee in Ichenhausen
Johanna "Hanni", b. 10/27/1899 Kitzingen, married to Mr. Knauf
Moritz, b. 1/15/1902 Kitzingen, d. 8/1/1980 Heidelberg, survivor of the Holocaust, forced labour camp in the Ukraine, lived in Heidelberg after the war, 11 Friedrichstraße (on p. 370)
David, b. 2/6/1904 Kitzingen, d. 10/9/1974 in Welwyn Garden City/England, emigrated in 1939 to London
Julius, b. 6/24/1905 Kitzingen, killed 5/28/1942 Sachsenhausen
Salomon, b. 5/24/1907 Kitzingen, married to **Serena née Ginter**, b. 11/21/1902 Berfa
Margarete Berta, b. 9/4/1909 Kitzingen, married to **Jonas Jakubowicz**, b. 3/31/1910 Klucznikowice, District Oświęcim (Auschwitz)/Poland
Abraham Adolf, b. 6/2/1911 Kitzingen, d. 6/1/1999 Rechovot/Israel, married to Bärbel née Roberg, b. 1912 Berlichingen, d. 8/24/1989 Petach Tikvah/Israel
Josef, b. 11/21/1912 Kitzingen, d. 1/13/1999 New York emigrated to Belgium in 1939, survived concentration camps (on p. 371)

The master shoemaker Ferdinand Glückstein and his wife Esther Rachel née Markowitz moved on May 21, 1895 to Kitzingen and opened a shoemaker's shop. The couple had six sons and five daughters. Therefore the Glücksteins were the most prolific Jewish family in Kitzingen. They lived in a workers neighborhood at the Krainberg. Ferdinand Glückstein was buried on January 18, 1937 in the Rödelsee Jewish cemetery and was spared the sad fate of his wife and most of his children.

The Nazis treated the children of Ferdinand and Esther Glückstein like Polish Jews. More than the other Jews, they were exposed to the harassments of the Nazi officials.

While looking at a historic photograph of the interior of the Kitzingen synagogue, Abraham Glückstein, who died of old age on June 1, 1999 in Rechovot, recounted:

We sat there in the downstairs of the women's department on the right hand side, and our Mum sat upstairs on the left hand side so that she always had the overview when we fooled around.

Esther Glückstein was deported on September 10, 1942 from Würzburg to Theresienstadt. She died on the 21st of the same month.

Six of her eleven children became victims of Nazi persecutions, some of them together with their families. Two of the brothers, Moritz and Josef, survived the Holocaust. Jachett Jette and Margarete Berta, married to Jonas Jakubowicz, went missing in Izbica. Johanna married Knauf died in Auschwitz. Julius was shot as a reprisal sacrifice on May 28, 1942 in Sachsenhausen near Berlin. Mathilde "Malchen" Klieger emigrated with her husband and their three sons Erich, Manfred, and Werner from Ichenhausen to Belgium in 1933. Around 1934, they moved together with Arthur, born 1933 in Brussels, to Katowice in Poland, where the youngest son Herbert was born. Julius Klieger escaped later together with the oldests son Julius to the Soviet Union. The mother Mathilde and the three younger sons became victims of the Shoah. Salomon Glückstein became a victim of the bombing of the town of Bendzin in Poland by the German Army in 1939. His wife Serena née Ginter disappeared in the "East".

A memorial plate on the tomb of the father Ferdinand Glückstein in the Rödelsee Jewish cemetery, donated by Moritz Glückstein after the war, remembers the victims of the family.

Esther Rachel Rosa Glückstein née Markowitz
b. 8/20/1869 Auschwitz/Oświęcim, deported 9/10/1942 from Würzburg to Theresienstadt, d. 9/21/1942 Theresienstadt

Residence:
Würzburg, 20 Dürerstraße (Jewish old age home) (March, 1942)

Family History

Parents:
Isaak Markowitz ∞ Sofie née Kahn

When her daughters Jette and Berta were deported in March, 1942, Esther Glückstein moved from Kitzingen to the Jewish old age home in Würzburg. She lived there, till she was sent to Theresienstadt on September 10, 1942. There she died eleven days later on September 21, 1942.

The photograph shows Esther Glückstein with her son Abraham shortly before his emigration to Palestine/Eretz Israel in 1933.

Esther and Abraham Glückstein

Jachett Glückstein

Jachett "Jette" Glückstein
b. 3/20/1896 Oświęcim/Auschwitz, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Jette Glückstein and her sister Berta Jakubowicz were the only of the eleven children of Esther Glückstein who lived with their mother at 2 Kutschenhof on the Krainberg in Kitzingen until deportation on March 24, 1942.

Julius Glückstein

Julius Glückstein
b. 6/24/1905 in Kitzingen, executed 5/28/1942 Sachsenhausen

Julius Glückstein was an accountant of the wholesale wine business Nathan Fromm & Co. who moved from Kitzingen to Bingen in 1929.

When he crossed illegally the border to the Netherlands on July 2, 1939, he was arrested and taken by order of the Düsseldorf police to Sachsenhausen Concentration Camp near Berlin on February 5, 1940. Together with 95 Jewish prisoners he was executed on May 28, 1942 as a reprisal sacrifice after a bomb assault of the Jewish resistance group Herbert Baum on an exposition about the Soviet Union.

When Abraham Glückstein heard the circumstances of the death of his brother in 1992, he remained silent for a while, until he could answer:

Now I know the Yahrzeit of my brother. Now I know, when he died. After fifty years. How could you have found all that? After so many years. Now I know, when I have to say Kaddish for my brother.

Salomon Glückstein

Salomon Glückstein
b. 5/24/1907 Kitzingen, deported 8/8/1939 from Nuremberg to Bendzin/Poland, victim of an air raid

Residence:
Nuremberg, 4 Lenbachstraße

Family History

married to **Serena née Ginter**, b. 11/21/1902 Berfa

Salomon Glückstein became a victim of the bombing of the town of Bendzin in Poland by the German Air Force in 1939.

The family of Jonas and Margarete Berta Jakubowicz née Glückstein

Residence:
Kitzingen, 2 Am Kutschenhof (1932; 1938)
17 Landwehrstraße (1935)
7 Bismarckstraße (1937)
14 Landwehrstraße (1937)

Family History

Jonas Jakubowicz married to **Berta Margarete née Glückstein**, b. 9/4/1909 Kitzingen

Daughter:
Renate, b. 1/20/1936 Kitzingen

The shoemaker Jonas Jakubowicz from Klucznikowice near Auschwitz married Berta, the youngest daughter of Ferdinand Glückstein from Kitzingen. The couple had a daughter, Renate, born in 1936.

Berta Jakubowicz and her sister Jette were the only two out of eleven children of Esther Glückstein to live with their mother in 2 Am Kutschenhof at the Krainberg in Kitzingen until their deportation on March 24, 1942.

Jonas Jakubowicz
b. 3/31/1910 Klucznikowice, District Oświęcim/ Auschwitz, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Salomon Jakubowicz, Amberg ∞ Rifka née Lefkowitz

The photograph on page 181 shows the Jakubowicz family in circa 1937. The Hebrew inscription was written by Berta's brother Abraham Glückstein and means:
My sister Berta, her husband and their daughter Renate

Margarete Berta Jakubowicz née Glückstein
b. 9/4/1909 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Renate Jakubowicz
b. 1/20/1936 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The photograph on page 181 shows Renate Jakubowicz as a little girl in the arms of her mother Berta. On the photograph on page 182 Renate is held by her aunt Jette. On the left side can be seen Berta Jakubowicz, Charlotte Ichenhäuser, Klärchen - a niece -, and Jette Glückstein.

Mathilde "Malchen" Klieger née Glückstein
b. 4/19/1898 Kitzingen, deported ca. 1942 from Katowice to Auschwitz, presumed killed in the Shoah

Family History

married since 1931 to Julius Jonas Klieger, b. 4/4/1899 Munich, d. 10/30/1959 Nuremberg (first marriage with Else née Einstein b. 7/9/1898 Ichenhausen, d. 12/19/1929 Ichenhausen)

Jonas Jakubowicz with his wife and daughter

Margarete Berta Jakubowicz

Renate Jakubowicz in the arms of her aunt Jette

Sons:
Erich Adolf, b. 9/26/1923 Ichenhausen, d. 4/4/1996 Berlin
Manfred, b. 11/15/1928 Ichenhausen
Werner, b. 7/6/1932 Ichenhausen
Arthur, b. 8/28/1933 Brussels/Belgium
Herbert, b. 9/15/1934 Katowice/Poland

Mathilde Glückstein married the widowed merchant and community employee Julius Klieger in Ichenhausen in 1931. From his first marriage to Else née Einstein he had two sons, Erich and Manfred.

Because Julius Klieger was a Polish citizen, he was much more exposed to hostilities than the native Jewish population. Therefore he emigrated with his family to Brussels in April, 1933 after a boycott of his little store and some days of "protective custody".

The sons of Mathilde Klieger née Glückstein: Arthur, Werner, and Herbert

Around 1934, the family of six emigrated from Belgium to Katowice in Poland, from where they were deported supposedly around 1942 to Auschwitz. In the memory sheets of Yad Vashem a brother of Julius Klieger reports in 1956 about the fate of the family.

The photograph at the top of the page, owned by Abraham Glückstein in Rechovot/Israel, shows the three youngest boys of the Klieger family: Werner, born in 1932, Arthur, born in 1933, and Herbert, born in 1934.

Eye witnesses reported that in 1943, the mother of the four youngest children still lived with them in the Charkow Ghetto. The father Julius Jonas and their oldest son Erich Adolf fled to the Soviet Union and survived. The mother refused to go to the "Barbarians" and became, with her youngest children, victim of the Shoah.

Johanna Knauf

Johanna "Hanni" Knauf née Glückstein
b. 10/27/1899 Kitzingen, deported from Frankfurt am Main to Auschwitz, d. 2/27/1943 Auschwitz

Residence:
Frankfurt a. Main, 57 Glauburgstraße

Family History

married to Mr. Knauf

Johanna Glückstein married Mr. Knauf in the middle or the end of the 1930s. Some private letters of the Glückstein family tell that Mr. Knauf died in a train accident in 1939. Before her marriage, Johanna Glückstein worked as a waitress in Bad Kissingen and Bad Ems.

In 1943, Johanna Glückstein was registered in Auschwitz by the name Anna Knauf and with the prisoner number 11 323. She died there in the same year.

Info: Gunter Demnig, Cologne/Germany; Abraham Glückstein, Rechovot/Israel; Lea Glückstein, Petach Tikvah/Israel; Shraga Glückstein, Nof Ayalon/Israel; Esther Koppel, Rechovot/Israel; Michael Lenarz, Frankfurt a. M./Germany; Marie Müller, Kitzingen/Germany; Dagmar Voßkühler, Kitzingen/Germany; **Lit:** Daxelmüller: Jüd. Kultur p. 194; GB Nuremberg p. 93; Gilbert: Holocaust Atlas p. 92; Haus Bayerische Geschichte: Juden auf dem Lande, p. 37; Sinz: Geschichte Ichenhausen; Strätz pp. 464, 690; **Fotos:** Koppel Collection, Rechovot/Israel; Reuss Collection, Kitzingen/Germany; LA NRW; **AMS:** Doku Glückstein; FA: Po (4), Ge (2), Gru (2), Ma (2); **BayStA WÜ:** JSR: KT 57/58: No. 752/1931, 777/1933; LRA KT: No. 797; Gestapo: No. 12 250, 18 873, 18 875, 18 878; **Gedenkstätte KZ Sachsenhausen:** Sterbeurkunde Julius Glückstein; **Jüdisches Museum Frankfurt am Main:** Volkszählung Ffm. 1939; Datenbank der Gedenkstätte Börneplatz; **LA NRW:** RW 58 Nr. 31680; **StA Ichenhausen:** Sign. 063; **StA KT:** EMK I; EMK II; **Yad Vashem:** Personal Files Konrad Schweser [Alley of the Righteous]; Memorial Sheets [Zvi Klieger, Israel; Abraham Glückstein, Israel]

Else Goldschmidt née Fromm and her son Fritz

Residence:
Kitzingen, 9 Bahnhofstraße (1909)

Family History

married to Karl Goldschmidt

Children:
Fritz, b. 5/4/1907 Kitzingen
Celemy, married to Alfred Silvers, Bronxville, NY/USA

The couple Karl and Else Goldschmidt née Fromm lived in Kitzingen at 9 Bahnhofstraße in the house of the widower Albert Fromm from 1907 to 1909. Like his father-in-law, Karl Goldschmidt was a wholesale wine merchant. He left Kitzingen with his family supposedly before the First World War.

The couple went together with their children to Berlin, where their traces are lost for the following years. Supposedly Karl Goldschmidt died before 1939 or the marriage was ended, because Else Goldschmidt emigrated the same year together with her son Fritz on the ocean liner "MS St. Louis" to Cuba.

Like the family of Kurt Stein (page 326), the Goldschmidt family also did not get permission to enter Cuba and the United States of America. The "MS St. Louis" returned to Europe, and almost 1,000 passengers were divided into four groups to obtain asylum at the eve of the Second World War in England, France, the Netherlands and Belgium. Most of those, who went to the continental states, became victims of the Holocaust a few years later. The fate of Else Goldschmidt and her son is unknown. Her daughter, Celemy Silvers, who lived in Bronxville, New York in 1971, filled out a memorial sheet of Yad Vashem. There she mentions that her mother was deported to Auschwitz from Nice in Southern France.

Else Goldschmidt

Else Goldschmidt née Fromm

b. 3/13/1885 Kitzingen, deported from Nice to Auschwitz, presumed killed in the Shoah

Family History

married to Karl Goldschmidt

Parents:
Albert Fromm, wholesale wine merchant, b. 6/26/1847 Fischach, d. 10/24/1919 Kitzingen ∞ Clementine née Lehmann, b. 11/18/1855 Burghaslach, d. 7/6/1905 Kitzingen

Siblings:
Johanna, b. 9/7/1876, married in Nuremberg
Siegfried, b. 9/25/1879 Kitzingen, moved to Berlin
Hugo, b. 3/19/1881 Kitzingen, moved in 1906 to Augsburg

Fritz Goldschmidt

Fritz Goldschmidt

b. 5/4/1907 Kitzingen, missing

In December, 2003 the Holocaust Memorial Museum of the United States of America started an action to search after missing passengers of the "St. Louis" and therefore asked for hints on the further fate of Fritz Goldschmidt.

Although a memorial sheet was found, filled out in 1971 by his sister Celemy Silvers in Yad Vashem, no new information appeared to clarify the fate of Fritz Goldschmidt.

Info: Elisabeth Böhrer, Sondheim/Germany; Ruth Oppenländer, Kitzingen/Germany; Mechthild v. Rostkron, Hohenfeld/Germany; Francis Walter, USA; Elmar Schwinger, Wiesenbronn/Germany; **Lit:** Thomas/Morgan-Witts: St. Louis; Reinfelder: M.S. St. Louis; Parade Magazine; **AMS:** Doku Lehmann; **Holocaust/Wash.:** St. Louis Research; **StA KT:** EMK I; **Standesamt Kitzingen:** Geburtseintrag Fritz Goldschmidt; **Yad Vashem:** Memorial Sheets [Celemy Silvers, USA]

Bella Grünbaum

Bella Grünbaum

b. 3/19/1911 Adelsberg, deported from Westerbork to Sobibór, killed 6/4/1943 Sobibór

Residence:
Kitzingen, 12 Kanzler-Stürtzel-Straße (at the Bauer family) (1938)

Family History

Parents:
Max Grünbaum, shoemaker ⚭ Fanny née Levi

Sister:
Martha, b. 10/25/1914 Adelsberg, presumed killed in Sobibór

Bella Grünbaum moved from Dettelbach to Kitzingen on September 15, 1938, where she worked as a housemaid at the Bauer family (page 133). On October 27th of the same year she emigrated to Amsterdam. Later she was deported, supposedly together with her sister Martha, from the Westerbork Transit Camp near Groningen in the northern Netherlands to Sobibór Extermination Camp. Bella Grünbaum is mentioned in the Kitzingen Memorbook due to the fact that the Federal archives in Koblenz locate her last German residence in Kitzingen.

Nederlandse Oorlogsgravenstichting: In Memoriam; **StA KT:** EMK I; **Yad Vashem:** Database

Berta Hahn née Schuster

b. 12/24/1911 Kitzingen, deported 9/24/1942 from Frankfurt a. Main to Riga, d. 1/19/1945 in Stutthof

Residence:
Kitzingen, 36 Kaiserstraße (parents' home)
Fürth, 21 Hirschenstraße
Frankfurt a. Main, 36 Gagernstraße (hospital of the Jewish community)

Berta Hahn

Family History

Parents:
Hugo Schuster, b. 8/17/1879 Birstein, missing in Riga-Jungfernhof
∞ **Recha Rachel née Oppenheimer**, b. 6/3/1887 Fürth, presumed killed in Riga-Jungfernhof

Sisters:
Martha, b. 11/26/1914, d. 5/1918 in Fürth
Ruth, b. 11/23/1918 Fürth, emigrated 1939 to the USA, married to Fred Goldmann, lived 1996 in the USA
Nelly, b. 2/9/1923 Fürth, d. 6/13/1943 Stutthof

married to **Alfred Hahn**, b. 2/8/1911 Frankfurt a. Main, deported to Riga

In circa 1908, the master baker Hugo Schuster took over the bakery of Isaac Eisemann (page 151) at 36 Kaiserstraße. His oldest daughter Berta was born there in 1911. After the family moved from Kitzingen to Fürth in 1914, Hugo Schuster was one of the Jewish master bakers, who was responsible for baking Mazzot on Pessach in the Fürth Jewish community.

Ruth Schuster, who emigrated from Germany to England, could have looked for an entrance visa for her sister Berta before the beginning of the war. But she wanted to finish her education as a nurse before emigration. That became her misfortune - the war ended all the later's efforts to leave the country in time.

In 1940 Berta Schuster moved to Frankfurt, where she married Alfred Hahn. The couple was deported with the 10th large transport from Frankfurt am Main to Riga on September 24, 1942 and at the end of the war they were transferred to the Stutthof Concentration Camp. There both died shortly before the liberation of the camp by the Soviet Army.

Info: Michael Lenarz, Frankfurt a. Main/Germany; Len und Marion Levine née Goldman, Washington DC/USA; **Lit.:** GB Fürth pp. 15, 389, 390; **Foto:** Blume Collection, Fürth/Germany; **AMS:** Stammbaum Schuster; **BayStA Wü:** JSR: KT 57/58: No. 316/1886, 604/1910, 759/1931, WÜ 167: p. 791; **Jüdisches Museum Frankfurt am Main:** Database Gedenkstätte Börneplatz; **Standesamt Kitzingen:** Geburtseinträge 1911; **SynA KT:** Rabbinatsbriefe KT V, p. 43/No. 7219

The Hahn brothers Jakob and Simon with their families

Residence:
Kleinlangheim, house no. 182 (parents' home)

Family History

Parents:
Leopold Löb Hahn, b. 2/17/1839 Kirchschönbach, d. 12/11/1897 Kleinlangheim ∞ Friederike "Ricka" née Muhr, b. 11/11/1843 Altenmuhr, d. 1938 Kleinlangheim

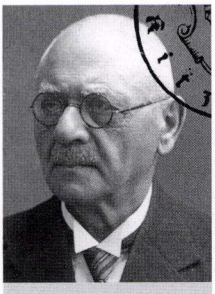
Children:
Jakob, b. 4/29/1868 Kirchschönbach, married to Jeanette née Hellmann, d. before 1927
Seligmann, Kirchschönbach, b. 4/16/1869, d. 4/9/1870 Kirchschönbach
Sophie b. 5/17/1870 Kirchschönbach, d. 5/27/1944 Theresienstadt, moved 1939 to Munich
Sara, b. 7/17/1871 Kirchschönbach, emigrated to New York, married to Meier Fleischmann, poulterer, d. 7/1934

Hermann, b. 9/19/1872 Kirchschönbach
Heinrich, b. 9/17/1875 Kleinlangheim, emigrated to New York, married to Frieda née Oppenheimer, b. 1887 Bad Mergentheim
Oskar, b. 8/21/1877 Kleinlangheim, emigrated to New York, married to Hannchen née Fröhlich, b. 1881 Bad Mergentheim
Jette, b. 3/19/1879 Kleinlangheim, killed in Auschwitz
Cilli Lina, b. 4/12/1880 Kleinlangheim, from 1918 until 1942 as "Nurse Laura" in Munich, her further fate is unknown
Simon, b. 5/30/1881 Kleinlangheim, married to **Rosa née Sondhelm**, b. 6/9/1891 Kleinlangheim
Dina, married to **Isac Schwarz**, Düren, son **Hans Leo**
Jenny, b. 7/21/1884 Kleinlangheim, killed in the Holocaust, married to **David Weber**, Wormersdorf near Bonn, sons **Ludwig** and **Alfred**

The Hahns originate from Kirchschönbach. The founder of the Kleinlangheim branch of the huge family was the cattle dealer Leopold Löb Hahn, born on February 17, 1839 in Kirchschönbach, who had twelve children together with his wife Friederike "Ricka" née Muhr. The first five children were born in Kirchschönbach. In 1874 the family moved to Kleinlangheim because the Kirchschönbach Jewish Community shrunk more and more until the reunion with the nearby Prichsenstadt Jewish Community.

Leopold Hahn was a member of the Chevra Kaddisha in the Rödelsee Cemetery District. He died on December 11, 1897, his wife followed him in 1938, more than forty years later, at the age of 95. Both are buried in Rödelsee.

The oldest son Jakob was deported from Frankfurt am Main to Theresienstadt, where he supposedly died of starvation on March 4, 1943. The unmarried sisters Jette, Sophie, and Lina were sent to Auschwitz. Simon and his wife Rosa née Sondhelm went missing in Izbica near Lublin. Their son Justin died of typhoid in Bergen-Belsen in 1945. The fate of Jenny, married to David Weber from Wormersdorf near Bonn, and their son Ludwig stays unsolved, son Alfred went missing in Brandenburg-Goerden. Also the fate of sister Dina and her husband Isac Schwarz from Buir near Düren in the Rhineland and of their son Hans Leo never could be clarified.



Jakob Hahn

Jakob Hahn

b. 4/29/1868 Kirchschönbach, deported 8/18/1942 from Frankfurt a. Main to Theresienstadt, d. 3/4/1943 Theresienstadt

Residence:
Prichsenstadt (until 1924)
Kitzingen, 16 Kanzler-Stürtzel-Straße (1923 until 1938)
3 Moltkestraße (at Reich family)
21 Bismarckstraße (at Simon Hahn)
14 Luitpoldstraße (at Simon Hahn)
Frankfurt a. Main, 9 Zobelstraße (since July 12, 1939)
18/20 Rechneigrabenstraße (Jewish old age home)

Family History

married to Jeanette née Hellmann, died before 1927

Daughters:
Sophie, b. 1/4/1897, married to Joseph Schächter, b. 11/20/1895 Fürth, emigrated to the USA
2nd daughter ... ?

The wine merchant Jakob Hahn had owned a wine business in Prichsenstadt since 1913. He moved to Kitzingen in 1923 where he also worked in the wine trade like his younger brothers. After "kristallnacht" on November 9 to 10, 1938 he had to pay 2,500 Reichsmarks "Jewish Property Tax". He moved to Frankfurt am Main in 1939 and applied for an emigration visa to Cuba.

Jakob Hahn was deported from 18/20 Rechneigrabenstraße, one of the "Jewish houses" in Frankfurt am Main, to Theresienstadt on August 18, 1942. There he died on March 4, 1943. The compensation file of Jakob Hahn after the war reports that he died of starvation.

His daughters managed to escape in time to the United States with their families.

The family of Simon and Rosa Hahn née Sondhelm

Residence:
Kitzingen, 6a Innere Sulzfelder Straße (1928)
10 Daniel-Sauer-Straße (1934)
14 Bimarckstraße (1935)
21 Bismarckstraße (1938)
1 Bismarckstraße (1938)
14 Luitpoldstraße (since 1939)

Family History

Simon Hahn married to **Rosa née Sondhelm** from Kleinlangheim

Sons:
Lothar, b. 12/7/1914 Kleinlangheim, d. 8/21/1999 Jerusalem
Justin, b. 8/29/1921 Kleinlangheim, d. 2/4/1945 Bergen-Belsen

Simon Hahn was the youngest of the six sons of Leopold Löb Hahn. He moved with his wife Rosa née Sondhelm and his two sons Lothar and Justin from Kleinlangheim to Kitzingen in 1929, from where he pursued his wine business mainly in Thuringia.

Simon Hahn was deported on March 24, 1942 together with his wife Rosa from Kitzingen to Izbica near Lublin in East Poland. Justin, the youngest son, died in 1945 in Bergen-Belsen Concentration Camp.

The older son Lothar emigrated in 1933 with a tourist visa to Palestine/Eretz Israel. Because he entered the country illegally, he could not bring over his parents to Israel. Until the end of his life in 1999 it put a great strain on him.

Simon Hahn

Simon Hahn

b. 5/30/1881 in Kleinlangheim, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The wine merchant and Assistant Sergeant Simon Hahn took part in the First World War. He was honored with the Prussian Iron Cross Second Class and the Military Distinguished Service Cross Third Class With Swords. Additionally, he received in 1935 the Front Fighters Cross Of Honour.

Rosa Hahn

Rosa Hahn née Sondhelm

b. 6/9/1891 Kleinlangheim, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:

Hermann Sondhelm, wholesale cheese dealer, b. 11/27/1861 Kleinlangheim, d. 8/31/1943 Camp Westerbork/The Netherlands, buried Diemen Jewish cemetery, Amsterdam/The Netherlands ∞
Getha née Silbermann, b. 11/1/1866 Walsdorf near Bamberg, d. 1943 Auschwitz

Siblings:

Max, b. 2/18/1890, d. 9/10/1890 Kleinlangheim
Käthchen, b. 1/21/1893 Kleinlangheim, married to **Fritz Bergmann**, b. 1889 Völkersleier, both presumed killed in Auschwitz
Babette, b. 6/19/1894 Kleinlangheim, married to **Emil Heilbrunn**, Geisa
Irma, b. 5/3/1896 Kleinlangheim, married to **Arnold Levin**, both presumed killed Auschwitz

Justin Hahn

Justin Hahn (8th from left) in the preparatory camp for Palestine emigrants in Enschede/The Netherlands

Justin Hahn
b. 8/29/1921 Kleinlangheim, deported from Westerbork to Bergen-Belsen, d. 2/4/1945 Bergen-Belsen

Justin Hahn ended his school attendance in Kitzingen in 1938 and went to Enschede in the Netherlands to visit an agricultural preparatory camp for Palestine/Eretz Israel.

After the war began in 1939, he joined his maternal grandparents, who immigrated shortly before to Amsterdam. From there he had to undergo, together with other relatives, the long ordeal of Dutch Jewry: first to Westerbork Transit Camp in the northern Netherlands. There his grandfather Hermann Sondhelm died. His grandmother Getha née Silbermann from Walsdorf near Bamberg was deported to Auschwitz.

Then Justin Hahn was sent to the so-called "Privileged Camp" Bergen-Belsen, because he had an immigration certificate to Palestine/Eretz Israel. In the last months of the war the sanitary, hygienic and medical conditions became so bad, that epidemics spread all over. Also Justin Hahn, who had survived all the horror, became ill, and weakened by starvation. He died of typhoid on February 4, 1945.

Adolph Hamburger

He was buried in a mass grave of Bergen-Belsen Concentration Camp.

Info: Albrecht Fürst zu Castell-Castell, Castell/Germany; Rebetzen Mali Bruckenthal, Chafetz Chaym/Israel; Gunter Demnig, Cologne/Germany; Lothar Hahn, Jerusalem/Israel; Ludwig Hahn, New York, NY/USA; Michael Lenarz, Frankfurt a. Main/Germany; Jack Levin, Woodmere, NY/USA; Ruth Schwab, Baltimore, MD/USA; Steffi Wertheim-Freund, New York, NY/USA; **Lit:** GB Nuremberg p. 27 (No. 147, 149); GB Munich, pp. 515, 517; Hillesum: Letters Westerbork; de Jong: Tweede Wereldorloog; Lindwer: Kamp van Hoop un Wanhoop; van Zuylen: Palestinapioniers in Twente; **Foto:** KJK; **Archiv Bergen-Belsen:** Totenlisten; **Archiv Lager Westerbork:** Begrafenis Lijsten; **AMS:** Doku Hahn, Doku Sondhelm; **BayStA WÜ:** JSR: KLH 62, KT 57/58: No. 81/1873, 266/1883, 338/1888, 385/1892, 399/1893, 400/1893, 491/1900, 505/1901, 589/1909, 597/1910, 716/1926,726/1927, 771/1933; Gestapo: No. 268, 270, 292, 18873, 18875; **Jüdisches Museum Frankfurt am Main:** Datenbank Gedenkstätte Börneplatz; **Rijksinstitut Amsterdam:** Foto Verzameling; **StA Enschede:** Burger Lijsten; **StA M:** Judenkartei

Adolph Hamburger

b. 4/2/1901 in Kitzingen, deported 11/27/1941 from Würzburg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Würzburg, 36 Domstraße

Family History

Parents:
Louis Hamburger, b. 4/29/1871 Bütthard, d. ca. 1930 Würzburg ⚭ **Natalie Hannchen née Kahn**, b. 11/7/1872 Heidelberg, d. 6/5/1943 Theresienstadt

Siblings:
Max, b. 5/31/1897 Kitzingen, emigrated to England, wanted to go to the USA
Resi, b. 5/7/1907 Würzburg, d. 1/1/1981 Atlanta, GA/USA, married to Mr. Nachmann

Because his parents moved from Kitzingen to Würzburg in 1902, Adolph Hamburger grew up there. He visited the Secondary School with Scientific Specialty and later finished a bank traineeship. As a merchant, he lived for a while in Nuremberg, Hanover, and in Bad Neustadt an der Saale. From 1939 he was pressed into forced labor in Würzburg.

Adolphe Hecht

Lit: Bamberger, Naphtalie: Juden KT, p. 43; Sporck-Pfitzer: Jüd. Gemeinden Landkreis WÜ, p. 37; Strätz, p. 232; ZWSt 1932, p. 292; **Foto:** KJK; **AMS:** FA: Po (1); **BayStA WÜ:** JSR: KT 57/58: No. 440/1896; Reg. Ufr.: No. 7090, 8649; Gestapo: No. 18874; **CA Jeru:** JSR: BTH Sign. G 5/541

Adolphe Hecht

b. 2/21/1893 Kitzingen, deported from France to Majdanek or Auschwitz, presumed killed in the Shoah

Residence:
Kitzingen, 17 Obere Bachgasse

Family History

Parents:
Isaak Hecht, b. 4/5/1850 Wiesenfeld, wine merchant ⚭ Selma Sara née Blum, b. 12/9/1854 Acholshausen, moved to Würzburg

Siblings:
Meta, b. 2/14/1878, d. 12/6/1878 Kitzingen
Clotilde, b. 6/25/1879 Kitzingen
Julius, b. 9/18/1883, d. 2/7/1884 Kitzingen
Martha, b. 3/30/1885 Kitzingen
Mathilde, b. 12/30/1886, d. 8/1/1887 Kitzingen
Friedrich Leopold, b. 5/21/1889 Kitzingen

married to Theodora née Ostermann

Daughter:
Lilo, married to Mr. Oppenheimer

His cousin Edith Fischel reported in a memorial sheet of Yad Vashem, that Adolphe Hecht lived in Frankfurt am Main in 1933. During the Nazitime he moved to Luxembourg with this family. From there he took refuge like the largest part of the Luxembourg Jews in France. The Koblenz Memorial Book mentions that he was deported to the Majdanek Extermination Camp. His daughter Lilo and cousin Edith Fischel however declare in the memorial sheets of Yad Vashem, that Adolphe Hecht was deported to Auschwitz.

Lina Heidenheimer

Lit: Arndt: Luxemburg, in: Benz: Völkermord; **Foto:** Yad Vashem, Jerusalem/Israel; **BayStA WÜ:** JSR: KT 57/58: No. 47/1871, 93/1874, 105/1875, 106/1875, 159/1877, 260/1883, 521/1902, 534/1903, 691/1922, WÜ 163: p. 149/ca. 1877, WÜ 166: pp. 453/1902, 517/1903; **LA NRW:** RW 58 Nr. 28925; **StA KT:** EMK I; **Yad Vashem:** Memorial Sheets [Lilo Oppenheimer; Edith Fischel]

The Heimann Siblings Lina Heidenheimer née Heimann, Bertha and Eduard Heimann

Family History

Parents
Samuel Heimann, b. 7/21/1855 Homburg am Main, d. 6/19/1897 Nuremberg ∞ Emilie née Ullmann, b. 8/31/1858 Mainstockheim

Children:
Lina, b. 1/7/1881 Kitzingen
Bertha, b. 11/25/1882 Kitzingen
Eduard, b. 2/3/1885 Kitzingen

Samuel Heimann married in Kitzingen Emilie née Ullmann from Mainstockheim in 1880. In this context he directed a petition to the city council on February 13, 1880 for getting civic rights. His three children Lina, Bertha, and Eduard were killed in the Holocaust.

Lina Heidenheimer née Heimann

b. 1/7/1881 in Kitzingen, deported 3/24/1942 from Nuremberg to Izbica, presumed killed in the Shoah

Residence:
Nuremberg, 61 Guntherstraße (at Dauer)

Family History

married to **Emil Heidenheimer**, merchant, b. 10/10/1877 Stuttgart, missing in Izbica

Lina Heidenheimer was deported together with her husband Emil to Izbica near Lublin in East Poland.

Bertha Heimann

Eduard Heimann

Bertha Heimann

b. 11/25/1882 in Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof Concentration Camp, presumed killed in the Shoah

Residence:
Nuremberg, 61 Guntherstraße (at Dauer)

Bertha Heimann lived in Nuremberg, 61 Guntherstraße, IIIrd floor, at the Dauers in 1939. She was deported on November 29, 1941 from Nuremberg to the Riga-Jungfernhof Concentration Camp.

Eduard Heimann

b. 2/3/1885 Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof Concentration Camp, presumed killed in the Shoah

Residence:
Nuremberg, 9 Theodorstraße

Family History

married to **Thekla née Meyerstein**, b. 10/28/1892 in Artern, deported to Riga-Jungfernhof

Son:
Siegfried, b. 7/24/1924 Nuremberg, deported to Riga-Jungfernhof

The merchant Eduard Heimann was deported together with his wife and his son on November 29, 1941 from Nuremberg to Riga-Jungfernhof Concentration Camp.

Lit: GB Nuremberg pp. 122, 124, 125; Gilbert: Holocaust Atlas p. 92; **Foto:** KJK; **AMS:** FA: Po (3); **BayStA WÜ:** JSR: KT 57/58: No. 212/1880, 265/1883, WÜ 163: p. 203/1880, WÜ 167: p. 787/1910; **StA KT:** BüRe: 244.1880/45; EMK I; KJK; **StA NU:** VK

Kathi Heidingsfelder

Kathi Heidingsfelder née Schulhöfer, her daughter Frieda Neumann née Heidingsfelder and the granddaughter Stefanie Lebermann née Neumann

Kathi Heidingsfelder moved together with her daughter Frieda Neumann and her granddaughter Stefanie Lebermann to Frankfurt am Main on December 18, 1940.

The Koblenz Memorial Book brings up Kathi Heidingsfelder's deportation from Frankfurt am Main to Theresienstadt. The currency file of her daughter Frieda Neumann shows an evacuation note that she was sent on May 15, 1942 to the "East". The Biographical Handbook of the Würzburg Jews mentions that her granddaughter also became a victim of the Holocaust.

Kathi Heidingsfelder née Schulhöfer
b. 6/11/1863 Hagenbach, deported from Frankfurt am Main to Theresienstadt, d. 11/30/1942 Theresienstadt

Residence:
Kitzingen, 37 Kaiserstraße (1930)
25 Bismarckstraße (1938)

Family History

Parents:
Simon Schulhöfer, cattle dealer ∞ Luise née Klein

married to Max Heidingsfelder, b. 3/20/1857 Hüttenheim, d. 12/26/1925 Kitzingen, buried Rödelsee Jewish cemetery

Children:
Frieda, b. 6/7/1885 Kitzingen, moved 1940 to Frankfurt a. Main, married to Leopold Neumann, b. 7/29/1879 Gemünden im Hunsrück, d. 11/16/1939 Kitzingen, buried Rödelsee Jewish cemetery
Hilda, b. 11/8/1886 Kitzingen, married to Manfred Löwenstein, b. 1881 Hanau, merchant
Gregor, b. 4/5/1888 Kitzingen, emigrated 9/22/1938 to New York/USA, married to Martha née Eichenbronner, b. 9/15/1897 Mainstockheim (on p. 353)

Rosa, b. 11/12/1894 Kitzingen, emigrated 1938 to New York/USA, married to Max Heidingsfelder, b. 12/19/1874 Hüttenheim

The Heidingsfelder family was one of the most important Jewish families in Hüttenheim near Iphofen. Since 1880 some of their members moved to Kitzingen where they earned their living in the wine business. Most of the Heidingsfelders managed to leave Germany in time.

Frieda Neumann

Kathi Heidingsfelder was a member of the Chevra Kaddisha of the Kitzingen Jewish women. In a group portrait of the Burial Society (page 152) she is sitting in the first row, the third from the right. Kathi Heigingsfelder was deported from Frankfurt am Main to Theresienstadt, and died there on November 30, 1942.

Frieda Neumann née Heidingsfelder
b. 6/7/1885 Kitzingen, deported to the "East", presumed killed in the Shoah

Residence:
Kitzingen, 6 Wörthstraße
Frankfurt a. Main, 16 Habsburgerallee

Family History

Parents:
Max Heidingsfelder, b. 3/20/1857 Hüttenheim, d. 12/26/1925 Kitzingen ∞ **Kathi née Schulhöfer**, b. 6/11/1863 Hagenbach

married to Leopold Neumann, b. 7/29/1879 Gemünden im Hunsrück, d. 11/16/1939 Kitzingen, buried Rödelsee Jewish cemetery

Children:
Stefanie, b. 11/30/1909 Kitzingen
Manfred Fritz b. 12/18/1911 Kitzingen, emigrated 10/12/1933 to Palestine/Eretz Israel, d. ca. 1960 in Israel

In the restitution files of the Neumann family it is noted, that Frieda Neumann was deported to the "East", which means she was supposedly killed in a German Extermination Camp.

Stefanie Lebermann

Stefanie Lebermann née Neumann
b. 11/30/1909 Kitzingen, presumed killed in the Shoah

Residence:
Würzburg, 17 Haugerring
Kitzingen, 5 Bismarckstraße (1939)
Frankfurt a. Main, 16 Habsburgerallee (1940)

Family History

Parents:
Leopold Neumann b. 7/29/1879 Gemünden im Hunsrück, d. 11/16/1939 Kitzingen, buried Rödelsee Jewish cemetery ∞ **Frieda née Heidingsfelder** b. 6/7/1885 Kitzingen, moved 12/18/1940 to Frankfurt a. Main, deported to the "East".

Brother:
Manfred Fritz b. 12/18/1911 Kitzingen, emigrated 10/12/1933 to Palestine/Eretz Israel, d. ca. 1960 in Israel

married to **Dr. Ferdinand Lebermann**, b. 11/8/1899 Würzburg, d. 10/7/1938 Würzburg

When her husband Dr. Ferdinand Lebermann committed suicide on October 7, 1938, because he was not allowed by the Nazi officials to continue to practice medicine, the 29-year old Stefanie Lebermann moved to her parents' home in Kitzingen.

On December 18, 1940 she moved with her mother and the grandmother to Frankfurt am Main. From here her traces are lost.

Info: Stefan Eichenbronner, Haifa/Israel; Michael Lenarz, Frankfurt a. Main/Germany; Stefan Rothstein, Haifa/Israel; David Schuster, Würzburg/Germany; **Lit:** Strätz, p. 332; **Fotos:** Rothstein Collection, Haifa/Israel; Freund Collection, New York, NY/USA; **AMS:** FA: Po (3), Gru (2); **BayStA WÜ:** JSR: HÜ 50, KT 57/58: No. 115/1875, 184/1878, 227/1881, 289/1884, 349/1889, 524/1902, 537/1904, 587/1908, 616/1917, 655/1/1920, 748/1930, 781/1934, WÜ 163: p. 99/1875, WÜ 164: pp. 251/1882, 445/1889, WÜ 166: pp. 459/1902, 531/1903, WÜ 167: pp. 689/1907, 697/1907, 735/1908, 737/1908, 865/1913; LRA KT/Verehel.: No. 4019/1904, 4020/1884, 4021/1863; LRA KT: No. 122 50; Gestapo: No. 688, 689, 691, 692; **JG WÜ:** FB: Gräberlisten 5/8/9 - Dr. Ferdinand Lebermann (gest. 7.10.1938); **Jüdisches Museum Frankfurt am Main:** Volkszählung Ffm. 1939; Deportiertenkartei Ffm.; **StA KT:** X A 1/6, BüRe: 223.ca.1880/45, 256.1880/46, 295.1888/46, 378.1902/48; EMK I; EMK II; KJK

The two pairs of Hichberger siblings Zerline "Lina" and Moritz as well as Sophie and Bernhard

In 1768 the Jew, Jeremias, was born in Hohenfeld near Kitzingen. He later called himself "Hichberger" because the family originally came from Höchberg near Würzburg. Jeremias had with his wife Sara two sons, Benjamin and Isaak, who founded very large families.

The cattle dealer Jeremias, a son of Benjamin, lived until 1899 at 38 Neuer Weg in Kitzingen, where his two children Sophie and Bernhard were born, whereas his cousin Fälklein Hichberger moved to 26 Obere Bachgasse, and made his living as a butcher.

The life stories of the grandchildren became very different. Four of them could not manage to leave Germany in time. They became victims of the Holocaust.

The siblings Zerline "Lina" and Moritz Hichberger

Residence:
Kitzingen, 26 Obere Bachgasse (Bürgerbräu) (1906)
6 Würzburger Straße (at Lauber family) (1935)
14 Rosenstraße (at Eichenbronner family) (1937)
4 ½ Repperndorferstraße (at Zimmer family) (June 1, 1939)
13 Herrnstraße (at Mayer family) (October 2, 1939)
23 Landwehrstraße (since July 1, 1942)

Family History

Parents:
Felix Fälklein Hichberger, b. 1/3/1841, d. 1/15/1881 Hohenfeld near Kitzingen ∞ Philippine née Lichtenfeld, b. ca. 1845 Kirchheim near Würzburg, d. 12/11/1923 Kitzingen

Children:
Isaak, b. 1870 Hohenfeld
Bernhard, b. 5/16/1871 Hohenfeld, butcher in Nuremberg
Zerline "Lina", b. 5/21/1873 Hohenfeld
Moritz, b. 10/30/1874 Hohenfeld

Lina Hichberger

The master butcher, Felix Fälklein Hichberger, born in Hohenfeld near Kitzingen, married Philippine née Lichtenfeld from Kirchheim near Würzburg in 1869. They had four children. Some members of the family later moved to Nuremberg and Frankfurt am Main.

The two siblings Lina and Moritz were not married and lived together in one apartment. They were deported on September 23, 1942 from Würzburg to Theresienstadt.

Moritz Hichberger

Zerline "Lina" Hichberger
b. 5/21/1873 in Hohenfeld, deported 9/23/1942 from Würzburg to Theresienstadt, d. 2/4/1943 Theresienstadt

Moritz Hichberger
b. 10/30/1874 Hohenfeld, deported 9/23/1942 from Würzburg to Theresienstadt, d. 12/27/1942 Theresienstadt

The taylor Moritz Hichberger was a bachelor and therefore he was often invited for Shabbat by some Jewish families. Sometimes people made fun of his exaggerated enthusiasm for soldiery, because he was not very much in accordance with the figurative ideal of the German militarists - an unrequited love.

He was one of those who was forced by the Nazis to buy a so called "Home Purchasing Contract" for Theresienstadt. The auction of all his household effects brought 105 Reichsmarks.

The siblings Sophie and Bernhard Hichberger

Family History

Parents:
Jeremias Hichberger, b. 4/17/1839 Hohenfeld, d. 1899 Kitzingen
⚭ Nanni née Strauß, b. 8/8/1847 Bischberg, d. 6/10/1920 Kitzingen

Children:
Sophie, b. 8/6/1870 Kitzingen
Bernhard, b. 10/9/1871 Kitzingen

In contrary to Moritz and Lina, Bernhard and Sophie Hichberger were born in Kitzingen. Bernhard moved in the 1920s to Frankfurt am Main. His sister Sophie followed him 1939.

Sophie Hichberger was deported to Treblinka. Her brother Bernhard is prosumed killed in Auschwitz.

Sophie Hichberger
b. 8/6/1870 Kitzingen, deported 8/18/1942 from Frankfurt a. Main to Theresienstadt and 9/26/1942 from there to Treblinka, presumed killed in the Shoah

Residence:
Kitzingen, 18 Alte Burgstraße, renamed in 5 Gustav-Adolf-Platz in 1933 (until 1939)
Frankfurt a. M., 30 Hans-Handwerkstraße (Jewish old age home)

The unmarried pensioner Sophie Hichberger lived until 1939 in Kitzingen. In 1939 she moved to the Jewish old age home in Frankfurt am Main.

On August 18, 1942 she was deported with the large seventh transport of the Frankfurt Jews to Theresienstadt Ghetto. From there she was sent to Treblinka Concentration Camp on September 26, 1942 with Number "Br-863".

Bernhard Hichberger

b. 10/9/1871 Kitzingen, deported 9/1/1942 from Frankfurt a. Main to Theresienstadt and 10/28/1944 from there to Auschwitz, presumed killed in Auschwitz

Residence:
Frankfurt a. Main, 45 Unterlindau
24 Scheffelstraße (until 1942)

Sophie Hichberger

Family History

married to **Paula née Baum**, d. ca. 10/1944 Auschwitz

Children:
Niddy, b. 1921, d. 1998, emigrated 1937 to the USA, married to Mr. Pollak and later to Mr. Lowe
Son, b. ca. 1922, emigrated 1936 to the USA

Bernhard Hichberger

Bernhard Hichberger married Paula née Baum in 1920 in Frankfurt am Main. The couple had a daughter Niddy, and a son. Both managed to escape to America.

Before Nazi times Bernhard Hichberger earned his living as an agent of leather goods. Because the Nazis restricted the school and study conditions of the Jews, the children emigrated to the United States at a very young age.

Bernhard Hichberger and his wife were deported with the large eighth deportation on September 1, 1942 from Frankfurt to Theresienstadt Concentration Camp, from where they were brought to Auschwitz with one of the last transports on October 28, 1944.

Info: Gunter Demnig, Cologne/Germany; Michael Lenarz Frankfurt a. Main/Germany; Leo Rosenthal, San Francisco, CA/USA; Hermann Schur/Israel; Barbara Stroodt, Frankfurt a. Main/Germany; **Lit:** Bamberger, Naphtalie: Juden Kitzingen, pp. 44/45; Bamberger, Nathan: ILBA (JZ); Dohna: Konten, pp. 63, 108, 115; Jochem: Juden Nürnberg, p. 50; Reichsbund 1932; Steinmetz/Hofmann: Juden Windsheim nach 1871; **Fotos:** KJK; **AMS:** SB Hichberger; FA: Po (2), Ge (2); **BayStA WÜ:** JSR: HF 46, KT 57/58: No. 14/1869, 23/1869, 236/1881, 619/1918, 636/1919, WÜ 161: p. 99/1833, WÜ 162a: p. 125/1869, WÜ 164: p. 245/1881; LRA KT/Verehel.: No. 4513/1869, 12062/1867; AG KT: No. 40/1905, 51/1906; Gestapo: No. 1501, 18879; **FC WA:** KuD - Lina Hichberger; **Jüdisches Museum Frankfurt am Main:** Database Gedenkstätte Börneplatz; **StA KT:** BüRe: 198.(ca.)1879/44, 263.1881/46; EMK I; EMK II; KJK; **Standesamt Kitzingen:** Personenstandsinformationen Hichberger

Selma Hirsch

Selma Sär Hirsch née Silber

b. 6/8/1874 Mainstockheim, deported 6/23/1942 or 6/25/1942 from Berlin to Theresienstadt and from there to Minsk, presumed killed in the Shoah

Residence:
Kitzingen, 36 Schrannenstraße
15 Rosenstraße
17 Bismarckstraße
21 Landwehrstraße
Berlin-Schöneberg, 12 Hohenstaufenstraße (1942)

Family History

Parents:
Josef Silber, b. 1817 ∞ Rosa née Lehmann

Siblings:
Nachum Nathan, b. 11/26/1855 Mainstockheim, d. 12/2/1921 Kitzingen, married to Gertrud née Lehmann, b. 10/26/1868 Egenhausen, d. 8/14/1923 Kitzingen (on p. 310)
Samson, b. 1/1/1858 Mainstockheim, d. 1/7/1939 Kitzingen, married to Pauline née Neumann, b. 3/8/1870 Künzelsau, d. 4/17/1940
Selig, b. 4/25/1860 Mainstockheim, d. 11/13/1870 Mainstockheim
Abraham, b. 1/10/1863 Mainstockheim
Salomon, b. 1866, d. 3/6/1867 Mainstockheim
Fanny, b. 1870, d. 12/22/1871 Mainstockheim

married to Jakob Hirsch, b. 6/30/1872 Poppenlauer, d. 1/8/1938 Braunschweig

Son:
Fritz, b. 3/27/1900, married to Charlotte née Heiber, b. 1910 Braunschweig, daughter Marion, b. 1935 Braunschweig

Fritz Hirsch managed to escape at the last moment with his wife and his son to Brazil in 1940. His mother Selma Sär, who lived at 12 Hohnstaufenstraße in Berlin-Schöneberg in 1942, was deported on June 23 or June 25, 1942 to Theresienstadt. From there she was sent to Minsk, where she is presumed killed.

Info: Hänschen Stein, New York, NY/USA; **Lit:** Bilzer/Moderhack: GB Braunschweig, p. 278; GB Berlin, p. 514; Jüdische Rundschau; Mägerlein/Schneider:

Adolf Kahner

Juden MSH; Strätz, p. 558; **Foto:** KJK; **AMS:** SB Silber; FA: Po (1); **BayStA WÜ:** JSR: KT 57/58: No. 137/1876, 475/1899, 485/1899, 683/1921, 698/1923, MSH 71/72, WÜ 161: p. 76/1830, WÜ 162b: pp. 1/1846, 39/1854, 87/1864, 139/1870, WÜ 163: pp. 121/1876, 209/1880, WÜ 164: pp. 339/1885, 381/1887, WÜ 165: pp. 40/1892, 90/1893, 140/1895, 340/1899, WÜ 166: p. 633/106, WÜ 167: pp. 677/1907, 817/1911, LG DB/Zivil: No. 47.1831/1832; LRA KT: 101 48, 101 56; (W)EB: No. 8 and 9/1957; Reg. Ufr.: No. 7124; Gestapo: No. 13 402; **GA MSH:** A 333/3, A 333/4; **StA KT:** BüRe: 296.1862/114, 619.1898/121, 732.1905/123; EMK I; EMK II; KJK

Adolf Kahner

b. 12/10/1869 Bad Neustadt an der Saale, deported 9/23/1942 from Würzburg to Theresienstadt, d. 10/27/1942 in Theresienstadt

Residence:
Kitzingen, 9 Rosenstraße (1906; 1925; 1930)
23 Landwehrstraße (from February 24, 1942)

Family History

Parents:
Israel Kahner, Bad Neustadt a. d. Saale ∞ Babette née Klugmann, b. 1840 Wiesenbronn

Siblings:
Fanny, b. 4/25/1863 Bad Neustadt a. d. Saale, d. 10/25/1943 Theresienstadt, married to Abraham Klugmann, b. 6/30/1855 Wiesenbronn, d. 10/29/1926 Kitzingen
Moritz, b. 1866 Bad Neustadt a. d. Saale, married to Rosa née Lein, b. 1872 Diespeck

married to Sophie née Jonas, b. 1/7/1877 Fürth (on p. 373)

Children:
Max, b. 4/4/1902 Kitzingen, moved 1918 to Nuremberg, emigrated to Australia
Stillborn child, b. 1905, buried Rödelsee Jewish cemetery

The wholesale wine merchant, Adolf Kahner, married Sophie née Jonas from Fürth in 1901 and lived with her on Rosenstraße in Kitzingen. The children liked to go to the Kahners to light the candles on Shabbat or to stoke the oven in winter as a "Shabbos-Goi", because the Kahners were famous for the delicious cookies and chocolates, they gave as a present.

During "kristallnacht" on November 9 to 10, 1938, Adolf Kahner tried to commit suicide with sleeping pills.

He was deported to Theresienstadt with his wife Sophie on September 23, 1942. He died there on October 27, 1942. His wife was one of the few survivors (page 373).

In 1997 a granddaughter of the Kahners, Evay Segal from Jerusalem, filled in a memorial sheet for their grandfather at Yad Vashem.

Info: Fritz Hörner, Kitzingen/Germany; Betti Schweser, Kitzingen/Germany; Elmar Schwinger, Wiesenbronn/Germany; **Lit:** Bamberger, Naphtalie: Juden Kitzingen, p. 43; **Foto:** KJK; **AMS:** Doku Klugmann; FA: Po (2), Ge (1); **BayStA WÜ:** JSR: KT 57/58: No. 243/1882, 439/1896, 502/1901, WÜ 165: p. 190/1896, 388/1901; AG KT: No. 44/1909, 146/1912, 84/1915; Gestapo: No. 2977; LRA KT: No. 122 50; **LA NRW:** RW 58 Nr. 20455; RW 58 Nr. 11282; **StA KT:** AW: 36/1884; BüRe: 421.1900/64, 450.1905/64; EMK I; EMK II; KJK; **Yad Vashem:** Memorial sheets [Evay Segal]

The Katzmann siblings Abraham, Moritz, Emanuel, Max as well as Klara Schlössinger née Katzmann with their families

Family History

Parents:
Gerson Katzmann, b. 1849 Geroda in the Rhön Mountains, farmer, salesman ∞ Jette née Gottlieb, the "Gerschende"

Siblings:
Abraham, b. 8/10/1878 Geroda, married to **Rosa née Hess**, b. 4/5/1894 Geroda
Moritz, b. 2/1/1880 Geroda, married to **Laura née Rosenbusch**, b. 12/10/1884 Kitzingen
Emanuel, b. 4/22/1884 Geroda, married to **Frida née Mandelbaum**, b. 3/1/1895 Platz in the Rhön Mountains
Adelheid, b. 4/22/1884 Geroda, lived in Halberstadt, married to Jakob Schlössinger, b. 1884 Neckarzimmern (on p. 225)
Klara, b. 6/28/1886 Geroda, married to **Moses Schlössinger**, b. 1/19/1890 Neckarzimmern (on p. 224)
Max, b. 5/5/1889 Geroda, married to **Bella née Kellermann-Charon**, b. 5/29/1900 Würzburg

The six siblings were the children of the salesman and farmer Gerson Katzmann in Geroda in the Rhön Mountains. In his essay on Jewish life in Geroda, the historian Hugo Mandelbaum reports of the struggle with the parnass, the president of the Geroda Jewish Community:

Gerson was a character and had "character" as people would express it. He was not on speaking terms with the parnass because of some incident that had occurred years before. Yet the two sat on the same bench in the synagogue. The parnass was ready to make peace with his adversary at any time and at any price. But Gerson had "character"; such a reconciliation would have been beneath his dignity.

The male members of the Katzmann, Bauer, Kahner and Rothschild families were Cohanim, that means they were of priestly origin and therefore had various duties and rights in religious life to distinguish them from the other members of the Jewish community.

Five children of Gerson Katzmann were deported together with their families from Kitzingen to Izbica near Lublin in East Poland on March 24, 1942.

In Yad Vashem Carola Gerson, a daughter of Adelheid Schlössinger née Katzmann and her cousin Harry Katzman, who lives in America, filled in memorial sheets for the numerous members of the family in Kitzingen who were presumed killed in the Holocaust.

Kitzingen Jews are forced to walk in front of the synagogue after "kristallnacht" of November 10, 1938. On the left: Emanuel Katzmann, chairman of the congregation, besides him: Simon and, a few steps further back, Oskar Hahn

Mustering the Kitzingen Jews at the railway station before deportation to Izbica on March 24, 1942. First row on the left: Max Katzmann, second row on the right: Jakob Schönfärber

The couple Abraham and Rosa Katzmann née Hess

Residence:
Kitzingen, 12 Bismarckstraße

Family History

Abraham Katzmann married to **Rosa née Hess**, b. 4/5/1894 Geroda in the Rhön Mountains

Children:
Rosi, b. ca. 1913, married to Mr. Goldschmidt, worked together with Alfred Hock from Kitzingen in the wine wholesale office of her uncle Emanuel, until she emigrated to Portland, OR/USA. In 2002 she lived in an old age home in Seattle, WA/USA
Emil, b. ca. 1914, emigrated supposedly to Palestine/Eretz Israel
Judith, b. ca. 1927

While their children could escape from Germany in time, the couple Abraham and Rosa Katzmann moved from Geroda to Kitzingen on January 11, 1940.

In a letter to Erna and Gustav Fruehauf in America, they wrote from Kitzingen on October 21, 1941:
[...] *also we would like to be with our children, but there is not much hope, so we have to wait further more patiently.*

Abraham and Rosa Katzmann née Hess were deported from Kitzingen to Izbica near Lublin in East Poland on March 24, 1942.

Abraham Katzmann
b. 8/10/1878 Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Abraham Katzmann

Rosa Katzmann

Rosa Katzmann née Hess
b. 4/5/1894 Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, missing

Family History

Parents:
Sussmann Hess, cattle dealer, Geroda ∞ Sara née Waltersheimer

The family of Moritz and Laura Katzmann née Rosenbusch

Residence:
Kitzingen, 4 Bismarckstraße (1914)
14 Luitpoldstraße (at Klugmann) (1938)
21 Landwehrstraße (1939)

Family History

Moritz Katzmann married to **Laura née Rosenbusch**, b. 12/10/1884 Kitzingen

Sons:
Martin, b. 9/26/1911 Kitzingen
Stefan Schmuel Justin, b. 6/26/1916, d. 10/9/1922 Kitzingen, buried Rödelsee Jewish cemetery
Gerhard, b. 4/24/1924 Kitzingen

The depressing illnesses of his wife and children, striking the family, would have been hard enough to take in normal times, all the more when any human value became obsolete.

Moritz Katzmann was deported on March 24, 1942 from Kitzingen together with his son, Gerhard, who suffered from polio. His wife Laura with the second son Martin was sent from Bendorf near Koblenz to Izbica supposedly also in March, 1942.

Moritz Katzmann

Laura Katzmann

Moritz Katzmann

b. 2/1/1880 Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Laura Katzmann née Rosenbusch

b. 12/10/1884 Kitzingen, supposedly deported 3/22/1942 from Bendorf near Koblenz to Izbica, presumed killed in the Shoah

Residence:
Bendorf-Sayn near Koblenz (Jewish Psychiatric Clinic) (since ca. 1940)

Family History

Parents:
Samuel Rosenbusch, b. 7/2/1854 Wiesenbronn, d. 10/1/1914 Kitzingen, ritual slaughterer, merchant, moved 1882 to Kitzingen ⚭ Berta née Ichenhäuser, b. 12/2/1858 Fürth, d. 8/4/1921 Kitzingen

Siblings:
Siegbert Schne'ur, b. 11/24/1883 Kitzingen, married to **Regina Sara Schelzer**, b. 3/4/1880 Schweinfurt (on p. 283)
Dina Tinchen, b. 8/8/1886 Kitzingen, d. 5/17/1906 Kitzingen

Martin Katzmann

b. 9/26/1911 Kitzingen, deported 3/22/1942 from Bendorf-Sayn near Koblenz to Izbica, presumed killed in the Shoah

Martin Katzmann, until the outbreak of his nervous disease, was an intelligent, sensitive, but healthy boy who attended the Kitzingen Secondary School like most of the Jewish youth. We see him on the upper detail in the group photograph of the sixth grade of 1927 (on page 215).

Since 1937 he lived in the Jewish Psychiatric Clinic Sayn in Bendorf near Koblenz, described in a memorial guide of Rhineland-Palatinate:

Martin Katzmann (in the middle)

In 1869 in Sayn near Koblenz Jacoby's Healing and Nursing Home for Jewish Mentally Ill was founded. The Nursing Home existed also under Nazi rule. The first large transports of Jews from Koblenz County are documented in the files of the Gestapo of March 22, 1942. 105 of the 337 victims came from Bendorf.

One of them was Martin Katzmann, deported with his mother Laura from Bendorf to Izbica.

Gerhard Katzmann

b. 4/24/1924 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Fürth (1938)
Berlin, 2 Kurfürstendamm (1939)
1 Landwehrstraße
Kitzingen, 14 Luitpoldstraße (1942)

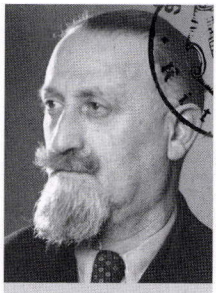
Gerhard Katzmann at a visit in Geroda (1st from the left in the 2nd row)

Gerhard Katzmann suffered polio at the end of the 1930s. In 1939 he still lived together with his cousin Gert Katzmann in Berlin.

In the Gestapo file of his father Moritz exists the following remark:
Gerhard Katzmann is not able to take luggage, because both his legs are paralyzed.

He was deported together with his father on March 24, 1942 from Kitzingen to Izbica.

The photograph shows Gerhard Katzmann (2nd row at left) during a visit with relatives in Geroda in the Rhön Mountains.



Emanuel Katzmann

The family of Emanuel and Frida Katzmann née Mandelbaum

Residence:
Kitzingen, 3 Bismarckstraße (1925; 1930)
12 Bismarckstraße (1938; 1941)

Family History

Emanuel Katzmann married to **Frida née Mandelbaum**,
b. 3/1/1895 Platz in the Rhön Mountains

Children:
Ingeborg Jette, b. 11/2/1921 Kitzingen
Gert Gerson, b. 12/25/1923 Kitzingen
Gertrude "Trude", b. 8/12/1930 Kitzingen

After the marriage with Frida née Mandelbaum, Emanuel Katzmann moved from his hometown Geroda to Kitzingen. The couple had three children. Like the parents they could not escape in time from Germany.

An expression of Emanuel Katzmann is handed down, later the dawnfall for him and his family: *As long as I can sell a bottle of wine, I don't let them chase me away!*

The family cared much too late about emigration. They were deported from Kitzingen to Izbica near Lublin in East Poland on March 24, 1942.

Emanuel Katzmann
b. 4/22/1884 Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Emanuel Katzmann was a combat veteran of the First World War and was decorated with different war medals like the Military Distinguished Service Cross Third Class With Swords and the Iron Cross Second Class. In 1935, already during Nazi time, he got the Front Fighters Cross Of Honor.

Frida Katzmann

Jette Ingeborg Katzmann

Emanuel Katzmann was, after the emigration of Oskar Hahn in 1939, president of the Kitzingen Jewish congregation. During the deportation of the Kitzingen Jews on March 24, 1941 he was compelled to be the Jewish transport leader.

Frida Katzmann née Mandelbaum
b. 3/1/1895 Platz in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Meier "Max" Mandelbaum, b. 4/15/1863 Prichsenstadt ∞ Pauline née Braun, b. 1864 Westheim near Haßfurt

Sisters:
Martha, married to Mr. Mannheimer, b. 7/1/1903 Platz
Regina, married to Mr. Wolf

The last lines of a letter by Frida Katzmann, sent to the Fruehauf family who emigrated in the summer of 1941 to Green Bay, Wisconsin/USA.

[...] *We are very happy with your nice words, in the meantime again something changed* [...]. *With best wishes to you and all your beloved.*
Yours Frida Katzmann

In 1996 Harry Mannheimer from Bethesda, MD/USA, a son of her sister, filled in memorial sheets for the members of the family, presumed killed in the Holocaust.

Jette "Ingeborg" Katzmann
b. 11/2/1921 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Munich, 42/I Frauenstraße (since 5/3/1938)
1/I Hildegardstraße (since 6/30/1939)

Ingeborg Katzmann left the High School for Girls, the "Lyceum" in Kitzingen on April 27, 1936. Since the end of April, 1938 she lived in Munich, where she completed a taylor's apprenticeship. In January, 1939 she tried in vain to emigrate to England with a "kindertransport".

She returned from Munich to Kitzingen on May 21, 1940, where she taught Jewish students early American history. She was deported with her parents and her siblings on March 24, 1942 to Izbica.

Gert Gerson Katzmann
b. 12/25/1923 Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Fürth (1938)
Berlin-Charlottenburg, 22 Kurfürstendamm (1939)
Kitzingen, 12 Bismarckstraße

Walter Reed from Chicago, formerly Werner Rindsberg, from Mainstockheim, told how the Katzmann boys had

Gert Katzmann (on the left) during hebrew lessons

Gertrude Katzmann

to suffer from the nastiness of the non-jewish students, because they were typically helpless "spectaclewearers".

Therefore the Katzmann parents sent both cousins Gert and Gerhard to a Jewish Secondary School in Berlin in 1939. Later Gert Katzmann attended a Jewish Vocational School in Frankfurt am Main, from where he returned to his parents in Kitzingen in 1942.

Jakob Schönfärber reports in a letter to the Fruehauf family in 1941:
Emanuel Katzmann makes a lot of efforts to bring Gert Katzmann, who is now here, to Cuba [...].
Unfortunately he did not succeed.

In the background of the photograph on page 219 the word "Gemara" can be read, which is the name of the legislative part of the Talmud.

Gert Katzmann stands on the left, next to him to the right with his head bowed are his cousin Gerhard Katzmann (page 215) and the young Rabbi Dr. Gotthelf Wohlgemuth. On the right of the Rabbi are his brother Leo (page 356) and Josef Oppenheimer, who lived in 2009 as Josef Ofer in Jerusalem. He donated this photograph.

Ilse Lonnerstädter-Herst from Chicago remembered Gert Katzmann in 1996:
He was a nice intelligent kid.

Gertrude "Trude" Katzmann
b. 8/12/1930 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Ernest Fruehauf, who identified Gertrude Katzmann on the photograph of Lehrer Friedmann and his students (page 162), vividly remembers his former classmate.

Max Mandelbaum

Meier "Max" Mandelbaum

b. 4/15/1863 Prichsenstadt, deported 9/23/1942 from Würzburg to Theresienstadt, d. 2/12/1943 Theresienstadt

Residence:
Platz in the Rhön Mountains
Kitzingen, 12 Bismarckstraße (since 1938)

Family History

Parents:
Heinemann Mandelbaum, b. 7/20/1834 Homburg am Main, teacher, merchant in Prichsenstadt and in Platz in the Rhön Mountains ∞ Nanny Knenle née Kallmann, b. 2/24/1838 Geroda in the Rhön Mountains

Siblings:
Aron, b. 4/14/1868 Prichsenstadt, d. 1/18/1943 Theresienstadt
Philipp, b. 11/7/1870 Geroda in the Rhön Mountains
Marianne, b. 9/6/1873 Geroda in the Rhön Mountains

married to Pauline Rachel née Braun, b. 1864 Westheim near Haßfurt, d. 1938 Platz in the Rhön Mountains

Daughters:
Frida, b. 3/1/1895 Platz in the Rhön Mountains, married to Emanuel Katzmann
Martha, b. 7/1/1903 Platz in the Rhön Mountains, married to Mr. Mannheimer
Regina, married to Mr. Wolf

Meier Max Mandelbaum is the father of Frida Katzmann. After his wife passed away, he moved from Geroda to his daughter's home in Kitzingen. His nephew Hugo Mandelbaum tells in his memoirs:

In the nearby village Platz lived my father's brother Max Mandelbaum. He owned a grocery store which sold in addition to the usual food, haberdashery, hardware and pig iron for the local blacksmith. Uncle Max was also an agent of some bicycle factories. In the attic he had a real "bicycle cemetery". I rummaged there around for hours [...]

A denouncement letter of 1938 gives an impression of the conditions in his home village during Nazitimes:

The expression and the business customs of both Jews [one of them Meier Max Mandelbaum] *incite the people and are subversive.* [...] *I ask for taking actions against the two Jews with all possible means and to prohibit every permission to trade and any business activity.*
sign. [...]

After the deportation of the family of his daughter, Meier Max Mandelbaum moved to the Jewish old age home in Würzburg on March 25, 1942, from where he was sent to Theresienstadt on September 23, 1942. He died there on February 12, 1943.

The couple Max and Bella Katzmann née Kellermann-Charon

Residence:
Montabaur (1921)
Kitzingen, 1 Südlicher Hindenburgring
23 Landwehrstraße (1938)

Family History

Max Katzmann married to **Bella née Kellermann-Charon**,
b. 5/29/1900 Würzburg

Max Katzmann and Bella née Kellemann-Charon married in Kitzingen in 1923. The childless couple tried in vain to emigrate to Cuba and to the United States.

Max and Bella Katzmann were deported on March 24, 1942 with other members of the large family to Izbica.

Max Katzmann

Max Katzmann

b. 5/5/1889 Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The learned teacher of Jewish religion and wine merchant Max Katzmann, became the religious leader of the Kitzingen Jewish Community after the emigration of the young Rabbi Gotthelf Wohlgemuth.

During the deportation of March 24, 1942 he had to be the transport leader of the Kitzingen Jews.

Bella Katzmann

Bella Katzmann née Kellermann-Charon

b. 5/29/1900 Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Leopold Kellermann, b. 2/26/1866 Fuchsstadt ∞ Doris née Friedlein, b. 3/29/1871 Allersheim (moved to Straßburg)

Siblings:
Minna, b. 12/25/1897 Würzburg, married to Mr. Grünewald
Arthur, b. 9/10/1904 Würzburg

As a child, Bella Katzmann was adopted by her Aunt Klara Charon née Friedlein and the husband Emanuel.

Jakob Schönfärber, the former owner of a mens' apparel store (page 297), writes about her in a letter of fall 1941: *Bella Katzmann goes to Kissingen every Wednesday. Her clothes became even nicer, but I come up to her therein.*

The family of Moses and Klara Schlössinger née Katzmann

Residence:
Thüngen, house no. 87 (store with manufactured goods: oil, grease, and furs) (until October, 1938)
Kitzingen, 1 Südlicher Hindenburgring (1938)
14 Luitpoldstraße (1939)

Family History

Parents:
Abraham Schlössinger, Neckarzimmern ∞ Malchen née Strauß, Markelsheim near Bad Mergentheim

Moses Schlössinger married to **Klara née Katzmann**, b. 6/28/1886 Geroda in the Rhön Mountains

Son:
Günther Gerson, b. 3/2/1927 Thüngen

The dealer of manufactured goods, Moses Schlössinger, born in Neckarzimmern in Baden, lived in Thüngen near Würzburg after his marriage to Klara née Katzmann from Geroda. Shortly after "kristallnacht", on November 28, 1938, the Schlössingers moved to Kitzingen, because the brothers of Klara lived there.

The files in the Würzburg Gestapo archives show that their efforts to emigrate were in vain.

Moses Schlössinger was deported on March 24, 1942 from Kitzingen to Izbica together with his wife and his son Günther.

Moses Schlössinger
b. 1/19/1890 in Neckarzimmern, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Moses Schlössinger

Family History

Brother:
Jakob, b. 1884 Neckarzimmern, moved to Halberstadt, married to Adelheid née Katzmann (on p. 208)

Klara Schlössinger née Katzmann
b. 6/28/1886 in Geroda in the Rhön Mountains, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Klara Schlössinger

From the domestic servants book and the recommendations of Mrs. Schlössinger can be perceived that the Schlössingers did not belong to the wealthy members of the Kitzingen Jewish Community.

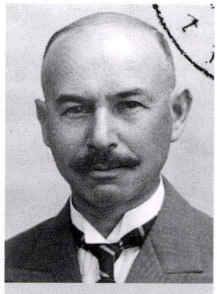
Günther Gerson Schlössinger
b. 3/2/1927 Thüngen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Günther Schlössinger

The report of a Jewish training workshop in Frankfurt of Summer, 1941 shows the following recommendation:

Günther's behaviour and his diligence are good. He has certain restraints and is timid, but lately it became better. He is in our boarding school a friendly, good-natured and well-behaved kid, but he should care more about his appearance.

Info: Ernest Fruehauf, Munster, IN/USA; Ilse Herst, Chicago, IL/USA; Alfred Hock, Kitzingen/Germany; Harry Katzman, Boynton Beach, FL/USA; Judy Lasson, Washington DC/USA; Josef Ofer, Petach Tikvah/Israel; Walter Reed, Chicago, IL/USA; Elmar Schwinger, Wiesenbronn/Germany; Hänschen Stein, New York, NY/USA; **Lit:** Binder/Mence: Traces, pp. 34/38, 122; Fruehauf: My early years, p. 32; Gedenkst. Rheinland-Pfalz; Gilbert: Holocaust Atlas, p. 92; Jahresschluß-berichte Kitzingen; Mandelbaum: Jewish Life, pp. 53/54; Strätz, pp. 212, 300; **Fotos:** KJK; Bayerisches Hauptstaatsarchiv München; Synagogenarchiv Kitzingen; Katzmann Collection, Florida/USA; **AMS:** Doku Katzmann; FrüBri; FA: Po (19), Gru (5), Ge (3); **BayStA WÜ:** JSR: KT 57/58: No. 384/1891, 602/1910, 654/1920, 694/1923, WÜ 167: p. 787/1910; Gestapo: No. 3257, 3261, 3271, 3274, 12 522, 12 523, 18 127, 18 773, 18 875, LRA KT: No. 122 50; **Ev. Kirchenbucharchiv Regensburg:** JG Geroda; **LA B:** Database Gedenkbuch Berlin; **LBI:** Goldschmidt-Schlössinger Collection; **StA KT:** EMK I, EMK II, KJK; **Yad Vashem:** Memorial sheets



Felix Klein

Felix Klein

b. 4/8/1877 Gnodstadt, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 14 Luitpoldstraße

Family History

Parents:
Adolf Klein, b. 5/4/1852 Gnodstadt, merchant ⚭ Hannchen née Klein, b. 7/1/1854 Gnodstadt

Brother:
Benno, b. 5/25/1881 Gnodstadt

Felix Klein belonged to the largest Jewish family of Gnodstadt (like Flora Wertheim née Klein, page 352), which can be traced back to Ascher Klein, born around 1740. His first name also goes back to his ancestor: "Asher" means in Hebrew "the happy" and corresponds to the Latin name "Felix".

From 1861 many members of the Klein family moved to the next larger centers like Marktbreit and Kitzingen.

When the unmarried merchant Felix Klein was to be imprisoned on the morning of "kristallnacht" November 10, 1938, he paniced, jumped out of the window, and broke both legs. Together with other Kitzingen Jews he later had to take the "Pig Bucket" through town, to collect food remains.

His relative Jakob Freudenberger from Ramat Chen in Israel filled a memorial sheet at Yad Vashem for Felix Klein in 1957.

Info: Elmar Schwinger, Wiesenbronn/Germany; **Lit:** Dohna: Konten, pp. 63, 108/109; Gilbert: Holocaust Atlas, p. 92; Reichsbund 1932; **Foto:** KJK; **AMS:** Doku Klein; FA: Po (1), Ge (1); **BayStA NU:** LRA UFF: No. 671/8; JSR (Forth) - 212/1868; **BayStA WÜ:** Pfarrmatr. GS: No. 3857; JSR: KT 57/58: No. 594/1909, WÜ 163: pp. 41/ca.1873, 119/1876, 215/1880, WÜ 164: pp. 251/1882, 317/1885,

459/1890, WÜ 165: p. 228/1897, WÜ 166: p. 629/1906, WÜ 167: pp. 695/1907, 715/1908, 759/1909, 847/1912, 865/1913; Gestapo: No. 3988; LRA KT: No. 12250; Reg. Ufr.: No. 7149; **StA KT:** EMK I, KJK; **Yad Vashem:** Memorial Sheets [Jakob Freudenberger]

Jeanne Klugmann

Jeanne Klugmann

b. 4/2/1871 Wiesenbronn, deported 9/10/1942 from Würzburg to Theresienstadt, d. 4/19/1944 Theresienstadt

Residence:
Kitzingen, 1 Rosenberg (1925)
23 Landwehrstraße

Family History

Parents:
Samson Klugmann, b. 9/17/1840 Wiesenbronn ⚭ Therese née Eberhardt, Maßbach

Siblings:
Joseph, b. 12/16/1869 Wiesenbronn
Hannchen, b. 3/14/1874 Wiesenbronn

The Klugmann family was one of the old-established Jewish families in the village of Wiesenbronn. Supposedly they originally came from Kitzingen because in 1817 they wanted to take the name "Kitzinger" as the family name. The officials did not allow it, because it was forbidden to take a name related to a place in that district.

At the end of 1940 Jeanne Klugmann moved from Kitzingen to Würzburg, where she lived in the houses at 20 Dürerstraße and 3 Konradstraße of the Jewish old age home in Würzburg, until her deportation on September 10, 1942.

Moritz Klugmann

Moritz Klugmann

b. 2/14/1880 Kitzingen, deported 6/10/1940 from Berlin to Sachsenhausen, d. 6/11/1940 in Sachsenhausen

Residence:
Kitzingen, 17 Bismarckstraße
14 Luitpoldstraße
Berlin-Charlottenburg, 7 Königsdamm (1939)

Family History

Parents:
Jacob Klugmann, b. 1846 Mainstockheim, d. 1920 Kitzingen ∞
Klara née Scheidt, b. 1847 Mainstockheim, d. 1919 Kitzingen

Brothers:
Ludwig, b. 2/14/1880 Kitzingen, d. 1919 Kitzingen, buried Rödelsee Jewish cemetery
Friedrich Siegmund, b. 2/10/1887 Kitzingen, lived as a wholesale wine merchant in Wiesbaden

married to Hedwig née Weingarten, b. 11/14/1893 Kassel, d. 12/1/1918 Kitzingen, buried in Kassel

Daughter:
Margot, b. 11/15/1913, d. 2/26/1987 Frankfurt a. Main, emigrated 1933 to Paris, lived 1950 in Nice, later in Frankfurt a. Main, married to Wladimir Schneider

In the second half of the 19th century most of the Klugmanns moved from the little village of Wiesenbronn at the Schwanberg via Mainstockheim to Kitzingen. Later they settled mainly in Fürth and Nuremberg. Descendants of the Wiesenbronn Klugmanns live today in Leipzig, London, New York, Baltimore/USA, and Canada.

The business representative Moritz Klugmann, a second cousin to Jeanne Klugmann, was put from Berlin, where he lived on 7 Königsdamm, into Sachsenhausen Concentration Camp on June 10, 1940. The death certificate in the archives of the Sachsenhausen memorial shows, that he "passed away" one day later.

The mortal remains of Moritz Klugmann were buried in the large Jewish cemetery of Berlin-Weißensee.

The descendants of his brother Friedrich Siegmund today live in Leipzig, where they practice medicine. They donated the photograph on page 228 of Moritz Klugmann in the Berlin Jewish card index.

Frieda Klugmann née Feuchtwanger and her daughters Selma Buxbaum and Irma Reinemann

Residence:
Kitzingen, 9 Bahnhofstraße (1909)

Family History

Parents:
Ignaz Isaak Klugmann, b. 5/22/1851 Wiesenbronn, d. 11/5/1909 Kitzingen, wine merchant ⚭ **Frieda née Feuchtwanger**, b. 2/19/1859 Pappenheim, missing in Sobibór

Children:
Selma, b. 12/28/1878 Kitzingen, married to Hermann Hirsch Buxbaum, Cologne
Hedwig, b. 6/1/1880 Kitzingen, married to Hermann Mandelbaum, b. 1880 Cologne
Moritz, b. 6/13/1884 Kitzingen, merchant, emigrated 1906 to New York
Emil, b. 2/7/1888 Kitzingen, d. 9/14/1965 Würzburg, merchant, 1927 main share holder "Sportpalast" Berlin, married to Erna née Klugmann, b. 3/3/1895 Kitzingen, d. ca. 1945 Cuba
Irma, b. 11/22/1889 Kitzingen, married to **Max Reinemann**, b. 1883 Treuchtlingen
David, b. 2/10/1892 Kitzingen

The wholesale wine merchant Ignaz Isaak Klugmann was a son of Aron Moses Klugmann, who moved from Wiesenbronn to Mainstockheim in 1864. A few years later he settled in nearby Kitzingen, where he prospered in wine business.

Frieda Klugmann

Selma Buxbaum

After the death of her husband Frieda née Feuchtwanger from Pappenheim supposedly lived with her daughter Irma in Mönchengladbach.

The three daughters, Selma, Hedwig, and Irma found their husbands in the region around Cologne. They were all family and business related to each other.

Frieda Klugmann later supposedly moved to her daughter Selma's home in Düsseldorf and emigrated with her to the Netherlands. They were both deported to Sobibór. Irma Reinemann was sent from Mönchengladbach to Łódź, and later from there to Auschwitz.

Frieda Klugmann née Feuchtwanger
b. 2/19/1859 Pappenheim, deported from the Netherlands to Sobibór, presumed killed in the Shoah

Family History

Parents:
David Feuchtwanger ∞ Johanna née Reinemann

After the death of her husband Ignaz Isaak in 1909, Frieda Klugmann lived with her daughters in Mönchengladbach and Düsseldorf. From the Netherlands she was deported to Sobibór.

Selma Buxbaum née Klugmann
b. 12/28/1878 Kitzingen, deported from the Netherlands to Sobibór, presumed killed in the Shoah

Family History
married to Hermann Hirsch Buxbaum, Cologne, merchant

Documents in Yad Vashem prove that Selma Buxbaum was deported propably with her mother from the Netherlands to Sobibór, where she supposedly was killed.

Irma Reinemann

Irma Reinemann née Klugmann

b. 11/22/1889 Kitzingen, deported 10/27/1941 from Düsseldorf to the Łódź Ghetto and from there to Auschwitz, presumed killed in the Shoah

Residence:

Mönchengladbach, 32 Barbarossastraße
20 Sittardstraße (ca. 1913)
6 Viersener Straße (ca. 1933)

Family History

married to **Max Reinemann**, b. 1883 Treuchtlingen, factory owner in Mönchengladbach, deported with son **Kurt** from Brussels

Children:

Hedy, married to Heinz Falkenstein, emigrated to the USA in 1938
Kurt, deported with the father to the "East"

Irma Klugmann, a cousin of Moritz Klugmann (page 228) married in Mönchengladbach the textile factory owner Max Reinemann, born 1884 in Treuchtlingen, in 1910. He also was an associate of the mechanical clothing factory "Mandelbaum Brothers". After a few years he took over the company and established a trouser factory on 12 a Schillerstraße in Mönchengladbach in 1913, prospering until the Nazis came to power.

In 1933 he gave up the production and started to make a living as a representative of textiles, until he also had to end this job in 1938.

In October, 1938 he fled with his son Kurt illegally to Belgium, where they stayed with relatives. They were discovered and deported from Brussels to a concentration camp in August, 1942.

Irma Reinemann, who stayed in Mönchengladbach, was brought to the Łódź Ghetto in October, 1941, and from there to Auschwitz.

Info: Hans Joachim Klugmann, Leipzig/Germany; Hedwig Reiter, Kitzingen/Germany; Hänschen Stein, New York, NY/USA; Margarete Ühla, Kitzingen/Germany; **Lit:** Bamberger, Nathan: ILBA (JZ); Erckens: Juden Mönchengladbach; GB Berlin, p. 656; Jochem: Juden Nürnberg, pp. 53, 64; Rosenberg: Spuren; Strätz, pp. 310, 691; **Fotos:** Klugmann Collection, Dresden/Germany; Edgar Klugman, Newtonville, MA/USA; **AMS:** Doku Klugmann; FA: Po (1), Gru (1), Ge (14), Ma (12); **Archiv KZ Sachsenhausen:** Sterbeurkunden; **BayStA WÜ:** JSR: KT 57/58: No. 6/1868, 59/1872, 87/1873, 138/1876, 147/1876, 172/1877, 174/1878, 180/1878, 180/1878, 235/1881, 241/1882, 243/1882, 253/1882, 275/1883, 301/1885, 310/1886, 407/1894, 434/1896, 502/1901, 511/1901, 539/1904, 577/1907, 618/1918, 673/1921, 688/1922, WB 154: 2/1817, 4/1819, 8/1827, 12/1829, 20/1866, WÜ 161: p. 53/1825; WÜ 162 b: p. 23/1851, WÜ 164: pp. 287/1883, 437/1889, WÜ 165: pp. 78/1893, 100/1893, 116/1894, 188/1896, WÜ 166: pp. 423/1901, 535/1904, 539/1904, 601/1905, WÜ 167: pp. 781/1910, 831/1912, 857/1913, 895/1918; LRA KT/Verehel.: No. 5623/1883, 5624/1848, 5625/1854, 5629/1868, 5631/1882, 5632/1909; AG KT: No. 70/1905, 125/1909, 162/1911, 167/1915; Reg. Ufr.: No. 8662; LG DB: Bände 64/Viehkauf 18.7.1844; **JG WÜ:** FB: Gräberlisten 3/13/6 Emil Klugmann (gest. 14.9.1965); **LA B:** Database Gedenkbuch Berlin; **LA NRW:** RW 58 Nr. 12023; RW 58 Nr. 42591; **LBI:** Bichheim-Beecham Collection; Lauterbach Collection; Michael Mayer/Biebesheim Collection; Douglas Morris Collection; **StA KT:** I A 8/35, I A 8/47, I A 8/48, I A 8/50, I A/60; BüRe: 22.1867/60, 256.1874/61, 257.1874/61, 275.1877/61, 276.1877/61, 311.1884/62, 373.1894/63, 517.1912/65, 520.1912/65; EMK I, EMK II

The family of Salomon and Therese Liebenstein née Mayer

Residence:
Kitzingen, 36 Kaiserstraße (bakery and patisserie, flour store)

Family History

Salomon Liebenstein married to **Therese née Mayer**, b. 3/7/1890 Sickershausen

Children:
Käthe Margot, b. 11/26/1920 Kitzingen, d. ca. 1990 New York, married to Mr. Wolf, emigrated 2/13/1940 to New York
Otto, b. 9/9/1922 Kitzingen

The Franconian Liebenstein family originates from Hüttenheim near Iphofen. A large part of the family moved to nearby Mainbernheim and to Kitzingen in the middle of the 19th century and later also to Frankfurt am Main and Mainz.

Master baker Salomon Liebenstein married Therese née Mayer from Sickershausen in 1919. He became the owner

of the former Eisemann bakery (page 152) on 36 Kaiserstraße, from 1914 until 1919 owned by his sister Sophie.

The couple had two children, Käthe Margot and Otto.

Else Lussert, Kitzingen, reports in 1995 that her grandmother Frieda from Rödelsee worked at the Liebenstein Bakery:

She is today 86 years old. First she was at a Christian family. There she had to suffer so much. With the Liebensteins, it was her best time. [...] *Close to the Königsplatz we had four bakeries: Laudenbach, Krönlein, master baker Sichel and the Liebensteins. And when we were children, we went where we got most. At the Liebensteins we always received something additional: Mazzes, Berches, so we went, where we got most.*

Town Councilman Fritz Hörner (Social Democrats) said many years ago:

We didn't have much on our table during the War. Our mother always said, some would give a lot for the rolls, which they threw into the street on "kristallnacht" at the Liebensteins.

Salomon and Therese Liebenstein were deported together with their son Otto on March 24, 1942 from Kitzingen to Izbica near Lublin in East Poland.

Spring 1995 a lawyer in Kitzingen remembered:

I will never forget, when they took the Liebensteins. We lived in front of their house. When they locked the house and went away, they were collected around the corner in the "Fränkischer Hof". As a boy, I stood behind the curtain. When they locked their house and went away. They shed bitter tears.

Salomon Liebenstein

Therese Liebenstein

Salomon Liebenstein

b. 5/15/1882 Hüttenheim, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Otto Ascher Liebenstein, b. 11/3/1842 Hüttenheim, cattle dealer ⚭ Caroline née Harburger, Stuttgart

Siblings:
Hermann Hirsch, b. 3/4/1870 Hüttenheim, cattle dealer, married to Dorchen née Hennochstein, b. 3/30/1875 Altenschönbach
Heinrich, b. 7/21/1871 Hüttenheim
Sophie Sara, b. 1/31/1873 Hüttenheim
Sigmund, b. 12/14/1874 Hüttenheim
Isaak Seligmann, b. 7/1/1877, d. 12/14/1916 Hüttenheim, married to **Jette née Kahn**, b. 3/13/1884 Kleinbardorf, d. 1942 Izbica

Therese Liebenstein née Mayer

b. 3/7/1890 Sickershausen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

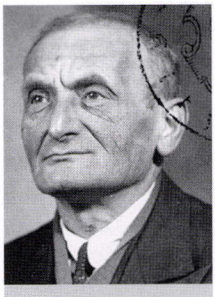
Family History

Parents:
Moses Mayer, b. 12/18/1854 Sickershausen, d. 1/9/1942 Kitzingen ⚭ Fanny née Reiß, b. 1855 Acholshausen, d. 10/12/1908 Kitzingen

Brothers:
Leopold, b. 4/24/1883 Sickershausen (on p. 248)
Siegfried, b. 3/21/1896 Sickershausen (on p. 248)

Quotation of Therese Liebenstein at the beginning of the 1940s according to Mrs. Betti Stock from Kitzingen: *Then they should kill us right away!*

Otto Liebenstein



Samuel Liebenstein

Otto Liebenstein

b. 9/9/1922 Kitzingen, deported 03/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Otto Liebenstein prepared his emigration from August 2, 1939 until March, 1942 in the agricultural Jewish retraining camps of "Steckelsdorf Ausbau", "Jüdisches Lehrgut Gehringshof", and "Kaisermühle". Because he was to be deported by the Gestapo together with his parents to Izbica, he was ordered by telegraph by the Jewish community to come back to Kitzingen.

Info: Fritz Hörner, Kitzingen/Germany; Alfred Hummel, Kitzingen/Germany; Else Lussert, Kitzingen/Germany; Betti Stock, Kitzingen/Germany; **Lit:** Jahreschlußberichte KT; Strätz, p. 700; **Foto:** KJK; **AMS:** Doku Liebenstein; FA: Po (8), Gru (1), Ge (2), Ma (2); **BayStA WÜ:** JSR: HÜ 50, KT 57/58: No. 17/1869, 141/1876, 184/1878, 233/1881, 273/1883, 287/1884, 326/1887, 522/102, 124/102, 537/1904, 594/1909, 606/1913, 615/1917, 616/1917, 645/1919, 648/1919, 695/1923, 767/1932, 774/1933, 781/1934, WÜ 164: p. 387/1887, WÜ 166: pp. 459/1902, 531/1903, 565/1904, WÜ 167: pp. 697/1907, 725/1908, 829/1912, 851/1913, 865/1913; Gestapo: No. 6110, 6111, 6113, LRA KT/Verehel.: No. 6360/1864, 6361/1867, 6363/1869, 6366/1902, 6367/1907, 6368/1909, 6369/1912, 6370/1913, 6371/1901, 6372/1887; **StA KT:** EMK I, EMK II, KJK; **CA Jeru:** JSR: HÜ Sign. G 5/1550

Samuel Liebenstein

b. 5/2/1876 Hüttenheim, arrested 1941 and sent to Dachau and Buchenwald, d. 8/5/1941 Buchenwald

Residence:
Marktbreit (before 1936)
Kitzingen, 8 Ritterstraße (at Isaak Liebenstein) (1936)
Mainbernheim, Schützenstraße (1939)
Würzburg (Jewish old age home)

Family History

Parents:
Elieser Süßlein Liebenstein, b. 2/19/1845 Hüttenheim, cattle dealer ∞ Sofie née Friedmann, Sugenheim (2nd marriage to Bertha née Wollenreich)

Siblings:
Isaak, b. 10/2/1872 Hüttenheim, d. 5/9/1939 on the way to Cuba, married to Rosa née Rosenbacher, b. 5/31/1880 Ebelsbach
Bernhard, b. 7/5/1874 Hüttenheim
Bertha, b. 4/23/1878 Hüttenheim, married to Benjamin Heidingsfelder, b. 2/11/1872 Hüttenheim
Hermann, b. 10/16/1879 Hüttenheim, deported from Frankfurt a. Main to Riga, married to **Flora née Klein**, b. 1/2/1887 Gnodstadt, deported to Riga
Siegfried, b. 1/28/1881 Hüttenheim
Jakob, b. 6/26/1882 Hüttenheim
Getta-Karoline, b. 1/25/1884 Hüttenheim, married to **Lippmann Bär Lärmer**, b. 3/5/1883 Mainstockheim, both deported to Izbica, presumed killed in the Shoah
Pauline Bandina, b. 1/29/1886 Hüttenheim, married to Max Adler, b. 1883 Scheinfeld
Katharina, b. 1/17/1888 Hüttenheim, deported to Izbica, presumed killed in the Shoah

After his brother Isaak emigrated to Cuba in 1939 - he died during the journey - the single merchant Samuel Liebenstein after a short stay in Mainbernheim moved to the Jewish old age home in Würzburg. He was a second cousin of Salomon Liebenstein (on page 234).

In 1941 he celebrated his 65th birthday with a friend in a restaurant in Würzburg. Slightly merry, they went on their way home. At the Otto-Richter-Kunsthalle on Hofstraße they saw a picture of Hitler in a shop window. One said to the second: *Look at this negro chief!*
A passerby heard it and hit the two old men. Another one came along and helped the victims. The subsequent trial vindicated the "rescuer" as he did not recognize that the two old men were Jews.

Due to this incident Samuel Liebenstein was deported to the Dachau Concentration Camp, and later to Buchenwald, where he died on August 5, 1941. His urn is buried in the Würzburg Jewish cemetery.

Lina Löwenstein

Info: Gunter Demnig, Cologne/Germany; Claudia Gonschorek, Kitzigen/Germany; Anni Großmann, Kitzingen/Germany; **Lit.:** United States Court Reports V, pp. 311, 314; Strätz, pp. 346, 347; **Foto:** KJK; **AMS:** Doku Liebenstein; FA: Po (1); Ma (1); **Archiv Buchenwald:** Sterbelisten; **BayStA Wü:** JSR: HÜ 50; Gestapo: No. 6103, 6109, 6112; **JG WÜ:** FB: Gräberlisten 5/2/14 Samuel Liebenstein (gest. 1941 KZ); **StA Kt:** EMK I, EMK II, KJK; **CA Jeru:** JSR: HÜ Sign. G 5/1550

Lina Löwenstein née Rauh

b. 7/4/1889 Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Kitzingen, Herrnstraße, house no. 193 (1889)
Nuremberg, 49 Breite Gasse

Family History

Parents:
Wilhelm Rauh, wine merchant ∞ Johanna née Steinam

married to **Siegfried Löwenstein**, b. 5/11/1885 Sulzbürg, merchant, missing Riga

Lina Löwenstein was deported together with her husband on November 29, 1941 from Nuremberg to Riga-Jungfernhof.

Lit: GB Nuremberg, pp. 208, 1232; **Foto:** StA Nuremberg; **StA KT:** KJK; **StA NU:** VK

The couple Moritz and Betty Lustig née Feuchtwanger and Mrs. Lustigs sister Frieda Roßmann née Feuchtwanger

Residence:
Kitzingen, 1 Paul-Eber-Straße (1925; 1930; 1938)
12 Wörthstraße (1938 business)

Family History

Moritz Lustig married to **Betty née Feuchtwanger**, b. 9/28/1888 Schwabach

Children:
Alfred "Fredi", b. 9/11/1910 Kitzingen, moved from Würzburg to Frankfurt a. Main, emigrated to Palestine/Eretz Israel, until his death in 1970 principal in Bnej Brak/Israel, where his widow lived until she died in 2009
Else, b. 8/16/1912 Kitzingen, emigrated later to London, married to Mr. Mayerfeld, lived 2000 in the USA
Herbert Gabriel, b. 11/21/1917, lived 1939 in Berlin
Trude Sofie, b. 2/23/1922 Kitzingen, d. 2/1/1964 Lucerne/Switzerland, married to Jakob Siegfried Erlanger, b. 1/5/1915, d. 4/14/1987 Lucerne/Switzerland

The Lustig family belonged to the strictly observant members of the Kitzingen Jewish Community. The wholesale wine merchant Moritz Lustig, born in Dunaszerdahely/Hungary, settled in Kitzingen in 1904. Together with his marriage to Betty née Feuchtwanger he also got the rights of a citizen. The couple had four children.

The parents were not able to emigrate to America. Together with Mrs. Lustig's sister Frieda Roßmann they were deported on March 24, 1942 from Kitzingen to Izbica.

Betty Lustig and Frieda Roßmann (page 240) as well as Louis Gern (page 166) are remembered on a memorial column for the victims of the Holocaust in the Schwabach region in front of the Georgensgmünd Synagogue.

Moritz Lustig

Moritz Lustig
b. 3/27/1879 in Dunaszerdahely/Hungary, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Gabriel Lustig, d. 1938 ∞ Betty née Fleischmann

The cheese merchant Max Kohn, who lived in Amsterdam in 1995, was a distant relative from Nuremberg. He worked in the 1920s for a few months as an apprentice

Betty Lustig

Frieda Roßmann

in the wine business of the Lustig family and reported of the observant day-to-day life of the family.

In 1937 Moritz Lustig was denounced because he did not take a delivery of unfermented fruit juice sent too late on Friday afternoon, shortly before Shabbat.

Betty Lustig née Feuchtwanger
b. 9/28/1888 in Schwabach, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Simon Feuchtwanger ∞ Karoline née Mayer

Sisters:
Frieda, b. 6/8/1891 Schwabach, married to Jacob Roßmann, b. 1878 Wiesenbronn, d. 4/15/1937 Kitzingen
Sofie, b. 9/29/1897 Schwabach, married to **Siegfried Schloßberger**, b. 6/9/1887 Unterdeufstetten, deported from Nuremberg to Izbica in 1942, presumed killed in the Shoah

Betty Lustig was member of the Kitzingen Chevra Kaddisha, the Women's Burial Society of the Jewish Community. On a group portrait of the 1930s she stands second to the right in the last row (page 152).

Frieda Roßmann née Feuchtwanger
b. 6/8/1891 in Schwabach, d. 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 1 Moltkestraße
1 Paul-Eber-Straße

Family History

Parents:
Simon Feuchtwanger, Schwabach, moved to Nuremberg ∞ Karoline née Mayer

Sisters:

Betty, b. 9/28/1888 Schwabach, married to Moritz Lustig, deported to Izbica in 1942

Sofie, b. 9/29/1897 Schwabach, married to **Siegfried Schloßberger**, b. 6/9/1887 Unterdeufstetten, deported from Nuremberg to Izbica in 1942, presumed killed in the Shoah

married to Jacob Roßmann, b. 1878 Wiesenbronn, d. 4/15/1937 Kitzingen, buried Rödelsee Jewish cemetery

Daughters:

Grete, b. 5/31/1916 Kitzingen, d. 1998 Florida, buried in New York, married to Mr. Scheuer, lived in Forest Hills, NY/USA and in Florida/USA

Erna, b. 9/18/1918, married to Mr. Kahn, lived 2000 in New York

Frieda Roßmann, the sister of Betty Lustig, married the cattle and horse dealer Jacob Roßmann from Kitzingen in 1914. The Roßmanns, who were the wealthiest Jewish family in Wiesenbronn, moved to Kitzingen around 1900. Both brothers, Jacob and Julius, owned large estates on Moltkestraße and Bismarckstraße.

Apart from Frieda Roßmann and her sister-in-law Rosa Stein née Roßmann (page 327) all members of the Roßmann family in Kitzingen were able to escape in time.

Frieda Roßmann was deported from Kitzingen to Izbica near Lublin in East Poland on March 24, 1942.

Info: Rabbi Jakov and Jaffa Ebert née Suess, Würzburg/Germany and Bnej Brak/Israel; Reuben Erlanger, Zurich/Switzerland; Erich Hausmann, Zurich/Switzerland; Max Kohn, Amsterdam/Netherlands; Ruben Rosenfeld, Zurich/Switzerland; Hänschen Stein, New York, NY/USA; **Lit:** Erlanger/Rosenfeld: Erlanger Familienbuch, p. 116; Kößler et al.: Nov.pog.Ffm., p. 102; Strätz, p. 580; **Fotos:** Rothstein Collection, Haifa/Israel; Freund Collection, New York, NY/USA; BayStA WÜ: Gestapo No. 6615; **AMS:** Doku Stein/Roßmann; FA: Po (2), Ge (4), Gru (2); **BayStA WÜ:** JSR: KT 57/58: No. 123/1875, 518/1902, 566/1906, 596/1909, 613/1914, 741/1933, WB 154, WÜ 161: p. 102/1834; WÜ 162 b: p. 105/1867, WÜ 163: p. 231/1881, WÜ 166: p. 449/1902, WÜ 167: pp. 739/1909, 879/1914; Reg. Ufr.: No. 7118/16; 8662/5 - 49 (15.5.1817); LRA KT: No. 122 50; LRA KT/Verehel.: No. 8335; Gestapo: No. 6615, 11 169; **StA KT:** EW: 2/1907; BüRe: 191.1909/74, 361.1914/101; EMK I; EMK II; **Yad Vashem:** Memorial Sheets

The Mayer siblings David, Ernestine Strauss née Mayer and Jettchen née Mayer

Family History

Parents:
Moses Mayer, b. 8/31/1848 Sickershausen, d. 7/31/1921 Würzburg
⚭ Ida née Mainzer, b. 10/11/1851 Bad Kissingen, d. 2/21/1908 Kitzingen

Children:
David, b. 5/15/1873 Kitzingen
Ernestine, b. 4/1/1874 Kitzingen
Jettchen, b. 8/9/1877 Kitzingen
Sally, b. 8/23/1878 Kitzigen, d. 5/28/1933 Würzburg

The merchant Moses Mayer lived in Kitzingen during the 1870s. In 1906 he still managed a shop for antiques, oil, fat and chemical products on 22 Kaiserstraße. He donated a Me'il for a Torah scroll in the Kitzingen Synagogue.

Supposedly in 1908 after the death of his wife, he moved to his daughte Jettchen, who was married in Pirmasens. After three years he went to Würzburg to live with his son Sally, who continued with the business of his father.

David Mayer

b. 5/15/1873 in Kitzingen, deported 7/16/1942 from Munich to Theresienstadt and from there 9/19/1942 to Treblinka, presumed killed in the Shoah

Residence:
Munich, 3/II Kyreinstraße (since June 18, 1924)
9/0 Clemens-August-Straße (Detention Camp) (since January 5, 1942)

Family History

married 3/2/1909 in Heilbronn am Neckar to **Natalie née Bär**, b. 12/11/1878 Heilbronn am Neckar

David Mayer

Son:
Alfred, b. 12/12/1909 Rosenheim

After attending the Kitzingen Secondary School David Mayer became clerk in the butchery of master butcher Ignatz Rosenthal on 49 Karmelitenstraße in Würzburg. When the business was given up in 1908, he moved to Rosenheim in Upper Bavaria one year later. From there he went with his family to Munich in 1924 and opened an agency for tabacco products on 3/II Kyreinstraße.

He was deported from Munich together with his wife to Theresienstadt on July 16, 1942, and from there to Treblinka concentration camp on September 19, 1942.

Ernestine Strauss

Ernestine Strauss née Mayer
b. 4/1/1874 Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt and from there 5/18/1944 to Auschwitz, presumed killed in the Shoah

Residence:
Würzburg, 7 Rückertstraße (1911)
Kitzingen, 13 Herrnstraße (1938)
Würzburg, 3 Konradstraße (1941)

Family History

married 1893 to Philipp Strauss, b. 1856 Schnodsenbach, merchant in Nuremberg

Daughter:
Irma, b. 7/16/1895 Nuremberg, first marriage to Siegmund Eisenheimer, second marriage to **Wilhelm Reinstein**, deported 11/27/1941 from Würzburg to Riga-Jungfernhof

Ernestine Strauss née Mayer lived in Kitzingen after separation from her husband Philipp Strauss. Later she had her residence in Würzburg. From there she was deported on September 23, 1942 to Theresienstadt. She was sent with one of the last transports to Auschwitz in October, 1944.

Jettchen Strauss

Jettchen Strauss née Mayer
b. 8/9/1877 in Kitzingen, deported 4/4/1942 from Munich to Piaski, presumed killed in the Shoah

Residence:
Pirmasens, 7 Landauer Straße (1939)
Munich, 9/0 Clemens-August-Straße (Detention Camp)

Family History

married to Joseph Strauss, b. 8/29/1873 Windecken near Hanau, d. 1/27/1939 Pirmasens

Jettchen Mayer married the textiles merchant, Joseph Strauss, from Windecken near Hanau on December 27, 1909 in Kitzingen and lived with him in Pirmasens.

Supposedly after the death of her husband she moved to her brother David in Munich. From the Munich Detention Camp on 9 Clemens-August-Straße she was deported to Piaski in East Poland in 1942.

Lit: Bamberger, Naphtalie: Juden KT, p. 41; GB Nuremberg, p. 274; GB Theresienstadt; Strätz, p. 613; **Fotos:** StA München; KJK; StA Pirmasens: Zeitgeschichtliche Sammlung – jüdische Gemeinde; **AMS:** Doku Mayer; **BayStA WÜ:** JSR: KT 57/58: No. 63/1872, WÜ 163: p. 29/ca.1872, WÜ 167: p. 765/1909; **StA KT:** BüRe: 116/1872, 277/1909; EMK I; KJK; **StA Pirmasens:** Informations

Julie Mayer née Mainzer and her son Sussmann

Residence:
Kitzingen, 13 Herrnstraße

Family History

Parents:
Löb Mainzer, Bad Kissingen ⚭ Jette née Löwenthal

married to Isak Mayer, b. 4/3/1856 Sickershausen, d. 2/3/1932 Kitzingen, cattle dealer and wine merchant

Julie Mayer

Children:
Rosa, b. 8/31/1885 Kitzingen, married to Max Stern, b. 6/5/1876 Mainstockheim (on p. 337)
Siegfried, b. 11/16/1886 Kitzingen, d. 5/17/1941 Frankfurt a. Main
Sussmann, b. 2/28/1888 Kitzingen
Simon, b. 3/24/1890 Kitzingen, d. 2/8/1891 Kitzingen
Max, b. 5/11/1893 Kitzingen, d. 4/14/1917 Bendorf-Sayn
Irma, b. 9/29/1898 Kitzingen, d. 1/2/1900 Kitzingen

The Mayers were a widespread Jewish family from Sickershausen, near Kitzingen. After the Emancipation Edict of 1861 the Sickershausen Jews moved from the little village to the nearby district capital, Kitzingen. There they became important members of the growing Jewish community.

Julie née Mainzer from Bad Kissingen married in 1884 the cattle dealer Isak Mayer, born in 1856 in Sickershausen. The couple had six children. Two of them died in early childhood; Max in 1917 at the Jewish Psychiatric Clinic of Bendorf-Sayn near Koblenz and his brother Siegfried in 1941 in Frankfurt am Main.

Isak Mayer passed away in Kitzingen on February 3, 1932. He is buried in the Rödelsee Jewish cemetery. His wife Julie was deported from Frankfurt am Main to Theresienstadt. Daughter Rosa, married to Max Stern (page 337) and the unmarried Sussmann were deported to Izbica.

Julie Mayer née Mainzer
b. 1/3/1862 in Bad Kissingen, deported 8/18/1942 from Frankfurt am Main to Theresienstadt, d. 9/11/1942 in Theresienstadt

Residence:
Frankfurt a. Main, 92 Zeil (Jewish old age home)

Julie Mayer moved to the Frankfurt Jewish old age home on March 31, 1941. When she lay on her sickbed, her son Sussmann had already been deported, and their neighbor in Kitzingen wanted to buy Mayer's house on 13 Herrn-

Sussmann Mayer

straße. Mrs. Mayer only wanted to sell if her son Sussmann would also sign the contract. Because he already had "moved" to Eastern Europe - to Izbica near Lublin - in the opinion of the Nazi officials his signature was not necessary any more.

In the database of the memorial of Frankfurt Jewry on Börneplatz a list of Nazi officials can be found with all the expropriated assets of Julie Mayer.

Julie Mayer was deported from Frankfurt to Theresienstadt, where she died on September 11, 1942.

Sussmann Mayer
b. 2/28/1888 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 13 Herrnstraße (wine business) (1925)

From 1938 to 1942 the wholesale wine merchant Sussmann Mayer, who belonged during the First World War to the German Secret Service, gave, together with Luise Wohlgemuth (page 355), English lessons to the Jewish students.

Ernest Fruehauf, born on March 24, 1929, the grand-son of the confectionery baker and coffee house owner Benno Frankenberger, remembers that Sussmann Mayer liked so much to tell nice fairy tales to the children.

In the night from November 9 to 10, 1938, at one o'clock in the morning, Mrs. Frühauf said to her last guests in the Frankenberger Coffee House: *"You can end your game of chess tomorrow evening".* Sussmann Mayer answered: *"How do we know - what will be tomorrow?"*

The following night and in the morning the Frankenberger Coffee House was demolished by the Kitzingen Nazis.

The Mayer siblings Leopold and Siegfried

Family History

Parents:
Moses Mayer, b. 12/18/1854 Sickershausen, d. 1/9/1942 Kitzingen
oo Fanny née Reiß, b. 1855 Acholshausen, d. 10/12/1908 Kitzingen

Children:
Leopold, b. 4/24/1883 Sickershausen
Felix, b. 8/14/1884, emigrated abroad 1938
Therese, b. 3/7/1890 Sickershausen, married to Salomon Liebenstein, b. 5/15/1882 Hüttenheim (on p. 234)
Siegfried, b. 3/21/1896 Sickershausen

The cattle dealer Moses Mayer from Sickershausen married Fanny née Reiß from Acholshausen in 1882. They had four children - the three sons Leopold, Felix, and Siegfried and daughter Therese, later married to master baker Sally Liebenstein.

Fanny Mayer died on October 12, 1908. She was buried in the Rödelsee Jewish cemetery. The fate of her husband was not clear for a long time. He died on January 9, 1942 supposedly of a natural death and was buried in Rödelsee. It took a long time to discover the simple tombstone, overgrown by moss and lichens.

Son Felix was able to escape to another country in time. In December, 1941 Siegfried committed suicide in the Würzburg Jewish Hospital. Leopold and sister Therese were deported to Izbica, presumed killed in the Shoah.

Leopold Mayer

Leopold Mayer

b. 4/24/1883 in Sickershausen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 5 Würzburger Straße (1925)
3 Paul-Eber-Straße (Felix Mayer & Co.) (1930)
18 Moltkestraße
36 Kaiserstraße (at Liebenstein) (1938)

Family History

married to Meta née Stark, b. 9/12/1894 Ermetzhofen, d. 1/29/1926 Würzburg

The wine merchant Leopold Mayer was deported together with his sister Therese Liebenstein, her family and another relative, Rosa Mayer, from Kitzingen to Izbica on March 24, 1942.

Sigfried Mayer

Siegfried Mayer

b. 3/21/1896 in Sickershausen, committed suicide 12/15/1941 in Würzburg

Residence:
Kitzingen, 3 Paul-Eber-Straße (Co. Felix Mayer & Co., 1930)
18 Moltkestraße
36 Kaiserstraße (at Liebenstein, 1938)

The single merchant and wine dealer Siegfried Mayer lived with the family of his sister Therese Liebenstein on 36 Kaiserstraße since 1938.

Hänschen Stein from New York described him in a conversation as a *"restless fellow, a small man, who easily was upset."* This became his dawnfall. In a confrontation with "arian" school children he confiscated a school cap, to bring to the police. He was denounced, because he might have beaten a boy "of German blood". Fleeing the seizure, he jumped into the Main River - in December. He was arrested, and brought to prison in Würzburg where he tried to commit suicide. He was brought to the Jewish

Rosa Mayer

hospital. In an unguarded moment he jumped out of the window and died after a few minutes.

Siegfried Mayer is buried in the Würzburg Jewish cemetery.

Rosa Mayer
b. 7/29/1896 in Sickershausen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 36 Kaiserstraße (at Liebenstein)

Family History

Parents:
Emanuel Mendel Mayer, b. 4/2/1848, d. 5/25/1905, cattle trader ⚭ Babette née Strauß, d. 12/1/1899 (second wife)

Brother:
Max, b. 9/11/1888 Sickershausen, lived in Würzburg, went 1939 to the USA

Rosa Mayer was a distant relative of the other members of the Mayer family from Sickershausen. Since 1938 she lived in the house of the master baker Salomon Liebenstein on 36 Kaiserstraße.

On March 24, 1942 she was deported to Izbica together with her relatives from Kitzingen.

Info: Gunter Demnig, Cologne/Germany; Ernest Fruehauf, Munster, IN/USA; Michael Lenarz, Frankfurt a. Main/Germany; Ursula Tasch, Kitzingen/Germany; Brigitte Zalder, Kitzingen/Germany; **Lit:** Gilbert: Holocaust Atlas, p. 92; Mägerlein: Archive KT; Strätz, p. 130, 381, 382, 383, 453, 613; **Fotos:** KJK; **AMS:** Doku Mayer; FA: Po (6), Ge (5), Ma (2); **BayStA WÜ:** JSR: KT 57/58: No. 63/1872, 99/1874, 122/1875, 161/1877, 164/1877, 203/1879, 249/1882, 288/1884, 367/1890, 401/1893, 438/1896, 459/1898, 575/1907, 583/1908, 626/1919, 648/1919, 707/1925, SH 125, WÜ 161: pp. 78/1831, 124/1837, 131/1838, WÜ 162: p. 51/1857, WÜ 163: pp. 29/1872, 71/ca.1873, 107/1875, 151/ca.1877, 163/1878, 193/ 1879, 225/1880, WÜ 164: pp. 241/1881, 257/1882, 309/1889, 311/1884, 435/1889, 453/1890, 465/1890, WÜ 165: pp. 86/193, 96/1893, 98/1893, 256/1898, 264/1898, WÜ 167: pp. 719/1908, 765/1909; AG KT: No. 147/1908, 104/1914, 141/1915, LRA KT: No. 122 50; LRA KT/Verehel.: No. 6648, 6653, 6654, 6655, 6772, 6773, 6784; Gestapo: No. 6113, 7167, 7170, 7193, 7198, 7203, 14388, LG DB/Viehkauf: 14.8.1843, 7.1.1851;

JG WÜ: FB: Gräberlisten 4b/5/17 - Siegfried Mayer (gest. 15.12.1941); **Jüdisches Museum Frankfurt am Main:** Datenbank Gedenkstätte Börneplatz; **PA Sick. (Eras):** Häuserliste Juden; **Rhein Jeru:** Memorbuch Sickershausen; **StA KT:** X A 1/12, I A 8/61, VI D 1/77, VI D 1/96, VII A 7/210; AW: I B 4ff. - 25/1889; BüRe: 95.1877/35, 183.1907/36, 185.108/36, 205.1911/36, 116.1872/79, 154.1880/80, 166.1880/80, 186.1890/80, 194.1893/81, 231.1901/81, 277.1909/82, 759.1908/123; EMK I; EMK II; KJK; **StA M:** Informations; **Standesamt Kitzingen:** Geburtseintrag Rosa Mayer; Sterbeeintrag Moses Mayer; **CA Jeru:** JSR: SH Sign. G 5/2853

The Meyer siblings David and Oskar as well as Berta Oppenheimer née Meyer

Family History

Parents:
Viktor Meyer, b. 1837 Sommerach ⚭ Caroline née Kälbermann, b. 1847 Sommerach

Children:
David Wilhelm, b. 9/30/1873 Kitzingen
Oskar, b. 1/11/1876 Kitzingen
Berta, b. 5/29/1878 Kitzingen, married to Emil Oppenheimer, b. 12/19/1876 Aub, d. 4/13/1936 Fürth

The parents of David and Oskar Meyer as well as Berta Oppenheimer née Meyer originated from Sommerach. When the Sommerach Jewish Community was shrinking in the second half of the 19th century, Viktor and Caroline Meyer moved to prospering Kitzingen.

David Wilhelm Meyer

b. 9/30/1873 in Kitzingen, deported 9/10/1942 from Nuremberg to Theresienstadt, d. 10/30/1942 in Theresienstadt

Residence:
Nuremberg, 6 Wielandstraße

David Meyer

Family History

married to Mina née Wolff, b. 10/14/1880 Munich, d. 5/13/1931

The merchant David Meyer lived in Nuremberg. Finally, he dwelled in the Nuremberg Jewish old age home on 6 Wielandstraße. The home existed until the 1980s.

On September 10, 1942 David Meyer was deported from Nuremberg to Theresienstadt. He died there on October 30, 1942.

Oskar Meyer

Oskar Meyer
b. 1/11/1876 in Kitzingen, deported 11/29/1941 from Nuremberg to Riga-Jungfernhof, presumed killed in the Shoah

Residence:
Nuremberg, 15 Hochstraße

Family History

married to **Anna née Samson**, b. 10/7/1882 Neustadt an der Haardt, presumed killed in Riga-Jungfernhof

Children:
Viktor, b. 3/4/1906 Nuremberg
Trude Henriette, b. 6/3/1910 Nuremberg, from 1940 until 1941 patient in the Erlangen Psychiatric Clinic, released 10/30/1941, nevertheless institutionalized in the Jewish Psychiatric Clinic Bendorf-Sayn, 4/30/1942 deported from Sayn near Koblenz to the "East", presumed killed in the Shoah

Oskar Meyer was deported with his wife from Nuremberg to Riga-Jungfernhof on November 29, 1941.

Berta Oppenheimer

Berta Oppenheimer née Meyer

b. 5/29/1878 in Kitzingen, deported 3/24/1942 from Nuremberg to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 23 Landwehrstraße (1938)
Nuremberg, 20a Bucher Straße

Family History

married to Emil Oppenheimer, b. 12/19/1876 Aub, d. 4/13/1936 Fürth

Children:
Hans, b. 5/5/1902 Nuremberg, engineer and teacher in Mittweida
Herta, b. 2/18/1904 Nuremberg

In 1901 Berta Meyer married Emil Oppenheimer, who descended from a well known Aub Jewish family. The couple had two children. The family dwelled in Nuremberg next to their Aub relatives, the dentist Dr. Moritz Oppenheimer, whose descendants live today in Jerusalem-Rechaviah.

From Nuremberg Berta Oppenheimer was deported to Izbica on March 24, 1942. In the Nuremberg Registry Office she is noted "signed out unknown".

Info: Erich Oppenheimer, Jerusalem/Israel; **Lit:** GB Erlangen, p. 77; GB Nuremberg, pp. 227, 229, 254 (1349, 1359, 1512); Gilbert: Holocaust Atlas, p. 92; Reichsbund 1932; Sporck-Pfitzer: ehem. jüd. Gemeinden Landkreis Würzburg; Strätz, pp. 430, 432; Wittmer: Regensburg; ZWSt 1932; **Fotos:** KJK; **AMS:** Doku Oppenheimer, Aub; FA: Po (3); **BayStA WÜ:** JSR: Aub 9, KT 57/58: No. 35/1870, 337/1888, 344/1889, 421/1895, 488/1900, 529/1903, 543/1904, 588/1908, 641/1919, 685/1922, 759/1931, 786/1934; WÜ 161: pp. 75/1830, 115/1835, WÜ 163: p. 165/1878, WÜ 164: pp. 391/1887, 413/1888, 429/1889, WÜ 165: pp. 346/1900, 455/1902, WÜ 166: p. 547/1904, WÜ 167: p. 837/1912; LRA KT: No. 12250; LRA OCH: No. 395, 924, 925; Reg. Ufr.: No. 7080, 7118, 8505; **DZ WÜ:** zeitgeschl. Sammlung; **StA KT:** BüRe: 255.1905/81; EMK I; KJK; **StA NU:** VK; **CA Jeru:** JSR: Aub Sign. G5/100

The family of Leopold and Recha Oppenheimer née Tachauer

Residence:
Kitzingen, 13 Rosenstraße

Family History

Leopold Oppenheimer was married to **Recha née Tachauer**, b. 6/29/1888 Georgensgmünd

Children:
Gerda, b. 8/31/1922 Kitzingen
Josef, b. 2/4/1925 Kitzingen, went 1939 to Paris to continue education, 45 rue de Trevise, lived 2009 as a retired accountand in an old age home in Jerusalem/Israel
Marianne, b. 1/30/1927 Kitzingen

In 1877 the Torah scribe Josef Oppenheimer moved with his family from Ober-Seemen in Upper Hesse to the new Jewish community in Kitzingen. The family belonged to the very pious members of the "Kehilla". Josef Oppenheimer got the honorary title "Chaver" from the District Rabbi Imanuel Menachem Adler, given only to very religious and learned members of the community.

For two generations the Oppenheimers were the scribes of the Holy Scriptures. They wrote the scrolls of the Holy Torah, the texts of Mezuzot on the door posts of the Jewish houses, of the Tfilin, the phylacteries of Jewish men during morning prayer on weekdays, and of the Ktubot, the contracts of a Jewish marriage. Additionally they composed the inscriptions on the tombstones of the Rödelsee Jewish cemetery.

They offered a kosher dinnertable, especially for the unmarried members of the community, and provided their brethren in a grocery and a Jewish bookstore with the daily needs of Jewish life. However, despite all their activities, they did not become rich.

Leopold Oppenheimer

When the Kitzingen Jews had to run away, the Oppenheimers did not have the connections to escape. Almost the whole family was killed in the Holocaust.

Only "the Büble", the little boy, named after the grandfather, could get away. The parents sent him to school in Paris in 1939. Josef survived in the underground and later changed his family name to "Ofer". He lived 2009 as a pensioner in Jerusalem. He wrote his life story, kept in the Yad Vashem Documentation Centre in Jerusalem and filled out memorial sheets for his family members killed in the Holocaust.

Leopold Oppenheimer was deported with his wife Recha, their two daughters Gerda and Marianne, and his sister Adelheid from Kitzingen to Izbica on March 24, 1942.

Leopold Oppenheimer
b. 11/7/1880 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Josef Oppenheimer, b. 8/2/1849 Ober-Seemen, d. 12/8/1903 Kitzingen ∞ Lina née Oppenheimer, b. 1848 Ober-Seemen, d. 1/28/1926 Kitzingen

Sister:
Adelheid, b. 6/15/1882 Kitzingen

From the memories of Julius Frank, lunchtime guest at the Oppenheimers during his school visit in Kitzingen:

I got my daily lunch at the house of Josef Oppenheimer and found there an atmosphere, totally strange to me. Mr. Oppenheimer and his son [...] were Torah scribes. Thoroughly they wrote letter for letter and word for word on the parchment scrolls of the Pentateuch. It needed months, until they could finish a single scroll. But there was not so much demand for

Recha Oppenheimer

new Torah scrolls in the Jewish communities, so the family had to look for additional income with a little grocery store. For the same reason they took boarding guests. The family was strictly orthodox and observed customs, I never heard about at home.

In Summer, 1938 the books of Leopold Oppenheimer's Jewish book store, the list of which still exists, were confiscated by the Gestapo and later destroyed:

All together there were 110 books and pamphlets, some of them in Hebrew writing [...]. *Until final destruction they were to be stored in the attick of the local office* [...].

Würzburg, July 19, 1938

Secret State Police [Gestapo]
by order of Völkl

Recha Oppenheimer née Tachauer
b. 6/29/1888 in Georgensgmünd, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Bernhard Tachauer, b. 1839, teacher of Jewish religion, Höchberg
∞ Marianne née Schweizer, b. 1847 Rödelsee

Recha Oppenheimer was a member of the Chevra Kaddishah of the Kitzingen Jewish women. She is seen in a group portrait of the 1930s, third to the right in the back row (page 152).

Gerda Oppenheimer

Gerda Oppenheimer
b. 8/31/1922 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Gerda Oppenheimer had written the following words in the autograph album of her school friend Irmgard Nussbaum alias Judy Lasson (Washington DC):

In love!

In joy and sorrow remember,
That nothing lasts forever.
In joy you won't be too fickle,
In sorrow and pain,
forget your patience never.

Kitzingen, November 9, 1933

In friendly memory
your friend
Gerda Oppenheimer

Because of the impending "Evacuation" Gerda Oppenheimer was sent back to her parents in Kitzingen from the Jewish Children's Home of Girls in Hamburg, where she worked until the end of October, 1941.

From her employer's certificate:

Summarizing, I can give Miss Oppenheimer only the best references. She is very busy and hard working, thorough and conscientious to the smallest detail, always helpful and cooperative, and of a deep religious feeling.

She leaves us, because of the impending evacuation.

Hamburg, October 30, 1941
Hildegard Sara Cohen

Jewish Children's Home of Girls

Marianne Oppenheimer

Because the Children's Home in Hamburg was "evacuated", Gerda Oppenheimer supposedly came back to Kitzingen.

Marianne Oppenheimer
b. 1/30/1927 in Kitzingen, deported, 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The following entry of Marianne Oppenheimer, back then almost nine years old, is written in the autograph album of Irmgard Nussbaum alias Judy Lasson from Washington DC:

You want to be happy in life,
In your fellows happiness take part.
Because the joy to give, we strive,
Returns to our heart.

December 11, 1935

In memory to your
Marianne Oppenheimer

In July, 1941 she finished a practical training in the household of the opera singer Franziska Lonnerstädter in Würzburg.

From the last references of Mrs. Lonnerstädter:

Despite her young age, Marianne Oppenheimer had many good previous experiences. She was very skilful in everything, very kind and accommodating. Surely her dear and modest manners always will find acknowledgement all over as she was to me in the short time a very dear young help and friend. For all future I wish her the best and it surely would be a real joy, if occasionally there will be a possibility, to work with her together once again.

Adelheid Oppenheimer

Adelheid "Adele" Oppenheimer
b. 6/15/1882 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The unmarried Aunt "Adele" was one of Leopold Oppenheimer's sisters. She lived and worked in the house of the family.

Because she suffered from a very severe curvature of the spine and a subsequent constricted ribcage combined with heart insufficiency, she was freed by the Public Health Department from carrying luggage.

Info: Gunter Demnig, Cologne/Germany; Betti Schweser, Kitzingen/Germany; Josef Ofer, Jerusalem/Israel; **Lit:** Gilbert: Holocaust Atlas, p. 92; Richarz: Selbstzeugnisse, p. 199; **Fotos:** KJK; **AMS:** Doku Oppenh./Oberseemen; FA: Po (5), Gru (1), Ge (1), Ma (1); **BayStA WÜ:** JSR: KT 57/58: No. 166/1877; 669/1821; LRA KT: No. 122 50; Gestapo: No. 8954, 8968, 8982, 8987; AG KT: No. 171/1903, **LBI:** David Tachauer Family Collection; **StA KT:** EW: 1/1877; BüRe: 18.1877/86; EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets; Survivor Biography (Hebrew)

The family of Isaak and Mina Oppenheimer née Sussmann

Three Oppenheimer families lived in Kitzingen, who lost family members in the Holocaust. They were not related to each other, and so they were distinguished in the little town by the names of their businesses: The "Sofer Oppenheimers", the "cattle dealer Oppenheimers", and the "wine dealer Oppenheimers". The cattle dealer Isaak Oppenheimer came from Aschbach in the Steigerwald Mountains of Upper Franconia to Kitzingen at the end of the 1920s.

Residence:
Aschbach (until 1929)
Kitzingen, 5 Bismarckstraße (1930)
18 Bahnhofstraße
23 Landwehrstraße

Isaak Oppenheimer

Family History

Isaak Oppenheimer married in first marriage to Amalie "Malchen" Klau, b. 5/6/1883 Theilheim near Schweinfurt, d. 1935 Kitzingen of cancer, buried in the Aschbach Jewish cemetery. Second marriage (February, 1941) to **Mina née Sussmann**, b. 12/17/1893 Aschbach, widowed Bayer

Son:
Benno, b. 6/21/1907 Aschbach, d. 5/10/1940 Sachsenhausen

On March 24, 1942 Isaak Oppenheimer was deported with his second wife Mina from Kitzingen to Izbica. His son Benno died in Sachsenhausen concentration camp near Berlin on May 10, 1940. Hanna, the unmarried sister of Isaak, was sent from Würzburg, his nephew, Justin, with his parents and his sister were sent from Aschbach to Theresienstadt.

Isaak Oppenheimer
b. 3/9/1879 in Aschbach, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Benjamin Oppenheimer jun., b. 1834 ∞ Klara née Friedmann (second wife)

Siblings:
Salomon Löb, b. 6/22/1864 Aschbach
Joseph Löb, b. 11/4/1865, d. 2/25/1866 Aschbach
Hanna, b. 2/17/1867 Aschbach
Eva, b. 10/31/1868, d. 5/3/1869 Aschbach
Jakob, b. 2/3/1870 Aschbach
Fanni, b. 8/14/1871, d. 8/30/1872 Aschbach
Joseph, b. 3/17/1874 Aschbach
Leopold, b. 11/30/1880 Aschbach
Jeanette Fanny, b. 8/13/1882 Aschbach

The cattle dealer Isaak Oppenheimer wrote a letter of condolence in 1941 after the death of Benno Frankenberger to the relatives in Green Bay, Wisconsin/USA about the

Mina Oppenheimer

loss of his first wife and his only son:
It is very hard for the bereaved, to lose one's dearest, but nobody is spared of suffering. I know it best, from all that I had to go through.

Mina Oppenheimer née Sussmann widowed Bayer
b. 12/17/1893 in Aschbach, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Lazarus Sussmann ∞ Sabrina née Walter

Siblings:
Zerline Lina, b. 3/13/1883 Aschbach, married to **Heinrich Lindo**, Adelsdorf
Clara, b. 4/7/1885 Aschbach, d. 3/7/1933 Aschbach
Justin, b. 2/24/1887 Aschbach, emigrated to England
Max, b. 4/10/1889 Aschbach, d. 3/6/1939 Dachau

In first marriage married to Moritz Bayer, b. 2/28/1890 Aschbach, d. 12/27/1931 Erlangen

Sons:
Justin, b. 5/14/1923 Aschbach, lived 2005 in Wembley/England
Ludwig, b. 9/13/1924 Aschbach, d. 1998 Wembley/England

Moritz Bayer, Mina Oppenheimer's first husband, met such a misfortune with his horse cart at the beginning of the month, that he died on December 27, 1931 in an Erlangen hospital. After Hitler's seizure of power, Mina Bayer tried to bring her two minor sons Justin and Ludwig with kindertransports to England. Justin Bayer was able to escape on December 11, 1935. His brother Ludwig followed him one year later.

When Mina's brother Max, who was her only support after the loss of her husband, was imprisoned after "kristallnacht" and deported together with eight other Aschbach

Benno Oppenheimer

Jews to Dachau, Mina tried everything to help her arrested brother. Johann Fleischmann gave a very moving report about the events in the forth volume of his publication series "Mesusa" about local Jewish history in the North East Steigerwald Mountains. The administration of the Dachau Concentration Camp declared, that Max Sussmann "passed away" on March 6, 1939 of bad circulatory problems.

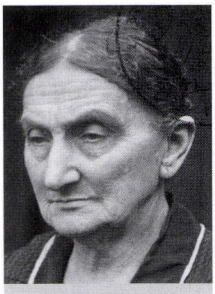
Mina Bayer and Isaak Oppenheimer married in Aschbach on February 6, 1941. She lived in Kitzingen until deportation of the couple in March, 1942 in Kitzingen.

In October, 1941 she wrote in her last letter to friends in the United States:
Stay healthy, and we would like to hear from you soon again.

Benno Oppenheimer
b. 6/21/1907 in Aschbach, arrested 3/8/1933 in Kitzingen, imprisoned in Dachau, Buchenwald and Sachsenhausen, committed suicide 5/10/1940 in Sachsenhausen

Benno Oppenheimer was arrested on March 8, 1933, because of alleged membership in the Communist Party. Although the proof was never investigated by the Court, he was arrested and taken to the Dachau, Buchenwald and Sachsenhausen Concentration Camps. Inspite of support of the Jewish community and others, his father could not liberate him.

Benno Oppenheimer's mother Amalie died of cancer in 1935. On May 10, 1940, the day when the ship on which he had a passage left from Genua to Shanghai, Benno Oppenheimer ended his life. His urn was buried in the Rödelsee Jewish cemetery.



Hanna Oppenheimer

Hanna Oppenheimer
b. 2/17/1867 in Aschbach, deported 9/23/1942 from Würzburg to Theresienstadt, d. 3/3/1943 in Theresienstadt

Family History

Parents:
Benjamin Oppenheimer jun., b. 1834 ⚭ Ernestine née Lichtenauer (first wife)

The unmarried sister of Isaak Oppenheimer lived until deportation of her brother and his wife in Kitzingen. In May or June, 1942 she went to the Jewish old age home in Würzburg.

On September 23, 1942 she was deported from Würzburg to Theresienstadt, where she died on March 3, 1943.

Justin Oppenheimer

Justin Oppenheimer
b. 10/10/1928 in Aschbach, deported from Aschbach to Theresienstadt, presumed killed in the Shoah

Family History

Parents:
Leopold Oppenheimer, b. 11/30/1880 Aschbach, d. Theresienstadt
⚭ **Fanny née Marx**, b. 11/6/1887 Aschbach, d. Theresienstadt

Sister:
Irma, b. 3/23/1923 Aschbach, d. Theresienstadt

Justin Oppenheimer lived with his uncle Isaak and his aunt Mina Oppenheimer in Kitzingen from February 8, 1939 until November 3, 1941. In October, 1941 he celebrated his Bar Mitzwah there. He was deported with his parents and his sister from Aschbach to Theresienstadt.

Justin Oppenheimer's portrait above was taken from the last group photograph of the Kitzingen Jewish students with their teacher Siegbert Friedmann, taken in 1940 on page 162.

His father belonged to those who fought until the end against expulsion:
Here is my Homeland, I stay here, until they carry me away forcibly.

Info: Stefan Rothstein, Haifa/Israel; David Schuster, Würzburg/Germany; **Lit:** Fleischmann: Mesusa I, p. 79; Mesusa III, p. 195; Mesusa IV, pp. 242, 267; Fröhlich: NS-Zeit, Vol. 6/p. 111; Gilbert: Holocaust Atlas, p. 92; Strätz, p. 701; **Fotos:** KJK; BayStA WÜ: Gestapo 8958; Levy Collection, Mevasseret Zion/Israel; **AMS:** Doku Opp./Aschbach; FrüBri - 16.10.1941; FA: Po (4), Ge (2), Gru (1), Ma (3); **BayStA Ba:** K 3 - H 564/368; K 3 - H 564/369; **BayStA WÜ:** JSR: KT 57/58: No. 39/1870; Gestapo: No. 8958, 8974; LRA KT: No. 122 50; **StA KT:** EMK I; EMK II; KJK; **CA Jeru:** JSR: ASB Sign. G 4/2 b; Reuss/Aschbach D/As 2/11; Cahn/Aschbach (Bibliothek Archiv), **Yad Vashem:** Memorial Sheets

The family of Moritz Moses and Rachel Oppenheimer née Schur

Residence:
Kitzingen, 17 Rosenstraße (1906; 1925; 1930)
13 Herrnstraße (1938)

Family History

Moritz Moses Oppenheimer married to **Rachel née Schur**
b. 4/10/1891 Kitzingen

Son:
Otto Julius, b. 7/28/1927 Würzburg

In 1898, the wine merchant Nathan Oppenheimer from Kleinheubach near Miltenberg married Johanna née Wiesengrund in Kitzingen, who originated from nearby Dettelbach. He already died in 1907.

The same year his brother Moses, born in 1875, who had worked in Würzburg from 1901 until 1906, came to Kitzingen, to take over the company of his brother. In 1926 he married Rachel née Schur from Kitzingen, and a year later their only son Otto was born. Since 1936, Moses' unmarried sister Sofie also stayed with them.

Moritz Oppenheimer

Moses Oppenheimer was deported with his wife, his son Otto and sister Sophie from Kitzingen to the Izbica ghetto on March 24, 1942.

Bertha Heimann née Schur, the sister of Rachel Oppenheimer, was sent from Werneck to Chełmno (Kulmhof) in 1940, where she died on January 25, 1941.

In 1999, a relative filled out memorial sheets in Yad Vashem of family members killed in the Holocaust.

Moritz Moses Oppenheimer
b. 8/20/1875 in Kleinheubach near Miltenberg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Anschel Isaak Oppenheimer, b. 11/1/1844, d. 12/26/1896 Kleinheubach near Miltenberg ∞ Therese née Rothstein, b. 1/24/1845 Mainstockheim, d. 9/27/1927 Kleinheubach near Miltenberg

Siblings:
Nathan, b. 7/30/1871 Kleinheubach, d. 8/13/1907 Kitzingen
Dorothea, b. 12/18/1873 Kleinheubach, emigrated to the USA
Klara, b. 6/18/1877 Kleinheubach, married to Ignaz Rosenfeld, Obernbreit
Berta, b. 8/1/1879 Kleinheubach, missing in Auschwitz, married to **Hermann Wolf**, b. 6/1/1878 Creglingen, d. 3/23/1943 Theresienstadt
Sofie, b. 10/19/1881 Kleinheubach, moved to Würzburg, later to Kitzingen
Rosa, b. 11/23/1883, missing with her daughter **Beate** in Riga-Jungfernhof, married to Max Grünebaum, d. 6/10/1934 Groß-Karben

In 1941, Moses Oppenheimer was accused by somebody from Kitzingen with a letter to the Gestapo in a very rough and mean language, to get advantages of the friendship with a store owner in Kitzingen-Etwashausen, who originated from his home village of Kleinheubach.

Rachel Oppenheimer

Hänschen Stein from New York remembers a characteristic of Mr. Oppenheimer:
Mr. Oppenheimer, he always smoked cigars!

Rachel Oppenheimer née Schur
b. 4/10/1891 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Meier Schur, b. 1850 Tauroggen/Lithuania, d. 1920 Kitzingen, ritual slaughterer and community employee ∞ Zerline Zortel née Sonn, b. 1854 Großlangheim, d. 1925 Kitzingen

Otto Oppenheimer

Siblings:
Josua, b. 11/20/1881 Kitzingen, d. 9/9/1914 (First World War)
Dr. Max Moses, b. 4/11/1884 Kitzingen, d. 12/19/1916 (First World War)
Bertha, b. 9/24/1886 Kitzingen, killed 1/25/1941 Chełmno (Kulmhof), married to Emanuel Heimann, b. 9/3/1878 Schwanfeld, d. before 1934
Simon, b. 5/12/1888 Kitzingen, d. 1/30/1981 Würzburg, emigrated to Brazil, lived in the 1970s in the Würzburg Jewish old age home, buried Würzburg Jewish cemetery
Isidor, b. 3/8/1893 Kitzingen, d. 2/6/1915 (First World War)
Dr. Hermann, b. 6/30/1897 Kitzingen, emigrated to Palestine/Eretz Israel

In September, 1941 Rachel Oppenheimer wrote for Rosh Hashanah to the Fruehauf family in Green Bay, Wisconsin/USA:
For the turn of the year I wish you all the best. Stay healthy. That is the most important thing and the most significant wealth.

It was her last letter to reach the Fruehauf family.

Otto Julius Oppenheimer
b. 7/28/1927 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Sofie Oppenheimer

Bertha Heimann

Residence:
Frankfurt a. Main (1941)

At the beginning of the 1940s Otto Oppenheimer attended a Jewish school in Frankfurt am Main together with another youngster from Kitzingen, where he graduated a mechanic's training.

Rachel Oppenheimer wrotes about her fourteen-year-old son Otto to the Fruehauf family in September, 1941: *A few weeks ago we visited Otto. He grew, but he looks thin. Now he settled in well.* [...] *For Jontef the boys arrive here, and they will be very happy to stay for the holidays.*

Otto Oppenheimer can be identified in a photograph of the deportation of the Kitzingen Jews on March 24, 1942. He is storing luggage on a wagon.

Sofie Oppenheimer

b. 10/19/1881 in Kleinheubach near Miltenberg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Sophie Oppenheimer lived until 1936 as a ladies' tailor in Würzburg. Later she moved to her brother Moritz in Kitzingen.

Bertha Heimann née Schur

b. 9/24/1886 in Kitzingen, deported from Werneck to Chełmno (Kulmhof), murdered 1/25/1941 in Chełmno (Kulmhof)

Residence:
Kitzingen, 57 Schrannenstraße (Parents' home) (1906)
Würzburg, Schillerstraße (1934)
Werneck, (Psychiatric clinic) (1939)

Family History

married to Emanuel Heimann, b. 9/3/1878 Schwanfeld, teacher and preacher, d. before 1934

Children:
Ella Emma, b. 4/19/1913 Plauen in the Vogtland, kindergarden teacher, went to Munich
Julius Alfred, b. 4/1915 Plauen in the Vogtland, studied in Würzburg, emigrated to Palestine/Eretz Israel
Ludwig, b. 4/14/1917 Würzburg, emigrated 1935

After the death of her husband, Bertha Heimann moved in 1934 to Würzburg. Because of a nervous disease she came in 1939/1940 to the Psychiatric Clinic in Werneck. From that place she was deported to Chełmno (Kulmhof), where she was killed on January 25, 1941.

Info: Max Ansbacher, Jerusalem/Israel; Dror Itkes, Jerusalem/Israel; Stefan Rothstein, Haifa/Israel; Hänschen Stein, New York, NY/USA; **Lit:** Bamberger, Naphtalie: Juden Kitzingen, pp. 44/45; Bamberger, Nathan: ILBA (JZ); Gilbert: Holocaust Atlas, p. 92; Reichsbund 1932; Strätz pp. 211, 432, 676; Wege in die Vernichtung, p. 27, No. 83; **Fotos:** KJK; **AMS:** Doku Opp./KHB; FrüBri - 8.9.1941; FA: Po (4), Gru (1), Ma (2); **BayStA WÜ:** JSR: KT 57/58: No. 251/1882, 461/1898, 545/1904, 574/1907, 610/1913, 692/ca.1922, 693/1923, 709/1925, 714/1926, WÜ 164: p. 257/1882, WÜ 165: p. 280/1898, WÜ 167: p. 787/1910; LRA KT: No. 122 50; AG KT: No. 115/107; Gestapo: No. 8978, 8992, 9000; **JG WÜ:** FB: Gräberlisten 6/4/11 Simon Oppenheimer (gest. 30.1.1981); **StA KT:** I A 51/54; I B 4 - 14/1880; BüRe: 29.1902/86, 484.1882/119; EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets [Yehoshua Heimann]

Bertha Reich and her children Herbert and Margot

Residence:
Kitzingen, 21 Bismarckstraße (1919)
26 Rosengasse (1920; 1925)
26 Wörthstraße (1929)
13 Rosenstraße (1939)
23 Landwehrstraße (1942)

Family History

married to Moritz Reich, b. 7/14/1881 Zeitlofs, d. 1947 Haifa/Israel, during the Second World War in a British detention camp on the Island of Mauritius

Children:
Margot Ilse, b. 10/13/1921 Würzburg
Herbert, b. 11/20/1922 Kitzingen

In 1919, after the end of the First World War, Moritz Reich from Zeitlofs moved with his brother Emil Emanuel to Kitzingen. Moritz was the only member of the Reich family in Kitzingen to manage leaving Germany in time. Out of "Camouflage of Jewish Business" the County Court in Hildesheim sentenced him to one year and three months in prison on January 19, 1939 because he did not indicate in his wine business that he was Jewish. After his early release, he hurried to leave Germany and emigrated to Palestine. He was interned by the British on the Island Mauritius near Madagascar until the end of the War. He died shortly after the Second World War in Haifa/Israel and is buried there in the Main Jewish Cemetery.

From a letter of Stefan Eichenbronner in Haifa in 1947:

Mr. Reich died about three months ago, the longstanding deprivations, a severe malaria, the worries and the fate of his wife and children led to an early end of his life.

His wife Bertha was to be deported with her son Herbert to Izbica on March 24, 1942 to Izbica. At the last minute she was crossed from the list. Nineteen-year-old Herbert was sent alone to Izbica. His mother had to go to Theresienstadt half a year later, and from there to Auschwitz. The older daughter Margot, who moved to Berlin at the beginning of the 1940s, also was brought to Auschwitz with the 31st Berlin transport.

Bertha Reich

Herbert Reich

Bertha Reich née Wertheimer

b. 4/8/1892 in Hardheim in the Forest of Odes, deported 9/23/1942 from Würzburg to Theresienstadt and from there 1/23/1943 to Auschwitz, presumed killed in the Shoah

Family History

Parents:
Emanuel Wertheimer, b. 1865 Hardheim, teacher of Jewish religion ∞ Marianne née Bachmann, b. 1854 Schwanfeld, d. 10/3/1926 Hardheim

Siblings:
Helene "Lenchen", b. 5/18/1894 Hardheim, d. Auschwitz
Felix, b. Hardheim
Dina, b. 2/1/1896 Hardheim, deported from Hamburg to Minsk, missing, married to **Erich Leyser**, b. 6/6/1887, deported from Hamburg to Minsk, missing
Anselm, b. Hardheim, d. 1917 (First World War)
Willie William, b. 3/26/1897 Hardheim, emigrated to New York
Isak Issi, b. 10/11/1898 Hardheim, deported from Hamburg to Auschwitz
Ida, b. 4/24/1900 Hardheim, d. 10/6/1942 Auschwitz, married to Leo de Jung

Bertha Reich was deported from Würzburg to Theresienstadt on September 23, 1942 and from there to Auschwitz on January 23, 1943.

Herbert Reich

b. 11/20/1922 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Frankfurt a. Main (since 1941)

On November 14, 1933 Herbert Reich wrote in an entry of the autograph album of his school friend Irmgard Nussbaum alias Judy Lasson (Washington DC/USA):

Glitter is born in the moment,
Genuineness stays for posterity. (Goethe)

Margot Reich

Your school friend
Herbert Reich

Kitzingen, November 14, 1933

Letter and postcard texts from Herbert Reich are handed down in context with a letter surveillance by the Gestapo in the fall of 1938:

Attention: I wish you all the best to the approaching turn of the year. Stay healthy until another 135 years and love each other. Heartfelt kisses and regards from your son and brother Herbert!

Margot Ilse Reich
b. 10/13/1921 in Würzburg, deported 3/1/1943 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:
Berlin-Kreuzberg SW 68, 58/59 Kommandantenstraße (Siemens forced worker camp)

In 1934, Margot Reich wrote an entry in the autograph album of Irmard Nussbaum alias Judy Lasson (Washington DC/USA):

Intellect is a jewel,
Sparkling most beautifully,
Set in humility.

Yours
Margot Reich

Kitzingen, February, 1934

From a letter of September 11, 1938 written by her father Moritz Reich:
[...] *why don't we hear from Margot?*

At the beginning of the 1940s, the nurse Margot Reich lived in Berlin where she had to work as a forced laborer at Siemens & Schuckert. She was put into a community camp on 58/59 Kommandantenstraße in Kreuzberg. On March 1, 1943 she was deported with the 31st transport from Berlin to Auschwitz.

The family of Emil and Meta Reich née Stein

Residence:
Kitzingen, 21 Bismarckstraße (1919)
26 Rosengasse
16 Kanzler-Stürtzel-Straße (1924; 1925)
2 Schweizergasse (1931)
3 Moltekstraße (1937)
1 Paul-Eber-Straße (1940)

Family History

Emil Reich married to **Meta née Stein**, b. 5/5/1888 Burgsinn

Daughters:
Ruth, b. 6/28/1922 Kitzingen
Rena, b. 2/2/1927 Kitzingen

Emil Reich was arrested by the Nazis for unknown reasons in the summer of 1938 within the framework of the so-called "Aso Campaign" against previously convicted persons, homeless people, and political opponents and sent to Sachsenhausen Concentration Camp. There he died on January 12, 1940. His wife Meta and the daughters Rena and Ruth were deported together from Kitzingen to Izbica on March 24, 1942.

Emil Reich

Emil Emanuel Reich
b. 6/25/1884 in Zeitlofs, deported from a unknown place to Sachsenhausen, d. 1/12/1940 in Sachsenhausen

Family History

Parents:
Max Reich, b. 1852 Zeitlofs, moved to Prichsenstadt, buried Gerolzhofen Jewish cemetery ∞ Jeanette née Oppenheimer, b. 1/12/1855 Aub

Brother:
Moritz, b. 7/14/1881, d. 1947 Haifa/Palestine

The urn of Emil Reich was buried in the Rödelsee Jewish cemetery. It was the last burial in the department of the burial society of the cemetery district.

Meta Reich

Meta Reich née Stein
b. 5/5/1888 in Burgsinn, deported 3/24/1942 from to Izbica, presumed killed in the Shoah

Family History

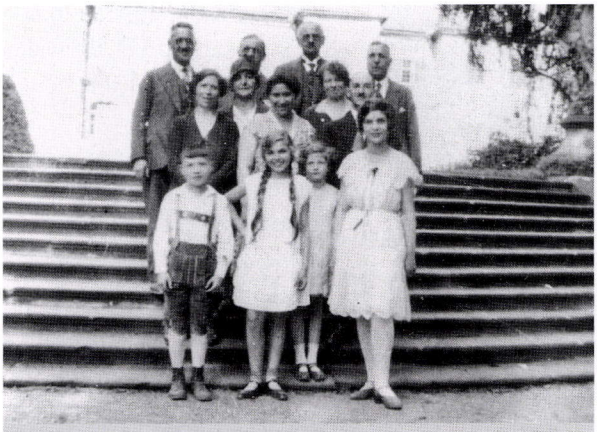
Parents:
Julius Stein, Burgsinn ∞ Regine née Heil

Meta Reich was a member of the Chevra Kaddisha of the Kitzingen Jewish women. In a group portrait from the 1930s, she stands third from the left in the back row. (page 152).

Ruth Reich

Ruth Reich
b. 6/28/1922 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Ruth Reich took part in a Hahn family trip from Kitzingen to the palace grounds of Veitshöchheim at the end of the 1920s. In a group photograph she stands second on



Ruth Reich (front row 2nd from the right) with the Hahn family in the palace grounds of Veitshöchheim

the right in the first row. The friend of her youth Justin Hahn (page 194) stands on the left at the end of the same row.

Ruth Reich wrote an entry in the autograph album of Irmgard Nussbaum alias Judy Lasson (Washington DC/ USA) with some today incomprehensible allusions:

On a lonely wall grows lonely moss
I wish you, dear Irmgard, a happy lot.

In eternal memory
to your friend
Ruth Reich

Kitzingen, November 15, 1933

She had to leave the Secondary School for Girls on January 31, 1934 because of a ministerial decree of October 24, 1933 - Number VIII 46072 - "to reduce the number of non-Aryan students".

Rena Reich

Until her deportation in 1941 Ruth Reich worked as a maid. Pauline Sichel, the widow of master baker Joseph Sichel (page 309), wrote in 1939 in a reference report:

She works in my household, cares for all activities by herself despite her youth. She is very loyal, hard-working and well-behaved, and got in every respect my complete satisfaction. I never will forget, that she stood helpfully and conscientously beside me during the heavy and unexpected loss of my dear husband. I'm so sorry, that I will miss Ruth because of my emigration. In future, I wish her all the best.

Mrs. Paula Sichel

Rena Reich
b. 2/2/1927 in Würzburg, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Rena Reich wrote in the autograph album of Irmgard Nussbaum alias Judy Lasson (Washington DC) the following entry:

Praise must honour,
Criticism must teach!
Otherwise it's better
Both don't you reach.

In memory of your Rena Reich

Kitzingen, January 12, 1936

In March 20, 1942 Rena Reich got a school report from the Israelite Elementary and Vocational School in Würzburg:

Rena was always dedicated with major diligence to all her tasks and she solves everything with the extraordinary satisfaction of her teachers. Therefore she could achieve very good results.

Her thoroughness and her propiety of conduct as much as her highly developed ability for all practical demands should be mentioned in particular.

In place of the Israelite Elementary and Vocational School
Julie Sara Lassmann

Info: Abraham Gutmann, Haifa/Israel; Judy Lasson, Washington DC/USA; **Lit:** GB Berlin, p. 1024; Gilbert: Holocaust Atlas, p. 92; GB Aschaffenburg; Jahresschlußberichte KT; **Fotos:** KJK; Lothar Hahn Collection, Jerusalem/Israel **AMS:** Doku Reich; SB Bachmann; FA: Po (8), Gru (2), Ge (3), Ma (3); S. Eichenbronner: Brief 1948; **Archiv KZ Sachsenhausen:** Sterbelisten Emil Reich; **BayStA WÜ:** JSR: KT 57/58: No. 239/1882, 666/1920, 667/1821; LRA GEO: No. 2999; Gestapo: No. 10 041, 10 043, 10 045, 10 046, LRA KT: No. 122 50; **Cemetery Haifa:** Tombstone Moritz Reich; **LA B:** Database Gedenkbuch Berlin; **LBI:** Berthold Rosenthal Collection; Willi Wertheimer Collection; **StA KT:** EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets

Emma Reinthaler née Kamm and her son Georg

Residence:
Kitzingen, 10 Rosenstraße (1930)

Family History

Emma Reinthaler née Kamm married to Isidor Reinthaler, b. 4/1/1882 Kitzingen, d. 12/30/1927, buried Rödelsee Jewish cemetery

Son:
Georg, b. 3/11/1922 Kitzingen

The wine merchant Gabriel Reinthaler obtained citizens' rights in Kitzingen in 1881. His son Isidor, born in 1882, married in 1921 Emma née Kamm from Hettenhausen near Fulda in Hesse. Isidor Reinthaler died a few years after his marriage. He was buried in the Rödelsee Jewish cemetery. Hänschen Stein remembers him:
[Isidor] *Reinthaler was such a little man!*

The Reinthaler family. Emma Reinthaler on the left

The widow Emma Reinthaler moved to Leipzig with her son Georg on April 16, 1936.

A close relative filled out a memorial sheet for Emma Reinthaler and her son Georg at Yad Vashem in 1999.

Emma Reinthaler née Kamm
b. 3/15/1888 in Hettenhausen near Fulda, presumed killed in the Shoah

Family History

Parents:
Maier Kamm ∞ Jette née Wertheim

In 1938 Emma Reinthaler lived in Göttingen from where she went to Treysa in Hesse on July 25, 1941. Finally she was registered at 4 Tilsiterstraße in Hanover. Her nephew

says that she later lived in Berlin. The fate of Emma Reinthaler is unknown.

In the family portrait on page 276, donated by Dr. Leon Yehuda Kamm, she is sitting in the first row on the far left.

Georg Reinthaler
b. 3/11/1922 in Kitzingen, deported 3/4/1943 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:
Berlin-Tiergarten, 21 Agricolastraße (at Silberstein family)
43 Jagowstraße (at Sperling family)

Family History

Georg Reinthaler married to **Berta née Abraham**, b. 10/23/1922 Brandoberndorf near Wetzlar

Georg Reinthaler was deported with his wife from Berlin to Auschwitz with the 34th transport on March 4, 1943.

Georg Reinthaler on the left

Frida Rogulla

His school mate, the former principal of the Kitzingen District Court, Karl Will, remembered:
Like us, he was interested in sports and football. I never heard of him again.

Dr. Kamm, a cousin of Georg Reinthaler, who lived in a Herzliya old age home in 2005, donated the photograph of the two children from the early 1930s. Georg Reinthaler stands at the left.

Info: Leon Yehuda Kamm, Herzliya/Israel; Hänschen Stein, New York, NY/USA; Karl Will, Kitzingen/Germany; **Lit:** GB Berlin, p. 1028; GB Göttingen; **Fotos:** Kamm Collection, Herzliya/Israel; **AMS:** FA: Ge (1); **BayStA WÜ:** JSR: KT 57/58: No. 674/1921, WÜ 167: p. 805/1911; AG KT: No. 1908/90; Gestapo: No. 10 214; **LA B:** Database Gedenkbuch Berlin; **StA KT:** BüRe: 189.1881/98; Nachlaß 1908/80; EMK I; **Yad Vashem:** Memorial sheets Emma and Georg Reinthaler [Yehuda Kamm, Herzliya/Israel]

Frida Regina Rogulla née Cheimowitz
b. 7/31/1895 in Kitzingen, deported at the end of 1941 from Breslau to Riga, presumed killed in the Shoah

Residence:
Kitzingen, 147 Kaiserstraße

Family History

Parents:
Herrmann Cheimowitz, Salesman ∞ **Lina née Jossek**, b. 9/10/1858, d. 12/3/1942 Theresienstadt

Siblings:
Gustav, b. ca. 1885
Max, b. ca. 1887, textile merchant in Breslau
Fanny, b. 1/13/1889, married to **Berthold Seif**, b. 11/25/1889, lived in Berlin
Jakob, b. ca. 1892
Siegbert, b. ca. 1897, lived in Berlin

married to Georg Rogulla, d. 1941 in Breslau

Sons:
Gerhard, b. 1921, lived 2005 in Huddinge/Sweden
Horst, b. 1929, deported with the mother to Riga

At the time of the birth of Frida Cheimowitz, the family lived in Kitzingen.

According to information from her son Gerhard, Frieda Rogulla née Cheimowitz was deported together with her son Horst from Breslau to Riga at the end of 1941, where both presumedly were killed.

Her brother, Max Cheimowitz, had a clothing shop on Teichstraße in Breslau. This shop was destroyed according to an eye witness of Walter Tausk on "kristallnacht" November 10, 1938.

Info: Gerhard Rogulla, Huddinge/Sweden; **Lit:** Cohn: Verwehte Spuren; Tausk: Kristallnacht, p. 259; **Foto:** KJK; **StA Kt:** KJK; **Standesamt KT:** Geburtseintrag Frida Cheimowitz; **Yad Vashem:** Memorial sheets [Gerhard Rogulla, Sweden 1995]

The Rosenbusch Siblings Fanny Stiefel née Rosenbusch, Louis, Isidor and Moritz and cousin Siegbert Schne'ur Rosenbusch

Residence:
Kitzingen, 4 Am Rosenberg (1906)

Family History

Parents:
Abraham Rosenbusch, b. 6/3/1847 Wiesenbronn ∞ Jette née Erlanger, b. 1849 Dottenheim, 1919 mentioned as a widow

Children:
Siegfried, b. 6/11/1874 Kitzingen, d. 10/10/1941 Munich
Max, b. 10/27/1876 Kitzingen, lived 1933 in Munich
Fanny, b. 5/14/1878 Kitzingen
Louis, b. 5/3/1880 Kitzingen
Isidor, b. 3/4/1884 Kitzingen
Moritz, b. 5/24/1886 Kitzingen

The Rosenbusch family belonged to the old-established Jewish families in Wiesenbronn near Kitzingen. Abraham Rosenbusch was the first of the large family to move to

Fanny Stiefel

Kitzingen. In 1873 he married Jette née Erlanger from Dottenheim and at the same time he applied for citizens' rights in town. In 1906 the hops and cattle dealer lived at 4 Rosenberg. Four children of the family settled later in Munich. Louis Rosenbusch, who was deaf and dumb, had his residence, at least in the last years, at Jewish nursing homes in Berlin.

The two brothers Isidor and Moritz Rosenbusch were deported from Munich to Kaunas in Lithuania, like their sister Fanny on November 20, 1941. Five days later, they became victims of mass executions. Louis Rosenbusch went missing since his deportation to Auschwitz in 1942.

The Koblenz Memorial Book tells that the Munich deportation of November 20, 1941 was destined originally to Riga-Jungfernhof, but the records in the Munich City Archives show that the transport was rerouted to Kaunas in Lithuania.

Fanny Stiefel née Rosenbusch
b. 5/14/1878 in Kitzingen, deported 11/20/1941 from Munich to Kaunas, killed 11/25/1941 in Kaunas

Residence:
Munich, 3/II Isartorplatz (since April 2, 1917)
30/IV Galeriestraße (since January 23, 1941)

Family History

married to **Emil Stiefel**, b. 5/2/1877 Hochhausen near Tauberbischofsheim, d. 11/25/1941 Kaunas/Lithuania

Daughters:
Lilly, b. 7/5/1904 Munich
Ruth, b. 9/10/1905 Munich, d. 11/25/1941 Kaunas/Lithuania

On July 7, 1932 Fanny Stiefel took over her husband's agency of household and kitchen appliances for the next few years, until she had to close it on December 1, 1938.

Louis Rosenbusch

Isidor Rosenbusch

The following years the Stiefel family lived on the outstanding accounts, payed back by the former customers.

Fanny Stiefel was deported together with her husband and daughter Ruth to Kaunas in Lithuania on November 20, 1941 and became victim of a mass execution on November 25, 1941.

Louis Rosenbusch

b. 5/3/1880 in Kitzingen, deported 11/29/1942 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:

Berlin-Pankow, Niederschönhausen, 37 Kaiserin-Augusta-Straße, welfare organisation of the Jewish deaf and dumb in Germany (1939)

Berlin N 65, 2 Iranische Straße (nursing home) (1942)

The "deaf and dumb" Louis Rosenbusch was deported on November 29, 1942 with the 23rd transport from the collecting point at 26 Große Hamburger Straße in Berlin to Auschwitz.

Isidor Rosenbusch

b. 3/4/1884 in Kitzingen, deported 11/20/1941 from Munich to Kaunas, killed 11/25/1941 in Kaunas

Residence:

Munich, 2/0 Frühlingsstraße (since August 1, 1934)
3/II Isartorplatz (since January 1, 1939)
30/IV Galeriestraße (since January 23, 1941)

Family History

married 1929 to Anna née Schleger, b. 3/9/1908 Munich

Daughter:

b. 1/16/1930 Munich

Moritz Rosenbusch

Isidor Rosenbusch moved from Kitzingen to Munich on December 31, 1915. After participation in the First World War from 1915 to 1918, he made his living by selling wooden articles as well as household and kitchen appliances.

Together with his relatives, Isidor Rosenbusch was deported from Munich to Kaunas on November 20, 1941. Five days later they became victims of mass executions. The fate of his wife and his daughter, who was born in 1930, is unknown.

Moritz Rosenbusch
b. 5/24/1886 in Kitzingen, deported 11/20/1941 from Munich to Kaunas, killed 11/25/1941 in Kaunas

Residence:
Munich, 3/II Isartorplatz (since December 24, 1918)
73/I Tal (since July 16, 1919)
32/I Maximilianstraße (since November 12, 1926)
48/II Herrnstraße (since March 31, 1939)

Family History

married 1919 to **Hanna née Rothschild**, b. 7/22/1891 Munich, killed 11/25/1941 Kaunas/Lithuania

Children:
Daughter, b. 2/20/1921 Munich
Batja, b. 1/18/1925 Munich, killed 11/25/1941 Kaunas/Lithuania
Menni, b. 7/25/1928 Munich, killed 11/25/1941 Kaunas/Lithuania
Samuel, b. 3/19/1932 Munich, killed 11/25/1941 Kaunas/Lithuania

Moritz Rosenbusch moved from Fulda to Munich after his participation in the First World War. He was a member of the strictly orthodox Agudas Israel. In 1919 he married Hanna Rothschild and made his living from 1926 with an agency of leather goods and wholesale trading of window display articles.

At the beginning of 1939 he was forced to close his business. In the following years the family lived from the support of his relatives and the Jewish community. Only the oldest daughter, born 1921, managed to escape to Jerusalem in 1939.

Moritz Rosenbusch was deported with his wife and his three younger children from Munich to Kaunas in Lithuania on November 20, 1941. The family became victim of mass executions five days later on November 25, 1941.

Siegbert Schne'ur Rosenbusch
b. 11/24/1883 Kitzingen, deported 1943 from Katowice to Auschwitz, killed 1943 in Auschwitz

Residence:
Kitzingen, 7 Königsplatz (1900)
Katowice/Poland, 21/III Holtzstraße (1906)
23 Ulica Francuska

Family History

Parents:
Samuel Rosenbusch, b. 7/2/1854 Wiesenbronn, d. 10/1/1914 Kitzingen, salesman ∞ Berta née Ichenhäuser, b. 12/2/1858 Fürth, d. 8/4/1921 Kitzingen

Sisters:
Laura, b. 12/10/1884 Kitzingen, married to **Moritz Katzmann** b. 2/1/1880 Geroda in the Rhön Mountains (on. p. 214)
Dina Tinchen, b. 8/8/1886 Kitzingen, d. 5/17/1906 Kitzingen

married 1906 to **Regina Sara Schelzer** b. 3/4/1880 Schweinfurt, d. 1943 Auschwitz

Children:
Dina, b. ca. 1908 Katowice/Poland
Betty, b. ca. 1910 Katowice/Poland
Walter, b. ca. 1912 Katowice/Poland

Siegbert Rosenbusch was a cousin of the Rosenbusch siblings who later lived mainly in Munich (page 279). He married the 26-year-old Regina Schelzer in Katowice in

1906. They had three children. The couple ran a sanitation store in Katowice. In 1943 both were deported to Auschwitz. Their daughter Betty, who married in Gleiwitz became a victim of the Shoah as well. Her two siblings were able to escape in time. Their grandchildren, Aviva Oren and Gad Shalev, who currently live in Israel, filled out memorial sheets for their grandparents.

Info: Andreas Heusler, Munich/Germany; Aviva Oren, Hod haSharon/Israel; Gad Shalev, Kfar Saba/Israel; **AMS:** Doku Rosenbusch; **Fotos:** StA München; Gad Shalev, Kfar Saba/Israel; **BayStA WÜ:** JSR: KT 57/58: No. 22/1869, 78/1873, 250/1882, 455/1897, 602/1910, 689/1922, WB 154, WÜ 162 a: p. 7/1848, WÜ 162 b: pp. 41/1851, 67/1862, 109/1867, WÜ 164: p. 411/1888, WÜ 165: p. 116/1894, 188/1896, WÜ 166: p. 511/1903, WÜ 167: p. 787/1910; LRA KT/Verehel.: No. 8325, 8326; Reg. Ufr.: No. 8862 (Matrikel); AG KT: No. 1914/137; **LA B:** Database Gedenkbuch Berlin; **StA KT:** BüRe: 158/1873, 170/1875, 171/1875, 192/1882, 249/1897, 316/1906; EMK I; Einwohnermeldebögen **StA M:** Informations; **Yad Vashem:** Memorial Sheets

Regina Sara and Siegbert Schne'ur Rosenbusch

Moritz and Bertha Bracha Rothschild née Golomb

Residence:
Kitzingen, 40 Marktstraße (1919)
36 Schrannenstraße (1921)
14 Landwehrstraße (1925)
7a Kanzler-Stürtzel-Straße (1929)

Moritz Rothschild

Family History
Moritz Rothschild married to **Bertha Bracha née Golomb**
b. 10/13/1891 Tarnów/Poland

The Rothschild couple married 1927 in Kitzingen. Moritz was an accountant and his wife Bertha owned a store selling knitted goods. In 1934 the couple emigrated to Den Haag in the Netherlands.

Zvi Golomb, a brother of Bertha, filled out two memorial sheets for his sister and his brother-in-law at Yad Vashem in 1955.

Bertha Rothschild

Moritz Rothschild
b. 4/3/1883 in Dörzbach, presumed killed in the Shoah

Family History

Parents:
Heinrich Herz Rothschild ⚭ Therese née Rosenbaum

Moritz Rothschild was of Cohanitic descent and had therefore, like the male members of the Bauer, Kahner and Katzmann families, in the Jewish community certain rights and duties.

Bertha Bracha Rothschild née Golomb
b. 10/13/1891 in Tarnów/Poland, deported 11/23/1942 from the Netherlands to Auschwitz, presumed killed in the Shoah

Family History

Parents:
Benjamin Binem Golomb ∞ Sara Rifka née Bornstein

BayStA WÜ: JSR: KT 57/58: No. 677/1921; **StA KT:** EMK I; **Yad Vashem:** Memorial sheets [Moritz and Berta Rothschild]

The couple Albert and Paula Rothstein née Eisemann

Residence:
Kitzingen, 9 Schmiedelstraße (1925; 1930)
5 Bismarckstraße
23 Landwehrstraße

Family History

Albert Rothstein married to **Paula née Eisemann**, b. 8/20/1882 Kitzingen

Son:
Stefan, b. 4/6/1911 Kitzingen, d. 7/3/1995 Haifa/Israel

The Rothsteins were an old-established Jewish family, who originated from Mainstockheim. At the turn of the century some of the members moved to nearby Kitzingen and to the district capital Würzburg.

The wholesale wine merchant and "Royal Bavarian Court Supplier" Albert Rothstein belonged to the wealthy members of the Jewish community. He donated the grand Chanukkah Candelabra in the Synagogue, and after its destruction in November, 1938 their private Torah scroll served for the Torah readings in the improvised prayer hall of the Jewish congregation center on 23 Landwehrstraße.

The only son, Stefan, who emigrated in 1933 to Palestine and died in 1995 in Haifa, was a driving force during his lifetime to keep the memory of the Kitzingen Jewish community alive.

Albert Rothstein

Albert Rothstein was killed on December 6, 1938 under unsolved circumstances in an accident at the Kitzingen Railway Station. His wife Paula was deported to Izbica on March 24, 1942.

Albert Lehmann Rothstein

b. 8/7/1877 in Mainstockheim, supposedly committed suicide 12/6/1938 in Kitzingen

Family History

Parents:

Samuel Rothstein, b. 1/8/1839, d. 1/17/1906 Mainstockheim ∞ Julie née Mendle, b. 10/3/1842 Fischach, d. 1/29/1892 Mainstockheim

Siblings:

Emil, b. 10/7/1863 Mainstockheim, d. 10/18/1935 Würzburg, married to **Betty née Kahn**, b. 7/22/1871 Weikersheim

Siegmund, b. 1/16/1867 Mainstockheim, deported to Minsk, married to Rudolfine née Massmann, b. 4/5/1873 Lendershausen, d. 12/11/1934 Würzburg

Louis, b. 1868 Mainstockheim, emigrated to the USA, married to Rosa née Fromm, b. 2/12/1872 Großlangheim

Rudolph, b. 4/5/1869 Mainstockheim, d. 1/18/1943 Theresienstadt, married to **Jette née Stern**, b. 2/7/1872 Gissigheim, d. 12/28/1942 Theresienstadt

Therese, b. 8/1/1870 Mainstockheim, d. 3/6/1956 New York, married to Moses Rothschild, b. 9/28/1859 Sickenhofen, d. 1944 New York

Heinrich, b. 2/4/1872 Mainstockheim, d. 9/13/1942 Theresienstadt, married to Klara née Massmann, b. 2/20/1874 Lendershausen

Theodor b. 3/19/1874 Mainstockheim, d. 7/9/1874 Mainstockheim

Selma, b. 7/6/1878 Mainstockheim, d. 4/29/1944 Theresienstadt, married to **Josef Liebmann**, b. 8/15/1872 Steinach an der Saale, d. 5/31/1943 Theresienstadt

Clara, b. 7/18/1880 Mainstockheim (on p. 147), married to **Nathan Eichenbronner**, b. 12/12/1875 Wiesenbronn (on p. 147)

The Rothsteins had the nicest tabernacle, the nicest Sukka in Kitzingen, with marvellous, red, little lanterns.
(Ernest Fruehauf)

Paula Rothstein

Betty Rothstein

The wholesale wine merchant Albert Rothstein was run over by a switching train in the Kitzingen Railway Station. It never became clear if the religious man committed suicide because of the terrible prevailing circumstances.

Stefan, his son, always was of the opinion, that his father had been killed.

Paula Rothstein née Eisemann
b. 8/20/1882 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Isaac Eisemann, b. 5/23/1856 Maßbach, master baker ∞ Klara née Frankenthal, b. Schwanfeld, d. 1882 Kitzingen (First Marriage)

Stepsister:
Meta, b. 1/9/1885 Kitzingen, married to **Max Frank**, b. 3/22/1878 Würzburg, dentist, Dr. phil., Dr. med. dent. (MD) (on p. 154)

On October 18, 1941 Paula Rothstein wrote in a letter to friends in America:
We are always afraid [...]. *I got a message from Stefan and was very pleased. Unfortunately it is very unlikely to see him again, who knows, perhaps never in life?*

Betty Rothstein née Kahn
b. 7/22/1871 in Weikersheim, deported 9/24/1942 from Nuremberg to Theresienstadt and from there on 5/18/1944 to Auschwitz, presumed killed in the Shoah

Residence:
Würzburg, 24 Annastraße
Kitzingen, 23 Landwehrstraße (1938)

Family History

Parents:
Jeremias Kahn, wine dealer, b. 5/5/1836, d. 10/7/1905 Weikersheim
⚭ Jeanette Sofie née Adler, b. 10/13/1840 Markelsheim near Bad Mergentheim, d. 6/29/1919 Weikersheim

Siblings:
Hannchen, b. 5/11/1864 Weikersheim, d. 1/9/1882 Weikersheim
Jette, b. 2/27/1866 Weikersheim, d. 1/29/1934 Heilbronn am Neckar, married to Bernhard Rosenheim, Bad Cannstadt
Mina, b. 12/29/1867 Weikersheim
Gustav, b. 9/20/1869 Weikersheim, d. 9/2/1937 Stuttgart, married to Emma née Jakobsohn, Weikersheim
Moritz, b. 7/9/1873 Weikersheim
Sara, b. 6/22/1875 Weikersheim
Lina, b. 5/15/1877 Weikersheim, d. 10/7/1942 Theresienstadt, married to **Ferdinand Marx**, b. 4/30/1875 Mainz, d. 11/23/1942 Theresienstadt
Ottilie, b. 4/27/1879 Weikersheim
Recha, b. 2/25/1885 Weikersheim, married to **Louis Gern**, b. 3/14/1877 Georgensgmünd, deported 1942 Izbica (on p. 166)

married to Emil Rothstein, b. 10/7/1863 Mainstockheim, d. 10/18/1935 Würzburg

Children:
Julie, b. 10/4/1894 Mainstockheim, deported from Frankfurt a. Main, married to Siegmund Hausmann, b. 5/31/1885 Hüttenheim, d. 1/27/1936 Frankfurt a. Main
Fritz, b. 10/23/1895 Mainstockheim, d. 11/15/1914 Holebeke (First World War)
Kurt, b. 11/27/1896, d. 2/16/1897 Mainstockheim
Thekla, b. 9/17/1899 Mainstockheim, killed 10/14/1941 Chełmno/Poland, married to Karl Leo Kraus, divorced 1938
Anton, b. 7/26/1901 Mainstockheim, moved 1924 to Hamburg
Ernst, b. 6/10/1914 Würzburg, emigrated to Palestine/Eretz Israel, lived 1957 in Haifa/Israel

Betty Kahn, born in Weikersheim, married the wine and liquor merchant Emil Rothstein from Mainstockheim in 1893. Emil, Albert Rothstein's brother, founded a wine distillery and liquor factory in his home village. Before the First World War he transferred it to 24 Annastraße, Würzburg. Since the 1920s he was president of the Association of Franconian Liquor Factory Owners.

In April, 1935 he was cautioned by the Gestapo because he evicted a Nazi official. He died on October 18, 1935. His widow moved from Würzburg to Kitzingen in August, 1938. Later, she went to Nuremberg from where she was deported to Theresienstadt on September 24, 1942. On May 18, 1944 she was sent to Auschwitz.

Info: Ernest Fruehauf, Munster, IN/USA; Stefan Rothstein, Haifa/Israel; Hänschen Stein, New York, NY/USA; **Lit:** GB Aschaffenburg; Strätz, pp. 432, 490, 734; **Fotos:** KJK; Stein Collection, New York, NY/USA; **AMS:** FrüBri; Doku Liebmann; Doku Rothstein; SB Eisemann; FA: Po (6), Gru (2), Ge (2); Ma (1); **BayStA WÜ:** JSR: MSH 71/72, KT 57/58: No. 549/1904, WÜ 165: pp. 90/1893, 96/1893, 144/1895, 146/1895, 200/1896, 270/1898, WÜ 166: pp. 499/1903, 571/1904, 581/1905; LRA KT/Verehel.: No. 8390/1896, 8391/1905, 8392/1895, 8393/1895; Gestapo: No. 11 343, 11 350; **StA KT:** BüRe: 309.1905/100; EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets

The Scheidt siblings Mina Kahn née Scheidt and Sigmund

Residence:
Kitzingen, 213/214 Obere Kirchgasse (today house no. 4/6)

Family History

Parents:
Bernhard Scheidt, b. 1/27/1838 Mainstockheim, d. 1912 Frankfurt a. Main ∞ Rosa née Fechheimer, b. 1842 Mitwitz, d. 1925 Frankfurt a. Main

Children:
Jenny, b. 4/27/1864 Kitzingen, d. 7/29/1939, married to August Mohrenwitz, b. 4/27/1864, d. 1935
Moritz, b. 11/20/1865, d. 2/13/1866 Kitzingen
Mina, b. 1/9/1867 Kitzingen, d. 9/14/1942 Theresienstadt, married to Isaak Kahn, banker, d. 1896 Frankfurt a. Main
Julius, b. 9/10/1868 Kitzingen, emigrated to South America, married to Miriam née Frank, b. Bad Kissingen
Louise, b. 7/31/1871 Kitzingen, d. 2/19/1918 Frankfurt a. Main, married to Abraham Kaufmann, b. Laudenbach, d. 1905
Emma, b. 2/6/1874 Kitzingen, d. 1/11/1947 Stuttgart, married to Julius Essinger, b. 1861, d. 1932
Bertha, b. 3/23/1877 Kitzingen, d. 6/8/1942 Wiesbaden, married to David Blüthenthal, b. 6/21/1867 Münchweiler an der Alsenz, d. 2/10/1934 Frankfurt a. Main

Sigmund, b. 4/25/1881 Kitzingen, d. 5/1/1942 Łódź
Anna, b. 1882 Kitzingen, d. 1959, married to Otto Frank,
b. 1872 Trier, d. ca. 1950

The Scheidts lived for generations in Mainstockheim. In the second half of the 19th century they moved to nearby Kitzingen, where they belonged to the founding members of the new Jewish community. Later most members of the Scheidt family settled in larger cities of Southern Germany, mainly in Würzburg, Fürth, and Frankfurt am Main. Their descendants live today in the USA, England, and Israel.

The merchant Bernhard Scheidt was one of the first Jews to move from Mainstockheim to Kitzingen after the 1861 Emancipation Edict. One year later he opened a banking house, taken over later by his son Julius, at 213/214 Obere Kirchgasse (today house number 4/6). In 1907 a scandal happened regarding Julius Scheidt because he fled abroad with one million reichsmarks. His father however, who already lived in Frankfurt am Main, paid his son's debts.

Two of the eight children of Bernhard and Rosa Scheidt became victims of the Holocaust. Mina Kahn née Scheidt was deported on September 1, 1942 from Frankfurt am Main to Theresienstadt Concentration Camp, where she died two weeks later. Contradictory informations exist about Julius Scheidt. The documentation of Heinz and Thea Skyte from Leeds in England, who researched the Scheidt family history very meticulously, says that supposedly Julius Scheidt managed to escape to South America in time. The German Federal Archives do not mention Julius Scheidt in their memorial book at all. In the records of the Frankfurt am Main Jewish Museum however clues can be found that he might have been deported on October 19, 1941 with the first Frankfurt transport to the Łódź Ghetto, where he might have died on May 1, 1942. But supposedly this information was mixed up with the fate of Sigmund Scheidt.

Mina Kahn

Mina Kahn née Scheidt
b. 1/9/1867 in Kitzingen, deported 9/1/1942 from Frankfurt am Main to Theresienstadt, d. 9/14/1942 in Theresienstadt

Residence:
Frankfurt a. Main, 4 Blumenstraße
20 Eschersheimer Landstraße

Family History

married to Isaak Kahn, d. 1896, merchant and banker

Mina Kahn had to sign a "Home Purchasing Contract" for around 344 Reichsmarks before her deportation on September 1, 1942. She was deported with the 8th large transport of Frankfurt Jews to Theresienstadt Transit and Concentration Camp, where she died on September 14, 1942. Both daughters managed to emigrate to the USA.

Sigmund Scheidt

Sigmund Scheidt
b. 4/25/1881 in Kitzingen, deported 10/19/1941 from Frankfurt am Main to Łódź, d. 5/1/1942 in Łódź

Residence:
Frankfurt a. Main, 6 Gärtnerweg, first floor (since 1930)

Unmarried Sigmund Scheidt made his living as an independent trading agent and representative of different textile companies, producing lining material. Because of the economical restrictions after 1933 he was forced to close his business and to live from his property.

In the records of his compensation files, Sigmund Scheidt owned a racehorse. It was estimated at 3,200 reichsmarks in the enforced "Jewish Property Tax" of 1938. In January, 1940 his property was still 12,300 reichsmarks.

Sigismund Scheidt

Although he suffered from glaucoma and already lost the sight of one eye, he was deported in October, 1941 with the first transport of Frankfurt Jews to Łódź Ghetto, where he died on May 1, 1942.

In the database of the Frankfurt Jewish Museum exists a hint on a note of the Frankfurt Inland Revenue Office: *The bank balance of Sigmund Scheidt about 2,778.91 reichsmarks was confiscated by the internal revenue service Frankfurt - outlying district - for the benefit of the Third Reich.*

Sigismund Scheidt
b. 5/28/1869 in Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt, d. 3/23/1944 in Theresienstadt

Residence:
Würzburg, 25 Domerschulstraße

Family History

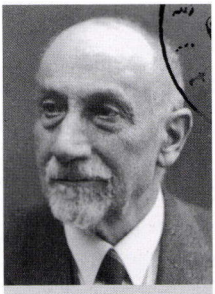
Parents:
Jonas Louis Scheidt, b. 8/18/1841 Mainstockheim, d. 2/12/1933 Würzburg ∞ Therese née Kuhn, b. 6/14/1844 Mainstockheim, d. 12/25/1897 Würzburg

Siblings:
Max, b. 3/7/1865 Kitzingen, d. 2/12/1933 Würzburg, married to **Selma née Geggel**, b. 12/25/1878 Nördlingen, d. 10/25/1942 Theresienstadt
Frieda, b. 3/21/1867 Kitzingen, d. 7/23/1928 Würzburg, married to Max Rosenthal, b. 3/10/1863 Erfurt, d. 1/21/1926 Würzburg

married to **Vera née Rosenthal**, b. 8/12/1875 Archshofen, d. 4/20/1944 Theresienstadt

The wine merchant Sigismund Scheidt was a second cousin to the children of Bernhard Scheidt. That means they all were descendants of their common great-grandfather Jonas Scheidt from Mainstockheim, born ca. 1766.

Sigismund Scheidt lived in Würzburg on 25 Domerschulstraße in the neighborhood of the Würzburg Synagogue.



Aron Schönfärber

He was so much in trouble with his brother Max, that he did not even go to his brother's burial when he died in 1933. He also did not visit his brother's widow in the seven days of mourning called "Shiva".

On September 23, 1942 he was deported with his wife to Theresienstadt. They had to pay 80,000 reichsmarks for their "Home Purchasing Contract". He died in Theresienstadt on March 23, 1944, and his wife Vera one month later on April 20, 1944.

Info: Michael Lenarz, Frankfurt a. Main/Germany; Mona Seubert née Goldstein, Würzburg/Germany; Henry and Thea Skyte, Leeds/England; **Lit:** Adelson/Lapides: Łódz Ghetto; Deportationen Frankfurt p. 186; Dobroszycki: Łódz Chronicle; Niedermeyer: Jüdisches Alltagsleben; Skyte: Scheidt Family; Strätz, pp. 38, 41; **Foto:** KJK; **AMS:** Doku Scheidt; FA: Po (1), Ge (2), Ma (3); **BayStA WÜ:** JSR: MSH 71/72, KT 57/58: No. 66/1872, 87/1873, 103/1874, 160/1877, 281/1884, 412/1894, 429/1895, 516/1902, 539/1904, 565/1906; Wü 161: pp. 43/1820, 86/1832, 95/1833, WÜ 162 b: pp. 73/1862, 77/1863, 83/1864, 89/1865, WÜ 163: p. 55/1873, WÜ 164: pp. 405/1888, 437/1889, WÜ 165: pp. 30/1891, 100/1893, 104/1894, 124/1894, 152/1895, 182/1896, WÜ 166: pp. 423/1901, 539/1904, 631/1906, WÜ 167: pp. 831/1912, 855/1913; LG KT ä.O.: No. 71/1865; LRA KT/Verehel.: No. 8769; LG DB/Judizial: No. 38/1843, Untertaneneid (Skyte Leeds); Gestapo: No. 12 071; **GA MSH:** A 333/4, A 333/5; **HH WI:** Be Ffm.: 336/337.1 p. 66; **Jüdisches Museum Frankfurt am Main:** Database Gedenkstätte Börneplatz; **LBI:** Fechheimer Family Collection; Jewish Community Fürth Collection; Henry and Thea Skyte Collection; **StA KT:** BüRe: 288.1862/113, 309.1863/114, 320.1864/115, 344.1866/115, 422.1875/118, 435.1877/118, 689.1902/122, 829.1912/124, 862.1914/124; EMK I; KJK; **CA Jeru:** JSR: MSH Sign. G 5/1948

Aron Schönfärber

b. 12/18/1865 in Mainbernheim, deported 9/23/1942 from Würzburg to Theresienstadt, d. 1/5/1943 in Theresienstadt

Residence:
Kitzingen, 1 Mainbernheimer Straße
5 Leidenhof (1925); 5 Bismarckstraße (after 1928)
3 Bismarckstraße (1938); 21 Landwehrstraße (1939)

Family History

Parents:
Leopold Löb Schönfärber, b. 1831 Dornheim, d. 8/18/1918 Mainbernheim ⚭ Karoline Gidel née Mey, b. Bad Mergentheim, d. 2/13/1909 Mainbernheim

Siblings:
Mina, b. 10/2/1864 Dornheim, d. 4/10/1938 Mainbernheim
Rosa, b. 10/2/1864 Dornheim, married to Henrikus Schmayer, b. 1842 Flehingen, teacher
Eduard Noach, b. 8/14/1867 Dornheim, d. 9/27/1868 Mainbernheim
Sofie, b. 5/27/1869 Dornheim
Eduard, b. 1871 Dornheim, moved to Frankfurt a. Main
Jeanette, b. 11/16/1872 Dornheim, married to Wolf Barth, b. 1860 Flehingen, salesman
Selma, b. 1879 Dornheim, married to Isidor Loewy, b. 1882 Berlin, merchant

married to Regina née Strauss, b. 7/12/1869 Autenhausen, d. 6/15/1954 Würzburg, buried Würzburg Jewish cemetery
(on p. 375)

Son:
Max, b. 11/27/1897, d. 5/10/1906 Mainbernheim, buried Rödelsee Jewish cemetery

The Jew, Aron, born around 1720 in Dornheim near Iphofen, whose descendants later took the family name Schönfärber, is the forefather of this large Franconian Jewish family. A direct descendant was Aron Schönfärber, who lived with his wife Regina née Strauss in Mainbernheim until the First World War. During or shortly after the war they moved to Kitzingen, where they made their living with raw product trading. Besides their son Max, who died in the age of eight, the couple did not have children.

Aron Schönfärber was very active in some public welfare organisations. In 1932 he was awarded with the Service Honour Cross because he served for twenty years successfully at the Bavarian Country Association of the Red Cross:

The member of the voluntary medical service crew of the Kitzingen Red Cross, Mr. Aron Schönfärber, was awarded for twenty years of successful service at the Bavarian Country Association of the Red Cross, the Service Honour Cross 2nd class.

Munich, May 14th, 1932

Before Aron Schönfärber was deported together with his wife Regina from Würzburg to Theresienstadt on September 23, 1942, he had to pay 1,700 reichsmarks for a "Home Purchasing Contract". He died in Theresienstadt on January 5, 1943. His wife was one of the few survivors (page 375).

The couple Jakob and Frieda Schönfärber née Adler

Residence:
Kitzingen, 7 Marktstraße
21/23 Landwehrstraße

Family History

Parents:
Hermann Schönfärber, b. 9/30/1866 Dornheim, d. 6/14/1934 Kitzingen ∞ Jettchen née Hamburger, b. 1867 Alzenau, d. 6/18/1931 Kitzingen

Jakob Schönfärber married to **Frieda née Adler**, b. 8/11/1909 Urspringen

The textile merchant Hermann Schönfärber, a cousin of Aron Schönfärber, took over from the Rosenbaum family in the years after the First World War a textile shop on 7 Marktstraße in Kitzingen. In Jewish Community of the town he was awarded with the title of honour "Chaver" [Hebrew: friend, companion], a title given only to very learned and pious members of the community. Besides him, only the Torah writer Leopold Oppenheimer was honoured with it (page 254). Hermann Schönfärber was a member of the Chevra Kaddishah. Together with his wife he was buried in the honorary section for the members of the Burial Society in the Rödelsee Jewish cemetery.

After the death of the parents, son Jakob, born 1898 in Dornheim, took over the parents' business.

Jakob Schönfärber

Frieda and Jakob Schönfärber

On March 24, 1942 Jakob Schönfärber was deported with his wife Frieda from Kitzingen to Izbica. On a photograph of the deportation of the Kitzingen Jews he could be identified standing in front of the Kitzingen Railway Station on the right hand side in the second row (page 210).

Jakob Schönfärber
b. 5/29/1898 in Dornheim, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Frieda Schönfärber

Family History

Siblings:
Daniel, b. 3/6/1901 Dornheim, d. 11/7/1989 Palisades, NY/USA
married to **Martha née Kaufmann**, b. 9/4/1901 Bad Brückenau
Lina, b. 3/6/1901 Dornheim, deported 1942 from Urspringen
to Izbica, married to **Justin Adler**, b. 1906 Urspringen, deported
1942 to Izbica

Jakob Schönfärber owned in Kitzingen a menswear store. On Shabbos he took strolls like most Kitzingen Jews near the Main River. During the week he was very often on the go by bicycle to visit his customers in the villages.

After dispossession and aryanisation, Jakob Schönfärber had to take the "Pig Bucket" through the streets of the town both in summer and in winter to collect food remnants together with master confectionery baker Gustav Fruehauf, master baker Salomon Liebenstein (page 234), merchant Siegfried Mayer (page 248), wine merchant Moritz Lustig (page 239) and others.

The last lines of a letter, written to the Fruehauf family in the United States:
Greetings from everybody who is asking about you on our tour through town, but especially best regards from your Jakob Schönfärber.

Frieda Helene Schönfärber née Adler
b. 8/11/1909 in Urspringen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Meier Adler, Urspringen ∞ Lina née Schwab, Rimpar

Brother:
Justin, b. 1906 Urspringen, deported 1942 to Izbica, married to
Lina née Schönfärber, b. 3/6/1901 Dornheim, deported to Izbica

To the Kitzingen Jews the marriages of Jakob Schönfärber with Frieda née Adler, and Justin Adler with Lina née Schönfärber were a "Gegenpartie", because two siblings married two siblings.

A Torah scroll, still in use in todays Jewish congregation in Würzburg, was donated to the community by the Adler family in Urspringen before the Holocaust and given after the war to the newly built Jewish congregation in Würzburg.

Last words of Frieda Schönfärber in a letter to the Frueh-auf family in October, 1941:
All the best in the future and also heartfelt regards to your family.

Martha Schönfärber née Kaufmann and her daughter Judith

Residence:
Bad Brückenau, 43 Wernarzer Straße (1940)
Würzburg, 6 Bibrastraße (Jewish boarding house) (1942)

Family History

Parents:
Joseph Kaufmann, b. 1/21/1872 Unterleichtersbach, d. 8/10/1943 Theresienstadt ∞ **Sara née Goldschmidt**, b. 3/30/1877 Würzburg, d. 12/28/1943 Theresienstadt

married to Daniel Schönfärber, b. 3/6/1901 Dornheim, d. 11/7/1989 Palisades, NY/USA

Daughter:
Ilse Judith, b. 5/25/1935 Fulda

Martha Schönfärber lived after the emigration of her husband Daniel with her daughter with relatives in Kitzingen. Daniel Schönfärber already went in 1939 to England, and he tried to prepare the emigration of his wife and daughter. The US-Consulate in Stuttgart guaranteed them in December, 1940 a preferred handling within the immi-

Martha Schönfärber

gration quota. In August, 1941 they should have gone on a group transport of the Welfare Organisation (Hilfsverein) of the Jews in Germany to Lisbon, but the journey was not to happen.

Martha Schönfärber moved with her daughter Ilse Judith from Kitzingen to the Jewish Rooming House on 6 Bibrastraße in Würzburg in March, 1942. Mother and daughter were deported to Krasniczyn near Lublin in East Poland on April 25, 1942.

Martha Schönfärber née Kaufmann
b. 9/4/1901 in Bad Brückenau, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

During a Shabbos Schmooz with David Schuster, the long-term parnass of the Würzburg Jewish community, shortly before he passed away in 1999, Martha Schönfärber was mentioned. Mr. Schuster knew Mrs. Schönfärber from his youth in Bad Brückenau. 89-year-old Mr. Schuster said that the older he becomes, the less he understands what happened in those years.

Ilse Judith Schönfärber
b. 5/25/1935 in Fulda, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

From a letter of Frieda Schönfärber of October 10, 1941 to the Fruehauf family in Green Bay, Wisconsin/USA:
The other day dear Inge [Ilse?] *said, when she comes to America, she may be allowed to sit in school next to Hannchen.*

Info: Gunter Demnig, Cologne/Germany; Ursula Fruehauf, Munster, IN/USA; Hubert Pieterek, Kitzingen/Germany; Daniel Schönfärber, New York, NY/USA; David Schuster, Würzburg/Germany; Hänschen Stein, New York, NY/USA; Erich Ühla, Kitzingen/Germany; **Lit:** Binder/Mence: Traces, p. 114; Gilbert: Holocaust Atlas, p. 92; Jochem: Juden Nürnberg, pp. 47, 57; Strätz, p. 523; Wege in die Vernichtung, p. 27, No. 82; ZWST 1932; **Fotos:** KJK; BayStA WÜ: Gestapo 13335;

Ilse Schönfärber

AMS: Doku Schönfärber; FrueBri; FA: Po (10), Ge (2), Ma (3); **BayStA WÜ:** JSR: KT 57/58: No. 121/1875, 138/1876, 363/1890, 402/1893, 419/1894, 446/1897, 543/104, 547/ 1906, 579/1908, 637/1919, 744/1930, 745/1930, 759/1931, 762/1931, 764/1932, 786/1934, WÜ 164: pp. 261/1882, 445/1889, 451/1890, 463/1890, WÜ 165: pp. 24/ 1891, 40/1892, 140/1895, 156/1895, 222/1897, WÜ 166: p. 599/1905, 647/1906, WÜ 167: p. 797/1911; LRA KT/Verehel.: No. 9636/1906, 9641/1894; Gestapo: No. 13 320, 13 322, 13 323, 13 325, 13 326, 18 877; **JG WÜ:** FB: Gräberlisten 5/1/9 Regine Schönfärber (gest. 15.6.1954);**StA KT:** EMK I; EMK II; KJK; **CA Jeru:** JSR: DO Sign. HM 388

The Schönfeld brothers Moritz and Sally with their families

Family History

Parents:
Adolf Schönfeld, master shoemaker and wood dealer, Úbrež/ Slowakia ∞ Regina née Markovics, both buried in Töketerebes/ Slovakia

Sons:
Moritz, b. 7/28/1880 Úbrež/Slovakia, married to **Minna née Bauer**, b. 7/20/1886 Schotten

Sally Schie, b. 11/2/1889 Úbrež/Slovakia, married to **Berta née Klein**, b. 4/28/1900 Michalovce/Slovakia

Moritz Schönfeld moved in 1906 from Úbrež in Slovakia to Kitzingen. His brother Sally followed him after the First World War. Both were wine merchants.

The Schönfelds lost many family members in the Holocaust. Only Moritz Moses Schönfeld's three oldest children managed to leave the country in time.

The family of Moritz and Minna Schönfeld née Bauer

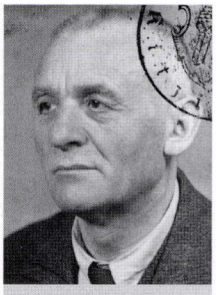
Residence:
Kitzingen, 8 Wörthstraße
5 Alte Poststraße (business) (1925)
21 Bismarckstraße (1930; 1939)
14 Luitpoldstraße (1939)

Family History

Moritz Schönfeld married to **Minna née Bauer**, b. 7/20/1886 Schotten

Children:
Julius, b. 7/14/1909 Kitzingen, moved 1924 to Nuremberg
Regina Gina, b. 8/15/1911 Kitzingen, emigrated 1936 to New York
Heinz, b. 11/14/1914 Kitzingen, emigrated 1938 to New York
Ruth, b. 3/13/1920 Kitzingen, wanted to emigrate 1938 to the USA, married to **Alfred Breslauer**, b. 3/1/1913 Berlin

Moritz and Minna Schönfeld made an effort to emigrate to the United States, but they were not able anymore to make it become reality. Both were deported on March 24, 1942 from Kitzingen to Izbica, their daughter Ruth with her husband Alfred, her little child and her mother-in-law in August, 1942 from Berlin to Riga.



Moritz Schönfeld

Moritz Schönfeld
b. 7/28/1880 in Úbrež/Slovakia, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The wholesale wine merchant Moritz Schönfeld was one of the religious supporters of Jewish community life in Kitzingen. He was the leader of the Hebrew Language School of the Educational Association of the Youth Chinuch Na'arim, and in the later years of the Nazi regime he also was prayer leader during the High Holidays.

Minna Schönfeld

After "kristallnacht" on November 9 to 10, 1938 Moritz Schönfeld was arrested together with other male Kitzingen Jews and sent to Dachau Concentration Camp. Like others he was released on December 20, 1938 with the condition to close down and to "arianize" his business.

Minna Schönfeld née Bauer
b. 7/20/1886 in Schotten, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Samuel Bauer, b. Schotten ∞ Rosa née Klugmann, b. Wiesenbronn

Brothers:
Hermann, b. 7/26/1887 Schotten (on p. 134)
Adolf, b. Schotten, 1898/1900 Talmud Torah Preparatory School in Burgpreppach

Minna Schönfeld was a member of the Kitzingen Chevra Kaddishah, the Burial Society of the women in the Jewish congregation. On a group portrait Minna Schönfeld is sitting on the far left in the first row (page 152).

Ruth Breslauer

Ruth Breslauer née Schönfeld
b. 3/13/1920 in Kitzingen, deported 8/15/1942 from Berlin to Riga, presumed killed in the Shoah

Residence:
Kitzingen, 14 Luitpoldstraße (1941)
Berlin-Charlottenburg, 154 Kantstraße (1942)

Family History

married to **Alfred Breslauer**, b. 3/1/1913 Berlin

Daughter:
Tana Laura, b. 5/16/1940 Berlin

Ruth Breslauer was the youngest of the four children of the wine merchant Moritz Schönfeld and his wife Minna née Bauer.

In 1933 she wrote the following entry into the autograph album of Irmgard Nussbaum alias Judy Lasson, today living in Washington DC/USA:

Irmgard, learn about people -
they easily change,
today they call you darling,
tomorrow they insult you.

To my dear Irmgard
In memory of her friend
Ruth Schönfeld

Kitzingen, February 13, 1933

She had to leave on January 31, 1934 the High School for Girls, the "Lyceum", because of a ministerial decree of October 24, 1933 - Number VIII 46072 - "to reduce the number of non-Aryan students".

After she left Kitzingen, Ruth Schönfeld married Alfred Breslauer from Berlin. The couple had one daughter, Tana Laura, born on May 16, 1940.

Sally Schönfeld

On August 15, 1942 Ruth Breslauer was deported together with her husband Alfred, the little daughter and her mother-in-law, Hedwig Breslauer née Lychenheim, with the 16th transport from Berlin to Riga, where the family went missing.

The family of Sally Schie and Berta Schönfeld née Klein

Residence:
Kitzingen, 21 Wörthstraße (1919)
5 Würzburger Straße (1924)
8c Sulzfelder Straße (1928)
5 Horst-Wessel-Straße (1934), today 5 Amalienweg
22 Adolf-Hitler-Straße (1938), today 22 Friedrich-Ebert-Straße
5 Bismarckstraße (1939)
13 Herrnstraße (1941)

Family History

Sally Schie Schönfeld married to **Berta née Klein**, b. 4/28/1900 Michalovce/Slovakia

Daughter:
Hermine Klein, b. 1/6/1920 (adopted daughter, sister of his wife)

Since 1919 the wine merchant Sally Schönfeld lived with his wife Berta née Klein in Kitzingen. They adopted Hermine, the younger sister of his wife.

Sally Schie Schönfeld
b. 11/2/1889 in Úbrež/Slovakia, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

The Gestapo file of the wholesale wine merchant Sally Schönfeld includes also a document on the bestowal of a bravery medal of the First World War:

Berta Schönfeld

Bravery in front of the enemy

In the battle days of October 31, November 1 and 2, 1916 Sally Schönfeld gave with bravery and self-sacrifice first aid to the wounded in the artillery fire of the front lines near Jamiano.

Mister Schie (Sally) Schönfeld in Kitzingen was honoured with the Austrian War Memorial Medal with Swords.

Vienna, August 19, 1935

In the name of the Austrian Federal Government
for assistance of the Minister of National Defense

Hermine Klein

Berta Schönfeld née Klein
b. 4/28/1900 in Michalovce/Slovakia, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Parents:
Leopold Klein ∞ Hermine née Karfunkel, Michalovce/Slovakia

Hermine "Herry" Klein
b. 1/6/1920 in Michalovce/Slovakia, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

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Info: Theo Schneider, Markt Einersheim/Germany; Hänschen Stein, New York, NY/USA; **Lit:** GB Berlin, p. 163; ZWSt 1932; Jahresschlußberichte KT; **Fotos:** KJK; BayStA WÜ: Gestapo 13 328, 13 332; **AMS:** FA: Po (6); Ge (3); **BayStA WÜ:** JSR: KT 57/58: No. 577/1907; Gestapo: No. 13 328, 13 330, 13 332; **LA B:** Database Gedenkbuch Berlin; **StA KT:** EW: 19/1906; EMK I; EMK II; KJK

Margarethe Schornstein

Margarethe "Marga" Schornstein

b. 3/14/1923 in Oberaltertheim, deported to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 9 Rosenstraße (at the Kahners) (since June 15, 1937)
Steckelsdorf in the Havelland (on Hakhsharah) (since July 30, 1939)

Family History

Parents:
Salomon Schornstein, b. 3/22/1889 Bamberg, d. before 1933 ∞
Sara née Rosenbaum

From 1937 until 1939 Margarethe Schornstein worked as a maid at the Kahners (page 207) on 9 Rosenstraße. Her parents lived in Oberaltertheim. Her father, and later his widow, owned a little store. In 1939 Margarethe Schornstein went on Hakhsharah to Steckelsdorf.

Josef Schuster

Lit: Strätz, p. 524; **Foto:** KJK; **AMS:** FA: Po (1); **BayStA WÜ:** Gestapo: No. 13 404; **STA KT:** EMK I; KJK; **Yad Vashem:** Memorial Sheets [Martha Hexter, New York]

Josef Schuster

b. 10/9/1906 in Oberdorf, shot on 11/9/1938 by SA-Men on the boundary of Utzmemmingen near Oberdorf

Residence:
Oberdorf, 77 Hauptstraße
Kitzingen, 20 Rosenstraße (Sichel Bakery)

Family History

Parents:
Julius Schuster, b. 4/26/1874 Oberdorf, killed 9/26/1942 Maly Trostinec/White Russia, baker ∞ **Selma née Rosenberger**, b. 1/6/1883 Oberdorf, killed 9/26/1942 Maly Trostinec/White Russia

Sister:
Elsa, b. 11/9/1904 Oberdorf, died 12/1/1941 Riga (declared dead)

Pauline Sichel

Josef Schuster, who originated from Oberdorf (Württemberg), spent his apprenticeship from August 5, 1920 until circa 1923 at the master baker Joseph Sichel on 20 Rosenstraße in Kitzingen (page 309).

In the morning of November 9, 1938 two leading men of the SA arrested Josef Schuster and his father Julius in their home. On the nearby boundary of Utzmemmingen they chased them out of the car. When the father and son tried to escape across country, the SA men shot at them: They killed Josef Schuster and wounded his father.

Out of fear Julius Schuster later never talked about the incident. Because the whole family was wiped out in the Holocaust, it took about fifteen years to bring the crime into the light of day.

Info: Felix Sutschek, Bopfingen; **Lit.:** Kißener: Widerstand; Sauer: Schicksale jüd. Bürger, pp. 262/263; Sauer: Opfer der Judenverfolgung, p. 314; **StA KT:** EMK I

Pauline Sichel née Mayer

b. 8/31/1874 in Kitzingen, deported 9/23/1942 from Würzburg to Theresienstadt, d. 2/16/1943 in Theresienstadt

Residence:
Kitzingen, 20 Rosenstraße (1925; 1930)
1 Paul-Eber-Straße (1938)
14 Luitpoldstraße (1942)
21 Landwehrstraße (1942)

Family History

Parents:
Benjamin Mayer, b. 1832 Sickershausen, d. 12/7/1888, farmer ∞
Karoline née Lilienstrauß

Siblings:
Bertha, b. 8/15/1858 Sickershausen
Rosa, b. 11/22/1859 Sickershausen, married to Joseph Braunold

Moses, b. 8/12/1861 Sickershausen, married to Karoline née Rosenfelder, b. 8/3/1866 Theilheim
Sophie, b. 3/7/1863 Sickershausen, married to Adolph Berk, b. Schwanfeld
David, b. 2/28/1866 Sickershausen, married to Helene née Weil, b. 6/16/1869 Fürth
Max Maier, b. 1/3/1868 Sickershausen, d. 11/27/1933 Augsburg, married to Sara née Mendle, b. 8/28/1876 Fischach, d. 1912
Adolf Aaron, b. 3/24/1870 Sickershausen, married to Rosa née Schottenfels, b. 12/12/1881 Frankfurt a. Main

married to Joseph Sichel, b. 7/8/1869 Kleinheubach near Miltenberg, d. 4/23/1939 Würzburg, master baker

Children:
Benno, b. 11/12/1900 Kitzingen, moved to Mannheim
Fanny Anni, b. 3/24/1914 Kitzingen, d. 10/5/1935 Würzburg buried Rödelsee Jewish cemetery

In Kitzingen the Sichel bakery was well known for its marvellous "pretzel sticks". The Jewish community of the region also knew about the Sichel bakery because it was converted to a factory for unleavened bread before Pessach. The bakery supplied the majority of Southern German Jews with Matza.

The death of their twenty-one-year-old daughter Anni in 1935 was a very tragic event in Kitzingen. Older Kitzingers still remember today.

After the unexpected death of her husband on April 23, 1939, the bakery had to be sold because of aryanisation by the Nazis on August 25, 1939.

Pauline Sichel, hard of hearing, was assisted in the household until 1939 by Ruth Reich (page 272). She was deported from Würzburg to Theresienstadt and died there on February 16, 1943.

Relatives put a commemorative plaque for Pauline Sichel on the tomb of her husband Joseph Sichel in the Rödelsee Jewish cemetery.

Info: Anna Knobloch, Kitzingen/Germany; Betti Schweser, Kitzingen/Germany; Mary Stern née Krakauer; **Lit:** Dohna: Konten, p. 104; ZWSt 1932; **Foto:** KJK; **AMS:** FA: Po (6), Ge (3); **BayStA WÜ:** JSR: KT 57/58: No. 577/1907; Gestapo: No. 13328, 13330, 13332; **StA KT:** EW: 19/1906; EMK I; EMK II; KJK

The Silber sisters Gisela Katzenstein née Silber and Alice Gerstle née Silber

Residence:
Kitzingen, 15 Rosengasse (1906)

Family History

Parents:
Nachum Nathan Silber, b. 11/26/1855 Mainstockheim, d. 12/2/1921 Kitzingen, wine dealer, ∞ Gertrud née Lehmann, b. 10/26/1868 Egenhausen, d. 8/14/1923 Kitzingen (on p. 206)

Children:
Frieda, b. 1/9/1888 Kitzingen
Thekla, b. 5/12/1889 Kitzingen
Sally, b. 12/28/1890 Kitzingen, married to Johanna née Schwarz, b. 3/25/1888 Borken
Gisela, b. 9/21/1892 Kitzingen, married to **Julius Katzenstein**, b. 4/19/1885 Eschwege, d. 11/1938 KZ Buchenwald
Joseph, b. 1/10/1895 Kitzingen
Alice, b. 12/25/1901 Kitzingen, married to Leo Gerstle, b. 12/30/1896
Erna, b. 10/3/1905 Kitzingen, moved in 1923 to Frankfurt a. Main, went in 1934 to Eschwege

For generations, the Silber family lived in Mainstockheim near Kitzingen. They had manifold relations to the Jewish families of the region.

Gisela Katzenstein née Silber became victim of the Holocaust. The fate of her sister Alice is unknown.

Gisela Katzenstein

Gisela Katzenstein née Silber
b. 9/21/1892 in Kitzingen, deported 2/26/1943 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:
Berlin-Charlottenburg, 149 Kantstraße
86/87 Knesebeckstraße (at Schlein family) (February 10, 1943)

Family History

married to **Julius Katzenstein**, b. 4/19/1885 Eschwege, d. 11/1938 KZ Buchenwald

Children:
Gert, b. ca. 1920 Eschwege, emigrated to London
Hannelore, b. 4/16/1923 Eschwege, presumed killed in Auschwitz

Although Gisela Katzenstein was a wealthy woman, she was forced to work at "Zeppelin-airship construction" in Berlin-Tempelhof. She owned bonds, worth 40,000 RM, a health insurance and assets of 7,169.30 RM. Still in January, 1945 the various authorities struggled with each other for her property.

Alice Gerstle

When Gisela Katzenstein and her daughter Hannelore were deported on February 26, 1943 with the 30th transport from the assembly camp on 26 Große Hamburger Straße in Berlin to Auschwitz, perfidiously she had to pay also "Reichsfluchtsteuer" (tax for fleeing the country) because of "relocation abroad", although all her property was expropriated.

Alice Rosa Gerstle née Silber
b. 12/25/1900 in Kitzingen, deported 3/24/1942 from Kitzingen presumably to Izbica

Family History
married to Leo Gerstle, b. 12/30/1896

Alice Gerstle née Silber is neither mentioned in one of the Koblenz Memorial Books nor in the deportation lists

of the Kitzingen Jews. Only from a hint in the Jewish card index of the Kitzingen city archives we can conclude, that she was deported.

The family tree of the Gerstle family, published in 1982 by the New York genealogist Karen Franklin, shows neither Alice Gerstle nor her husband Leo.

Rosa Sohn

Lit: Franklin: Gerstle; **BayStA WÜ:** JSR: KT 57/ 58: No. 683/1921; **BHStA PO:** OFP: Rep. 36A; **LA B:** Database Gedenkbuch Berlin **StA KT:** EMK I

Rosa Sohn
b. 2/12/1864 in Georgensgmünd, deported 9/23/1942 from Würzburg to Theresienstadt, d. 4/6/1943 in Theresienstadt

Residence:
Georgensgmünd, 5 Am Anger (1938)
Kitzingen, 23 Landwehrstraße (1939)
13 Rosenstraße (1939)
23 Landwehrstraße (1942)

Family History

Parents:
Moses Sohn, b. Cronheim ∞ Schanett née Weil

The single Rosa Sohn, a ladies' tailor, had to pay the sum of 2,300 RM, to get into the "Vorzugslager" (preference camp) Theresienstadt.

Lit.: Kuhn, Friedhof Georgensgmünd; **BayStA WÜ:** LRA KT: No. 122 50; Gestapo: No. 14586; **StA KT:** EMK I; EMK II

The Sonder brothers Simon and Salomon

Residence:
Mainstockheim, 2 Mühlenweg (1864)

Family History

Parents:
Samuel Sonder, b. 10/15/1839, d. 8/6/1909 Mainstockheim ∞
Sarah née Eisenmann, b. 10/9/1842 Marktbreit

Children:
Bernhard, b. 3/1/1864 Mainstockheim, d. 1/15/1865 Mainstockheim
Eduard Efraim, b. 2/9/1866 Mainstockheim, d. 10/16/1926 Kitzingen, married in first marriage to Cäcilie née Fuld from Burghaslach, second marriage with Jeanne née Wiesengrund widowed Oppenheimer, b. 12/23/1878 Dettelbach
Simon, b. 12/19/1867 Mainstockheim, married to **Berta née Will**, b. 7/20/1872 Cronheim
Mina, b. 1869 Mainstockheim
Karoline, b. 1871 Mainstockheim, married to Moritz Eichenbronner, b. 8/13/1868 Wiesenbronn (on p. 147)
Jakob, b. 3/27/1873 Mainstockheim, d. 11/11/1873 Mainstockheim
Max, b. 12/6/1874 Mainstockheim, d. 11/23/1919 Kitzingen, first marriage with Lea née Stiebel, b. 2/7/1882 Mainstockheim, second marriage of Lea née Stiebel with Max Fromm, b. 6/1/1873 Großlangheim, d. 1956 San Francisco, CA/USA
Emma, b. 1875 Mainstockheim, d. 1/13/1877 Mainstockheim
Salomon, b. 10/15/1876 Mainstockheim, first marriage to **Gertrud née Neumann**, second marriage to Recha née Mayer
Babetta, b. 1/24/1881 Mainstockheim
Sara, b. 10/1883 Mainstockheim, d. 12/11/1883 Mainstockheim

Benjamin Sonder, born in Mainstockheim in 1743, is the progenitor of this large Franconian Jewish family. Most of the descendants of his grandson Samuel moved around 1900 from Mainstockheim to Kitzingen.

The family of Simon and Berta Sonder née Wild

Residence:
Mainstockheim, 81 Hauptstraße (1897)
Kitzingen, 17 Bismarckstraße (1930)
4 Pflaumengasse (1932)

Simon Sonder

Berta Sonder

14 Moltkestraße (1936)
21 Landwehrstraße (1938)

Family History

married to **Berta née Wild**, b. 7/20/1872 Cronheim

Sons:
Stefan, b. 8/23/1897 Mainstockheim, d. 1/21/1917 First World War
Leo, b. 3/3/1899 Mainstockheim, d. 1/6/1949 Chemnitz (on p. 376)
Berthold, b. 5/6/1900 Mainstockheim, 1936 moved to Leipzig

By contrast to other members of the family, who settled in Kitzingen already at the end of the 19th century, Simon Sonder went there at the end of the 1920s. Together with his wife and his sister-in-law Jette Wild, he was deported on September 23, 1942 from Würzburg to Theresienstadt. His son Leo and his wife as well as his son Justin were also brought from Chemnitz to Theresienstadt and from there to Auschwitz.

Simon Sonder
b. 12/19/1867 in Mainstockheim, deported 9/23/1942 from Würzburg to Theresienstadt, d. 10/21/1942 in Theresienstadt

Berta Sonder née Wild
b. 7/20/1872 in Cronheim, deported 9/23/1942 from Würzburg to Theresienstadt, d. 12/20/1942 in Theresienstadt

Family History

Parents:
Leopold Wild, cattle dealer, b. 2/12/1835, d. 1/30/1899 Cronheim ∞
Sophie née Östreicher, b. 9/4/1847 Treuchtlingen

Siblings:
Nathan, b. 4/15/1870 Cronheim, d. 7/8/1870 Cronheim
Emma, b. 4/12/1871 Cronheim
Jette, b. 9/2/1875 Cronheim
Philipp, b. 10/11/1876 Cronheim
Ulrich, b. 3/31/1888 Cronheim

Jette Wild

Berta Sonder was a member of the Chevra Kaddishah, the women's burial society in the Kitzingen Jewish community. On a photograph from the 1930s she is sitting in the first row, second to the left (page 152).

Jette Wild

b. 9/2/1875 in Cronheim, deported 9/23/1942 from Würzburg to Theresienstadt, d. 1/11/1943 in Theresienstadt

Residence:
Kitzingen, 14 Rosenstraße
4 Pflaumengasse (1936)
14 Moltkestraße (1936)
21 Landwehrstraße (1938)

Jette Wild was deported together with her sister Berta and her brother-in-law Simon, on September 23, 1942 from Würzburg to Theresienstadt. She died there on January 11, 1943.

Zita Cäcilie Sonder née Stern

b. 6/5/1900 in Mainstockheim, deported 9/8/1942 from Kassel to Theresienstadt, transferred on 1/29/1943 to Auschwitz, killed 1/29/1943 in Auschwitz

Residence:
Mainstockheim, house no. 54 (4 Pfarrgasse)
Kitzingen, 17 Bismarckstraße (1928)
Chemnitz, 23 Grenadierstraße (1931)
1 Lindenstraße (1934)
74 Zschopaustraße ("Jewish house")
18 Apollostraße ("Jewish house")

Family History

Parents:
Josef Stern, b. 1864 Gissigheim, d. 8/13/1933 Mainstockheim ∞
Fanny née Schloß, b. Bechhofen, d. 8/1922 Mainstockheim

Siblings:
Hilde, b. 6/9/1894 Mainstockheim, missing, married to Adolf

Zita and Leo Sonder

Abraham Stern, b. 5/10/1880 Laudenbach, d. 2/6/1935 Kitzingen
presumed killed in the Shoah (on p. 335)
Theodor, b. 12/23/1895 Mainstockheim

married to Leo Sonder, b. 3/3/1899 Mainstockheim, d. 1/6/1949
Chemnitz (on p. 376)

Son:
Justin, b. 10/18/1925 Chemnitz, survived Auschwitz, lived in
2009 in Chemnitz

The fate of Zita Sonder, her husband Leo and son Justin, born in 1925, could not be solved until 2003. Until then it was assumed, that the family was deported in 1942 to Auschwitz, where they perished.

Salomon Sonder

A document in the archives of the Auschwitz memorial tells that Leo Sonder was punished because, against the restrictions of the camp, he put some rags around his feet against the cold.

In Summer 2003 pensioner Justin Sonder from Chemnitz went to the Kitzingen city administration, because he wanted to visit the locked up "Old Synagogue". Therefore the officials of the town and the authors of the Kitzingen Memorial Book heard about the existence of this survivor of the Holocaust. He told about the fate of his parents. Zita Sonder was killed on January 29, 1943, the day when the family arrived in Auschwitz.

It appears like a miracle, that father and son survived the time of persecutions. After the war both men returned to Chemnitz (page 376).

Salomon Sonder
b. 10/15/1876 in Mainstockheim, heart attack connected to the Pogrom Night of 11/10/1938 in Kitzingen, d. 11/10/1938 in Kitzingen

Residence:
Kitzingen, 5 Leidenhof (1920)
14 Moltkestraße (1925; 1930)

Family History

First marriage with **Gertrud née Neumann**, b. 1/9/1886 Künzelsau, d. 1/25/1941 Chełmno (Kulmhof)
Second marriage to Recha née Mayer widowed Adler, b. 3/18/1891 Aschaffenburg, later married to Mr. Strauß in London

Son:
Hans Simon, b. 5/21/1907 Kitzingen, emigrated ca. 1928 to New York

The first marriage of Salomon Sonder came to divorce in September, 1935, because his wife Gertrud née Neumann had been in the Werneck psychiatric clinic since 1924.

Gertrud Sonder

When Salomon Sonder was released from custody due to his heart conditions in the morning of November 10, 1938, he saw the devastation of his property and died of a heart attack. Salomon Sonder is buried in the Rödelsee Jewish cemetery.

The memorial plaque of his tombstone, destroyed in the 1990s, was restored in 2002 by the "Association of Supporting the Kitzingen Synagogue" in cooperation with the "Association of the Jewish Communities in Bavaria".

Gertrud Sonder née Neumann
b. 1/9/1886 in Künzelsau, deported from Werneck to Chełmno (Kulmhof), killed 1/25/1941 in Chełmno (Kulmhof)

Residence:
Kitzingen, 14 Moltkestraße
Werneck, (Psychiatric Clinic) (since 1924)

Family History

Parents:
Eisig Neumann ∞ Meta née Hirsch

married to **Salomon Sonder**, b. 10/15/1876 Mainstockheim, d. 11/10/1938 Kitzingen

Son:
Hans Simon, b. 5/21/1907 Kitzingen, emigrated ca. 1928 to New York

When it became clear, that the disease of Gertrud Sonder was not curable - more than ten years she was treated in the psychiatric clinic of Werneck - her husband divorced her in 1935 and married Recha née Mayer from Aschaffenburg.

A victim of the euthanasia crimes, Gertrud Sonder was deported at the beginning of the Second World War to Chełmno (Kulmhof) and was killed on January 25, 1941.

Info: Karl Appold, Mainstockheim/Germany; Judy Lasson, Washington DC/USA; Dennis Leuerer, Bonn-Beuel/Germany; **Lit:** Friedländer: Genozid; Mägerlein/Schneider: Juden Mainstockheim; Nitsche/Röcher: Juden Chemnitz; Reichsbund 1932; Selzer: Chronisten; Strätz, p. 567; ZWSt 1932; **Fotos:** KJK; Heussner Collection, Veitshöchheim/Germany; Sonder Collection, Chemnitz/Germany; **AMS:** Doku Sonder; FA: Po (4), Gru (2), Ma (7); Archiv Auschwitz: Leo Sonder; **BayStA WÜ:** JSR: KT 57/58: No. 142/1876, 305/1885, 329/1887, 410/1894, 424/1895, 433/1896, 531/1903, 532/1903, 542/1904, 567/1906, 610/1913, 626/1919, 655.1/1920, 692/1922, 697/1923, 719/1928, 731/1929, WÜ 161: pp. 44/1821, 84/1832, 100/1834, WÜ 162b: p. 63/1861, 73/1862, WÜ 163: pp. 45/1873, 107/1875, 125/1876, WÜ 164: p. 467/1890, WÜ 165: p. 22/1891, 66/1893, 126/1894, 128/1894, 154/1895, 164/195, 188/1896, 206/1896, 282/1898, WÜ 166: pp. 499/1903, 507/1903, 547/1904, 613/905, 639/1906, WÜ 167: p. 765/1909; AG KT: No. 1910/160, Gestapo: No. 12 560, 14 637, 14 638; LRA KT: No. 122 50; LRA KT/Verehel.: No. 10186/1906, 10187/1909, 10188/1890, 10189/1890, 10190/1896, 10191/1896, 10192/1862, 10193/1899, 10194/1903, 10195/1904; **GA MSH:** A 333/4, A 333/5, A 333/6; **StA KT:** I A/24; BüRe: 720.1904/122, 822.1911/124, 823.1911/124, 824.1911/124; EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets; **CA Jeru:** JSR: MSH Sign. G 5/1948

Max Sondhelm and his son William Julius

Residence:
Kitzingen, 14 Wörthstraße (1938)

Family History

Parents:
Sigmund Sußmann Sondhelm, b. 9/1/1831 Kleinlangheim, d. 5/15/1903 Kitzingen ∞ Therese née Handburger, b. 1826 Kleinlangheim, d. 11/14/1898 Kitzingen

married to Bertha née Schloß, b. 1870 Klingenberg, d. 12/20/1893 Kitzingen

Children:
William Julius, b. 12/5/1893 Kitzingen
Hilde, b. 9/20/1895 Kitzingen, married to Julius Baer, b. 5/9/1880 Pirmasens
Elise, b. 8/26/1897 Kitzingen, emigrated to the USA, married to **Carl Seidenberger**, b. 8/7/1882 Nuremberg, deported to Gurs/France and from there to Auschwitz
Walter, b. 6/17/1901 Kitzingen, emigrated 1938 to the USA

The Sondhelm family descends from Kleinlangheim near Kitzingen. In approximately 1900 some members of the large family moved to Kitzingen. They were engaged in the wine, liquor, and hardwarebusiness.

Max Sondhelm

Most of the Kitzingen Sondhelms managed to leave Germany in time. Max Sondhelm, a wine trade merchant and owner of a liquor factory, and his son William Julius were deported to Theresienstadt and to Auschwitz.

Max Sondhelm

b. 6/19/1868 in Kleinlangheim, deported 9/23/1942 from Regensburg to Theresienstadt, d. 10/4/1942 in Theresienstadt

Residence:
Regensburg, 31 Weißenburgstraße

Family History

Sisters:
Rosa, b. 3/1/1856 Kleinlangheim, moved to Fürth, married to Wilhelm Frank, b. 1849 Fürth
Bertha, b. 8/11/1857 Kleinlangheim, moved to Hammelburg, married to Bernhard Stühler, b. Hammelburg
Babette, b. 1/26/1862 Kleinlangheim, d. 10/8/1933 Aschaffenburg, lived in Aschaffenburg, married to Raphael Lindheimer, b. 6/21/1856 Hohebach, d. 6/21/1923 Aschaffenburg
Elise, b. 1/16/1865 Kleinlangheim, emigrated to the USA, married to Hermann Holzmann, b. 4/10/1861 Heidingsfeld, d. 9/8/1923 Kitzingen

Max Sondhelm was owner of a wholesale wine business and a liquor factory in Kitzingen. After 1938 he moved to Regensburg. The historian Siegfried Wittmer tells in his book "The Regensburg Jews - Jewish life from 1519 until 1990", that in addition to some other Jews, Max Sondhelm also got "some help with groceries" by the catholic master shoemaker, Johann Bleyer, with whom he also could speak openly.

On September 23, 1942 Max Sondhelm was deported to Theresienstadt. He died there. The information about the day of his death is varying. The Koblenz memorial books tell of October 4, 1942, Siegfried Wittmer speaks of January 18, 1943.

William Sondhelm

William Julius Sondhelm

b. 12/5/1893 in Kitzingen, deported 3/12/1943 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:
Berlin-Wilmersdorf, 141 Uhlandstraße (at Hirschberg) (1943)

Family History

married to **Herta née Wolff**, b. 6/17/1912 Breslau, d. 1943 Auschwitz

In 1939 the merchant William Julius Sondhelm still lived in Kitzingen. On "kristallnacht" of November 9/10, 1938 he was taken into "custody" and was sent to Dachau Concentration Camp together with other Kitzingen Jews. He writes in the statement, why he was arrested:
I don't know why I was taken into custody because I didn't do anything wrong. I always behaved respectably and I'm not aware of any wrongdoing.

After the release from Dachau he moved to Berlin.

William Julius Sondhelm was deported together with his wife Herta née Wolff with the 36th transport of March 12, 1943 from Berlin to Auschwitz.

Info: Anni Adler, Haifa/Israel; Heinrich Erbshäußer, Kitzingen/Germany; Lothar Hahn, Jerusalem/Israel; Jack Levin, Woodmere, NY/USA; Franklin Sondhelm, Jerusalem/Israel; Josef Sondhelm, Jerusalem/Israel; Elizabeth Zimmermann, Mentone, CA/USA; **Lit:** Bamberger: ILBA (JZ); Corbach: Sophie Sondhelm; Strätz, p. 568; Wittmer: Regensburger Juden; ZWST 1932; **Fotos:** KJK; **AMS:** Doku Sondhelm; FA: Po (20), Gru (5), Ge (7), Ma (25); **BayStA WÜ:** JSR: KLH 62; KT 57/58: No. 90/1874, 176/1878, 178/1878, 182/1878, 193/1879, 266/1883, 308/1885, 347/1889, 371/1890, 372/1890, 391/ 1892, 550/1905, 634/1919, 652/1920, 653/1920, 659/1920, 660/1920, 663/1920, 664/1920, 668/1921, 684/1922, WÜ 163: pp. 169/1878, 183/1879, 215/1880, WÜ 164: pp. 257/1882, 323/1885, 465/1890, WÜ 165: p. 56/1892; WÜ 166: pp. 475/1902, 625/106, WÜ 167: pp. 687/1907, 867/1913, 833/1912, 867/ 1913; Reg. Ufr.: No. 8605; 8662; 9075; LG KT ä.O./Verlass.: No. 1127/1831; LRA KT: No. 803; LRA KT/Verehel.: No. 10198/1913, 10199/1878, 10200/1879, 10201/1879, 10202/1885, No. 10203/1889, 10204/1890, 10205/1887, 10206/1878, 10208/1848; Gestapo: No. 289, 6054, 14 639, 14 640, 14 641, 14 642, 14 643, 14 644, 14 645, 14 646; AG KT: No. 1903/69; **LA B:** Database Gedenkbuch Berlin; **LBI:** Seidenberger-Sondhelm Collection; **StA KT:** BüRe: 565.1892/120; **CA Jeru:** JSR: KLH

The Sonn sisters Rachel Oppenheimer née Sonn, Fanny Lorge née Sonn and Lea David née Sonn

Residence:
Kitzingen, house no. 452 (ca. 1865)
Darmstadt, 13 Grafenstraße

Family History

Parents:
Seligmann Sonn, b. 2/2/1827, Schweinshaupten, d. 1/24/1892, merchant, teacher ∞ Babette Bella née Heinemann, b. 6/24/1832 Fuchsstadt

Sisters:
Rachel, b. 9/24/1864 Kitzingen, married to Moses Oppenheimer, d. 1918, teacher
Fanny, b. 9/17/1866 Kitzingen, married to Moses Isidor Lorge, b. 1/31/1865 Hartmuthsachsen, d. 9/12/1919 Darmstadt
Lea, b. 10/22/1867 Kitzingen, married to Mr. David

The Sonn family originally came from Schweinshaupten in the Hassberge Mountains. Some members of the family belonged to the Kley Kodesh, the religious personel of different Jewish communities in the Kitzingen region. They were religious teachers, prayer leaders, and ritual butchers of Jewish communities in Kitzingen, Mainstockheim, Großlangheim, Marktbreit, and Würzburg. Zerline Schur née Sonn, the wife of Meier Schur, who later was the ritual butcher and employee of the Kitzingen Jewish community (page 265), was a cousin of the Sonn sisters.

The three sisters Rachel, Fanny, and Leah were born in Kitzingen, before the family moved to Darmstadt. Together, the three elderly ladies were deported on September 28, 1942 from Darmstadt to Theresienstadt, where they died.

Rachel Oppenheimer

Rachel Oppenheimer née Sonn

b. 9/24/1864 in Kitzingen, deported 9/28/1942 from Darmstadt to Theresienstadt, d. 11/27/1942 in Theresienstadt

Family History

married to Moses Oppenheimer, d. 1918, teacher

Fanny Lorge

Fanny Lorge née Sonn

b. 9/17/1866 in Kitzingen, deported 9/28/1942 from Darmstadt to Theresienstadt, d. 5/26/1943 in Theresienstadt

Residence:
Darmstadt, 32 Waldstraße
11 Bleichstraße
26 Saalbaustraße

Family History

married to Moses Isidor Lorge, b. 1/31/1865 Hartmuthsachsen, d. 9/12/1919 Darmstadt, teacher and pensioner, moved 1903 from Hünfeld in the Rhön Mountains to Darmstadt

The residence sheet of Fanny Lorge in the Darmstadt city archives shows Berlin being the birth place of Fanny Lorge née Sonn.

Lea David

Lea David née Sonn

b. 10/22/1867 in Kitzingen, deported 9/28/1942 from Darmstadt to Theresienstadt, d. 10/16/1942 in Theresienstadt

Residence:
Kassel, 3 Grüner Weg (1924)
7 Hohentorstraße (1933)
17 Mombachstraße (1938)
7 Schillerstraße (1939)

Family History
married to Mr. David

Justin Stein

Lea David was married to Mr. David. His first name and his fate could not be cleared up. The Davids were a very well known Jewish family from the Forest of Odes region. They had different family connections to Lower Franconia. Lea David lived from 1924 until 1939 in Kassel.

Lit: GB Darmstadt; GB Kassel; **AMS:** Doku Sonn; FB 3 - pp. 159/160, 167, 169; FB 11 - p. 140/141; **BayStA WÜ:** JSR Schweinshaupten: No. 124; **LBI:** Jewish Community Fulda Collection; **StA Da:** Einwohnermeldebögen; **StA KT:** BüRe: 314.1864/114, 484.1882/119; **Kath. PA KT:** JSR: KT 1863-1875

Justin Enoch Stein
b. 4/7/1878 in Kitzingen, committed suicide on 6/12/1941 in Munich

Residence:
Munich, 7/0 Zaubzerstraße (since August 1, 1931)
8/II Äußere Maximilianstraße (since April 1, 1937)
7/0 Thierschstraße (since September 6, 1940)

Family History

Parents:
Simon Stein, b. 1/6/1852 Rödelsee, d. 1/1/1894 Kitzingen, wine trader ∞ Rosa née Strauß, b. 5/17/1860 Rödelsee

married 1923 to **Julie née Schwed**, b. 7/11/1890 Reichmannsdorf

Daughter:
Ilse Ellen Rosa, b. 6/7/1924 Munich

The Steins were an old-established family from Rödelsee near Kitzingen. Between 1888 and 1908, eight Stein families from Rödelsee got civil rights in Kitzingen when they moved there. Around the turn of the century, it became clear that any time soon, only the family of the cemetery administrator will stay in the little village Rödelsee next to the Schwanberg. Later some of the Stein families moved from Kitzingen to larger German cities. Therefore on the eve of the Shoah only four families of the Rödelsee Steins lived in Kitzingen.

In 1878 the first member of the Stein family to move to Kitzingen was Simon Stein, born in 1852. His son Enoch was born the same year. Simon Stein died already a few years later and was buried in the Rödelsee Jewish cemetery.

Justin Enoch attended secondary school to the forth grade and lived later in Leipzig until he went on January 8, 1919 to Munich. At 7 Zaubzerstraße he founded a real estate office, and after 1932 he earned his living with signpost wholesale. At the end of 1938 he had to close his business.

The terrible circumstances forced Justin Enoch Stein on June 12, 1941 to commit suicide. His wife Julie Stein née Schwed and his daughter Ilse Ellen Rosa were deported on November 20, 1941 to Kaunas. A few days later they became victims of mass executions.

The family of Kurt David and Else Stein née Siegel

Residence:
Kitzingen, 5 Moltkestraße (1925; 1930)
26 Wörthstraße (1938)

Family History

Parents:
Max Stein, b. 1877 Rödelsee, d. 4/26/1937 Kitzingen ∞ **Hedwig née Leiter**, b. 1885 Augsburg, d. 1/16/1941 Chełmno

married to **Else née Siegel**, b. 3/28/1901 Hergershausen

Son:
Werner Josef, b. 7/2/1936 Würzburg

The wine merchant Kurt Stein, a cousin of Justin Enoch and a nephew of Benno Stein, who was married to Rosa née Roßmann, married in the 1930s Else née Siegel from Hergershausen in Hesse. In 1939 they lived on 26 Wörthstraße in Kitzingen.

Kurt Stein

Like the family of Fritz Goldschmidt, who also originated from Kitzingen (page 186), they decided in the summer of the same year to emigrate to Cuba. The ship "St. Louis" took the route to Havana/Cuba, but the Cuban officials did not recognize the visa of the Jewish passengers from Germany and Austria when the ship arrived. The USA also refused to shelter the refugees.

After a long odyssey they had to return to Europe, where they were divided on the eve of the Second World War to France, Belgium, the Netherlands, and England. Most of them, like the Goldschmidt and Stein families from Kitzingen, became victims of the Holocaust in the following years.

From the passenger lists of the "St. Louis":

Tourist class

Stein	*Kurt*	*V/23*	*a*
Stein	*Else*		*b*
Stein	*Werner*		*c*

Kurt Stein
b. 11/5/1907 in Kitzingen, deported from the Netherlands to Auschwitz, killed 3/26/1944 in Auschwitz

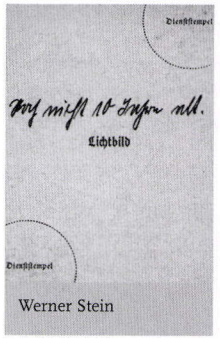
After the return to Europe Kurt Stein was assigned together with his wife and his child to the group of passengers of the "St. Louis", taken by the Netherlands.

Else Stein née Siegel
b. 3/28/1901 in Hergershausen, deported from the Netherlands to Auschwitz, killed 9/17/1943 in Auschwitz

Family History

Parents:
Salomon Siegel ∞ Recha née Liebmann

Else Stein



Werner Stein

Rosa Stein

Werner Josef Stein

b. 7/2/1936 in Würzburg, deported from the Netherlands to Auschwitz, killed 9/17/1943 in Auschwitz

Rosa Stein née Roßmann

b. 1/9/1880 in Wiesenbronn, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

Residence:
Kitzingen, 3 Moltkestraße (1925; 1930; 1938)
Würzburg, 21 Hindenburgstraße (today Friedrich-Ebert-Ring) (1939)

Family History

Parents:
Aron Roßmann, b. 12/29/1848 Wiesenbronn, d. 1/9/1921 Kitzingen
∞ Sophie née Lehmann, b. 1852 Aschbach, d. 4/13/1925 Kitzingen

Siblings:
Julius, b. 8/9/1876 Wiesenbronn, moved 1914 to Kitzingen, emigrated to the USA, first marriage with Julie née Einstein, d. 4/22/1927 Kitzingen, buried Rödelsee Jewish cemetery, second marriage with Hermine née Stein from Messelhausen
Jacob, b. 1878 Wiesenbronn, d. 4/15/1937 Kitzingen, buried Rödelsee Jewish cemetery, married to **Frieda née Feuchtwanger**, b. 6/8/1891 Schwabach (on p. 240)
Fanny, b. 12/24/1881 Wiesenbronn, moved to Würzburg, deported together with her sister **Rosa Stein** from Würzburg to the Lublin district, married to Albert Joseph, b. 1/14/1878 Wenings near Gedern, d. ca. 1932 Würzburg

married to Benno Wolf Stein, b. 5/23/1870 Rödelsee, d. 1/27/1921 Kitzingen, wine merchant, buried Rödelsee Jewish cemetery

Sons:
Julius, b. 7/21/1904 Kitzingen, d. 8/11/1924 Kitzingen, buried Rödelsee Jewish cemetery
Hans Joel "Hänschen", b. 8/20/1913 Kitzingen, d. 1999 New York

At the beginning of the 1920s Rosa Stein lost her husband Benno and her oldest son Julius within a few years. When her son Hans emigrated in 1939 to America, she moved to her sister Fanny Joseph in Würzburg. She earned her living as a representative and later as a maid. Emil Klugmann (page 229) got her a ticket to Cuba, but she did not use it because she did not want to leave her sister behind.

Rosa Stein was deported with her sister Fanny Joseph to Krasniczyn near Lublin on April 25, 1942.

Rosa's son Hans Joel, who was called "Hänschen" (little John) in Kitzingen, to differentiate him from his older cousin Hans, who was born in 1895, told many personal memories about the history of the Kitzingen Jews. Even shortly before he passed away, he gave in the following

sentence a summary of the loss of his parents, his brother, his companions and friends:
But I'm still a Kitzinger, I don't have anything else!

The Stein siblings Joseph and Erna Abraham née Stein

Residence:
Kitzingen, 18 Bahnhofstraße (1926), after 1933: Adolf-Hitler-Straße, after 1945: Friedrich-Ebert-Straße

Family History

Parents:
Jakob Stein, b. 3/7/1867 Rödelsee, cattle dealer ⚭ Caroline née Maier, b. 6/19/1874 Schöllkrippen

Children:
Joseph, b. 5/19/1897 Kitzingen
Erna "Erny", b. 6/20/1898 Kitzingen, married to **Gustav Abraham**, b. 5/20/1893 Rust
Martin, b. 11/11/1900 Kitzingen, moved 1927 to Frankfurt a. Main, emigrated to Johannesburg/South Africa, married to Alice née Bloch
Ludwig, b. 11/10/1904 Kitzingen, d. 2000 New Jersey/USA, married to Hedwig née Merkel

The cattle dealer Jakob Stein, a brother of Benno Stein, married in 1896 the Schöllkrippen born Caroline, daughter of Moses Maier and Jette née Neumann. He settled down in Kitzingen in 1906 as a cattle dealer on 18 Bahnhofstraße until he moved in 1927 to Frankfurt am Main.

His youngest and second youngest sons Ludwig and Martin and escaped in time to South Africa and the USA, the two older siblings Joseph and Erna were caught in France by the Nazimurderers.

Joseph Stein

Joseph Stein
b. 5/19/1897 in Kitzingen, deported 9/9/1942 from Drancy/France to Auschwitz, presumed killed in the Shoah

Residence:
Frankfurt a. Main, 63/I Allerheiligenstraße (at his brother's)

After completing elementary school in Kitzingen Joseph Stein, a nephew of Benno Wolf Stein, attended the Adams Institute in Würzburg until the tenth grade. He completed a commercial education and made his living as an agent for different companies in Frankfurt am Main where his parents and his brother Martin lived after 1927. From 1926 until 1936 he worked as a district representative of a cotton spinning mill in Erlangen. Because of the anti-semitic situation in Germany, he worked for them after 1936 in Budapest.

At the end of 1938 he was dismissed from his job without notice. He succeeded in escaping from Hungary or Yugoslavia into French exile where already some of his relatives lived. Near Saumur on the river Loire his sister Erna managed a "Community Farm of Refugees", but the French police arrested him because of illegal entry into the country.

After September, 1939 he was arrested to the French concentration camps Montauban and Septfonds. Documents of Yad Vashem show, that Joseph Stein was deported on September 9, 1942 from Drancy near Paris to Auschwitz.

Erna "Erny" Abraham née Stein
b. 6/20/1898 in Kitzingen, deported 11/6/1942 from Saumur to Auschwitz, presumed killed in the Shoah

Residence:
Freiburg im Breisgau, 8 Sedanstraße (1921 until 1931)
5 Kaiserstraße (textile wholesale business) (1925 until 1931)
Tiengen near Waldshut, 7 Berghausstraße (1931 until 1934)
St. Radegonde near Saumur/France

Erna, Fritzi Marion and Gustav Abraham

Family History

married to Gustav Abraham, b. 5/20/1893 Rust, wholesale textile merchant

Daughter:
Fritzi Marion, b. 1/15/1925 Freiburg im Breisgau

In 1924 Erna Stein married the wholesale textile merchant Gustav Abraham and lived with her husband in Freiburg in Baden. In January, 1925 their only child, Fritzi Marion, was born. About 1935 the Abraham family emigrated to France. At the St. Radegonde castle near Saumur on the river Loire they managed together with relatives a "Community Farm for Refugees".

Erna Abraham was deported on November 6, 1942 with the 42nd transport from Transit Camp Drancy near Paris to Auschwitz, together with her daughter Fritzi Marion and her parents-in-law, Albert and Lina Abraham. Gustav Abraham is mentioned in a list, compiled by Serge and Beate Klarsfeld, with the names of all Jews deported from France. On September 16, 1942 he was brought with the 33rd transport from Drancy to Auschwitz, survived the death camp and emigrated with his second wife Edith in 1947 to the USA. They lived in Boyertown, Pennsylvania until Gustav's death in 1991. Edith died in 1992.

The photograph on page 331 shows the Abrahams together with their daughter in the court yard of St. Radegonde shortly after their arrival in 1935. The picture was donated by Christoph Schwarz in Freiburg and originates from a relative in Canada, Jack Stein.

In May, 2005 an exhibition opened in Freiburg to show the tragic fate of the Abraham family and a "stumbling stone" was set by the artist Gunter Demnig in memory of Marion Abraham.

Info: Gunter Demnig, Cologne/Germany; Betz Gradmann-Josefi, Jerusalem/Israel; Anni Großmann, Kitzingen/Germany; Michael Lernarz, Frankfurt a. Main/Germany; Christoph Schwarz, Freiburg im Brsg./Germany; Hänschen Stein, New York, NY/ USA; Jack Stein/Canada; Leslie Stein/Israel; **Lit:** Dohna: Konten, p. 105; Klarsfeld: Memorial; Reichsbund 1932; Künzel: Radegonde: pp. 27-30, 75, 81; Strätz, pp. 280, 580, 579; Reinfelder: MS "St. Louis"; Thomas/Morgan-Witts "St. Louis"; Schwarz: Reichsbahn; **Fotos:** KJK; StA München; Stein Collection, New York, NY/ USA; Stein Collection/Canada; **AMS:** Doku Stein/Roßmann; FA: Po (4), Ge (6), Gru (3), Ma (5); **BayStA Wü:** JSR: KT 57/58: No. 73/1872, 245/1882, 278/1884, 438/1896, 518/1902, 571/1907, 657/1920, 699/1923, WÜ 161: pp. 126/1837, 127/1837, WÜ 162 b: p. 79/1863, WÜ 163: p. 39/ca.1871; WÜ 165: pp. 168/1895, 198/1896, WÜ 166: pp. 449/1902, 581/1905, p. 659/1907; LG DB/Viehkauf: 7.4.1843; LRA KT: No. 122 50; LRA KT/Verehel.: No. 10421/1863, 10418/1896, 10419/1898, 10424/1883, 10425/1882; LRA KT/WEB: No. 21/1958, 22/1958; Reg. Ufr.: No. 8505; AG KT: No. 1910/157; Gestapo: No. 15 115; **DiöA Wü:** JSR: Rö; **Jüdisches Museum Ffm.:** Datenbank Gedenkstätte Börneplatz; **Kath. PA Rö:** JSR; **StA KT:** I A 8/40; BüRe: 528.1889/119, 546.1891/120, 665.1899/121, 692.1902/122, 701.1906/122, 746.1907/123, 754.1907/123; EMK I; EMK II; KJK; **Stadtverwaltung KT:** Geburts- und Heiratseintrag Erna Stein; **Yad Vashem:** Database; Memorial Sheets; **CA Jeru:** ProBu Rö 1846-1865

Sigmund Stern

Sigmund Stern

b. 1/30/1877 in Kitzingen, deported 3/24/1942 from Nuremberg to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 7 Kaiser-Wilhelm-Straße (today no. 3)
Nuremberg, 28 Waechterstraße (until 1936)
Fürth, 1 Maxstraße (at **Dina Hartmann**, d. 1/30/1943 Theresienstadt)
1 Bahnhofplatz (after 1939)

Family History

Parents:
Benjamin Stern, b. 1851 Mainstockheim, d. 10/7/1926 Kitzingen
⚭ Antonie née Erlanger, b. 2/11/1858 Neustadt an der Aisch, d. 2/11/1927 Kitzingen

Siblings:
Gretchen, b. 6/30/1878 Mainstockheim, married to Dr. Aron Eisemann, b. 1/19/1872 Marktbreit, d. 3/29/1899 Kitzingen
Rosel, b. 10/14/1881 Mainstockheim married to Wilhelm Wolff, b. 1872 Darmstadt
Samuel, b. 4/14/1883 Mainstockheim, d. 4/19/1953, married to Else née Stark, b. 10/30/1893 Ermetzhofen
Dina, b. 9/2/1884 Mainstockheim
Meta, b. 8/6/1887, d. 1/28/1927 Mainstockheim

The descendants of "Josef", born circa 1710 in Mainstockheim, who took in 1817 the family name "Stern", belong to one of the largest Jewish families in Lower Franconia. Primarily through the research of Henry and Thea Skyte from Leeds in England, the history of the Stern family was investigated.

In the 52 years between 1862 and 1914, eight Stern families from Mainstockheim got citizens' rights in Kitzingen, although still in 1930 another five Stern families lived in Mainstockheim, all of them were somehow related to each other. Most of the Kitzingen and Mainstockheim Sterns managed to escape Germany after 1933 in time.

The efforts of the unmarried merchant Sigmund Stern to emigrate to Palestine after 1938 did not succeed. He was deported from Nuremberg to Izbica on March 24, 1942.

Hilde Stern née Stern and her daughter Lieselotte

Residence:
Kitzingen, 3 Rosenstraße (1925; 1930)

Family History

Parents:
Josef Stern, b. 1864 Gissigheim, d. 8/13/1933 Mainstockheim, wine merchant, ∞ Fanny née Schloß, b. Bechhofen, d. 8/1922 Mainstockheim

Siblings:
Theodor, b. 12/23/1895 Mainstockheim, wine merchant, emigrated
Zita Cäcilie, b. 6/5/1900 Mainstockheim (on p. 315), married to Leo Sonder, b. 3/3/1899 Mainstockheim, d. 1/6/1949 Chemnitz (on p. 376)

married to Adolf Abraham Stern, b. 5/10/1880 Laudenbach, d. 2/6/1935 Kitzingen, buried Rödelsee Jewish cemetery

Daughter:
Lieselotte, b. 11/21/1920 Würzburg, moved 1938 to Frankfurt a. Main

According to the entries in the resident card index of the Kitzingen city archives Hilde Stern née Stern was married to the merchant Adolf Abraham Stern from Laudenbach in Württemberg. He died in 1935 in Kitzingen and was buried at the Rödelsee Jewish cemetery. The mother and her daughter Lieselotte, born in 1920 in Würzburg, moved at the end of the 1930s to Frankfurt am Main. Their further fate is unknown.

Jakob Freudenberger (Ramat Chen) filled in memorial sheets of both relatives in Yad Vashem in 1957. He reports of a Lillo Daniel Stern, born in 1920, who thought to have died like the mother in 1941 in Kitzingen. Because there

Hilde Stern

Lieselotte Stern

are not at all hints on the death of them in the Rödelsee Jewish cemetery, in still existing correspondences of the last Kitzingen Jewish residents, or in the Gestapo archives of the region, this information must be kept very cautiously. Mr. Freudenberger must have received it from a third person, who did not live at that time anymore in Germany. We only have a birth entry in the books of the Würzburg registry office about Stephanie Lieselotte Stern, who was born on November 21, 1920, and a hint in the resident card index of the Kitzingen city archives which mentions that her mother Liselotte moved in 1939 to Frankfurt am Main.

The Sterns lived in building no. 3 on Rosenstraße, torn down in 2001. At that time it was the only house in Kitzingen, where you still could see on the right hand side of the door-jamb the mark of the former "Mezuza", the Jewish sign on the door-post.

Hilde Stern née Stern
b. 6/9/1894 in Mainstockheim, presumed killed in the Shoah

Hilde Stern moved in 1939 supposedly to her daughter in Frankfurt am Main, where her traces disappear.

Lieselotte "Lillo" Stern
b. 11/21/1920 in Würzburg, presumed killed in the Shoah

Lieselotte Stern moved already in 1938 to Frankfurt am Main. She is not mentioned in the Kitzingen "Jewish card index". Her mother must have followed her in 1939. The further fate of both women is unknown.

The couple Max and Rosa Stern née Mayer

Residence:
Kitzingen, 1 Schmiedelstraße (1925)
7 Schmiedelstraße (1930)
Würzburg, 6 Bibrastraße (1941)

Family History

Parents:
Abraham Bär Stern, b. 7/23/1848 Mainstockheim, d. 8/5/1895 Kitzingen ∞ Amalie née Lichtenauer, b. 6/16/1851 Sickershausen, d. 1/16/1907 Kitzingen

married to **Rosa née Mayer**, b. 8/31/1885 Kitzingen

Sons:
Arthur, b. 4/9/1908 Kitzingen, emigrated 1936 to the USA, worked after the war as an artist blacksmith in Florida/USA
Karl Charles, b. 11/22/1913 Kitzingen, d. 11/29/1990 New York

The family of the wholesale wine merchant and real estate agent Max Stern, who was born in Mainstockheim, and his wife Rosa née Mayer had to suffer very much under Hitler's seizure of power after 1933. Already in 1933 Max Stern fled with his wife to Switzerland and France, but they came back to Kitzingen in 1934. In April, 1934, he was arrested in Munich-Stadelheim for having "disparaged the movement". After the pogrom of November 10, 1938 he was arrested again, and released after one week.

In July, 1939 the couple emigrated to Belgium. After the invasion of the Germans they fled to France. Again they were put under arrest at the border to unoccupied France and brought back to Würzburg. Until April, 1942 he had to serve a sentence because of violation of "Flight Tax Regulations of the Third Reich".

On April 25, 1942 Max and Rosa Stern were deported from Würzburg to Krasniczyn near Lublin in East Poland.

Max Stern

Rosa Stern

Both sons could escape in time to Switzerland and the USA. At the beginning of the 1990s Arthur Stern lived still in Florida. His younger brother Karl Charles, who went blind in 1948 after a failed chemical experiment in Switzerland, died on November 29, 1990 in New York. He always was very close to his friend Hänschen Stein, who helped him to cope with his disabilities.

Max Stern

b. 6/5/1876 in Mainstockheim, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

Family History

Siblings:

Joseph, b. 6/13/1877 Mainstockheim

Benjamin, b. 8/19/1879 Mainstockheim

Ernestine, b. 2/5/1882 Mainstockheim, lived in Erlangen, deported from Munich to Riga, married to Josef Bauer, Erlangen

Rosa Stern née Mayer

b. 8/31/1885 in Kitzingen, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

Family History

Parents:

Isak Mayer, b. 4/3/1856 Sickershausen, d. 2/3/1932 Kitzingen ∞

Julie née Mainzer, b. 1/3/1862 Bad Kissingen, d. 9/11/1942 Theresienstadt (on p. 245)

Siblings:

Siegfried, b. 11/16/1886 Kitzingen, d. 5/17/1941 Frankfurt a. Main

Sussmann, b. 2/28/1888 Kitzingen (on p. 246)

Simon, b. 3/24/1890 Kitzingen, d. 2/8/1891 Kitzingen

Max, b. 5/11/1893 Kitzingen, d. 4/14/1917 Bendorf-Sayn near Koblenz

Irma, b. 9/29/1898 Kitzingen, d. 1/2/1900 Kitzingen

The Stern siblings Leo and Selma Ettinghausen née Stern

Residence:
Kitzingen, 125 Herrengasse (today 10 Herrnstraße)

Family History

Parents:
Siegmund Süß Stern, b. 4/26/1855 Mainstockheim ⚭ Eva née Bodenheimer, b. 8/22/1862 Biblis

Siblings:
Selma, b. 7/22/1883 Kitzingen, married to **Edmund Ettinghausen**, Frankfurt a. Main
Leo, b. 9/6/1884 Kitzingen
Josef, b. 7/3/1890 Kitzingen, moved to Frankfurt a. Main

Leo Stern and his sister Selma originate from the Stern family, since generations at home in Mainstockheim. One of the first of this large family to move into nearby Kitzingen after the Emancipation Edict of 1861, was their grandfather, the ironmonger merchant Hirsch Stern.

His son Siegmund, who was married to Eva née Bodenheimer from Biblis in Hesse in 1882, bore in these times still his old Jewish first name Süß, an abbreviation of the Hebrew name Eliezer [means "God helps"].

In 1933 Siegmund Stern moved to his daughter in Frankfurt am Main, where he died supposedly before the deportations. Selma Ettinghausen was deported from the Dutch Transit Camp Westerbork to Sobibór. Her brother Leo died on November 21, 1938 in the Buchenwald Concentration Camp.

Selma Ettinghausen née Stern
b. 7/22/1883 in Kitzingen, deported 5/25/1943 from Westerbork to Sobibór, killed 5/28/1943 in Sobibór

Selma Ettinghausen

Residence:
Frankfurt a. Main, 11 Palmstraße (until 1938)
Amsterdam, 45 Michelangelostraat (until 1943)

Family History

married to **Edmund Ettinghausen**, Frankfurt a. Main

Children:
Son, lived after 1945 in the USA
Betti, b. 2/14/1907 Frankfurt a. Main, d. Auschwitz, married to Mr. Oettinger
Alice Helene, b. 5/5/1910 Frankfurt a. Main, d. 5/7/1945 Bergen-Belsen, married to Mr. Wreschner

Selma, a cousin of Sigmund Stern (page 333), married in 1905 the coin trader Edmund Ettinghausen from Frankfurt am Main. The couple had three children. Until 1938 Edmund owned a coin business together with his brother, the numismatist and art historian Dr. Felix Ettinghausen, in Frankfurt am Main.

Leo Stern

Selma and Edmund Ettinghausen left Germany after the pogrom of November 10, 1938 and moved to Amsterdam. From Amsterdam they were detained in the Westerbork Transit Camp on March 11, 1943. Together with another 2,860 companions in distress they were deported only a few months later on May 25, 1943 to Sobibór Extermination Camp. The authorities fixed their date of death on May 28, 1943.

Leo Stern
b. 9/6/1884 in Kitzingen, deported from Frankfurt am Main to Buchenwald concentration camp in connection with the pogrom of 11/10/1938, d. 11/21/1938 in Buchenwald

Residence:
Frankfurt a. Main, 8 Wiesenau

Leo Stern committed suicide on November 21, 1938, after he was arrested in the pogrom of November 10, 1938, and

sent to Buchenwald Concentration Camp. His name is not mentioned at the Frankfurt am Main memorial Neuer Börneplatz for the victims of the Shoah.

Info: Erna Ader, Berlin/Germany; Gunter Demnig, Cologne/Germany; Rita Eichenbronner, Haifa/Israel; Lothar Hahn, Jerusalem/Israel; Michael Lenarz, Frankfurt a. Main/Germany; Walter Reed, Chicago IL/USA; Stefan Rothstein, Haifa/Israel; Henry and Thea Skyte, Leeds/England; Charles Stern, New York, NY/USA; **Lit:** Adler: Verwalteter Mensch; Bamberger, Naftali: Juden Kitzingen; Bamberger, Nathan: ILBA (JZ); Deportationen Frankfurt, p. 566; GB Fürth, p. 422; GB Nuremberg, p. 340; Jahresschlußberichte Kitzingen; Lindwer: Kamp van Hoop en Wanhoop; Mägerlein/Schneider: Juden MSH; Skyte: Scheidt Family; Strätz, pp. 591, 598/599; ZWSt 1932; **Fotos:** KJK; Blume Collection, Fürth/Germany; **AMS:** Doku Stern; FA: Po (9), Ge (10), Ma (2); **BayStA WÜ:** JSR: KT 57/58: No. 122/1875, 132/1876, 142/1876, 238/1882, 281/1884, 395/1885, 329/1887, 429/1895, 464/1898, 502/102, 531/1903, 532/1903, 556/1905, 565/1906, 651/1920, 757/1931, 796/1938, MSH 71/72; WÜ 161: pp. 71/1830, 84/1832, 100/1834, 116/1835, WÜ 162a: pp. 37/1842, 49/1843, WÜ 162b: pp. 5/1847, 45/1856, 63/1861, 73/1862, WÜ 163: pp. 45/1873, 107/1875, 113/1875, 117/1875, 125/1876, 141/1879, 209/1880, WÜ 164: pp. 441/1889, 467/1890; WÜ 165: pp. 66/1893, 104/1894, 124/1894, 148/1895, 182/1896, 280/1898, 284/1898, WÜ 166: pp. 427/1901, 447/1902, 451/1902, 499/1903, 601/1905, 603/1905, 631/1906, 633/1906, WÜ 167: pp. 667/1907, 677/1907, 723/1908, 759/1909; LRA KT: No. 122 50; LRA KT/Verehel.: No. 10505/1893, 10506/1903, 10507/1913, 10508/1905, 10509/1908, 10510/1907, 10511/1907, 10513/1875, 10514/1876; Reg.Ufr.: No. 7124, 8477; LRA KT/(W)EB: No. 30/1972; LG DB/Verlass.: No. 29/1864; Gestapo: No. 269, 2946, 10 656, 11 350, 15 274, 15 329, 15 348, 15 353, 15 360, 15 362; AG KT: No. 50/1906, 44/1914; **GA MSH:** A 333/3, A 333/4, A 333/6; **Jüdisches Museum Ffm.:** Database Gedenkstätte Börneplatz; **Standesamt KT:** Geburtseintrag Selma und Leo Stern; **Standesamt Würzburg:** Geburtseintrag Stephanie Lieselotte Stern; **StA KT:** VI D 1/70 - 1880, VII B 1/116 - 1906, VII B 1/121 - 1913, VII C 3 - 1912 (54), VII C 3/1916 (95), VII C 3/1915 (96), VII B 1/1914 (10), I A 8/1920; BüRe: 287.1862/113, 292.1862/113, 480.1882/119, 588.1903/120, 739.1906/123, 759.1908/123, 821.1911/224, 847.1914/124; EMK I; EMK II; KJK; Konkordanz Hausnummern; **Yad Vashem:** 051/53 (Letter Weinhandlung Max Stern); Memorial Sheets [Hilde and Lieselotte Stern]; **CA Jeru:** JSR: MSH Sign. G 5/1948

The Stiebel brothers Jacob and Martin

Residence:
Kitzingen, 37 Kaiserstraße (1906)

Family History

Parents:
Adolf Abraham Stiebel, b. 1/10/1858 Mainstockheim, d. 6/30/1925 Kitzingen, buried Rödelsee Jewish cemetery ∞ Mirjam née Goldschmitt, b. 6/25/1859 Zell a. Main, d. 1/22/1958 Lucerne/Switzerland, emigrated 1939 to Lucerne/Switzerland

Siblings:

Jacob, b. 4/12/1887 Kitzingen, d. Łódź Ghetto, married to **Gertrude Cäcilia "Trude" née Fröhlich**, b. 8/4/1895 Mönchengladbach, deported to Auschwitz

Josef, b. 4/28/1888 Kitzingen, d. 5/13/1927 Kitzingen, buried Rödelsee Jewish cemetery

Paula, b. 8/5/1889 Kitzingen, married to Julius Neufeld, b. ca. 1885 Lackenbach/Austria, merchant in Lucerne/Switzerland

Sophie, b. 4/28/1890 Kitzingen, married to Hugo Sussmann, b. 6/1/1888 Ödenburg/Hungary, merchant in Zurich/Switzerland

Max, b. 6/20/1892 Kitzingen, merchant in Montréal/Canada, married, two children

Siegfried, b. 4/29/1894 Kitzingen, emigrated 1939 to London

Martin, b. 2/2/1899 Kitzingen, d. 4/2/1934 Dachau

Martha, b. 9/20/1902 Kitzingen, d. ca. 1995 London, emigrated 1935 to London

The Stiebels belonged to the very pious members of the Mainstockheim, and later of the Kitzingen Jewish congregation. They were related to Mendel Rosenbaum from Zell near Würzburg, the leader of Jewish Orthodoxy in Southern Germany in the 19th century. Until today, most of the descendants of this large family are aware of his historical importance. They live in Switzerland, England, the United States, and Israel.

Jacob Stiebel, Adolf Stiebel's eldest son, married in 1920 Trude née Fröhlich from Mönchengladbach. They were deported from there with one of the first transports in October, 1941 to the Łódź Ghetto. Jacob Stiebel was killed there during an "Aktion". His wife Trude presumedly was killed in Auschwitz.

Already in 1934, the youngest brother Martin became a victim of the Nazis. He was the first member of the Kitzingen Jewish community to be killed during the Holocaust.

Jacob Stiebel

b. 4/12/1887 in Kitzingen, deported 10/27/1941 from Düsseldorf to Łódź, killed in the Łódź Ghetto

Residence:
Mönchengladbach, 14 Regentenstraße (1920)
20 b Viersener Straße (1933)

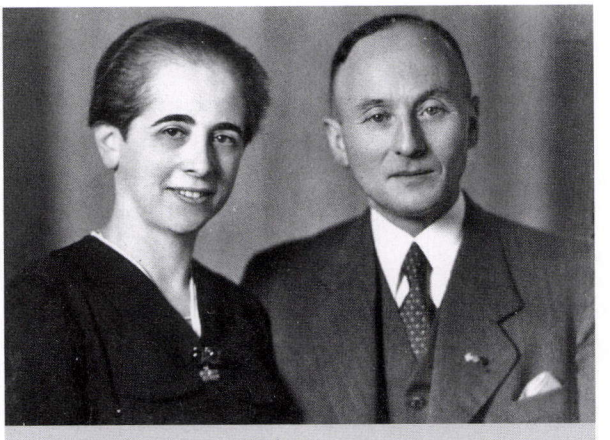
Family History

Jacob Stiebel married to **Gertrude Cäcilia "Trude" née Fröhlich,**
b. 8/4/1895 Mönchengladbach

Son:
Jehuda Ron (formerly Erich Stiebel), lived 2009 in Israel

Jacob Stiebel from Kitzingen married Trude née Fröhlich from Mönchengladbach on November 15, 1920 and settled there. He was a merchant and earned his living with a reputable agency of cotton and haberdashery products. The respected citizen was a member of the Mönchengladbach Jewish community managing committee and of the Walter-Rathenau-Lodge of Bney Brith, a Jewish Freemason organisation. He was not arrested on "kristallnacht", November 9/10, 1938, because a Christian colleague hid him.

Jacob Stiebel was deported together with his wife on October 27, 1941 with a collective transport from Düsseldorf to the Łódź Ghetto. He was killed there in an "Aktion".



Jacob and Trude Stiebel née Fröhlich

His wife Trude was deported from Łódź to the Auschwitz Concentration Camp. Presumedly she was killed there.

After the Second World War Flora Herzberger, a survivor wrote in a letter regarding the fate of the Mönchengladbach Jews deported to Łódź:

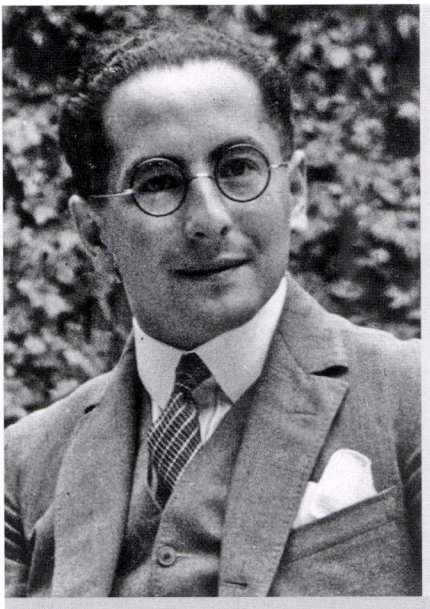
You might want to know that Jacob Stiebel and his wife Trude were deported with us to Łódz. Jacob Stiebel became there a victim of an "Aktion". Trude Stiebel came to Auschwitz in 1944.

Martin Stiebel
b. 2/2/1899 in Kitzingen, deported 4/13/1933 from Nuremberg to Dachau concentration camp, killed 4/2/1934 in Dachau

Residence:
Nuremberg, 18 Fürther Straße (1933)

The accountant and merchant Martin Stiebel was an official of the Communist Party in Nuremberg, to where he moved in 1924. Ludwig Göhring reported that Stiebel was one of the important communist politicians in Northern Bavaria. The seventeen year old, young communist Göhring himself was arrested by the Nazis in the Dachau Concentration Camp and wound up next to Martin Stiebel in a solitary cell. The prisoners communicated by taps and knocks, therefore Göhring knew very soon of the identity of his neighbor. One day, when Göhring was brought back from a cross-examination in Munich, he gained knowledge of the death of his cell neighbor.

The death of Martin Stiebel and of other left wing Jewish detainees in the Dachau Concentration Camp was documented very detailed. The members of the Stiebel family did not want to give information of his life as a communist. Martin Stiebel, the first Kitzingen victim of the Nazis, was buried in the Rödelsee Jewish cemetery.



Martin Stiebel

Daniel Schönfärber (page 299) as well as Leo Rosenthal (page 154), both very differently oriented in politics and outlook of life, reported, how Martin Stiebel always tried to convince the religious Daniel as much as the German-national Leo to his points of view during visits in Kitzingen.

Info: Ludwig Göhring, Nuremberg/Germany; Jaques Neufeld, Lucerne/Switzerland; Leo Rosenthal, San Francisco, CA/USA; Daniel Schönfärber, New York, NY/USA; Martha Stiebel, London/England; Richard Stiebel; London/England; Naomi Tevet, Tel Aviv/Israel; **Lit:** Beer: Widerstand, p. 250; Erckens: Juden Mönchengladbach; GB Nuremberg, p. 342; Richardi: Dachau, pp. 202, 206, 209, 306; Schirmer: Das andere Nürnberg, pp. 104, 107, 196; Strätz, p. 603; Tachauer: Familientafel Rosenbaum, pp. 35/36; **Fotos:** StA Mönchengladbach; Stiebel Collection, London/England; **AMS:** Doku Stiebel; FA: Po (4), Ge (3), Ma (2); **Archiv Dachau:** Totenlisten; **BayStA WÜ:** JSR: KT 57/58: No. 542/1904, 719/1928, MSH: No. 71/72, WÜ 161: p. 37/1819, WÜ 162 b: pp. 89/1865, 123/1869, WÜ 163: p. 123/1876, WÜ 164: p. 353/1886, WÜ 165: pp. 62/1892, 198/1896, WÜ 166: p. 547/1904, WÜ 167: p. 681/1907; LRA KT/Verehel.: No. 10529, 10530, 10531; LG DB/Vormund: No. 489; **GA MSH:** A 333/2, A 333/4, A 333/5; **LA NRW:** RW 58 Nr. 42595; **StA KT:** BüRe: 604.1896/121, 735.1906/123, 855.1914/124; EMK I; EMK II; KJK; **Yad Vashem:** Death Lists Dachau; Memorial Sheets; **CA Jeru:** JSR: MSH Sign. G 5/1948

Salomon Stiefel

The Stiefel brothers Salomon and Leo

Residence:
Kitzingen, 9 Westliche Glacisstraße/9 Hindenburgring West (1911)
7 Rosenstraße (1925; 1930)

Family History

Parents:
Mayer Stiefel, b. 1/5/1856 Hammelburg, d. 11/9/1921 Kitzingen ⚭
Sophie née Blümlein, b. 11/11/1852 Untereisenheim, d. 11/9/1926 Kitzingen

Brothers:
Jakob, b. 5/28/1878 Kitzingen
Salomon, b. 6/3//1879 Kitzingen
Leo, b. 6/12/1881 Kitzingen
Richard, b. 3/11/1887 Kitzingen, emigrated with his family in 1935 to Palestine, married to Martha née Rosenbusch, b. 12/12/1898 Kitzingen, daughter Ruth, b. 1923

The wine merchant Mayer Stiefel, born in Hammelburg, married Sophie née Blümlein from Kitzingen in 1877. At first they lived on Glacisstraße West, today called Hindenburgring West. The couple had four sons. Salomon and Leo became victims of the Holocaust.

Salomon Stiefel

b. 6/3/1879 in Kitzingen, deported 3/4/1943 from Grünstadt to Majdanek near Lublin, presumed killed in the Shoah

Residence:
Grünstadt, 9 Hauptstraße (manufactured products, joint owner Julius Berg) (1919; 1939)

Family History

married to Ilka, b. 1886, d. 3/8/1940 Mannheim

Sons:
Walter, b. 1920 Grünstadt, lived 1991 in Highland Park, NJ/USA
Manfred, b. 1921 Grünstadt, d. 5/23/1951 New York

Leo Stiefel

The merchant Salomon Stiefel moved to Grünstadt in the Rhenish Palatinate in 1909. With some other Jews from Mannheim he was the last Jew deported from Grünstadt on March 4, 1943 to Majdanek near Lublin.

Leo Stiefel
b. 6/12/1881 in Kitzingen, deported 11/29/1942 from Berlin to Auschwitz, presumed killed in the Shoah

Residence:
Kitzingen, 6 Grabkirchgasse
Würzburg, 10 Wörthstraße
Berlin-Schöneberg, 16/I Witzlebenstraße (1937)
22 Wielandstraße (at Piester family) (1942)
3 Westarpstraße (at Reichmann and Michaelis) (October, 1942)

The merchant Leo Stiefel lived after higher education and one year of military service in Würzburg. He fought as a sergeant in the First World War.

On December 31, 1931 the wine merchant Leo Stiefel left the Kitzingen Jewish Community. In 1937 he moved to Berlin, where he had to work as a forced laborer at the JKV company, district office 5 on Münchener Straße. In October, 1942 he was an employee of the Berlin Jewish community. Supposedly in those days he returned to the Jewish community.

The very detailed tax files of the Chief Finance President Berlin-Brandenburg (Oberfinanzpräsident) give an impression of the financial situation of Leo Stiefel: Although he still owned a depot of bonds worth 15,000 RM at the Bavarian Mortgage and Exchange Bank (Hypo-Bank), two life insurances, and an account with 1,241 RM, he owned in reality only a bed, a cupboard, a table, a stool, a chest of drawers, and a curtain, worth 60 RM.

Even at the end of 1944, the officials struggled over the fortune of Leo Stiefel. Also a pension of 40 RM for the non-Jewish Babette Hümmer from Kitzingen, which he

wanted to be paid over the course of her lifetime, seems not to be cashed out.

In November 29, 1942, Leo Stiefel was deported with the 23rd transport from Berlin to Auschwitz.

Info: Volker Büger; Grünstadt/Germany; **Lit:** GB Berlin, p. 1256; Strätz, p. 604; **BHStA PO:** OFP: Rep. 36A; **LA B:** Database Gedenkbuch Berlin; **StA Grünstadt:** Info Salomon Stiefel; **StA KT:** EMK I; EMK II

Hugo Strauß

The Strauß brothers Hugo and Julius

Family History

Parents:
Joseph Strauß, b. 11/30/1855 Rödelsee, wine merchant ∞ Friederike née Heumann, b. 7/29/1862 Laupheim

Brothers:
Hugo Moses, b. 8/16/1888 Kitzingen
Julius, b. 1/13/1896 Kitzingen

In connection with his marriage to Friederike née Heumann from Laupheim in Württemberg, Joseph Strauß from Rödelsee was granted the citizens' rights of Kitzingen. The couple had two sons - Hugo Moses and Julius.

Hugo Moses became victim of the Holocaust in Riga, his brother Julius was murdered in Auschwitz.

Hugo Moses Strauß

b. 8/16/1888 in Kitzingen, deported 10/19/1942 from Berlin to Riga

Residence:
Berlin, 3 Solinger Straße
11b Levetzowstraße (1939)
11a Levetzowstraße (1942)

Family History

married to **Meta née Friedländer**, b. 8/2/1897 Stuhm

Daughter:
Ilse Anneliese, b. 7/5/1928 Nuremberg

On October 19, 1942 the sales representative Hugo Moses Strauß, his wife Meta née Friedländer, and his daughter Ilse were deported with the 21st transport from Berlin to Riga.

Julius Strauß

Julius Strauß
b. 1/13/1896 in Kitzingen, deported to Auschwitz, presumed killed in the Shoah

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Lit.: GB Nuremberg, p. 345; GB Berlin; **LA B:** Database Gedenkbuch Berlin; **StA KT:** BüRe: 514.1886/119; **Standesamt KT:** Geburten Strauß

Caroline Weingarten

Caroline Weingarten née Hahn
b. 2/2/1861 in Külsheim, deported 11/11/1942 from Drancy near Paris to Auschwitz, presumed killed in the Shoah

Residence:
Kassel, 11 Wilhelmshöher Allee
5 Karthäuserstraße (after October 8, 1916)
Kitzingen (after 1933)
Frankfurt a. Main

Family History
married to Louis Weingarten

After 1933 Louis and Caroline Weingarten née Hahn lived in Kitzingen, until they moved before 1939 to Frankfurt am Main. Caroline Weingarten fled from there to France

and was deported on November 11, 1942 from Drancy near Paris to Auschwitz. The fate of her husband is unsolved.

Info: Michael Lenarz, Frankfurt a. Main; **Jüdisches Museum Ffm.:** Database Gedenkstätte Börneplatz; **Yad Vashem:** Database

The Wertheim brothers Moritz Moses, Julius Jakob, Salomon Wertheim and their sister-in-law Flora Wertheim née Klein

Residence:
Kitzingen, 1 Leidenhof

Family History

Parents:
Rudolf Wertheim, b. 2/29/1844 Wehrda near Marburg, d. 3/7/1927 Kitzingen ∞ Bertha née Fernberger, b. 9/5/1846 Bibergau, d. 3/26/1924 Kitzingen

Siblings:
Moritz Moses, b. 1/29/1877 Wehrda near Marburg, married to **Emma née Nürnberger**, b. 5/27/1878 Nuremberg
Julius Jakob, b. 3/24/1879 Kitzingen
Oskar, b. 3/25/1885 Kitzingen, d. 1/18/1925 Würzburg, married to **Flora née Klein**, b. 10/13/1874 Gnodstadt
Salomon, b. 12/28/1888 Kitzingen
Selma, d. 3/17/1897 Kitzingen, buried Rödelsee Jewish cemetery

The Wertheims came from Wehrda in Hesse to Kitzingen. The 1844 born merchant Rudolf Wertheim married Babette née Fernberger from Bibergau. The family lived on 1 Leidenhof and had four sons and one daughter.

The brothers Moritz Moses, Julius Jakob, and Salomon were deported to Minsk and Krasniczyn. One sister-in-law was deported to Theresienstadt and from there to Auschwitz.

Moritz Wertheim

Moritz Moses Wertheim
b. 1/29/1877 in Kitzingen, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

Residence:
Würzburg, 7 Sanderstraße
2 Schillerstraße (until 1938)
20 Dürerstraße (Jewish old age home) (1941)

Family History

married to **Emma née Nürnberger**, b. 5/27/1878 Nuremberg

Sons:
Heinz, b. 2/1/1909 Würzburg, d. 2/7/1909 Würzburg
Louis Ludwig, b. 2/1/1909 Würzburg, lived 1983 in Frankfurt a. Main and Menton/France

Moritz Wertheim completed after elementary school an apprenticeship in the wine business of his uncle Jakob Fernberger in Würzburg. In 1914, he opened his own wine business. During the November pogrom of 1938 he was arrested and his firm was aryanized. One year later, in November, 1939, he was denunciated, because of three sausages, hanging "provocatively" in a basement window.

In April 25, 1942 Moritz Wertheim was deported together with his wife Emma to Krasniczyn near Lublin in East Poland.

Julius Jakob Wertheim
b. 3/24/1879 in Kitzingen, deported from Bremen to Minsk, killed 7/28/1942 in Minsk

Residence:
Würzburg, 7 Sanderstraße (1895)
moved in 1906 to Hamburg
Kitzingen, 1 Leidenhofstraße (1938)
57 Schrannenstraße (1938)
Bremen, 2 Wiesenstraße

Julius Wertheim

After attending secondary school and absolving military service, Julius Jakob Wertheim worked in the Hermann Banking House in Würzburg. In 1906 he moved from Würzburg to Hamburg and lived later as a bank employee of the Middle German Credit Bank in Berlin. In 1938, he again lived shortly in Kitzingen.

Salomon Wertheim

Salomon Wertheim
b. 12/28/1888 in Kitzingen, deported 4/25/1942 from Würzburg to Krasniczyn, presumed killed in the Shoah

Residence:
Kitzingen, 1 Leidenhof (1925; 1930)
Würzburg, 2 Schillerstraße

After elementary school Salomon Wertheim worked in his parents' business of flour and agricultural goods. In the years of the First World War he belonged to the Kitzingen first-aid squad. From 1915 until 1922 he worked at the Grain Rationing Office of the Kitzingen City Administration. Later he made a living as an insurance agent.

In 1934 he was arrested because he was accused of having relations with an "aryan" woman. He moved to Würzburg and worked in the firm of his brother Moritz. After being released from the Dachau Concentration Camp, where he was arrested after the pogrom of November, 1938, he liquidated the business of his brother, who suffered from heart disease. Later he was forced to work at a construction company and the municipal civil engineering office. The Gestapo rejected his employment as a male nurse in the Jewish hospital. He also did not succeed in emigrating to the United States.

In April 25, 1942 the 53-year-old Salomon Wertheim was deported from Würzburg to Krasniczyn near Lublin in East Poland.

Flora Wertheim

Flora Wertheim née Klein

b. 10/13/1874 in Gnodstadt, deported 9/23/1942 from Würzburg to Theresienstadt and from there on 5/18/1944 to Auschwitz

Residence:
Kitzingen, 2 Königsplatz (1910)
14 Luitpoldstraße (1925; 1930)
23 Landwehrstraße (1938)

Family History

Parents:
Leopold Matthes Löb Klein, b. 2/1/1857 Gnodstadt, soap boiler ⚭
Jeanette née Ansbacher, b. 1840 Schopfloch

Siblings:
Sigmund, b. 4/27/1865 Gnodstadt, moved to Marktbreit, deported from Frankfurt a. Main to Minsk
Adolph, b. 7/2/1867 Gnodstadt, d. 2/18/1868 Gnodstadt
Dina, b. 3/2/1869 Gnodstadt

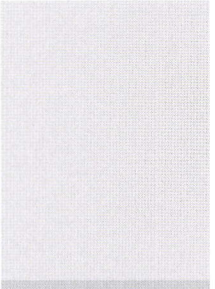
first marriage 1898 with Isaac Stern, b. 1868, merchant
second marriage with Oskar Wertheim, b. 3/25/1885 Kitzingen, d. 1/18/1925 Würzburg, buried Rödelsee Jewish cemetery

The wholesale oil merchant Flora Wertheim née Klein, a distant relative of Felix Klein (page 226), was a member of the burial society of the women of the Kitzingen Jewish community. In a group photograph of the 1930s she is standing fifth from the right in the back row (page 152). In his essay from 2005 about the Jewish accounts of the Bankhouse Castell, the historian Jesko Count Dohna took Flora Wertheim as an example of the state's robbery of the Kitzingen Jews.

On September 23, 1942 Flora Wertheim was deported from Kitzingen to Theresienstadt Ghetto, and from there to Auschwitz.

Lit: Dohna: Konten, pp. 70-73, 108, 111; GB Bremen, p. 338; GB Nuremberg, p. 373; Jahresschlußberichte KT; Strätz, pp. 668/669; **Fotos:** KJK; **AMS:** Doku Klein; Doku

Sondhelm; FA: Po (3), Gru (1), Ge (2); **BayStA NU:** LRA UFF: Matrikel; **BayStA WÜ:** JSR: KT 57/58: No. 463/1898, WÜ 165: p. 228/1893, WÜ 166: p. 629/1906, WÜ 167: p. 695/1907; Pfarrmatr. GS: No. 3857; LRA KT: No. 122 50; Gestapo: No. 17 156, 17 158; **StA KT:** AW: 36/1913; EW: 7/1908; BüRe: 290.1910/140; EMK I; EMK II; KJK



Erna Wilmersdörfer

Erna Elly Wilmersdörfer née Eichenbronner

b. 9/19/1902 in Mainstockheim, deported 9/23/1942 from Würzburg to Theresienstadt, d. 3/4/1943 in Theresienstadt

Residence:
Kitzingen, 14 Rosenstraße

Family History

Parents:
Moritz Moses Eichenbronner, b. 8/13/1868 Wiesenbronn ∞
Karoline née Sonder, b. 1871 Mainstockheim

Siblings:
Meta, b. 6/6/1896 Mainstockheim, married in Ingolstadt
Martha, b. 9/15/1897 Mainstockheim, married to Gregor Heidingsfelder, b. 4/5/1888 Kitzingen (on p. 199)
Irma, b. 6/18/1900 Mainstockheim, married to Leo Herz, b. 9/13/1897 Augsburg
Siegbert, b. 5/15/1904 Kitzingen, lived 1995 in Strasbourg/France
Ria Bianka, b. 10/23/1908 Kitzingen, married to Erich Bein

married to Justin Wilmersdörfer, b. 10/10/1903 Weiden, merchant

Erna Elly Wilmersdörfer lived separated from her husband, who emigrated in the 1930s to Palestine and lived in Haifa.

AMS: Doku Eichenbronner; **BayStA WÜ:** JSR: KT 57/58: No. 424/1895, 697/1923, **StA KT:** EMK I; EMK II; KJK; sources see Eichenbronner Family (p. 149)

Luise Wohlgemuth née Ichenhäuser and her son Leo

Residence:
Kitzingen, 14 Paul-Eber-Straße (1925)
23 Landwehrstraße (1930)
21 Landwehrstraße (1935)

Family History

Parents:
Gottlieb Ichenhäuser, b. 2/16/1863 Fürth, 17 Maxstraße, merchant
⚭ Ricka née Siegel, b. 12/2/1871 Aschaffenburg

married to District Rabbi Dr. Joseph Wohlgemuth, b. 3/11/1885 Hamburg, d. 5/12/1935 Würzburg, buried Rödelsee Jewish cemetery

Sons:
Dr. Gotthelf Isaiah, b. 9/15/1915 Kitzingen, d. 1/6/2008 Elizabeth, NJ/USA, emigrated in 1939 to Palestine/Eretz Israel, from there to the USA, until 1999 in Brookline, MA/USA, Rabbi and teacher at the Maimonides College, 2003 in an old age home in Elizabeth, NJ/USA, married 1943 to Berta née Oberndörfer, b. 1/10/1916 Creglingen, d. 2003 Elizabeth, NJ/USA
Shimon Siegfried "Friedel", b. 3/28/1920 Kitzingen, d. 10/11/1997 Netanya/Israel, moved 5/5/1936 to Fulda, in October, 1937 emigrated to Jerusalem, married to Rosa née Stössel, b. Lackenbach/Austria, d. 12/11/1996 Netanya/Israel
Leo, b. 7/13/1925 Kitzingen

Rabbi Dr. Joseph Wohlgemuth became the new Rabbi of the Kitzingen District Rabbinat on August 7, 1912. Thereby he became the successor of Imanuel Menachem Adler, who died in 1911 and was for over forty years the Rabbi of the district (page 131). Dr. Wohlgemuth originates from an old rabbinic family in Lithuania to move from Königsberg (East Prussia) to Hamburg. Shortly after his appointment to the Kitzingen District Rabbinat he married Luise née Ichenhäuser from Fürth.

Unexpectedly Rabbi Wohlgemuth died in 1935, shortly after his fiftieth birthday. He was buried in the Rödelsee Jewish cemetery.

The two older sons Gotthelf and Siegfried, who took later their Hebrew first names Isaiah and Shimon, managed to escape Germany in time. After a short stay in Palestine Dr. Wohlgemuth was offered a position as Rabbi in the USA. In 1999, he moved from Brookline near Boston, where he worked as a Rabbi and a teacher at Maimonides College, to an old age home in New Jersey where he died on January 6, 2008. His younger brother Shimon lived until his death on October 11, 1997 in Netanya/Israel.

Since 1980 Isaiah and Shimon Wohlgemuth supported with all their means the efforts to come to terms with the history of the Kitzingen Jews.

Luise Wohlgemuth and her son Leo were deported from Kitzingen to the Izbica ghetto near Lublin in East Poland on March 24, 1942.

Luise "Lissy" Wohlgemuth née Ichenhäuser
b. 9/4/1892 in Fürth, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Family History

Sister:
Betti, b. 7/2/1901 Fürth, married to Simon Goldstein, emigrated to New York, 311 W 94th Street

There was a saying with the Kitzingen Jews about Rebetzen Wohlgemuth:
Strictly speaking, Rebetzen Wohlgemuth is not a real Rebetzen, because she loves laughing too much.

Luise Wohlgemuth

Luise Wohlgemuth was a member of the burial society of the women of the Kitzingen Jewish community. In a group photograph she is standing sixth to the left in the second row (page 152). Together with Sussmann Mayer (page 246) she still taught English in 1941 to community members because people did not give up hope to leave Germany. But despite all the efforts of the relatives, particularly her son Isaiah Gotthelf, who already managed to escape, they did not succeed.

Leo Wohlgemuth

Leo Wohlgemuth
b. 7/13/1925 in Kitzingen, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Leo Wohlgemuth emigrated on January 30, 1939, with a children's transport to Belgium. When the German Army conquered Belgium in 1940, he returned to his mother with the transport of March 27, 1941. From April 21, 1941 until October 24, 1941 he started a locksmiths training at the vocational school of the Jewish communities in Frankfurt am Main. From November 24, 1941 until March 20, 1942 he worked at the Fichtel & Sachs Company in Kitzingen.

His last school report from September 16, 1938, before he "volontarily" had to leave the fourth grade of the Kitzingen Secondary School, can be found in his Gestapo file:

The diligence of the quiet, ambitious, and orderly student was very good and his behaviour always commendable. His performances are almost all very nice. His spiritual development takes a positive course and physically requires more exercise.

Directorship Dr. Lindner
Form teacher Dr. Rühfel

Info: Gunter Demnig, Cologne/Germany; Herbert Fromm, Brookline, MA/USA; Elizabeth Grob, Roslyn, NY/USA; Johannes Großmann, Hamburg/Germany; Lothar Hahn, Jerusalem/Israel; Elmar Schwinger, Wiesenbronn/Germany; Jeshaiah Wohlgemuth, Brookline, MA/USA; Shimon Wohlgemuth, Netanya/Israel; **Lit:** Bamberger, Naphtalie: Juden KT (Preface new Edition); Gilbert: Holocaust Atlas, p. 92; Wohlgemuth: Jewish Prayer; ZWST 1932; **Fotos:** KJK; Wohlgemuth Collection, Netanya/Israel; **AMS:** Doku Wohlgemuth; FA: Po (13), Ge (2), Ma (1); **BayStA WÜ:** JSR: KT 57/58: No. 608/1913, WÜ 167: p. 861/1913; LRA KT/WEB: No. 24/1959; Reg. Ufr.: No. 122 50; Gestapo: No. 17588, 17589; **LBI:** Moses Calvary Memories; Fritz Kaufmann Collection; Leo Baeck Institute Collection; **StA KT:** X B 1/11; BüRe: 303.1913/140; EMK I; EMK II; KJK; **Yad Vashem:** Memorial Sheets

Jenny Fenia Zimmer née Rabinowicz, her children Moritz and Elfriede and the sister-in-law Lioba Zimmer née Widetzky

Residence:
Kitzingen, 7 Sulzfelderstraße (1914)
4 ½ Repperndorfer Straße (1925; 1930)

Family History

married to Paul Pinkus Sußmann Zimmer, b. 2/2/1879 Charkow-Zisna (Vilnius/Lithuania), canning factory Moenania, Heidingsfeld, divorced 1917

Children:
Julie Jacha Jula, b. 9/5/1905 Vilnius/Lithuania, moved 1929 to Bingen am Rhein
Moritz Moses, b. 4/17/1907 Vilnius/Lithuania
Leo, b. 2/28/1914 Kitzingen, moved 1937 to Frankfurt a. Main
Elfriede, b. 5/14/1916 Kitzingen
Anna, b. 7/10/1917 Kleinlangheim, moved 1918 to Frankfurt a. Main

Jenny Zimmer

The Zimmer family immigrated in 1915 from Lithuania to Germany. Primarily they lived in Kitzingen and in the Würzburg region. It is impossible to precisely research the biographies of the different family members.

Their grandfather Simon Zimmer, born in 1858, had six children. They later lived in America, in the Netherlands, and in Germany. His wife Johanna née Prussow died on March 23, 1920 in Würzburg. She is buried in the Würzburg Jewish cemetery on Siemensstraße. Family members of her two sons Paul Pinkus Sußmann and Salomon lived in Kitzingen.

Jenny Fenia Zimmer was deported together with her son Moritz and her sister-in-law Lioba from Kitzingen to the Izbica ghetto on March 24, 1942. Daughter Elfriede was brought from an unknown place to Auschwitz. Like most Jews deported from Kitzingen, they all were presumedly killed in the Holocaust.

Jenny Fenia Zimmer née Rabinowicz
b. 9/27/1883 in Charkow-Zisna, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 23 Landwehrstraße (1939)

Family History

Parents:
Zodik Rabinowicz, associate of a transport company ∞ Anna née Ryndsum

Moritz Zimmer

Elfriede Zimmer

Moritz Moses Zimmer

b. 4/17/1907 in Vilnius/Lithuania, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Moritz Zimmer attended secondary school in Würzburg. Afterwards he completed a business apprenticeship. At the end of 1922 he lived in Frankfurt am Main and in the early 1930s he returned to Kitzingen.

In 1987 Leo Rosenthal remembered Moritz Zimmer with a trembling voice. He spoke about the time when they had been arrested together with other male Kitzingen Jews in the building of the county court during the pogrom of November 9/10, 1938:
A boy of Russian or Polish descent, with the name Zimmer, told us a story of the Midrash. It gave me good feelings.

Also Lisl Zimmermann from Mentone, California reminds Moritz Zimmer:
He stuttered - they were poor Jews.

Moritz Zimmer was deported with his mother from Kitzingen to the Izbica ghetto near Lublin in East Poland on March 24, 1942.

Elfriede Zimmer

b. 5/14/1916 in Kitzingen, deported from the Netherlands to Auschwitz, killed 9/3/1943 in Auschwitz

Residence:
Berlin-Wilmersdorf, 14 Walter-Fischer-Straße (at Hirschfeld family) (1939)

In 1933 Elfriede Zimmer moved to Wiesbaden. In 1939 she lived in Berlin. In the archival documents, her name is written "Cymer".

Lioba Zimmer

Lioba Zimmer née Widetzky

b. 10/27/1893 in Bomisiki/Lithuania, deported 3/24/1942 from Kitzingen to Izbica, presumed killed in the Shoah

Residence:
Kitzingen, 1 Paul-Eber-Straße (at Eisemann) (1935)
14 Paul-Eber-Straße (at Rosenthal) (1939)
23 Landwehrstraße (1939)

Family History

Parents:
Selig Widetzky, mill owner ∞ Eva

married to Salomon Zimmer, b. 4/18/1885 Vilnius/Lithuania, merchant until 1922 in Würzburg, later merchant in Danzig-Zoppot

Children:
Eva, b. 7/1/1919 Heidingsfeld, house employee
Norbert, b. 1/11/1921 Würzburg, moved 1932 to Fürth, from there 1938 to Frankfurt a. Main

Lioba Zimmer was deported together with her relatives from Kitzingen to the Izbica ghetto near Lublin in East Poland on March 24, 1942.

Info: Leo Rosenthal, San Francisco, CA/USA; Elizabeth Zimmermann, Mentone, CA/USA; **Lit:** Flade: Pogromnacht; Jahresschlußberichte KT; Strätz, pp. 101, 687; **Foto:** Gestapo 17 985; **AMS:** FA: Po (1), Ge (1); **BayStA WÜ:** LRA KT: No. 122 50; Gestapo: No. 17 985; **JG WÜ:** S R 15 (1387); **LA B:** Database Gedenkbuch Berlin; **StA KT:** EW: 1/1915; EMK I; EMK II ; **Yad Vashem:** Database

May their souls be wrapped
in the union of life.

תנצבה

When you really love
Your love brings the beloved to you -
From the earthly and from the heavenly world

Mordechai haZaddik from Izbica

The Kitzingen Jews who survived the Shoah in the Camps

Irma Bamberger

Irma Bamberger née Schwarz

b. 4/25/1878 in Illingen an der Saar, deported 10/6/1943 from Denmark to Theresienstadt, after liberation in 1945 return to Copenhagen, d. 1957 in Copenhagen

Residence:
Kitzingen, 19 Bismarckstraße (1906)
21 Landwehrstraße (1930)

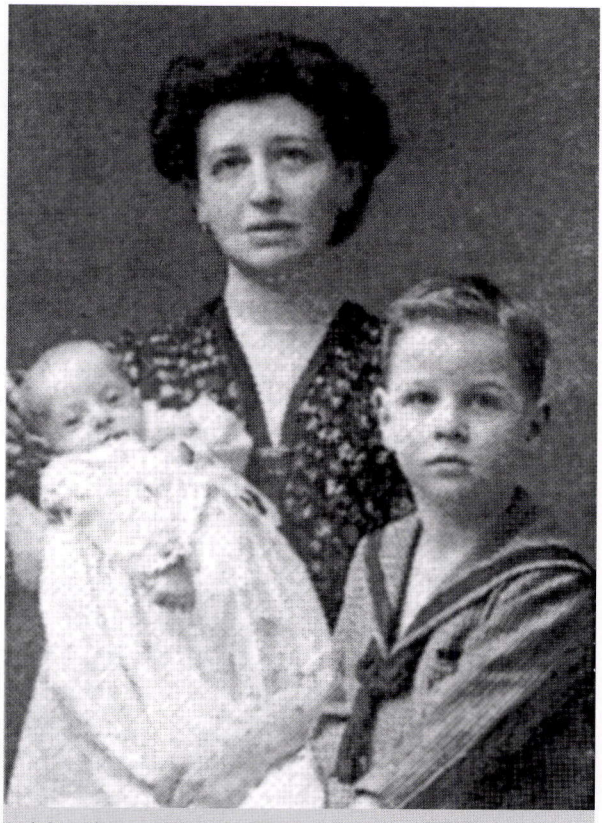
Family History

married to Naphtalie Bamberger, b. 5/28/1875 Lengnau/Switzerland, d. 12/29/1938 Kitzingen, teacher and cantor

Children:
Siegfried, b. 1902 Kitzingen, d. 1967 Copenhagen/Denmark
Lea, b. 1903 Kitzingen, d. 1912 Kitzingen, buried Rödelsee Jewish cemetery
Julius, b. 1905 Kitzingen, d. ca. 1990 Göteborg/Sweden
Elfriede, b. 1906 Kitzingen, later Copenhagen/Denmark, married to Georg Cohn, high official in the Danish government
Clara, b. 1908 Kitzingen, 1988 Palisades Gardens Old Age Home, NY/USA, married to Martin Meir Losinski
Leonie Adele, b. 6/1/1913 Kitzingen, later London, married to Herbert Leo Simon

Irma Bamberger emigrated after the decease of her husband, who had been for years the cantor and teacher of the Kitzingen Jewish community, in December, 1938 to relatives in Denmark. From there she was deported, one of only 70 in all of Denmark, to Theresienstadt. After the liberation of the ghetto on May 8, 1945 Irma Bamberger returned to Copenhagen, where she died in 1957.

Info: Inger Königshöfer née Kohn, Basel/Switzerland; Naftali Bar Giora Bamberger, Jerusalem/Israel; Herbert Fromm, Brookline, MA/USA; **Lit:** Bamberger, Naphtalie: Juden KT; Bamberger, Nathan: ILBA; Bar Giora: F. T. Bamberger; Bar Giora: Höchberg; Flender: Rescue in Denmark; Strätz; **Foto:** KJK; **AMS:** Doku Bamberger; **BayStA WÜ:** JSR: KT 57/58: No. 2/1869, 439/1896, WB 154, WÜ 162a: p. 7/1848, WÜ 162b: pp. 23/1851, 41/1851, 49/1857, 67/1862, 79/1863, 99/1866, 109/1867, 119/1868, WÜ 165: p. 200/1896; Reg. Ufr.: No. 7149, 8662; LRA KT/Verehel.: No. 658/1914; **StA KT:** X C 1/4, X C 1/5, X C 1/6; EMK I; KJK; **SynA KT:** Kartei jüd. Familien Wiesenbronn; **Yad Vashem:** Memorial Sheets



Jakobine Flamm with her sons Ernst Wilhelm and Kurt Ja'akov (right)

Jakobine "Jettchen" Flamm née Königshöfer
b. 3/5/1877 in Frankfurt am Main, deported 9/10/1942 from Nuremberg to Theresienstadt, after the liberation in 1945 short return to Nuremberg, emigration from France in 1946 to her children in Palestine/Eretz Israel, d. in Israel

Residence:
Kitzingen, 7 Kaiserstraße (1906)
37 Marktstraße (Store)
11 Herrnstraße (1911; 1913)
Nuremberg, 21 Bauerngasse (1913; 1942)
6 Wielandstraße (Jewish old age home) (1945/1946)

Family History

Parents:
Samuel Königshöfer, ritual butcher ∞ Helene née Schönfeld widowed Flamm

married to **Leopold Flamm**, b. 9/28/1873 Nenzenheim, d. 11/24/1942 Theresienstadt (on p. 157)

Children:
Lilli, b. 7/6/1908 Kitzingen, clerk (on p. 158), married to Ludwig Lazarus Willner
Martha, b. 10/7/1909 Kitzingen, tailor, married to Kurt Kellermann, b. 2/2/1909 Nuremberg, emigrated to Palestine/Eretz Israel
Kurt Ya'akov, b. 10/5/1910 Kitzingen, d. 12/2003 Baltimore, MD/USA, teacher
Ernst Wilhelm, b. 11/10/1914 Nuremberg, secretary, moved in 1935 to Frankfurt a. Main, emigrated in 1939 to Palestine/Eretz Israel

Jettchen Flamm née Königshöfer already had, through the deceased first husband of her mother, Rabbi Simon Flamm, relations to the Flamm family. Her father was the ritual butcher of the orthodox Israelitic Religious Society in Frankfurt am Main, founded by the renowned Rabbi Samson Raphael Hirsch.

Mrs. Flamm survived the Holocaust in the Theresienstadt Ghetto. For a short while she went back to Nuremberg in 1945. One year later she emigrated to France, from where she went to her children to Haifa/Israel. In 2004 a correspondence with the members of the Flamm family in Baltimore/USA revealed that Jettchen went from France to her emigrated children in Haifa/Israel, where she was also buried.

The photograph with her little sons Kurt Ja'akov and Ernst Wilhelm, supposedly from the year 1914, originates from a card index of the Nuremberg city archives.

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see sources Flamm family (p. 159); **Foto:** StA Nuremberg

Bertha Gerst

Bertha Gerst née Ehrmann

b. 6/3/1878 in Darmstadt, deported 9/23/1942 from Würzburg to Theresienstadt, after the liberation for a short time returned to Kitzingen, emigration to Israel, later to Cincinnati, Ohio/USA, d. 1959 in Cincinnati

Residence:
Kitzingen, 19 Bismarckstraße (1906)
7 Bismarckstraße (1930)

Family History

Parents:
Emanuel Ehrmann ∞ Emma née Bär

Sister:
Babette, b. 12/31/1880 Darmstadt (on p. 132), married to Nathan Barnaß, cattle dealer, d. Frankfurt a. Main

married to **Gustav Gerst**, b. 11/14/1871 Kitzingen, d. 2/24/1944 Theresienstadt (on p. 169)

Daughters:
Hetty Hedwig, b. 7/28/1901 Kitzingen, emigrated to the United States, married to Max Lonnerstädter, Nuremberg, owner of a hardware store
Betty, b. 6/30/1903 Kitzingen, emigrated 1941 to the United States, married to Max Steiner, b. 10/24/1898 Hainsfarth
Elsa, b. 12/29/1904 Kitzingen, married to Siegfried Löwenstein, b. 4/8/1901 Somborn
Rosel, b. 12/31/1906 Kitzingen, d. 1995 in Hadera/Israel, married to Alfred Bravmann, b. 2/18/1908 Unteraltertheim, d. ca. 1985 Tel Aviv/Israel

Bertha Gerst was deported with her husband Gustav to the Theresienstadt ghetto on September 23, 1942. He died there on February 24, 1944. She returned after the liberation of May 8, 1945 for a short while to Kitzingen. First, she emigrated to relatives in Palestine. Later she went to Cincinnati to live there with another part of the family until she died in 1959. She was the only of the deported women on the photograph from the female burial society of the Kitzingen Jewish community who survived the Holocaust. She is standing outside right in the second row (page 152).

see sources Gerst family (p. 174); **Foto:** KJK

The brothers Moritz and Josef Glückstein

Residence:
Kitzingen, 2 Kutschenhof (1925; 1930)

Family History

Parents:
Ferdinand Glückstein, b. 3/21/1863 Chrzanow/Poland, d. 1/15/1937 Würzburg, master shoemaker, buried Rödelsee Jewish cemetery ∞ **Esther née Markowitz**, b. 8/20/1869 Oświęcim (Auschwitz) /Poland, d. 9/21/1941 Theresienstadt

Siblings:
Charlotte "Lotte", b. 12/20/1892 Oświęcim (Auschwitz)/Poland, d. 1933 Braunschweig, married to Mr. Ichenhäuser
Jachett "Jette", b. 3/20/1896 Oświęcim (Auschwitz)/Poland, deported to Izbica
Mathilde "Malchen", b. 4/19/1898 Kitzingen, presumed killed in the Holocaust, married to Julius Klieger, b. 4/4/1899 Munich, d. 10/30/1959 Nuremberg, community official in Ichenhausen
Johanna "Hanni", b. 10/27/1899 Kitzingen, killed 2/27/1943 Auschwitz, married to Mr. Knauf, d. 1939 in a train accident
Moritz, b. 1/15/1902 Kitzingen, d. 8/1/1980 Heidelberg, survivor of the Holocaust (on p. 370)
David, b. 2/6/1904 Kitzingen, d. 10/9/1974 Welwyn Garden City/ England, emigrated 1939 to England
Julius, b. 6/24/1905 Kitzingen, killed 5/28/1942 Sachsenhausen
Salomon, b. 5/24/1907 Kitzingen, killed in a German air raid on Bendzin/Poland, married to **Serena née Ginter**, b. 11/21/1902 Berfa
Margarete Berta, b. 9/4/1909 Kitzingen, deported 1942 to Izbica, married to **Jonas Jakubowicz**, b. 3/31/1910 Klucznikowice, County Oświęcim (Auschwitz)/Poland, deported to Izbica
Abraham Adolf, b. 6/2/1911 Kitzingen, d. 6/1/1999 Rechovot/Israel, married to Bärbel née Roberg, b. 1912 Berlichingen, d. 8/24/1989 Petach Tikvah/Israel
Josef, b. 11/21/1912 Kitzingen, d. 1/13/1999 Forest Hills, NY/USA, survivor of the Holocaust in Blechhammer, Groß-Rosen, Buchenwald (on p. 372)

Two of the eleven children of Ferdinand Glückstein and his wife Esther née Markowitz, the brothers Moritz and

Josef, survived the Shoah. The oldest daughter Charlotte died already in 1933 of a natural death. Jachett, Mathilde, Johanna, Julius, Salomon, and Margarete became victims of the Shoah, partly together with their families. Moritz Glückstein emigrated in 1939 to England. His younger brother Abraham managed to escape to Palestine already in 1933. His descendants are together with the children of Charlotte Ichenhäuser and Josef Glückstein the only ones to continue the family tradition.

According to the Nazi doctrine, the Glückstein parents were "Ostjuden", and therefore polish citizens, and consequently stateless. Already at the end of the 1930s they became victims of anti-semitic harassments. The brothers Moritz and Josef Glückstein survived the Nazi persecutions in very adventurous ways.

Moritz Glückstein lived after the War in Heidelberg on 11 Friedrichstraße, where he founded a shoe factory. Josef Glückstein emigrated after the liberation to New York City, where he lived until his death on January 13, 1999.

Moritz Glückstein

Moritz Glückstein
b. 1/15/1902 in Kitzingen, imprisoned in the East and fled to the "underground", lived after the War in Heidelberg, d. 8/1/1980 in Heidelberg

Residence:
Heidelberg, 11 Friedrichstraße

Family History
Partner Martha Cleffmann née Schnog

Moritz Glückstein still worked in 1939 at Nathan Fromm Wholesale Wine Business Limited, which moved at the end of the 1920s from Kitzingen to Bingen am Rhein. In the Summer of 1939, he fled to Katowice in Poland and was surprised of the beginning war. He was arrested and sent to a camp from where he succeeded in fleeing to the Russian part of Poland. In 1941 he was imprisoned again by the Germans and was deported to Stupki Concentration Camp near Tarnopol and from there to Teplik Concentration Camp in the Ukraine. There he met in 1942 Konrad Schweser from Sulzfeld near Kitzingen, who then was responsible as an official of the "Todt Organisation" for employment and rations in different work camps.

Schweser, a devout Christian, tried to alleviate the fate of the Jewish prisoners and to help as much as possible that they would be able to flee the national-socialistic sphere of influence. Therefore Schweser also protected Moritz Glückstein and helped him to escape over the Dnyestr River to Romania. After the end of the war Moritz Glückstein gave a report about it:

I was saved by Schweser the following way: He gave me a horsedrawn vehicle and an identity card. I should go with sunflower seeds to a mill near the Bug River [it was the Dnyestr; error of Moritz Glückstein] *to press the seeds to oil. Corresponding to my agreement with Schweser, I established contacts with a smuggler. Schweser also gave me a native confidant, who brought back the horse and the carriage. And so I could escape. Schweser cared so much for me,*

that he gave me the order, to call him right away, if something unforeseen happened, that means, if I would have been imprisoned.

After the war Konrad Schweser was denunciated, being the "Commandant of a Concentration Camp" and taken to Court. Moritz Glückstein, who lived in the meanwhile in Heidelberg, could free him from his predicament. In 1972, in honour of Konrad Schweser a tree was planted in the "Alley of the Righteous" of the Yad Vashem Memorial in Jerusalem.

Moritz Glückstein was buried on August 6th, 1980 in the Heidelberg Jewish cemetery.

Josef Glückstein
b. 11/21/1912 in Kitzingen, imprisoned in different concentration camps, lived after the war in New York, d. 1/13/1999 in Forest Hills, New York

Josef Glückstein

Family History

married to Mimi ...?

Children:
Fred
Helen

Josef Glückstein moved in 1939 from Kitzingen to Neuss in the Rhineland, short before he fled to Belgium. During the war he was imprisoned in the concentration camps Blechhammer, Groß-Rosen, and Buchenwald. After his liberation he lived in New York, where he died in 1999.

In a letter of October 7, 1945 he gave a report to his brother Abraham in Palestine about a visit in Kitzingen after the war:

In the Military Government are various American Jews. They all were very nice to me. They wanted me absolutely to stay and I could have worked there. But I can't stay alone in Kitzingen. The memories are too much. On Yom Kippur there was "Davening", the prayers in the Capitol Cinema. There were about sixty soldiers from the area - and Mrs. Kahner and me. Isn't it terrible? [...] *I don't want to stay. I want to leave Germany as soon as possible.*

In 2007 this letter became an important part of a video on the history of the Kitzingen Jews, directed by Siegfried Eschner from Würzburg.

Josef Glückstein himself did not want to have any more contact to Germany. All efforts to contact him since 1980 were in vain.

Info: Shraga Glückstein, Nof Ayalon/Israel; Esther Koppel née Glückstein, Rechovot/Israel; **Lit:** Meed: Holocaust Survivors in the US; Registry Jewish Holocaust Survivors (FB 11/97); **Foto:** Glückstein Collection, Rechovot/Israel; **Yad Vashem:** Konrad Schweser [Alley of the Righteous]; see also sources Glückstein family (p. 184)

Sophie Kahner

Sophie Kahner née Jonas

b. 1/7/1877 in Fürth, deported 9/23/1942 from Würzburg to Theresienstadt, after the liberation in 1945 for a short while returned to Kitzingen, emigrated to her son in Australia, d. in Australia

Residence:
Kitzingen, 9 Rosenstraße (1925; 1930)
23 Landwehrstraße (1938)
36 Kaiserstraße (1945)

Family History

Parents:
Moritz Jonas ∞ Klara née Frankfurter

married to **Adolf Kahner**, b. 12/10/1869 Bad Neustadt an der Saale (on p. 207)

Son:
Max, b. 4/4/1902 Kitzingen, moved 1918 to Nuremberg, emigrated to Australia

Sophie Kahner survived the Theresienstadt Ghetto. She returned after the liberation of May 8, 1945 for a short while to Kitzingen. Because her house on 9 Rosenstraße was destroyed by war, she lived until the emigration to her son in Australia on 36 Kaiserstraße, the former estate of the master baker Salomon Liebenstein, who was also deported in 1942 with his family (page 232).

Together with Josef Glückstein, she was the only Kitzingen Jew, to celebrate in 1945 the Yom Kippur service in the Capitol Cinema in Kitzingen together with the Jewish soldiers of the American Army in the region.

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see sources Adolf Kahner (p. 208); **Foto:** KJK

Ida Kaplan

Ida Kaplan née Lauber
b. 6/14/1877 in Kitzingen, deported 9/28/1942 from Darmstadt to Theresienstadt, survived Theresienstadt

Residence:
Kitzingen, 6 Würzburger Straße
Darmstadt, 21 Bismarckstraße
2 Sudetengaustraße

Family History

Parents:
David Lauber ⚭ Babette née Sachs

married (1st marriage) 1900 to Mr. Bentheim, b. 1873 Frankfurt a. Main,
married (2nd marriage) to the merchant **Ludwig Kaplan**, b. 2/19/1875 Posen, d. 9/3/1943 Theresienstadt

The Laubers originated from Bullenheim near Iphofen, but they moved in the middle of the 19th century to the larger places of the region, to Marktbreit and Kitzingen. The Lauber family was very active in Jewish community life in Kitzingen. Most of the members of the large family managed to escape in time to other countries.

Ida Kaplan née Lauber lived with her second husband, the merchant Ludwig Kaplan, in Darmstadt. In 1942 they were deported to Theresienstadt. She survived the transit ghetto. Nothing is known about her further paths of life.

Lit: Bamberger, Nathan: ILBA (JZ); GB Darmstadt; GB Theresienstadt; **AMS:** SB Lauber; **BayStA WÜ:** JSR: KT 57/58: No. 361/1890, 512/1901, 740/1930, 746/1930, 770/ca.1932, WÜ 163: pp. 431/1889, 459/1890, WÜ 165: p. 384/1900, WÜ 166: p. 425/1901; **AG KT:** No. 1914/100; Gestapo: No. 5679, 5681, 5682; **StA KT:** X A 1/9.1876; BüRe: 133.1869/71, 254.1901/73; EMK I; **Yad Vashem:** Database

Regina Schönfärber

Regina Schönfärber née Strauss

b. 7/12/1869 in Autenhausen, deported 9/23/1942 from Würzburg to Theresienstadt, after the liberation in 1945 in the Würzburg Jewish old age home, d. 6/15/1954 in Würzburg

Residence:
Kitzingen, 5 Leidenhofgasse (1925)
21 Landwehrstraße (1938)
Würzburg, 11 Valentin-Becker-Straße (Jewish old age home) (after 1945)

Family History

Parents:
Emanuel Strauss, cattle dealer ⚭ Malchen née Kaufmann

married to **Aron Schönfärber**, b. 12/18/1865 Mainbernheim, d. 1/5/1943 Theresienstadt (on p. 294)

Son:
Max, b. 11/27/1897 Mainbernheim, d. 5/10/1906 Mainbernheim, buried Rödelsee Jewish cemetery

Regina Schönfärber survived the Theresienstadt Ghetto. After the liberation of May 8, 1945, she lived in the Würzburg Jewish old age home until her death on June 15, 1954. She was buried in the Würzburg Jewish cemetery at Siemensstraße.

When Mrs. Schönfärber came to Kitzingen after the War for a visit, a resident of the town gave a comment: *The Concentration Camp can't have been so terrible, if Mrs. Schönfärber survived it.*

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see sources Schönfärber family (pp. 300/301); **Foto:** KJK

Leo Sonder

b. 3/3/1899 in Mainstockheim, deported 9/8/1942 from Kassel to Theresienstadt and from there 1/29/1943 to Auschwitz, after the liberation of 1/27/1945 return to Chemnitz, d. 1/6/1949 in Chemnitz

Residence:
Mainstockheim, 81 Hauptstraße
Kitzingen, 5 Leidenhof (at Salomon Sonder) (1920)
Chemnitz, 6 Rochlitzer Straße (1923)
Kitzingen, 17 Bismarckstraße (1928)
Chemnitz, 23 Grenadierstraße (1931)
1 Lindenstraße (1934)
74 Zschopauerstraße ("Jewish Building")
18 Apollostraße ("Jewish Building")
16 Franz-Mehring-Straße (1945)

Family History

Parents:
Simon Sonder, b. 12/19/1867 Mainstockheim, d. 10/21/1942 Theresienstadt ∞ **Berta née Wild**, b. 7/20/1872 Cronheim, d. 12/20/1942 Theresienstadt

Brothers:
Stefan, b. 8/23/1897 Mainstockheim, d. 10/21/1917 First World War
Berthold, b. 5/6/1900 Mainstockheim, 1936 moved to Leipzig

married to **Zita Cäcilie née Stern**, b. 6/5/1900 Mainstockheim, d. 1/29/1943 Auschwitz (on p. 315)

Son:
Justin, b, 10/18/1925 Chemnitz, survived Auschwitz, lived 2010 in Chemnitz

Leo Sonder grew up in Mainstockheim. After he ended elementary and secondary school, he completed a merchant apprenticeship. During First World War he was on duty in the German army. On a group photograph of the Mainstockheim Soccer Team, Leo Sonder and his brother Berthold are standing second to the left and second to the right.

Mainstockheimer soccer club of 1919. Leo Sonder (back, 2nd from the left), Berthold Sonder (back, 2nd from the right)

After the First World War Leo Sonder joined the Social Democrat Party. In 1923 he left his home town Kitzingen to move to Chemnitz in Saxonia, where he established a wholesale wine business with his brother Berthold and Siegfried Fleischmann. In 1926 he returned to Franconia as a sales representative of Nathan Fromm Ltd. wholesale wine business. Later he settled again with his wife and their only son Justin in Chemnitz, and made his living as a merchant until 1938. In September, 1938 the Nazis took away his trading license, and he was forced to work in forestry, in a brickyard and in a lamp factory.

On September 8, 1942 Leo Sonder was deported together with his wife Zita to Theresienstadt and on January 29, 1943, from there to Auschwitz. Zita Sonder did not survive the day of arrival in Auschwitz-Birkenau (page 315)

On April 30, 1945 the American troops liberated Leo Sonder in the Dachau Concentration Camp, where he was deported through the Flossenbürg Camp from Auschwitz-Monowitz.

His son Justin, born in 1925, attended school in Chemnitz and Leipzig. In 1941 he took on a cook's apprenticeship in Berlin. Since February, 1943 he was forced to work in Chemnitz. Later he was deported to the Auschwitz and Flossenbürg Concentration Camps. He was liberated by the American troops on April 23, 1945, on a Death March in the Bavarian Woods.

Leo and Justin Sonder returned to Chemnitz. The father married again, but he died already in 1949 as a result of the various longstanding deprivations. Justin Sonder was working as a leading official in the former German Democratic Republic. Today he lives as a pensioner with his wife Marga in Chemnitz. The couple has three children and some grandchildren.

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see sources Sonder family (pp. 318/319); **Foto:** Heussner Collection, Veitshöchheim/Germany

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Chart of the Kitzinger Victims of the Shoah

Family Name	First Name	Day of Birth	Place of Birth
Abraham née Stein	Erna	6/20/1898	Kitzingen
Adler	Alfred	3/10/1915	Kitzingen
Adler	Edith	2/1/1899	Kitzingen
Adler-Perl	Trude	2/23/1905	Kitzingen
Bamberger née Schwarz	*Irma*	*4/25/1878*	*Illingen*
Barnaß née Ehrmann	Babette	12/31/1880	Darmstadt
Bauer née Rosenthal	Dora	11/26/1898	Gailingen
Bauer	Hermann	7/26/1887	Schotten
Bauer	Horst	7/20/1925	Würzburg
Bauer	Rosel	3/27/1923	Würzburg
Bauer	Walter	7/31/1938	Würzburg
Bechhöfer	Berta	12/4/1895	Nuremberg
Blum née Frohmann	Amalie	10/23/1860	Ueberau
Böhm née Feldhahn	Carola	11/24/1902	Kitzingen
Breslauer née Schönfeld	Ruth	3/13/1920	Kitzingen
Buxbaum née Klugmann	Selma	12/28/1878	Kitzingen
Charon	Adolf	9/22/1878	Rödelsee
David née Sonn	Lea	10/22/1867	Kitzingen
de Beer née Adler	Lucie	9/27/1906	Kitzingen
Ebstein	Alfred	3/8/1909	Offenburg
Ebstein	Denny	10/6/1938	Würzburg
Ebstein née Mattes	Margot	11/14/1909	Moers
Eichenbronner née Rothstein	Clara	7/18/1880	Mainstockheim
Eichenbronner	Erich	11/28/1915	Kitzingen
Eichenbronner	Nathan	12/12/1875	Wiesenbronn
Einstädter	Robert	10/10/1880	Königshofen
Eisemann née Frankenthal	Babette	12/17/1861	Schwanfeld
Eschwege née Stern	Hedwig	10/12/1873	Kitzingen
Ettinghausen née Stern	Selma	7/22/1883	Kitzingen

Last Date Alive	Last Place Alive	
11/6/1942	Auschwitz	p. 330
5/15/1944	Kaunas	p. 129
12/15/1941	Riga	p. 130
10/19/1944	Auschwitz	p. 127
1957	*Copenhagen*	*p. 364*
3/24/1942	Warsaw	p. 132
3/24/1942	Izbica	p. 134
3/24/1942	Izbica	p. 134
3/24/1942	Izbica	p. 135
3/24/1942	Izbica	p. 134
3/24/1942	Izbica	p. 135
11/29/1941	Riga	p. 137
4/27/1943	Theresienstadt	p. 138
11/29/1941	Riga	p. 141
8/15/1942	Riga	p. 304
ca. 1942	Sobibór	p. 230
3/24/1942	Izbica	p. 142
10/16/1942	Theresienstadt	p. 323
11/30/1943	Auschwitz	p. 129
3/24/1942	Izbica	p. 144
3/24/1942	Izbica	p. 145
3/24/1942	Izbica	p. 145
3/24/1942	Izbica	p. 147
6/13/1942	Majdanek	p. 148
3/24/1942	Izbica	p. 147
4/25/1942	Krasniczyn	p. 150
11/25/1938	Kitzingen	p. 153
7/5/1940	Fulda (Suicide)	p. 155
5/28/1943	Sobibór	p. 338

Family Name	First Name	Day of Birth	Place of Birth
Flamm née Königshöfer	*Jakobine*	*3/5/1877*	*Frankfurt am Main*
Flamm	Leopold	9/28/1873	Nenzenheim
Frank née Eisemann	Meta	1/9/1885	Kitzingen
Friedmann	Siegbert	12/20/1880	Hainsfarth
Fuchs	Abraham	12/15/1885	Kitzol
Fuchs	Alfred	2/6/1923	Kitzingen
Fuchs née Adler	Mathilde	6/28/1886	Heubach
Gern	Kurt	9/3/1913	Kitzingen
Gern	Louis	3/14/1877	Georgensgmünd
Gern née Kahn	Recha	2/25/1885	Weikersheim
Gerst née Badmann	Berta	5/7/1883	Oettingen
Gerst née Ehrmann	*Bertha*	*6/3/1878*	*Darmstadt*
Gerst	Bruno	8/19/1878	Kitzingen
Gerst	Gustav	11/14/1871	Kitzingen
Gerst	Moritz	12/16/1881	Kitzingen
Gerst	Siegfried	10/14/1875	Kitzingen
Gerstle née Silber	Alice	12/25/1900	Kitzingen
Glückstein née Markowitz	Esther	8/20/1869	Auschwitz
Glückstein	Jachett	3/20/1896	Auschwitz
Glückstein	*Josef*	*12/21/1912*	*Kitzingen*
Glückstein	Julius	6/24/1905	Kitzingen
Glückstein	*Moritz*	*1/15/1902*	*Kitzingen*
Glückstein	Salomon	5/24/1907	Kitzingen
Goldschmidt née Fromm	Else	3/13/1885	Kitzingen
Goldschmidt	Fritz	5/4/1907	Kitzingen
Grünbaum	Bella	3/19/1911	Adelsberg
Hahn née Schuster	Berta	12/24/1911	Kitzingen
Hahn	Jakob	4/29/1868	Kirchschönbach
Hahn	Justin	8/29/1921	Kleinlangheim
Hahn née Sondhelm	Rosa	6/9/1891	Kleinlangheim
Hahn	Simon	5/30/1881	Kleinlangheim
Hamburger	Adolph	4/2/1901	Kitzingen
Hecht	Adolphe	2/21/1893	Kitzingen

Last Date Alive	Last Place Alive	
	Haifa	*S. 365*
11/24/1942	Theresienstadt	S. 157
10/12/1944	Auschwitz	p. 154
3/24/1942	Minsk	p. 160
3/24/1942	Izbica	p. 164
12/9/1941	Riga	p. 164
3/24/1942	Izbica	p. 164
4/19/1943	Auschwitz	p. 167
3/24/1942	Izbica	p. 166
3/24/1942	Izbica	p. 166
3/24/1942	Izbica	p. 171
1959	*Cincinnati*	*p. 367*
ca. 1942	Auschwitz	p. 172
2/24/1944	Theresienstadt	p. 169
11/29/1941	Riga	p. 174
3/24/1942	Izbica	p. 171
3/24/1942	Izbica	p. 311
9/21/1942	Theresienstadt	p. 177
3/24/1942	Izbica	p. 178
1998	*New York*	*p. 371*
5/28/1942	Sachsenhausen	p. 178
8/1/1980	*Heidelberg*	*p. 370*
8/8/1939	Bendzin	p. 179
ca. 1942	Auschwitz (?)	p. 186
		p. 186
6/4/1943	Sobibór	p. 187
1/19/1945	Stutthof	p. 187
3/4/1943	Theresienstadt	p. 191
2/4/1945	Bergen-Belsen	p. 194
3/24/1942	Izbica	p. 193
3/24/1942	Izbica	p. 193
11/27/1941	Riga	p. 195
	Majdanek/Auschwitz	p. 196

Family Name	First Name	Day of Birth	Place of Birth
Heidenheimer née Heimann	Lina	1/7/1881	Kitzingen
Heidingsfelder née Schulhöfer	Kathi	6/11/1863	Hagenbach
Heimann	Bertha	11/25/1882	Kitzingen
Heimann née Schur	Bertha	9/24/1886	Kitzingen
Heimann	Eduard	2/3/1885	Kitzingen
Hichberger	Bernhard	10/9/1871	Kitzingen
Hichberger	Moritz	10/30/1874	Hohenfeld
Hichberger	Sophie	8/6/1870	Kitzingen
Hichberger	Zerline	5/21/1873	Hohenfeld
Hirsch née Silber	Selma	6/8/1874	Mainstockheim
Jakubowicz	Jonas	3/31/1910	Klucznikowice
Jakubowicz née Glückstein	Margarete	9/4/1909	Kitzingen
Jakubowicz	Renate	1/20/1936	Kitzingen
Kahn née Scheidt	Mina	1/9/1867	Kitzingen
Kahner	Adolf	12/10/1869	Bad Neustadt
Kahner née Jonas	*Sophie*	*1/7/1877*	*Fürth*
Kaplan née Lauber	*Ida*	*6/14/1877*	*Kitzingen*
Katzenstein née Silber	Gisela	9/21/1892	Kitzingen
Katzmann	Abraham	8/10/1878	Geroda
Katzmann née Kellermann	Bella	5/29/1900	Würzburg
Katzmann	Emanuel	4/22/1884	Geroda
Katzmann née Mandelbaum	Frida	3/1/1895	Platz
Katzmann	Gerhard	4/24/1924	Kitzingen
Katzmann	Gert	12/25/1923	Kitzingen
Katzmann	Gertrude	8/12/1930	Kitzingen
Katzmann	Jette	11/2/1921	Kitzingen
Katzmann née Rosenbusch	Laura	12/10/1884	Kitzingen
Katzmann	Martin	9/26/1911	Kitzingen
Katzmann	Max	5/5/1889	Geroda
Katzmann	Moritz	2/1/1880	Geroda
Katzmann née Hess	Rosa	4/5/1894	Geroda
Klein	Felix	4/8/1877	Gnodstadt
Klein	Hermine	1/6/1920	Michalovce

Last Date Alive	Last Place Alive	
3/24/1942	Izbica	p. 197
11/30/1942	Theresienstadt	p. 199
11/29/1941	Riga	p. 198
1/25/1941	Chełmno	p. 266
11/29/1941	Riga	p. 198
10/28/1944	Auschwitz	p. 205
12/27/1942	Theresienstadt	p. 203
9/26/1942	Treblinka	p. 204
2/4/1943	Theresienstadt	p. 203
6/23/ or 6/25/1942	Minsk	p. 206
3/24/1942	Izbica	p. 180
3/24/1942	Izbica	p. 180
3/24/1942	Izbica	p. 180
9/14/1942	Theresienstadt	p. 292
10/27/1942	Theresienstadt	p. 207
	Australia	*p. 373*
		p. 374
2/26/1943	Auschwitz	p. 311
3/24/1942	Izbica	p. 211
3/24/1942	Izbica	p. 223
3/24/1942	Izbica	p. 217
3/24/1942	Izbica	p. 218
3/24/1942	Izbica	p. 215
3/24/1942	Izbica	p. 219
3/24/1942	Izbica	p. 220
3/24/1942	Izbica	p. 218
3/22/1942	Izbica	p. 214
3/22/1942	Izbica	p. 214
3/24/1942	Izbica	p. 223
3/24/1942	Izbica	p. 214
3/24/1942	Izbica	p. 213
3/24/1942	Izbica	p. 226
3/24/1942	Izbica	p. 306

Family Name	First Name	Day of Birth	Place of Birth
Klieger née Glückstein	Mathilde	4/19/1898	Kitzingen
Klugmann née Feuchtwanger	Frieda	2/19/1859	Pappenheim
Klugmann	Jeanne	4/2/1871	Wiesenbronn
Klugmann	Moritz	2/14/1880	Kitzingen
Knauf née Glückstein	Johanna	10/27/1899	Kitzingen
Laubheim née Gerst	Herta	3/15/1913	Kitzingen
Lebermann née Neumann	Stefanie	11/30/1909	Kitzingen
Liebenstein	Otto	9/9/1922	Kitzingen
Liebenstein	Salomon	5/15/1882	Hüttenheim
Liebenstein	Samuel	5/2/1876	Hüttenheim
Liebenstein née Mayer	Therese	3/7/1890	Sickershausen
Löwenstein née Rauh	Lina	7/4/1889	Kitzingen
Lorge née Sonn	Fanny	9/17/1866	Kitzingen
Lustig née Feuchtwanger	Betty	9/28/1888	Schwabach
Lustig	Moritz	3/27/1879	Dunaszerdahely
Maier	Edith	3/10/1922	Kitzingen
Maier née Blum	Hedwig	10/7/1886	Bodenheim
Mandelbaum	Max	4/15/1863	Prichsenstadt
Mayer	David	5/15/1873	Kitzingen
Mayer née Mainzer	Julie	1/3/1862	Bad Kissingen
Mayer	Leopold	4/24/1883	Sickershausen
Mayer	Rosa	7/29/1896	Sickershausen
Mayer	Siegfried	3/21/1896	Sickershausen
Mayer	Sussmann	2/28/1888	Kitzingen
Meyer	David	9/30/1873	Kitzingen
Meyer	Oskar	1/11/1876	Kitzingen
Neumann née Heidingsfelder	Frieda	6/7/1885	Kitzingen
Oppenheimer	Adelheid	6/15/1882	Kitzingen
Oppenheimer	Benno	6/21/1907	Aschbach
Oppenheimer née Meyer	Berta	5/29/1878	Kitzingen
Oppenheimer	Gerda	8/31/1922	Kitzingen

Last Date Alive	Last Place Alive	
ca. 1942	Auschwitz	p. 180
ca. 1942	Sobibór	p. 230
4/19/1944	Theresienstadt	p. 227
6/11/1940	Sachsenhausen	p. 228
2/27/1943	Auschwitz	p. 184
ca. 1942	Izbica	p. 171
1942 (?)	"In the East"	p. 201
3/24/1942	Izbica	p. 235
3/24/1942	Izbica	p. 234
8/5/1941	Buchenwald	p. 235
3/24/1942	Izbica	p. 234
11/29/1941	Riga	p. 237
5/26/1943	Theresienstadt	p. 323
3/24/1942	Izbica	p. 240
3/24/1942	Izbica	p. 239
10/9/1944	Auschwitz	p. 139
10/9/1944	Auschwitz	p. 138
2/12/1943	Theresienstadt	p. 221
9/19/1942	Treblinka	p. 242
9/11/1942	Theresienstadt	p. 245
3/24/1942	Izbica	p. 248
3/24/1942	Izbica	p. 249
12/15/1941	Würzburg (Suicide)	p. 248
3/24/1942	Izbica	p. 246
10/30/1942	Theresienstadt	p. 250
11/29/1941	Riga	p. 251
1942 (?)	"In the East"	p. 200
3/24/1942	Izbica	p. 258
5/10/1940	Sachsenhausen	p. 261
3/24/1942	Izbica	p. 252
3/24/1942	Izbica	p. 256

Family Name	First Name	Day of Birth	Place of Birth
Oppenheimer	Hanna	2/17/1867	Aschbach
Oppenheimer	Isaak	3/9/1879	Aschbach
Oppenheimer	Justin	10/10/1928	Aschbach
Oppenheimer	Leopold	11/7/1880	Kitzingen
Oppenheimer	Marianne	1/30/1927	Kitzingen
Oppenheimer née Sussmann	Mina	12/17/1893	Aschbach
Oppenheimer	Moritz	8/20/1875	Kleinheubach
Oppenheimer	Otto	7/28/1927	Würzburg
Oppenheimer née Sonn	Rachel	9/24/1864	Kitzingen
Oppenheimer née Schur	Rachel	4/10/1891	Kitzingen
Oppenheimer née Tachauer	Recha	6/29/1888	Georgensgmünd
Oppenheimer	Sofie	10/19/1881	Kleinheubach
Reich née Wertheimer	Bertha	4/8/1892	Hardheim
Reich	Emil	6/25/1884	Zeitlofs
Reich	Herbert	11/20/1922	Kitzingen
Reich	Margot	10/13/1921	Würzburg
Reich née Stein	Meta	5/5/1888	Burgsinn
Reich	Rena	2/2/1927	Würzburg
Reich	Ruth	6/28/1922	Würzburg
Reinemann née Klugmann	Irma	11/22/1889	Kitzingen
Reinthaler née Kamm	Emma	3/15/1888	Hettenhausen
Reinthaler	Georg	3/11/1922	Kitzingen
Rogulla née Cheimowitz	Frida	7/31/1895	Kitzingen
Rosenbusch	Isidor	3/4/1884	Kitzingen
Rosenbusch	Louis	5/3/1880	Kitzingen
Rosenbusch	Moritz	5/24/1886	Kitzingen
Rosenbusch	Siegbert	11/24/1883	Kitzingen
Roßmann née Feuchtwanger	Frieda	6/8/1891	Schwabach
Rothschild née Golomb	Bertha	10/13/1891	Tarnów
Rothschild	Moritz	4/3/1883	Dörzbach
Rothstein	Albert	8/7/1877	Mainstockheim
Rothstein née Kahn	Betty	7/22/1871	Weikersheim
Rothstein née Eisemann	Paula	8/20/1882	Kitzingen

Last Date Alive	Last Place Alive	
3/3/1943	Theresienstadt	p. 262
3/24/1942	Izbica	p. 259
ca. 1942	Theresienstadt	p. 262
3/24/1942	Izbica	p. 254
3/24/1942	Izbica	p. 257
3/24/1942	Izbica	p. 260
3/24/1942	Izbica	p. 264
3/24/1942	Izbica	p. 265
11/27/1942	Theresienstadt	p. 323
3/24/1942	Izbica	p. 265
3/24/1942	Izbica	p. 255
3/24/1942	Izbica	p. 266
1/23/1943	Auschwitz	p. 269
1/12/1940	Sachsenhausen	p. 272
3/24/1942	Izbica	p. 269
3/1/1943	Auschwitz	p. 270
3/24/1942	Izbica	p. 272
3/24/1942	Izbica	p. 274
3/24/1942	Izbica	p. 272
10/27/1941	Auschwitz	p. 231
		p. 276
3/4/1943	Auschwitz	p. 277
1941	Riga	p. 278
11/25/1941	Kaunas	p. 281
11/29/1942	Auschwitz	p. 281
11/25/1941	Kaunas	p. 282
1943	Auschwitz	p. 283
3/24/1942	Izbica	p. 240
11/23/1942	Auschwitz	p. 285
		p. 285
12/6/1938	Kitzingen (Suicide)	p. 287
5/18/1944	Auschwitz	p. 288
3/24/1942	Izbica	p. 288

Family Name	First Name	Day of Birth	Place of Birth
Scheidt	Sigismund	5/28/1869	Kitzingen
Scheidt	Sigmund	4/25/1881	Kitzingen
Schlössinger	Günther	3/2/1927	Thüngen
Schlössinger née Katzmann	Klara	6/28/1886	Geroda
Schlössinger	Moses	1/19/1890	Neckarzimmern
Schönfärber	Aron	12/18/1865	Mainbernheim
Schönfärber née Adler	Frieda	8/11/1909	Urspringen
Schönfärber	Ilse	5/25/1935	Fulda
Schönfärber	Jakob	5/29/1898	Dornheim
Schönfärber née Kaufmann	Martha	9/4/1901	Bad Brückenau
Schönfärber née Strauss	*Regina*	*7/12/1869*	*Autenhausen*
Schönfeld née Klein	Berta	4/28/1900	Michalovce
Schönfeld née Bauer	Minna	7/20/1886	Schotten
Schönfeld	Moritz	7/28/1880	Úbrež
Schönfeld	Sally	11/2/1889	Úbrež
Schornstein	Margarethe	3/14/1923	Oberaltertheim
Schuster	Josef	10/9/1906	Oberdorf
Sichel née Mayer	Pauline	8/21/1874	Kitzingen
Sohn	Rosa	2/12/1864	Georgensgmünd
Sonder née Wild	Berta	7/20/1872	Cronheim
Sonder née Neumann	Gertrud	1/9/1886	Künzelsau
Sonder	*Leo*	*3/3/1899*	*Mainstockheim*
Sonder	Salomon	10/15/1876	Mainstockheim
Sonder	Simon	12/19/1867	Mainstockheim
Sonder née Stern	Zita	6/5/1900	Mainstockheim
Sondhelm	Max	6/19/1868	Kleinlangheim
Sondhelm	William	12/5/1893	Kitzingen
Stein née Siegel	Else	3/28/1901	Hergershausen
Stein	Joseph	5/19/1897	Kitzingen
Stein	Justin	4/7/1878	Kitzingen
Stein	Kurt	11/5/1907	Kitzingen
Stein née Roßmann	Rosa	1/9/1880	Wiesenbronn
Stein	Werner	7/2/1936	Würzburg
Stern née Stern	Hilde	6/9/1894	Mainstockheim
Stern	Leo	9/6/1884	Kitzingen

Last Date Alive	Last Place Alive	
3/23/1944	Theresienstadt	p. 293
5/1/1942	Łódź	p. 292
3/24/1942	Izbica	p. 225
3/24/1942	Izbica	p. 225
3/24/1942	Izbica	p. 224
1/5/1943	Theresienstadt	p. 294
3/24/1942	Izbica	p. 298
4/25/1942	Krasniczyn	p. 300
3/24/1942	Izbica	p. 297
4/25/1942	Krasniczyn	p. 300
6/15/1954	*Würzburg*	*p. 375*
3/24/1942	Izbica	p. 306
3/24/1942	Izbica	p. 303
3/24/1942	Izbica	p. 303
3/24/1942	Izbica	p. 305
ca. 1942	Izbica	p. 307
11/9/1938	Utzmemmingen	p. 307
2/16/1943	Theresienstadt	p. 308
4/6/1943	Theresienstadt	p. 312
12/20/1942	Theresienstadt	p. 314
1/25/1941	Chełmno	p. 318
1/6/1949	*Chemnitz*	*p. 376*
11/10/1938	Kitzingen	p. 317
10/21/1942	Theresienstadt	p. 314
1/29/1943	Auschwitz	p. 315
10/4/1942	Theresienstadt	p. 320
3/12/1943	Auschwitz	p. 321
9/17/1943	Auschwitz	p. 326
9/9/1942	Auschwitz	p. 330
6/12/1941	Munich (suicide)	p. 324
3/26/1944	Auschwitz	p. 326
4/25/1942	Krasniczyn	p. 327
9/17/1943	Auschwitz	p. 327 p. 335
11/21/1938	Buchenwald	p. 339

Family Name	First Name	Day of Birth	Place of Birth
Stern	Lieselotte	11/21/1920	Würzburg
Stern	Max	6/5/1876	Mainstockheim
Stern née Mayer	Rosa	8/31/1885	Kitzingen
Stern	Sigmund	1/30/1877	Kitzingen
Stiebel	Jacob	4/12/1887	Kitzingen
Stiebel	Martin	2/2/1899	Kitzingen
Stiefel née Rosenbusch	Fanny	5/14/1878	Kitzingen
Stiefel	Leo	6/12/1881	Kitzingen
Stiefel	Salomon	6/3/1879	Kitzingen
Strauss née Mayer	Ernestine	4/1/1874	Kitzingen
Strauß	Hugo	8/16/1888	Kitzingen
Strauss née Mayer	Jettchen	8/9/1877	Kitzingen
Strauß	Julius	1/13/1896	Kitzingen
Weingarten née Hahn	Caroline	2/2/1861	Külsheim
Wertheim née Klein	Flora	10/13/1874	Gnodstadt
Wertheim	Julius	3/24/1879	Kitzingen
Wertheim	Moritz	1/29/1877	Kitzingen
Wertheim	Salomon	12/28/1888	Kitzingen
Wild	Jette	9/2/1875	Cronheim
Willner née Flamm	Lilli	7/6/1908	Kitzingen
Wilmersdörfer née Eichenbronner	Erna	9/19/1902	Mainstockheim
Wohlgemuth	Leo	7/13/1925	Kitzingen
Wohlgemuth née Ichenhäuser	Luise	9/4/1892	Fürth
Zimmer	Elfriede	5/14/1916	Kitzingen
Zimmer née Rabinowicz	Jenny	9/27/1883	Charkow-Zisna
Zimmer née Widetzky	Lioba	10/27/1893	Bomisiki
Zimmer	Moritz	4/17/1907	Vilnius

Names in *cursive* print are the Kitzingen survivors of the concentration camps

Last Date Alive	Last Place Alive	
		p. 335
4/25/1942	Krasniczyn	p. 337
4/25/1942	Krasniczyn	p. 337
3/24/1942	Izbica	p. 333
10/27/1941	Łódź	p. 341
4/2/1934	Dachau	p. 343
11/25/1941	Kaunas	p. 280
11/29/1942	Auschwitz	p. 346
3/4/1943	Majdanek	p. 345
5/18/1944	Auschwitz	p. 243
10/19/1942	Riga	p. 347
4/4/1942	Piaski	p. 244
	Auschwitz	p. 348
11/11/1942	Auschwitz	p. 348
5/18/1944	Auschwitz	p. 352
7/28/1942	Minsk	p. 350
4/25/1942	Krasniczyn	p. 350
4/25/1942	Krasniczyn	p. 351
1/11/1943	Theresienstadt	p. 315
3/26/1942	Riga	p. 158
3/4/1943	Theresienstadt	p. 353
3/24/1942	Izbica	p. 356
3/24/1942	Izbica	p. 355
9/3/1943	Auschwitz	p. 359
3/24/1942	Izbica	p. 358
3/24/1942	Izbica	p. 360
3/24/1942	Izbica	p. 359

Name Index

Abraham family 331, 332
Abraham, Albert 332
Abraham née Mendelson, Edith 332
Abraham née Stein, Erna "Erny" 329, 330, 331, 332, 396, 470
Abraham, Fritzi Marion 331, 332
Abraham, Gustav 329, 331, 332
Abraham, Lina 332
Adelson, Alan 384
Adler family 299
Adler, Alfred 126, 128, 129, 130, 396
Adler née Sondhelm, Anni 114
Adler, Anschel 164
Adler, Edith 130, 131, 396, 470
Adler, Hans Günther 100, 120, 122, 123, 384
Adler, Hermann 126
Adler, Imanuel Menachem, Rabbi 42, 131, 158, 253, 354
Adler, Josef Gabriel, Rabbi 131
Adler née Bamberger, Judith 131
Adler, Justin 298, 299
Adler née Schönfärber, Lina 298
Adler née Schwab, Lina 297, 298, 299
Adler, Max 236
Adler, Meier 298
Adler née Rosenthal, Paula 126
Adler née Liebenstein, Pauline Bandina 236
Adler, Pinchas 130, 131
Adler née Strauss, Sara 130, 131
Adler née Bernei, Sofie 164
Adler-Perl, Trude 126, 127, 129, 396
Ansbacher, Mordechai 66, 114, 116
Apfel, Leni 114
Arndt, Ino 384

Bach, Adolf 158
Bach née Flamm, Lina 158
Bacher, Johannes 2
Bachmann, Christoph 114

Badel, Doris 27, 113
Badmann, Hirsch 171
Badmann née Cohn, Kathi 171
Baer née Sondhelm, Hilde 319
Baer, Julius 319
Bamberg, Gisela 108, 113
Bamberger family 384
Bamberger née Schwarz, Irma 364, 396
Bamberger, Julius 364
Bamberger, Lea 364
Bamberger, Naphtalie 119, 161, 364, 384
Bamberger, Nathan 384
Bamberger, Seligmann Bär, Rabbi 131, 156, 165, 384
Bamberger, Selig, Rabbi 165
Bamberger, Siegfried 364
Bar-Giora Bamberger, Naftali 384, 385
Barnaß née Ehrmann, Babette 132, 133, 367, 396
Barnaß née Polak, Dina 133
Barnaß, Eva 133
Barnaß, Hans 132, 133
Barnaß, Nathan 132, 367
Barnaß, Ruth 133
Barth née Schönfärber, Jeanette 295
Barth, Wolf 295
Bauer family 133, 136, 187, 209, 285
Bauer, Abraham 133
Bauer, Adolf 134, 303
Bauer née Rosenthal, Dora 69, 133, 134, 135, 136, 396
Bauer née Stern, Ernestine 337
Bauer, Hermann 69, 133, 134, 136, 303, 396
Bauer, Horst Sigmar 69, 133, 135, 136, 396, 470
Bauer, Josef 337
Bauer née Klugmann, Rosa 135, 303
Bauer, Samuel 134, 303
Bauer, Rosel Gertraud "Traude" 69, 133, 134, 136, 396
Bauer, Walter Arnold 69, 133, 135, 136, 396, 470
Baum, Herbert 178
Bayer, Justin 260
Bayer, Ludwig 260
Bayer, Moritz 259, 260

Bechhöfer, Berta 137, 396
Bechhöfer née Fränkel, Fanny 137
Bechhöfer, Karl 137
Beck, Christina 142
Beer, Helmut 385
Behrend-Rosenfeld, Else 121
Bein, Erich 353
Bein née Eichenbronner, Ria Bianka 353
Beisbart, Ortwin 388
Ben-Ami, Ari 114
Bentheim, ...? 374
Benz, Wolfgang 384
Berenstein, Tatjana 85
Berg, Julius 345
Bergmann, Fritz 193
Bergmann née Sondhelm, Käthchen 193
Berk, Adolph 309
Berk née Mayer, Sophie 309
Bernbeck, Friedrich - also known as Arctocopus 106
Bilzer, Bert 385
Binder, Cornelia 385
Blatt, Thomas Tovia 83, 93, 97, 114, 115, 120, 122
Bleyer, Johann 320
Blodig, Vojtěch 115
Blum née Frohmann, Amalie 27, 81, 137, 138, 396, 470
Blum, Eduard 137
Blum, Eugen 137
Blum née Rauner, Klara 137
Blüthenthal née Scheidt, Bertha 290
Blüthenthal, David 290
Böhm née Feldhahn, Carola 141, 142, 396
Böhm, Josef 141, 142
Böhm, Suse 141, 142
Braun, Eugenie 44
Braunold, Joseph 309
Braunold née Mayer, Rosa 308
Bravmann, Alfred 170, 367
Bravmann née Gerst, Rosel 170, 367
Breslauer, Alfred 302, 304, 305
Breslauer née Lychenheim, Hedwig 305

Breslauer née Schönfeld, Ruth 302, 304, 305, 396
Breslauer, Tana Laura 304, 305
Breuer née Adler, Heddy 126
Breuer, Mordechai 385
Breuer, Otto 126
Brocke, Michael 395
Broszat, Martin, 387
Browning, Christopher 61, 99, 122, 123
Bruss, Regine 385
Buxbaum née Klugmann, Selma 229, 230, 396
Buxbaum, Hermann Hirsch 229, 230

Carlebach, Ephraim 389
Carlebach, Julius 395
Castell-Castell, Albrecht Fürst zu 110
Charon family 142, 143
Charon, Adolf 69, 142, 143, 396, 470
Charon née Frank, Caroline 142
Charon, Emanuel 142, 223
Charon née Friedlein, Klara 65, 143, 223
Charon, Moses 142
Cheimowitz, Gustav 278
Cheimowitz, Herrmann 278
Cheimowitz, Jakob 278
Cheimowitz née Jossek, Lina 278
Cheimowitz, Max 278, 279
Cheimowitz, Siegbert 278
Cleffmann née Schnog, Martha 370
Cohen, Hildegard 256
Cohn née Bamberger, Elfriede 364
Cohn, Georg 364
Cohn, Willy 385
Corbach, Dieter 385
Corbach, Irene 385
Cymer, Elfried - see Zimmer, Elfriede

Dahlheimer, Leopold 43
Damerow, Ingrid 116
Dauer family 198
David family 324

David née Sonn, Lea 322, 323, 324, 396
David, ... ? 322, 323, 324
Daxelmüller, Christoph 385
de Beer, Arthur 129
de Beer née Adler, Lucie 126, 128, 129, 396
de Beer, Karl 126, 129
de Jong, Loe 386
de Jung née Wertheimer, Ida 269
de Jung, Leo 269
Degering, Heinz 472
Demnig, Gunter 332, 470
Deusel, Antje Yael 388
Dicker-Brandeis, Friedl 123
Dippel, John V. H. 119
Dobroszycki, Lucjan 386
Dohna, Jesko Graf zu 26, 352, 386

Ebert, Helene 127
Ebstein, Alfred Alexander 69, 144, 145, 396
Ebstein, Denny 69, 144, 145, 396, 470
Ebstein, Eliahu Erich 144, 145
Ebstein née Weil, Ida 144
Ebstein, Ismar 144
Ebstein née Mattes, Margot 69, 144, 145, 396
Ehrmann, Emanuel 132, 367
Ehrmann née Baer, Emma 132, 367
Eichenbronner family 146, 148, 202
Eichenbronner née Rothstein, Clara 69, 146, 147, 148, 149, 287, 396
Eichenbronner, David 147
Eichenbronner, Erich Siegfried 146, 148, 149, 396, 470
Eichenbronner née Stern, Hanna 147
Eichenbronner, Ignaz 147
Eichenbronner, Ilse 146
Eichenbronner, Jette 147
Eichenbronner née Sonder, Karoline 147, 313, 353
Eichenbronner, Meta (b. 1896) 353
Eichenbronner, Michael 146
Eichenbronner, Moritz Moses 43, 146, 147, 313, 353
Eichenbronner, Nathan 69, 146, 147, 287, 396
Eichenbronner née Stern, Rita 41, 51, 114, 146, 147

Eichenbronner, Samson 147
Eichenbronner, Siegmund Samuel 147
Eichenbronner, Siegbert 353
Eichenbronner, Stefan 41, 146, 147, 268
Eichmann, Adolf 63
Einstädter née Bamberger, Babette 150
Einstädter, Hermann 150
Einstädter, Robert 150, 151, 396, 470
Eisemann, Aron 333
Eisemann née Frankenthal, Babette 151, 152, 153, 396
Eisemann née Stern, Gretchen 333
Eisemann, Isaac 151, 152, 188, 233, 288
Eisemann née Frankenthal, Klara 152, 288
Eisenheimer, Siegmund 243
Ellendt, Andrea 49
Engels, Kurt 86, 93
Ennerst, Josef 49, 50
Erckens, Günter 386
Erhard, Michael 109
Erlanger, Jakob Siegfried 238
Erlanger, Ruben 386
Erlanger née Lustig, Trude Sofie 238
Eschner, Siegfried 372
Eschwege née Stern, Hedwig 155, 396
Eschwege, Herz 155
Essinger née Scheidt, Emma 290
Essinger, Julius 290
Ettinghausen, Edmund 338, 339
Ettinghausen, Felix 339
Ettinghausen née Stern, Selma 338, 339, 396

Falkenstein née Reinemann, Hedy 231
Falkenstein, Heinz 231
Fass née Haussmann, Barbara 109
Fechenbach, Max 77
Fechenbach, Walter J. 114, 116
Fehrer family 472
Feilchenfeld, Werner 119
Feldhahn née Rindskopf, Emma 141
Feldhahn, Ignaz 141

Feldhahn, Ludwig 141
Feldmann, Meir 114
Fernberger, Jakob 350
Feuchtwanger, David 230
Feuchtwanger née Reinemann, Johanna 230
Feuchtwanger née Mayer, Karoline 240
Feuchtwanger, Simon 240
Fichtl, Franz 386
Fischel, Edith 196
Flade, Roland 119, 386
Flamm family 156
Flamm née Eisemann, Emma 157
Flamm, Ephraim 158
Flamm, Ernst Wilhelm 156, 157, 365, 366
Flamm, Gieta 158
Flamm, Jakob 158
Flamm née Königshöfer, Jakobine "Jettchen" 156, 157, 365, 366, 398
Flamm, Koschmann 157
Flamm, Kurt Ja'akov 156, 157, 159, 365, 366, 384
Flamm, Leopold 155, 156, 157, 158, 366, 398
Flamm, Simon, Rabbiner 156, 366
Fleischmann, Johann 261, 387
Fleischmann, Meier 189
Fleischmann née Hahn, Sara 189
Fleischmann, Siegfried 377
Flender, Harold 387
Frank née Scheidt, Anna 291
Frank, Elijahu 114
Frank, Julius 48, 254
Frank, Max 154, 288
Frank née Eisemann, Meta 151, 152, 154, 288, 398
Frank, Otto 291
Frank née Sondhelm, Rosa 320
Frank, Wilhelm 320
Frankenberger family 39, 40, 50, 59, 246, 247
Frankenberger, Benno 246, 259
Frankenberger, Erna - also known as Frühauf, Erna 46, 59, 211, 246
Frankenberger, Ernst 59
Frankenberger, Hanna 59
Frankenberger, Norbert 59

Frankenberger, Rosa 46
Frankenthal, Jacob 153
Frankenthal née Baumblatt, Marianne 153
Franklin née Spiegel, Karen 312, 387
Franz, Eckhart G. 388
Freudenberger, Jakob Yaakov 226, 334, 335
Friedländer, Henry 387
Friedmann family 162
Friedmann, Abraham 160
Friedmann, Arno Aaron 160
Friedmann née Hollerbaum, Babette 160
Friedmann, Benno Benjamin 160
Friedmann, Fanny 160
Friedmann née Kissinger, Ida 160, 161, 162
Friedmann, Isidor 160
Friedmann, Lilli 160, 162
Friedmann, Manfred 160
Friedmann, Markus 160
Friedmann, Siegbert 160, 161, 162, 220, 262, 470
Friedrich, Klaus-Peter 121
Fritta, Bedřich 104
Fröhlich, Elke 387
Fröhlich, Jakob 114
Frohmann, Gottschalk 137
Frohmann née Rheinheim, Johanna 137
Fromm, Albert 185, 186
Fromm, Alfred 43, 46, 48, 51, 118
Fromm, Bella 43, 50, 119
Fromm née Lehmann, Clementine 186
Fromm née Grünbaum, Hanna 48, 51, 114
Fromm, Herbert 43
Fromm, Hugo 186
Fromm, Johanna 186
Fromm, Max 35, 36, 42, 43, 50, 313
Fromm, Nathan 178, 370, 377
Fromm, Siegfried 186
Fruehauf family 166, 218, 220, 265, 266, 298, 299, 300
Fruehauf, Ernest 2, 5, 26, 59, 114, 160, 165, 220, 246, 287, 387, 472
Fruehauf, Ursula 472
Frühauf née Frankenberger, Erna - see Frankenberger, Erna

Frühauf, Gustav 59, 211, 298
Frühauf, Hanna "Hannchen" 59, 300
Frühauf, Norbert 59
Fuchs family 163
Fuchs, Abraham 69, 72, 163, 164, 398, 470
Fuchs, Alfred 163, 164, 398, 470
Fuchs née Adler, Mathilde 69, 163, 164, 398, 470
Fuchs, Mendel 164
Fuchs née Lewin, Veigelchen 164

Gehring-Münzel, Ursula 119
Gern family 165
Gern, Bärmann 166
Gern, Berthold 165
Gern, Heinz 165
Gern, Kurt Jeremias 165, 166, 167, 398
Gern, Louis 39, 69, 165, 166, 289, 398
Gern née Iglauer, Louise 166
Gern née Lauber, Margot 165
Gern née Kahn, Recha 69, 165, 166, 289, 398
Gerson née Schlössinger, Carola 209
Gerst family 168
Gerst, Alfred 169, 172, 173
Gerst, Aron 76, 168
Gerst née Badmann, Berta 69, 168, 169, 170, 171, 398
Gerst née Ehrmann, Bertha 76, 81, 106, 132, 133, 168, 169, 170, 367, 398
Gerst, Bruno 168, 169, 172, 173, 398
Gerst, Georg 172, 173
Gerst, Guido 170
Gerst née Löwenthal, Gunda 168
Gerst, Gustav 76, 81, 132, 133, 168, 169, 170, 367, 398, 470
Gerst, Ida 170
Gerst, Isbert 52
Gerst née Bretzfelder, Ida 168
Gerst née Frank, Jette 168, 169
Gerst née Goldstein, Johanna 174
Gerst, Louis 168
Gerst, Margot 174
Gerst née Mars, Marianne 168, 169, 172, 173
Gerst, Moritz 168, 169, 174, 398

Gerst, Nathan 38, 168, 169, 170, 171
Gerst née Cahn, Olga 168, 169, 174
Gerst, Sali 168
Gerst, Siegfried 69, 168, 169, 170, 171, 172, 398
Gerstle family 312
Gerstle née Silber, Alice Rosa 310, 311, 312, 398
Gerstle, Leo 310, 311, 312
Gilbert, Martin 389
Glaser, Eleanor K. 119
Glückstein family 175, 369
Glückstein, Abraham Adolf 114, 175, 176, 177, 178, 180, 183, 368, 372
Glückstein née Roberg, Bärbel 175, 368
Glückstein, David 175, 368
Glückstein née Markowitz, Esther Rachel Rosa 175, 176, 177, 178, 179, 368, 398
Glückstein, Ferdinand 40, 175, 176, 179, 368
Glückstein, Fred 372
Glückstein, Helen 372
Glückstein, Jachett "Jette" 69, 175, 176, 177, 178, 180, 182, 368, 369, 398
Glückstein, Josef 175, 176, 368, 369, 371, 372, 373, 398
Glückstein, Julius 175, 176, 178, 368, 369, 398, 470
Glückstein née ...?, Mimi 372
Glückstein, Moritz 175, 176, 368, 369, 370, 371, 398
Glückstein, Salomon 175, 177, 179, 368, 369, 398
Glückstein née Ginter, Serena 175, 176, 179, 368
Göhring, Ludwig 343
Goldmann, Fred 188
Goldmann née Schuster, Ruth - see Schuster, Ruth
Goldschmidt family 185, 326
Goldschmidt née Fromm, Else 185, 186, 398
Goldschmidt, Fritz 58, 186, 326, 398
Goldschmidt, Karl 185, 186
Goldschmidt, ... ? 211
Goldschmidt née Katzmann, Rosi 52, 211
Goldstein née Ichenhäuser, Betti 355
Goldstein, Simon 355
Golomb, Benjamin Binem 286
Golomb née Bornstein, Sara Rifka 286
Golomb, Zvi 285
Gonschorek, Claudia 108, 470
Gottwald, Alfred 120

Grafenberger, ...? 75
Grob née Nussbaum, Elizabeth - see Nussbaum, Elisabeth
Groß, Ida 52
Grünbaum, Bella 187, 398
Grünbaum née Levi, Fanny 187
Grünbaum, Martha 187
Grünbaum, Max 187
Grünebaum, Beate 264
Grünebaum, Max 264
Grünebaum née Oppenheimer, Rosa 264
Grünewald née Kellermann, Minna 223
Grünewald, ... ? 223
Gürsching, Feli 390
Gutman, Israel 123
Gutmann, Jakob 39

Hahn family 190, 272, 273
Hahn, Alfred 187, 188, 189
Hahn née Schuster, Berta 187, 188, 189, 398
Hahn, Cilli Lina "Laura" 190
Hahn née Oppenheimer, Frieda 190
Hahn née Muhr, Friederike 189, 190
Hahn née Fröhlich, Hannchen 190
Hahn, Heinrich 190
Hahn, Hermann 190
Hahn, Jakob 189, 190, 191, 398
Hahn née Hellmann, Jeanette 189, 191
Hahn, Jette 190
Hahn, Justin 190, 192, 194, 273, 398, 470
Hahn, Leopold Löb 189, 190, 192
Hahn, Lothar 49, 114, 192, 472
Hahn, Oskar 190, 210, 218
Hahn née Sondhelm, Rosa 69, 190, 192, 193, 398, 470
Hahn, Seligmann 189
Hahn, Simon 69, 190, 191, 192, 193, 210, 398, 470
Hahn, Sophie 189, 190
Hantz, Stanislaw 116
Hamburger, Adolph 195, 398
Hamburger, Louis 195
Hamburger, Max 195

Hamburger née Kahn, Natalie Hannchen 195
Hartmann, Dina 333
Hausmann née Rothstein, Julie 289
Hausmann, Samuel 40, 109
Hausmann, Siegmund 289
Hausmann, Spedition 40
Hecht, Adolphe 196, 398
Hecht, Clotilde 196
Hecht, Friedrich Leopold 196
Hecht, Isaak 196
Hecht, Julius 196
Hecht, Martha 196
Hecht, Mathilde 196
Hecht, Meta 196
Hecht née Blum, Selma Sara 196
Hecht née Ostermann, Theodora 196
Heeg-Engelhart, Ingrid 27, 114
Heer, Willi 49
Heidenheimer, Emil 197
Heidenheimer née Heimann, Lina 197, 400
Heidingsfelder family 200
Heidingsfelder, Benjamin 236
Heidingsfelder née Liebenstein, Bertha 236
Heidingsfelder, Gregor 199, 353
Heidingsfelder née Schulhöfer, Kathi 199, 200, 400
Heidingsfelder née Eichenbronner, Martha 199, 353
Heidingsfelder, Max (b. 1857) 199, 200
Heidingsfelder, Max (b. 1874) 200
Heidingsfelder née Heidingsfelder, Rosa 200
Heilbrunn née Sondhelm, Babette 193
Heilbrunn, Emil 193
Heimann, Bertha (b. 1882) 197, 198, 400
Heimann née Schur, Bertha (b. 1886) 264, 265, 266, 267, 400
Heimann, Eduard 197, 198, 400
Heimann, Ella Emma 267
Heimann, Emanuel 265, 266
Heimann née Ullmann, Emilie 197
Heimann, Julius Alfred 267
Heimann, Ludwig 267
Heimann, Samuel 197

Heimann, Siegfried 198
Heimann née Meyerstein, Thekla 198
Heippert, Max 160
Heippert, Paul 114
Hellmuth, Otto 49
Hensel, Jürgen 115
Herrmann, Banking House 351
Herold née Henke, Anni 136
Herz, Herbert 114
Herz née Eichenbronner, Irma 353
Herz, Leo 353
Herzberger, Flora 343
Hess née Waltersheimer, Sara 213
Hess, Sussmann 213
Heydrich, Reinhardt 101
Hichberger, Benjamin 202
Hichberger, Bernhard (b. 5/16/1871) 202
Hichberger, Bernhard (b. 10/9/1871) 202, 204, 205, 400
Hichberger, Felix Fälklein 202, 203
Hichberger, Isaak 203
Hichberger, Jeremias (b. 1768) 202
Hichberger, Jeremias (b. 1839) 204
Hichberger, Zerline "Lina" 81, 202, 203, 204, 400, 470
Hichberger, Moritz 81, 202, 203, 204, 400, 470
Hichberger née Strauß, Nanni 204
Hichberger née Baum, Paula 205
Hichberger née Lichtenfeld, Philippine 203
Hichberger, Sara 202
Hichberger, Sophie 202, 204, 400, 470
Hillesum, Etty 389
Himmler, Heinrich 96, 101
Hirsch née Heiber, Charlotte 206
Hirsch, Fritz 206
Hirsch, Jakob 206, 389
Hirsch, Marion 206
Hirsch, Samson Raphael, Rabbi 366
Hirsch née Silber, Selma Sär 206, 400, 470
Hirschberg family 321
Hirschfeld family 359
Hitler, Adolf 48, 53, 56, 63, 81, 95, 105, 119, 236, 260, 336

Hock, Alfred 211
Höchster, Emil 114
Hofmann, Helmut 393
Holzmann née Sondhelm, Elise 320
Holzmann, Hermann 320
Hoenlein, Ephraim Gustav 2, 27
Hörner, Fritz 233
Hümmer, Babette 347
Hutzler née Flamm, Ida 158
Hutzler, Leopold 158

Ichenhäuser, Gottlieb 354
Ichenhäuser, Klärchen 180
Ichenhäuser née Glückstein, Charlotte "Lotte" 175, 180, 368
Ichenhäuser, ...? 175, 368
Ichenhäuser née Siegel, Ricka 354
Isaacson, Walter 389

Jacobmeyer, Wolfgang 122
Jakobs née Gerst, Ruth 49, 52
Jakubowicz famiy 180
Jakubowicz, Jonas 69, 175, 176, 179, 180, 181, 368, 400, 470
Jakubowicz née Glückstein, Margarete Berta 69, 175, 176, 178, 179, 180, 181, 368, 400, 471
Jakubowicz, Renate 69, 179, 180, 181, 182, 400, 471
Jakubowicz née Lefkowitz, Rifka 180
Jakubowicz, Salomon 180
Jansen, Katrin Nele 395
Jochem, Gerhard 388, 389
Jonas née Frankfurter, Klara 373
Jonas, Moritz 373
Joseph II, Emperor 83, 100
Joseph, Albert 328
Joseph née Roßmann, Fanny 328

Kahn née Jakobsohn, Emma 167, 289
Kahn née Roßmann, Erna 241
Kahn, ... ? 241
Kahn, Gustav 167, 289
Kahn, Hannchen 167, 289

Kahn, Isaak 290, 291
Kahn née Adler, Jeanette Sofie 166, 289
Kahn, Jeremias 166, 289
Kahn, Mina (b. 12/29/1867) 167, 289
Kahn née Scheidt, Mina (b. 1/9/1867) 290, 291, 292, 400
Kahn, Moritz 167, 289
Kahn, Ottilie 167, 289
Kahn, Sara 167, 289
Kahner family 133, 207, 208, 209, 285, 307
Kahner, Adolf 80, 207, 208, 373, 400
Kahner née Klugmann, Babette 207
Kahner, Israel 207
Kahner, Max 207, 373
Kahner, Moritz 208
Kahner née Lein, Rosa 207
Kahner née Jonas, Sophie 81, 106, 207, 208, 373, 400
Kallusch, Zilly 114
Kamm née Wertheim, Jette 276
Kamm, Leon Yehuda 277, 278
Kamm, Meier 276
Kaplan née Lauber, Ida 374, 400
Kaplan, Ludwig 374
Katzenstein, Gert 311
Katzenstein née Silber, Gisela 310, 311, 400
Katzenstein, Hannelore 311
Katzenstein, Julius 310, 311
Katzman, Harry 209
Katzmann family 133, 209, 217, 285
Katzmann, Abraham 69, 208, 211, 212, 400, 471
Katzmann née Kellermann-Charon, Bella 69, 208, 222, 223, 400
Katzmann, Emanuel 69, 72, 75, 84, 135, 208, 210, 211, 217, 218, 220, 221, 400
Katzmann, Emil 211
Katzmann née Mandelbaum, Frida 69, 208, 217, 218, 221, 400
Katzmann, Gerhard 69, 213, 215, 216, 220, 400, 471
Katzmann, Gerson 208, 209
Katzmann, Gert Gerson 69, 215, 217, 219, 220, 400
Katzmann, Gertrude "Trude" 69, 217, 220, 400
Katzmann, Jette "Ingeborg" 69, 217, 218, 219, 400
Katzmann née Gottlieb, Jette 208
Katzmann, Judith 211

Katzmann née Rosenbusch, Laura 208, 213, 214, 215, 283, 400
Katzmann, Martin 213, 214, 215, 400
Katzmann, Max 69, 208, 210, 222, 223, 400
Katzmann, Moritz 69, 208, 213, 214, 216, 283, 400, 471
Katzmann née Hess, Rosa 69, 208, 211, 212, 213, 400
Katzmann, Stefan Schmuel Justin 213
Kaufmann, Abraham 290
Kaufmann Hotel 140
Kaufmann, Joseph 299
Kaufmann, Käthe 114
Kaufmann née Scheidt, Louise 290
Kaufmann née Goldschmidt, Sara 299
Kellermann family 159
Kellermann, Arthur 223
Kellermann née Friedlein, Doris 223
Kellermann, Kurt 114, 156, 366
Kellermann, Leopold 223
Kellermann née Flamm, Martha 114, 156, 157, 366
Kennet née Fuchs, Elly 163
Kennet, ...? 163
Kesselhaut, Adam 2, 5, 26
Kettner, Ulrike 388
Kißener, Michael 390
Kissinger, Henry 389
Kits, Abrams 114, 115
Klarsfeld, Beate 332
Klarsfeld, Serge 332, 390
Klein family 226
Klein, Ascher 226
Klein, Adolf 226
Klein, Adolph 352
Klein, Benno 226
Klein, Dina 352
Klein, Felix 70, 226, 352, 400
Klein née Klein, Hannchen 226
Klein, Hermine "Herry" 70, 305, 306, 400, 471
Klein née Karfunkel, Hermine 306
Klein née Ansbacher, Jeanette 352
Klein, Leopold 306
Klein, Leopold Matthes Löb 352

Klein, Sigmund 352
Kleinert, Beate 388
Kleinhenz, Hermann 390
Klemm, Ludwig 86, 93
Klieger, Arthur 182, 183
Klieger née Einstein, Else 182
Klieger, Erich Adolf 176, 182, 183
Klieger, Herbert 176, 182, 183
Klieger, Julius Jonas 175, 182, 183, 368
Klieger née Glückstein, Mathilde "Malchen" 175, 176, 182, 183, 368, 369, 402
Klieger, Manfred 176, 182
Klieger, Werner 176, 182, 183
Klüger, Ruth 100, 123
Klugmann family 227, 228
Klugmann, Aron Moses 229
Klugmann, Abraham 207
Klugmann, David 229
Klugmann, Emil 229, 328
Klugmann née Klugmann, Erna 229
Klugmann née Kahner, Fanny 207
Klugmann née Feuchtwanger, Frieda 229, 230
Klugmann, Friedrich Siegmund 228, 229
Klugmann, Hannchen 227
Klugmann née Weingarten, Hedwig 228
Klugmann née Gerst, Helene 168
Klugmann, Ignaz Isaak 229, 230
Klugmann, Jacob 228
Klugmann, Jeanne 227, 228, 402
Klugmann, Joseph 227
Klugmann née Scheidt, Klara 228
Klugmann, Ludwig 228
Klugmann, Moritz (b. 1867) 168
Klugmann, Moritz (b. 1880) 228, 229, 231, 402
Klugmann, Moritz (b. 1884) 229
Klugmann, Samson 227
Klugmann née Eberhardt, Therese 227
Knauf née Glückstein, Johanna "Hanni" 175, 176, 184, 368, 369, 402
Knauf, ... ? 175, 184, 368
Knobling, Harald 109, 110, 118
Kohn, Max 239

Kolb, Eberhard 390
Kolb, Hugo 84, 89, 90
Kolb, Stefan 390
Königshöfer family 156
Königshöfer née Schönfeld widowed Flamm, Helene 366
Königshöfer, Samuel 366
Körner, Peter 387
Kößler, Gottfried 390
Koschland, Samuel 40
Kotouč, Kurt Jiří 123
Krása, Hans 104
Kraus, Karl Leo 289
Kraus née Rothstein, Thekla 289
Křížková, Marie Rút 123
Krombach, Ernst 83, 85, 88, 89, 90, 91, 93, 94, 99, 120
Krönlein bakery 233
Kuhn, Peter 390
Kundrus, Birthe 121
Künzel, Peter 390
Kuwalek, Robert 84, 85, 87, 92, 96, 115, 116, 121

Lanzmann, Claude 121
Lapides, Robert 384
Laqueur, Renata 390
Lärmer née Liebenstein, Getta-Karoline 236
Lärmer, Bernhard 38
Lärmer, Lippmann Bär 236
Lassmann, Julie 275
Lasson née Nussbaum, Judy Irmgard - see Nussbaum, Irmgard
Lauber family 202, 374
Lauber née Sachs, Babette 374
Lauber, David 374
Lauber, Ludwig 114
Laubheim née Gerst, Hertha 169, 170, 171, 172
Laubheim, Moritz 171
Laubheim, Paul 169, 170, 171, 172
Laudenbacher bakery 233
Lauder, Ronald Stephen 2, 27
Lebermann, Ferdinand 201
Lebermann née Neumann, Stefanie 199, 200, 201

Lehmann, Martin 114
Leiner, Andrea 472
Leiner, Thorsten 472
Lemberger, Reni 114
Lenz, Willi 472
Leschnitzer, Käthe 83, 85, 88, 90, 92, 99
Levin, Arnold 193
Levin née Sondhelm, Irma 193
Lewin, Eva 114
Leyser, Erich 269
Leyser née Wertheimer, Dina 269
Liebenstein bakery 39, 151, 232, 233
Liebenstein family 232, 233, 234, 249
Liebenstein, Bernhard 236
Liebenstein née Wollenreich, Bertha 235
Liebenstein née Harburger, Caroline 234
Liebenstein née Hennochstein, Dorchen 234
Liebenstein, Elieser Süßlein 235
Liebenstein née Klein, Flora 236
Liebenstein, Heinrich 234
Liebenstein, Hermann (b. 1879) 236
Liebenstein, Hermann Hirsch (b. 1870) 234
Liebenstein, Isaak (b. 1872) 235, 236
Liebenstein, Isaak Seligmann (b. 1877) 234
Liebenstein, Jakob 236
Liebenstein née Kahn, Jette 234
Liebenstein, Katharina 236
Liebenstein, Otto (b. 1922) 70, 72, 232, 233, 235
Liebenstein, Otto Ascher (b. 1842) 234
Liebenstein née Rosenbacher, Rosa 236
Liebenstein, Salomon "Sally" 39, 70, 232, 234, 236, 247, 249, 298, 373
Liebenstein, Samuel 235, 236, 471
Liebenstein, Siegfried 236
Liebenstein, Sigmund 234
Liebenstein, Sophie Sara 152, 233, 234
Liebenstein née Friedmann, Sofie 235
Liebenstein née Mayer, Therese 70, 232, 233, 234, 247, 248
Liebmann, Josef 148, 287
Liebmann née Rothstein, Selma 148, 287
Lindemann, Kaufhaus 38

Lindheimer née Sondhelm, Babette 320
Lindheimer, Raphael 320
Lindner, Gerhard 356
Lindo, Heinrich 260
Lindo née Sussmann, Zerline Lina 260
Lindwer, Willy 391
Link, Stephan 386
Löb, Albert 150
Loebel, Herbert 391
Loewenberg née Fechenbach, Susan 116
Loewy, Isidor 295
Loewy née Schönfärber, Selma 295
Longerich, Peter 123
Lonnerstädter, Franziska 257
Lonnerstädter née Gerst, Hetty Hedwig 170, 367
Lonnerstädter-Herst, Ilse 220
Lonnerstädter, Max 170, 367
Lorge née Sonn, Fanny 322, 323, 402
Lorge, Moses Isidor 322
Losinski née Bamberger, Clara 364
Losinski, Martin Meir 364
Löw, Andrea 121
Lowe, ...? 205
Lowe-Pollak née Hichberger, Niddy 205
Löwenstein née Gerst, Elsa 170, 367
Löwenstein née Heidingsfelder, Hilda 199
Löwenstein née Rauh, Lina 237, 402
Löwenstein, Manfred 199
Löwenstein, Siegfried (b. 1885) 237
Löwenstein, Siegfried (b. 1901) 170, 367
Luckner, Gertrud 120
Lussert, Else 233
Lustig family 153, 238, 239
Lustig, Alfred "Fredi" 42, 47, 238
Lustig née Feuchtwanger, Betty 70, 166, 238, 240, 241, 402, 471
Lustig née Fleischmann, Betty 239
Lustig, Gabriel 239
Lustig, Herbert Gabriel 42, 47, 238
Lustig, Moritz 42, 70, 144, 238, 239, 240, 298, 402

Mägerlein, Fritz 391
Mai, Herbert 114, 115
Maier Brothers, wine business 138
Maier, David 138
Maier, Edith 27, 138, 139, 140, 402
Maier née Neumann, Jette 329
Maier née Blum, Hedwig 27, 81, 137, 138, 139, 402
Maier, Max 138
Maier, Moses 329
Mainzer née Löwenthal, Jette 244
Mainzer, Löb 244
Majoor, Martin 2
Makarová, Elena 123
Mandelbaum, Aron 221
Mandelbaum, Heinemann 221
Mandelbaum née Klugmann, Hedwig 229, 230
Mandelbaum, Hermann 229
Mandelbaum, Hugo 209, 221, 391
Mandelbaum née Kallmann, Nanny Knenle 221
Mandelbaum, Marianne 221
Mandelbaum, Meier "Max" 218, 221, 222, 402
Mandelbaum née Braun, Pauline Rachel 218, 221
Mandelbaum, Philipp 221
Mannheimer, Harry 218
Mannheimer née Mandelbaum, Martha 218, 221
Mannheimer, ... ? 218, 221
Maria Theresia, Empress 100
Markowitz, Isaak 177
Markowitz née Kahn, Sofie 177
Marx, Ferdinand 167, 289
Marx née Kahn, Lina 167, 289
Mattes née Salin, Bianka 145
Mattes, Moritz 145
May, Herbert 386
Mayer family 202, 245, 249
Mayer, Adolf Aron 309
Mayer, Alfred 243
Mayer née Strauß, Babette 249
Mayer, Bertha 308
Mayer, Benjamin 308

Mayer, David (b. 1866) 309
Mayer, David (b. 1873) 242, 243, 244, 402
Mayer, Emanuel Mendel 249
Mayer née Reiß, Fanny 234, 247
Mayer, Felix 247
Mayer née Weil, Helene 309
Mayer née Mainzer, Ida 242
Mayer, Irma 245, 337
Mayer, Isak 244, 245, 337
Mayer née Mainzer, Julie 244, 245, 246, 337, 402, 471
Mayer née Lilienstrauß, Karoline 308
Mayer née Rosenfelder, Karoline 309
Mayer, Leopold 70, 234, 247, 248, 402
Mayer, M. and Co. 39
Mayer, Max Maier 309
Mayer, Max (b. 1888) 249
Mayer, Max (b. 1893) 245, 337
Mayer née Stark, Meta 248
Mayer, Moses (b. 1848) 242
Mayer, Moses (b. 1854) 234, 247
Mayer, Moses II (b. 1861) 39, 309
Mayer née Bär, Natalie 242
Mayer, Rosa 70, 248, 249, 402
Mayer née Schottenfels, Rosa 309
Mayer, Sally 242
Mayer, Sara née Mendle 309
Mayer, Shlomo 115
Mayer, Siegfried (b. 1886) 245, 337
Mayer, Siegfried (b. 1896) 234, 247, 248, 249, 298, 402, 471
Mayer, Simon 245, 337
Mayer, Sussmann 70, 244, 245, 246, 337, 356, 402, 471
Mayerfeld née Lustig, Else 52, 238
Mayerfeld, ... ? 238
Meed, Benjamin 391
Meed, Vladka 391
Mence, Michael 385
Meyer née Samson, Anna 251
Meyer, Beate 121
Meyer née Kälbermann, Caroline 250
Meyer, David Wilhelm 250, 251, 402

Meyer, Karl 386
Meyer née Wolff, Mina 251
Meyer, Oskar 250, 251, 402
Meyer, Trude Henriette 251
Meyer, Viktor (b. 1837) 250
Meyer, Viktor (b. 1906) 251
Michaelis family 346
Michaelis, Dolf 119
Moderhack, Richard 385
Mohrenwitz, August 290
Mohrenwitz née Scheidt, Jenny 290
Morgan-Witts, Max 394
Moser, Bernd 9, 109
Mroß, Dieter 472
Müller, Arnd 120
Müller, Hans Günther 148
Müller née Pfaffenreiter, Hedwig 148
Müller née Eichenbronner, Meta 147
Münz née Gerst, Meta 168
Münz, Salomon Aron 168
Musial, Bogdan 85, 116, 120, 122

Nachmann née Hamburger, Resi 195
Nachmann, ... ? 195
Neufeld, Julius 341
Neufeld née Stiebel, Paula 341
Neufliess, Werner 114
Neugebauer, Lea 114
Neumann family 200
Neumann, Eisig 318
Neumann née Heidingsfelder, Frieda 199, 200, 201, 402
Neumann, Leopold 199, 201
Neumann, Manfred Fritz 200
Neumann née Hirsch, Meta 318
Niedermeyer, Jürgen 391
Nitsche, Jürgen 391
Nussbaum family 130, 132
Nussbaum, Edmund 131, 132
Nussbaum, Elisabeth - also known as Grob née Nussbaum, Elizabeth 132
Nussbaum née Flamm, Fanny 158

Nussbaum, Irmgard - also known as Lasson née Nussbaum, Judy 131, 132, 134, 140, 256, 257, 269, 270, 273, 274, 304
Nussbaum née Adler, Kela 131, 132
Nussbaum, Nathan 158

Oettinger née Ettinghausen, Betti 339
Oettinger, ... ? 339
Oettinger, Siegfried 36, 40
Ofer, Josef - see Oppenheimer, Josef
Ophir, Baruch Zvi 119
Oppenheimer family 253, 258
Oppenheimer, Adelheid "Adele" 70, 254, 258, 402
Oppenheimer née Klau, Amalie "Malchen" 259, 261
Oppenheimer, Anschel Isaak 264
Oppenheimer jun., Benjamin 262
Oppenheimer, Benno 259, 261, 402, 471
Oppenheimer née Meyer, Berta 250, 252, 402
Oppenheimer, Dorothea 264
Oppenheimer, Emil 250, 252
Oppenheimer née Lichtenauer, Ernestine 262
Oppenheimer, Eva 259
Oppenheimer, Fanni 259
Oppenheimer née Marx, Fanny 262
Oppenheimer, Gerda 70, 253, 254, 256, 257, 402, 471
Oppenheimer, Hanna 259, 262, 404
Oppenheimer, Hans 252
Oppenheimer, Herta 252
Oppenheimer, Irma 262
Oppenheimer, Isaak 70, 258, 259, 261, 262, 404
Oppenheimer, Jakob 259
Oppenheimer, Jeanette Fanny 259
Oppenheimer née Wiesengrund, Johanna 263
Oppenheimer, Josef (b. 1849) 253, 254
Oppenheimer, Josef - also known as Ofer, Josef (b. 1925) 57, 114, 220, 253, 254
Oppenheimer, Joseph (b. 1874) 259
Oppenheimer, Joseph Löb 259
Oppenheimer, Justin 259, 262, 404
Oppenheimer née Friedmann, Klara 259
Oppenheimer, Leopold (b. 11/7/1880) 39, 42, 70, 144, 253, 254, 255, 258, 296, 404
Oppenheimer, Leopold (b. 11/30/1880) 259, 262

Oppenheimer née Hecht, Lilo 196
Oppenheimer, ... ? 196
Oppenheimer née Oppenheimer, Lina 254
Oppenheimer, Marianne 70, 253, 254, 257, 404, 471
Oppenheimer, Markus 114
Oppenheimer née Sussmann widowed Bayer, Mina 70, 258, 259, 260, 261, 262, 404
Oppenheimer, Moritz 252
Oppenheimer, Moritz Moses 70, 263, 264, 265, 266, 404
Oppenheimer, Moses 322, 323
Oppenheimer, Nathan 263, 264
Oppenheimer, Otto Julius 70, 263, 264, 265, 266, 404
Oppenheimer née Sonn, Rachel (b. 1864) 323, 404
Oppenheimer née Schur, Rachel (b. 1891) 70, 263, 264, 265, 266, 404
Oppenheimer née Tachauer, Recha 70, 253, 254, 255, 404
Oppenheimer, Salomon Löb 259
Oppenheimer, Sofie 70, 263, 264, 266, 404
Oppenheimer née Rothstein, Therese 264
Oren, Aviva 284
Ornest, Zdeněk 123

Pauli-Barlos, Brigitte 2, 26
Perechodnik, Calel 121
Perl, ...? 126, 129
Pfannenmüller née Rosengart, Grete 60, 81
Pinner, Ludwig 119
Pohl, Dieter 120, 122
Pollak, ...? 205
Präg, Werner 122
Priester family 346
Prinz, Wolfgang 388

Rabinowicz née Ryndsum, Anna 358
Rabinowicz, Zodik 358
Rathenau, Walter 342
Rauh née Steinam, Johanna 237
Rauh, Wilhelm 237
Rauner family 140
Reed, Walter - see Rindsberg, Werner
Reich family 191

Reich née Wertheimer, Bertha 81, 267, 268, 269, 404
Reich, Emil Emanuel 268, 271, 272, 404, 471
Reich, Herbert 70, 267, 268, 269, 270, 404
Reich née Oppenheimer, Jeanette 272
Reich, Margot Ilse 267, 268, 270, 271, 404
Reich, Max 272
Reich née Stein, Meta 70, 271, 272, 404, 471
Reich, Moritz 267, 268, 270, 272
Reich, Rena 70, 271, 274, 404, 471
Reich, Ruth 70, 271, 272, 273, 274, 309, 404, 471
Reichmann family 346
Reifenscheid, Hermann 472
Reinemann née Klugmann, Irma 229, 230, 231, 404
Reinemann, Kurt 231
Reinemann, Max 229, 231
Reinfelder, Georg 392
Reinstein née Strauss, Irma 243
Reinstein, Wilhelm 243
Reinthaler family 276
Reinthaler née Abraham, Berta 277
Reinthaler née Kamm, Emma 275, 276, 277, 404, 471
Reinthaler, Gabriel 275
Reinthaler, Georg 275, 276, 277, 278, 404, 471
Reinthaler, Isidor 275
Reiß, Albert 36
Reuther, Christian 2, 3, 26, 110
Richardi, Hans-Günter 392
Richarz, Monika 392
Richter, Otto 236
Rieber, Angelika 390
Rieger, Rudolf 95
Rindsberg, Werner - also known as Reed, Walter 2, 5, 26, 114, 219
Rindsberg, Siegfried 48
Rindsberger, Paul 91
Robusch, Kerstin 121
Röcher, Ruth 391
Rogulla née Cheimowitz, Frida Regina 278, 279, 404
Rogulla, Georg 278
Rogulla, Gerhard 278, 279
Rogulla, Horst 278, 279

Römpp, Helmut 472
Ron, Jehuda - see Stiebel, Erich
Roseman, Mark 120
Rosenbaum family 296
Rosenbaum, Mendel, Rabbi 341, 394
Rosenberg, Leibl 392
Rosenbusch family 279, 283
Rosenbusch, Abraham 279
Rosenbusch née Schleger, Anna 281
Rosenbusch, Batja 282
Rosenbusch, Betty 283, 284
Rosenbusch née Ichenhäuser, Berta 214, 283
Rosenbusch, Dina Tinchen (b. 1886) 214, 283
Rosenbusch, Dina (b. ca. 1908) 283
Rosenbusch née Rothschild, Hanna 282
Rosenbusch, Isidor 279, 280, 281, 282, 404
Rosenbusch née Erlanger, Jette 280
Rosenbusch, Louis 279, 280, 281, 404
Rosenbusch, Max 279
Rosenbusch, Menni 282
Rosenbusch, Moritz 279, 280, 282, 283, 404
Rosenbusch née Schelzer, Regina Sara 214, 283, 284
Rosenbusch, Samuel (b. 1854) 214, 283
Rosenbusch, Samuel (b. 1932) 282
Rosenbusch, Siegbert Schne'ur 214, 279, 283, 284, 404
Rosenbusch, Siegfried 279
Rosenbusch, Walter 283
Rosenfeld, Elieser 386
Rosenfeld, Else 120
Rosenfeld, Ignaz 264
Rosenfeld née Oppenheimer, Klara 264
Rosenheim, Bernhard 167, 289
Rosenheim née Kahn, Jette 167, 289
Rosenthal née Weil, Fortuna 134
Rosenthal née Scheidt, Frieda 293
Rosenthal, Ignaz 243
Rosenthal, Leo 43, 44, 51, 114, 127, 129, 153, 154, 344, 359
Rosenthal née Frank, Margret 153, 154
Rosenthal, Max 293
Rosenthal, Moritz (b. 1866 Mainstockheim) 43

Rosenthal, Moritz (b. 1868 Gailingen) 134
Roßmann family 241
Roßmann née Feuchtwanger, Frieda 70, 166, 238, 240, 328, 404
Roßmann, Aron 328
Roßmann, Jacob 240, 241, 328
Roßmann née Einstein, Julie 328
Roßmann, Julius 241, 328
Roßmann née Stein, Hermine 328
Roßmann née Lehmann, Sophie 328
Ross, Florian 116
Rossel, Maurice 101
Rothkirchen, Livia 123
Rothschild family 133, 209
Rothschild née Golomb, Bertha Bracha 285, 404, 471
Rothschild, Heinrich Herz 285
Rothschild, Moritz 285, 404, 471
Rothschild, Moses 148, 287
Rothschild née Rothstein, Therese 148, 287
Rothschild née Rosenbaum, Therese 285
Rothstein family 286, 287
Rothstein, Albert Lehmann 148, 154, 286, 287, 289, 404, 471
Rothstein, Anton 289
Rothstein née Kahn, Betty 81, 147, 167, 287, 288, 289, 404
Rothstein, Emil 147, 167, 287, 289
Rothstein, Ernst 289
Rothstein née Lehmann, Flori 52
Rothstein, Fritz 289
Rothstein, Heinrich 148, 287
Rothstein née Mendle, Julie 147, 287
Rothstein née Stern, Jette 148, 287
Rothstein née Massmann, Klara 148, 287
Rothstein, Kurt 289
Rothstein, Louis 147, 287
Rothstein née Eisemann, Paula 70, 148, 152, 154, 286, 287, 288, 404, 471
Rothstein née Fromm, Rosa 147, 287
Rothstein, Rudolph 148, 287
Rothstein née Massmann, Rudolfine 147, 287
Rothstein, Samuel 147, 287
Rothstein, Siegmund 147, 287
Rothstein, Stefan 143, 286, 288

Rothstein, Theodor 148, 287
Ruch, Martin 392
Rühfel, Fritz 356
Rumpel, Erwin 109

Salzbrenner, Georg 472
Salzmann, Jewgenij 115
Samfeld, Samuel 39
Sauer, Paul 392, 393
Sauerland, Karol 121
Schächter, Joseph 191
Schächter, Rafael 104
Schächter née Hahn, Sophie 191
Schäfer-Richter, Uta 388
Schaible, Sylvia 386
Scheffler, Wolfgang 119
Scheidt family 291, 393
Scheidt, Bernhard 290, 291, 293
Scheidt, Jonas (b. ca. 1766) 293
Scheidt, Jonas Louis (b. 1841) 293
Scheidt, Julius 290, 291
Scheidt, Max 293, 294
Scheidt née Frank, Miriam 290
Scheidt, Moritz 290
Scheidt née Fechheimer, Rosa 290
Scheidt née Geggel, Selma 293
Scheidt, Sigismund 293, 406
Scheidt, Sigmund 290, 291, 292, 293, 406
Scheidt née Kuhn, Therese 293
Scheidt née Rosenthal, Vera 293, 294
Scheingraber, Karl 139
Schelvis, Jules 114, 115, 122
Scheuer née Roßmann, Grete 241
Scheuer, ... ? 241
Schiff née Ebstein, Friederike 145
Schiff, ...? 144
Schirmer, Hermann 393
Schlein, ... ? 311
Schlesinger, Mina 114
Schleyer, Richard 472

Schloßberger, Siegfried 240, 241
Schloßberger née Feuchtwanger, Sofie 240, 241
Schlössinger family 224, 225
Schlössinger, Abraham 224
Schlössinger née Katzmann, Adelheid 208, 209, 225
Schlössinger, Günther Gerson 70, 224, 225, 406, 471
Schlössinger, Jakob 209, 225
Schlössinger née Katzmann, Klara 70, 208, 224, 225, 406, 471
Schlössinger née Strauß, Malchen 224
Schlössinger, Moses 70, 208, 224, 225, 406, 471
Schmayer, Henrikus 295
Schmayer née Schönfärber, Rosa 295
Schmiedel, Andreas 34, 52
Schneeberger, Michael 2, 3, 5, 27, 110, 113, 116
Schneider née Klugmann, Margot 228
Schneider, Walter 391
Schneider, Wladimir 228
Schoeps, Julius H. 42, 123
Schönfärber family 38
Schönfärber, Aron (b. ca. 1720) 295
Schönfärber, Aron (b. 1865) 81, 294, 295, 296, 375, 406
Schönfärber, Daniel 298, 299, 344
Schönfärber, Eduard (b. 1871) 295
Schönfärber, Eduard Noach (b. 1867) 295
Schönfärber née Adler, Frieda Helene 70, 296, 297, 298, 299, 300, 406, 471
Schönfärber, Hermann 38, 296
Schönfärber, Ilse Judith 299, 300, 301, 406
Schönfärber, Jakob 70, 210, 220, 223, 296, 297, 298, 299, 406, 471
Schönfärber née Hamburger, Jettchen 296
Schönfärber née Mey, Karoline Gidel 295
Schönfärber, Leopold Löb 294
Schönfärber née Kaufmann, Martha 298, 299, 300, 406
Schönfärber, Max 295, 375
Schönfärber, Mina 295
Schönfärber née Strauss, Regina 81, 295, 375, 406
Schönfärber, Sofie 295
Schönfeld family 302
Schönfeld, Adolf 301
Schönfeld née Klein, Berta 70, 302, 305, 306, 406, 471
Schönfeld, Heinz 302

Schönfeld, Julius 302
Schönfeld née Bauer, Minna 70, 134, 301, 302, 303, 304, 406
Schönfeld, Moritz Moses 70, 134, 301, 302, 303, 406
Schönfeld née Markovics, Regina 301
Schönfeld, Regina Gina 302
Schönfeld, Sally Schie 70, 302, 305, 306, 406, 471
Schönmüller-Adler, Ilse 142
Schornstein, Margarethe "Marga" 307, 406
Schornstein, Salomon 307
Schornstein née Rosenbaum, Sara 307
Schott, Herbert 27, 114, 120
Schulhöfer née Klein, Luise 199
Schulhöfer, Simon 199
Schulle, Diana 119, 120
Schultheis, Herbert 119
Schur née Droller, Bella 48
Schur, Hermann 40, 48, 265
Schur, Isidor 265
Schur, Josua 265
Schur, Max Moses 62, 265
Schur, Meier 265
Schur, Meinhard 114
Schur, Simon 265
Schur née Sonn, Zerline Zortel 265, 322
Schuster Bakery 151
Schuster, David 106, 108, 114, 300
Schuster, Elsa 307
Schuster, Hugo 152, 188
Schuster, Josef (b. 1906) 307, 308, 406, 471
Schuster, Josef (b. 1954) 5
Schuster, Julius 307, 308
Schuster, Martha 188
Schuster, Nelly 188
Schuster née Oppenheimer, Recha Rachel 188
Schuster, Ruth - also known as Goldmann née Schuster, Ruth 188, 189
Schuster née Rosenberger, Selma 307
Schwarz, Christoph 332, 393
Schwarz née Hahn, Dina 190
Schwarz, Hans Leo 190
Schwarz, Isac 190

Schweser, Konrad 370, 371
Schwinger, Elmar 2, 3, 5, 26, 118, 395
Seger née Oppenheimer, Tamar 114
Segal, Evay 208
Seidenberger, Carl 319
Seidenberger née Sondhelm, Elise 319
Seif, Berthold 278
Seif née Cheimowitz, Fanny 278
Selig, Herbert 114
Selzer, Otto 393
Shalev, Gad 284
Sichel bakery 39, 233, 309
Sichel, Fanny Anni 52, 309
Sichel, Benno 309
Sichel, Joseph 39, 274, 309
Sichel née Mayer, Pauline "Paula" 81, 274, 308, 309, 406
Siegel née Liebmann, Recha 326
Siegel, Salomon 326
Silber family 310
Silber, Abraham 207
Silber, Erna 310
Silber, Fanny 206
Silber, Frieda 310
Silber née Lehmann, Gertrud 206, 310
Silber née Schwarz, Johanna 310
Silber, Josef (b. 1817) 206
Silber, Joseph (b. 1895) 310
Silber, Nachum Nathan 206, 310
Silber née Neumann, Pauline 206
Silber née Lehmann, Rosa 206
Silber, Salomon 206
Silber, Sally 310
Silber, Samson 206
Silber, Selig 206
Silber, Thekla 310
Silberstein family 277
Silvers, Alfred 185
Silvers née Goldschmidt, Celemy 185, 186
Simon, Herbert Leo 364
Simon née Bamberger, Leonie Adele 52, 364

Sinz, Heinrich 393
Skyte, Heinz Henry 114, 291, 333, 393
Skyte née Efraim, Thea 114, 291, 333, 393
Smetana, Bedřich 104
Sohn, Moses 312
Sohn, Rosa 81, 312, 406
Sohn née Weil, Schanett 312
Sonder family 314
Sonder, Babetta 313
Sonder, Benjamin 313
Sonder, Bernhard (b. 1864) 313
Sonder, Bernhard (b. 1877) 166
Sonder née Wild, Berta 80, 313, 314, 376, 406
Sonder, Berthold 314, 376, 377
Sonder née Fuld, Cäcilie 313
Sonder, Eduard Efraim 313
Sonder, Emma 313
Sonder née Neumann, Gertrud 313, 317, 318, 406
Sonder, Hans Simon 317, 318
Sonder, Jakob 313
Sonder née Wiesengrund widowed Oppenheimer, Jeanne 313
Sonder, Justin 114, 314, 316, 317, 376, 377, 378, 472
Sonder née Stiebel, Lea 313
Sonder, Leo 314, 316, 317, 334, 376, 377, 378, 406
Sonder, Marga 378
Sonder, Max 313
Sonder, Mina 313
Sonder née Gern, Rosa 166
Sonder née Mayer widowed Adler, Recha 313, 317, 318
Sonder, Salomon 313, 317, 318, 376, 406
Sonder, Samuel 313
Sonder, Sara 313
Sonder née Eisenmann, Sarah 313
Sonder, Simon 80, 313, 314, 315, 376, 406, 471
Sonder, Stefan 314, 376
Sonder née Stern, Zita Cäcilie 315, 316, 317, 334, 376, 377, 406
Sondhelm family 38, 319, 320
Sondhelm née Schloß, Bertha 319
Sondhelm née Silbermann, Getha 193, 194
Sondhelm, Hermann 193, 194

Sondhelm née Wolff, Herta 321
Sondhelm, Max (b. 1868) 319, 320, 406
Sondhelm, Max (b. 1890) 193
Sondhelm, Sigmund Sußmann 319
Sondhelm, Sophie 385
Sondhelm née Handburger, Therese 319
Sondhelm, Walter 319
Sondhelm, William Julius 319, 320, 321, 406
Sonn family 322
Sonn née Heinemann, Babette Bella 322
Sonn, Seligmann 322
Sperling family 277
Sponsel, Illse 388
Sporck-Pfitzer, Jutta 393
Stein family 58, 324, 326
Stein née Bloch, Alice 329
Stein, Benno Wolf 325, 328, 329, 330
Stein née Maier, Caroline 329
Stein née Siegel, Else 58, 325, 326, 327, 406
Stein, Frieda 38
Stein, Hans Joel "Hänschen" 130, 166, 248, 265, 275, 328, 337
Stein, Hans 328
Stein née Leiter, Hedwig 325
Stein née Merkel, Hedwig 329
Stein, Ilse Ellen Rosa 324, 325
Stein, Jack 332
Stein, Jakob 329
Stein, Joseph 329, 330, 406
Stein née Schwed, Julie 324, 325
Stein, Julius (b. Burgsinn) 272
Stein, Julius (b. 1904) 328
Stein, Justin Enoch 324, 325, 406
Stein, Kurt David 58, 185, 325, 326, 406
Stein, Ludwig 329
Stein, Martin 329, 330
Stein, Max 325
Stein née Heil, Regine 272
Stein née Roßmann, Rosa 241, 325, 327, 328, 406, 471
Stein née Strauß, Rosa 324
Stein, Simon 324

Stein, Werner Josef 58, 325, 326, 327, 406
Steiner née Gerst, Betty 59, 170, 367
Steiner, Kurt 59
Steiner, Max 170, 367
Steinert, Hannelore 116
Steinmetz, Horst 393
Stern family 336, 338
Stern, Abraham Bär (b. 1835) 155
Stern, Abraham Bär (b. 1848) 336
Stern, Adolf Abraham 39, 315, 334
Stern née Lichtenauer, Amalie 336
Stern, Arthur 336
Stern, Clara 155
Stern née Erlanger, Antonie 333
Stern, Benjamin (b. 1851) 36, 333
Stern, Benjamin (b. 1879) 337
Stern, Dina 333
Stern née Stark, Else 333
Stern née Bodenheimer, Eva 338
Stern née Schloß, Fanny 315, 334
Stern née Scheidt, Hannchen 155
Stern née Stern, Hilde 316, 334, 335, 406, 471
Stern, Hirsch 338
Stern, Isaac 39, 352
Stern, Josef (b. ca. 1710) 333
Stern, Josef (b. 1864) 315, 334
Stern, Josef (b. 1890) 338
Stern, Joseph 337
Stern, Karl Charles 336, 337
Stern, Leo 338, 339, 406
Stern, Lieselotte "Lillo" Stephanie 334, 335, 408, 471
Stern, Lillo Daniel 334
Stern, Max (b. 1866) 155
Stern, Max (b. 1876) 36, 245, 336, 337, 408
Stern, Meta 333
Stern, Moritz 155
Stern, Pauline (b. 1868) 155
Stern, Pauline (b. 1869) 155
Stern née Mayer, Rosa 245, 336, 337, 408, 471
Stern, Samuel 333

Stern, Selma 155
Stern, Siegmund Süß 36, 338
Stern, Sigmund 333, 334, 339, 408
Stern, Sophie 155
Stern, Theodor 316, 334
Stiebel family 343
Stiebel, Adolf Abraham 340, 341
Stiebel, Erich - also known as Ron, Jehuda 342
Stiebel, Jacob 341, 342, 343, 408
Stiebel, Josef 341
Stiebel, Martha 341
Stiebel, Martin 340, 341, 343, 344, 408
Stiebel, Max 341
Stiebel née Goldschmitt, Mirjam 340
Stiebel, Siegfried 341
Stiebel née Fröhlich, Gertrude Cäcilia "Trude" 341, 342, 343
Stiefel family 281
Stiefel, Emil 280
Stiefel née Rosenbusch, Fanny 279, 280, 281, 408
Stiefel née ...?, Ilka 345
Stiefel, Jakob 345
Stiefel, Leo 345, 346, 347, 408
Stiefel, Lilly 280
Stiefel, Manfred 345
Stiefel née Rosenbusch, Martha 345
Stiefel, Mayer 345
Stiefel, Richard 345
Stiefel, Ruth (b. 1905) 280, 281
Stiefel, Ruth (b. 1923) 345
Stiefel, Salomon 345, 346, 408
Stiefel née Blümlein, Sophie 345
Stiefel, Walter 345
Stock, Betti 234
Strätz, Reiner 123, 394
Strauss, Emanuel 375
Strauss née Mayer, Ernestine 242, 243, 408
Strauß née Heumann, Friederike 347
Strauss, Herbert A. 119
Strauß, Hugo Moses 347, 348, 408
Strauß, Ilse Anneliese 348

Strauss née Mayer, Jettchen 242, 244, 408
Strauß, Joseph (b. 1855) 347
Strauss, Joseph (b. 1873) 244
Strauß, Julius 347, 348, 408
Strauß née Kaufmann, Malchen 375
Strauß née Friedländer, Meta 348
Strauss, Philipp 243
Streicher, Julius 48, 49
Stuhldreher, Coenraad J. F. 394
Stühler, Bernhard 320
Stühler née Sondhelm, Bertha 320
Sussmann, Clara 260
Sussmann, Hugo 341
Sussmann, Justin 260
Sussmann, Lazarus 260
Sussmann, Max 260, 261
Sussmann née Walter, Sabrina 260
Sussmann née Stiebel, Sophie 341

Tachauer, Bernhard 255
Tachauer, David 394
Tachauer née Schweizer, Marianne 255
Tarsi, Anita 123
Tausk, Walter 279, 394
Tebbe, Heiner 472
Thalheimer, Faust Löb, Rabbi 131
Thomas, Gordon 394
Todt, Fritz 370
Ton, Ge'ula 114
Tregenza, Michael 115, 122

Ullmann, Friedrich "Fritz" 36, 38
Ullmann, Viktor 104
Ungar, Otto 104

van Zuylen, Frank 394
Verdi, Guiseppe 104
Vestermanis, Margers 114, 115
Völkl, Michael 73, 75, 77, 255
Vogel, Pia 112

Voßkühler, Dagmar 7, 26, 27, 109
Voßkühler, Jost 472

Wäber, Heidemarie 116
Wagner, Hans 40
Wahler, Isaac E. 119
Wallach née Friedmann, Bella 160, 161
Wallach, Julius 160
Walter, Stefanie 121
Weber, Alfred 190
Weber, David 190
Weber née Hahn, Jenny 190
Weber, Ludwig 190
Weimann, Frieda 114
Weinberg, Magnus, Rabbi 5
Weingarten née Hahn, Caroline 348, 408
Weingarten, Louis 348
Weissová, Helga 123
Wertheim family 349
Wertheim née Fernberger, Bertha 349
Wertheim née Nürnberger, Emma 349, 350
Wertheim née Klein, Flora 81, 226, 349, 352, 408
Wertheim, Julius Jakob 349, 350, 351, 408
Wertheim, Heinz 350
Wertheim, Louis Ludwig 350
Wertheim, Moritz Moses 349, 350, 351, 408
Wertheim, Oskar 349, 352
Wertheim, Rudolf 349
Wertheim, Salomon 349, 351, 408
Wertheim, Selma 349
Wertheimer, Anselm 269
Wertheimer, Emanuel 269
Wertheimer, Felix 269
Wertheimer, Helene "Lenchen" 269
Wertheimer, Isak Issi 269
Wertheimer née Bachmann, Marianne 269
Wertheimer, Willie William 269
Widetzky née ...?, Eva 360
Widetzky, Selig 360
Wiesemann, Falk 119

Wild, Emma 314
Wild, Jette 81, 314, 315, 408
Wild, Leopold 314
Wild, Nathan 314
Wild, Philipp 314
Wild née Östreicher, Sophie 314
Wild, Ulrich 314
Wilke, Carsten 395
Will, Karl 278
Will, Christian 391
Willner, Alfred 158, 159
Willner, Judith 158, 159
Willner née Flamm, Lilli 155, 156, 157, 158, 159, 366, 408, 471
Willner, Ludwig Lazarus 156, 158, 159, 366
Willner, Margot 158, 159
Wilmersdörfer née Eichenbronner, Erna Elly 81, 353, 408
Wilmersdörfer, Justin 353
Wirth, Christian 97
Witte, Peter 116, 122
Wittmer, Siegfried 320, 394
Wlaschek, Rudolf M. 123
Wohlgemuth née Oberndörfer, Berta 354
Wohlgemuth, Gotthelf Isaiah, Rabbi 42, 49, 54, 57, 114, 161, 220, 223, 354, 355, 356, 395
Wohlgemuth, Joseph, Rabbi 57, 151, 163, 354
Wohlgemuth, Jossy 114
Wohlgemuth, Leo 57, 70, 220, 354, 355, 356, 408, 471
Wohlgemuth née Ichenhäuser, Luise 57, 65, 70, 143, 246, 354, 355, 356, 408, 471
Wohlgemuth née Stössel, Rosa 354
Wohlgemuth, Shimon Siegfried "Friedel" 114, 354, 355
Wolf née Oppenheimer, Berta 264
Wolf, Hermann 264
Wolf née Liebenstein, Käthe Margot 232, 233
Wolf, ... ? 232
Wolf née Mandelbaum, Regina 218, 221
Wolf, ... ? 218, 221
Wolff née Stern, Rosel 333
Wolff, Wilhelm 333
Wreschner née Ettinghausen, Alice Helene 339
Wreschner, ... ? 339

Zaddik, Mordechai ha 361
Zaremla, Anna 115
Zeilberger, Fred 114, 115
Zimmer family 202, 358
Zimmer, Anna 357
Zimmer, Elfriede 357, 358, 359, 408
Zimmer, Eva 360
Zimmer, Frank 109
Zimmer née Rabinowicz, Jenny Fenia 70, 357, 358, 408
Zimmer née Prusow, Johanna 358
Zimmer, Julie Jacha Jula 357
Zimmer, Leo 357
Zimmer née Widetzky, Lioba 70, 357, 358, 360, 408
Zimmer, Moritz Moses 70, 357, 358, 359, 408
Zimmer, Norbert 360
Zimmer, Paul Pinkus Sußmann 357, 358
Zimmer, Salomon 358, 360
Zimmer, Simon 358
Zimmermann née Schneeberger, Lisl 359

Names in **bold** print are the Kitzingen victims of the Shoah
Names in ***bold cursive*** print were relatives killed in the Shoah but have no relationship to Kitzingen
Names in only *cursive* print are the Kitzingen survivors of the concentration camps

Geographic Index

The allocations made in the geographic index of **German town names** to their administrative sectors are based on the territorial arrangements that were in effect throughout the entire period after the German War in 1866. With a few exceptions, they existed through the entire Second German Empire from 1871 through 1918, the Weimar Republic from 1919 through 1933 with the exception of those territories which were surrendered as a result of World War I, and through the so-called Third Reich of the National Socialists from 1933 through 1945. The authors do not stipulate the respective form of state government in effect at the time (kingdom, duchy) unless it is helpful to distinguish one territory from neighboring ones which carried identical names in the state name; For instance, Grand Duchy of Hesse and the Prussian Province of Hesse-Nassau. As for the counties of the Kingdom of Bavaria located on the right side of the Rhine, which are largely identical with today's governmental districts of the Free State of Bavaria in the Federal Republic of Germany, the authors abbreviated the names of the counties dating back to the time between 1837/38 and 1938/39 (Lower Franconia and Aschaffenburg, Upper Palatinate and Regensburg, Swabia and Neuburg) to the names of the current governmental districts of Lower Franconia, Upper Palatinate, Swabia. **Venues located outside of the German Reich's boundaries** of 1918/19 and those outside of Austria-Hungary are listed under their current administrative designations, such as the Polish voivodeships and the federal states of the United States of America under their two letter postal abbreviations. Those were the deportation destinations and the places where refugees emigrated to and established their new lives.

Acholshausen (Bavaria, Lower Franconia) 158, 196, 234, 247
Adelebsen near Göttingen (Prussia, Province of Hanover) 133
Adelsberg (Bavaria, Lower Franconia) 187, 398
Adelsdorf (Bavaria, Upper Franconia) 260
Albania 56, 57
Allersheim (Bavaria, Lower Franconia) 223
Alsace 72
Altenmuhr (Bavaria, Middle Franconia) 189
Altenschönbach (Bavaria, Lower Franconia) 234
Alzenau (Bavaria, Lower Franconia) 296
Amberg (Bavaria, Upper Palatinate) 180
America see USA

Amersfoort/The Netherlands 394
Amsterdam/The Netherlands 114, 115, 129, 187, 193, 194, 195, 239, 339
Archshofen (Württemberg) 293
Artern (Prussia, Province of Saxony) 198
Aschaffenburg (Bavaria, Lower Franconia) 36, 76, 78, 148, 317, 318, 320, 354, 387
Aschbach (Bavaria, Upper Franconia) 258, 259, 260, 261, 262, 328, 402, 404
Atlanta, GA/USA 195
Aub (Bavaria, Lower Franconia) 250, 252, 272
Augsburg (Bavaria, Swabia) 83, 186, 309, 325, 353
Auschwitz (-Birkenau) (Oświęcim, Voivodeship Lesser Poland)/Poland 58, 61, 63, 80, 81, 82, 96, 102, 103, 104, 105, 111, 127, 129, 138, 139, 154, 158, 166, 167, 168, 169, 172, 173, 175, 176, 177, 178, 179, 180, 182, 184, 185, 186, 190, 193, 194, 196, 204, 205, 206, 230, 231, 232, 243, 264, 268, 269, 270, 271, 277, 280, 281, 283, 284, 285, 288, 290, 311, 314, 315, 316, 317, 319, 320, 321, 326, 327, 330, 332, 339, 341, 343, 346, 347, 348, 349, 352, 358, 359, 368, 376, 377, 378, 390, 397, 398, 399, 401, 403, 405, 407, 409
Auschwitz (-Monowitz) (Oświęcim, Voivodeship Lesser Poland)/Poland 377
Australia 27, 56, 106, 163, 207, 373, 401
Austria and Austria-Hungary 56, 57, 62, 83, 85, 99, 100, 102, 103, 119, 138, 238, 239, 301, 302, 303, 305, 306, 326, 341
Autenhausen (Bavaria, Upper Franconia) 295, 375, 406

Bad Brückenau (Bavaria, Lower Franconia) 140, 298, 299, 300, 406
Bad Cannstatt (Württemberg) 167, 289
Bad Ems (Prussia, Rhine Province) 184
Bad Kissingen (Bavaria, Lower Franconia) 52, 184, 223, 242, 244, 245, 290, 337, 385, 402
Bad Kreuznach (Prussia, Rhine Province) 385
Bad Mergentheim (Württemberg) 166, 190, 224, 289, 294
Bad Nauheim (Grand Duchy of Hesse, Province of Upper Hesse) 390
Bad Neustadt an der Saale (Bavaria, Lower Franconia) 195, 207, 373, 400
Baden 72, 224, 331, 390, 392, 393
Baltic States 62, 72, 83, 115, 119
Baltimore, MD/USA 131, 156, 159, 228, 366
Bamberg (Bavaria, Upper Franconia) 61, 63, 141, 193, 194, 307, 384, 386, 388, 391
Basel/Switzerland 114
Bauschowitz an der Eger (Bohušovice nad Ohří)/Czechia 79
Bautzen (Prussia, Province of Saxony) 172
Bavaria 5, 33, 34, 35, 43, 106, 114, 119, 151, 172, 243, 286, 295, 318, 343, 346, 378, 387, 470

Bechhofen (Bavaria, Middle Franconia) 315, 334
Belgium 56, 58, 175, 176, 182, 183, 185, 231, 326, 336, 356, 372
Bellevue, WA/USA 114, 115
Bełżec (Lublin Voivodeship)/Poland 82, 85, 94, 95, 96, 97, 98, 100, 111, 115, 122
Bełżyce (Lublin Voivodeship)/Poland 72
Bendorf (-Sayn) near Koblenz (Prussia, Rhine Province) 168, 174, 213, 214, 215, 245, 251, 337
Bendzin (Będzin)/Poland 176, 179, 368, 399
Berfa (Prussia, Province of Hesse-Nassau) 175, 179, 368
Bergen-Belsen (Lower Saxony) 190, 192, 194, 195, 339, 390, 399
Berlichingen (Württemberg) 175, 368
Berlin 42, 52, 53, 59, 63, 116, 119, 130, 146, 147, 148, 149, 166, 167, 172, 176, 178, 182, 185, 186, 206, 207, 215, 216, 219, 220, 228, 229, 238, 259, 268, 270, 271, 277, 278, 280, 281, 295, 302, 304, 305, 311, 321, 323, 346, 347, 348, 351, 359, 378, 388
Berlin-Charlottenburg (Prussia, Greater Berlin) 311
Berlin-Kreuzberg (Prussia, Greater Berlin) 270, 271
Berlin-Schöneberg (Prussia, Greater Berlin) 346
Berlin-Tempelhof (Prussia, Greater Berlin) 311
Berlin-Tiergarten (Prussia, Greater Berlin) 277
Berlin-Wilmersdorf (Prussia, Greater Berlin) 321, 359
Bethesda, MD/USA 218
Białystok (Podlaskie Voivodeship)/Poland 62
Bibergau (Bavaria, Lower Franconia) 349
Biblis (Grand Duchy of Hesse, Province of Rhenish Hesse) 338
Bikernieki/Latvia 111
Bingen (Grand Duchy of Hesse, Province of Rhenish Hesse) 35, 178, 357, 370
Birstein (Prussia, Province of Hesse-Nassau) 152, 188
Bischberg (Bavaria, Upper Franconia) 204
Blechhammer (Blachownia Śląska, Podlaskie Voivodeship)/Poland 368, 372
Bnej Brak/Israel 238
Bodenheim near Mainz (Prussia, Rhine Province) 137, 138, 402
Bomisiki/Lithuania 360, 408
Bonn (Prussia, Rhine Province) 190
Borken (Prussia, Province of Westphalia) 310
Boston, MA/USA 54, 114, 355
Bottrop (Prussia, Province of Westphalia) 126
Boyertown, PA/USA 332
Brandenburg 346
Brandenburg-Goerden an der Havel (Prussia, Province of Brandenburg) 190
Brandoberndorf near Wetzlar (Prussia, Rhine Province) 277

Braunschweig (Prussia, Province of Hanover) 175, 206, 368, 385
Brazil 56, 206, 265
Bremen 350, 385
Breslau (Prussia, Province of Silesia) 83, 85, 99, 278, 279, 321, 385, 394
Bronxville, NY/USA 185
Brookline, MA/USA 354, 355
Brussels/Belgium 176, 182, 231
Buchenwald (Thuringia) 81, 235, 236, 261, 310, 311, 338, 339, 368, 372, 403, 407
Budapest/Hungary 330
Buir near Düren (Prussia, Rhine Province) 190
Bullenheim (Bavaria, Lower Franconia) 374
Burghaslach (Bavaria, Middle Franconia) 168, 169, 186, 313
Burgpreppach (Bavaria, Lower Franconia) 131, 134, 150, 303
Burgsinn (Bavaria, Lower Franconia) 271, 272, 404
Bütthard (Bavaria, Lower Franconia) 195

Canada 228, 332
Castell (Bavaria, Lower Franconia) 386
Chambésy/Switzerland 114
Charkow (Charkiv)/Ukraine 183
Charkow-Zisna/Lithuania 357, 358, 408
Chełmno (-Kulmhof) (Kuyavian-Pomeranian Voivodeship)/Poland 147, 264, 265, 266, 267, 289, 317, 318, 325, 401, 407
Chelsea, MA/USA 160
Chemnitz (Prussia, Province of Saxony) 114, 314, 315, 316, 317, 334, 376, 377, 378, 391, 407
Chicago, IL/USA 165, 219, 220
Chile 126
China 56
Chrzanów (Lesser Poland Voivodeship)/Poland 175, 368
Cincinnati, OH/USA 132, 168, 169, 367, 399
Cologne (Prussia, Rhine Province) 130, 229, 230, 470
Cologne-Lindenthal (Prussia, Rhine Province) 144
Copenhagen/Denmark 364, 397
Crailsheim (Württemberg) 130
Crainfeld (Grand Duchy of Hesse, Province of Upper Hesse) 130, 131
Creglingen (Württemberg) 264, 354
Cronheim (Bavaria, Middle Franconia) 312, 313, 314, 315, 376, 406, 408
Cuba 56, 57, 58, 135, 168, 185, 191, 220, 222, 229, 236, 326, 328, 392
Czechia or Czech Republic 62, 83, 85, 100, 101, 102, 103, 112, 116, 119

Dachau (Bavaria, Upper Bavaria) 55, 81, 235, 236, 260, 261, 303, 321, 341, 343, 351, 378, 392, 394, 409
Danzig-Zoppot (Prussia, Province of West Prussia) 360
Darmstadt (Grand Duchy of Hesse, Province of Starkenburg) 132, 168, 169, 322, 323, 333, 367, 374, 388, 396, 398
Deisle/Russia 168
Den Haag/The Netherlands 285
Denmark 56, 58, 84, 102, 116, 364, 387
Dettelbach (Bavaria, Lower Franconia) 76, 144, 170, 171, 187, 263, 313, 390
Diemen near Amsterdam/The Netherlands 193
Diespeck (Bavaria, Middle Franconia) 160, 207
Dornheim (Bavaria, Lower Franconia) 156, 294, 295, 296, 297, 298, 299, 406
Dörzbach (Württemberg) 285, 404
Dottenheim (Bavaria, Middle Franconia) 280
Drancy (Dép. Seine-Saint-Denis)/France 130, 330, 332, 348, 349
Dresden (Prussia, Province of Saxony) 79
Duderstadt (Prussia, Province of Hanover) 388
Dunaszerdahely/Hungary (Dunajská Streda/Slovakia) 238, 239, 402
Düren (Prussia, Rhine Province) 190
Düsseldorf (Prussia, Rhine Province) 116, 178, 230, 231, 341, 342

East Prussia 354
Ebelsbach (Bavaria, Lower Franconia) 236
Egenhausen (Bavaria, Middle Franconia) 206, 310
Eisenach (Thuringia, Grand Duchy of Saxe-Weimar-Eisenach) 148
Elizabeth, NJ/USA 354
Emden in Ostfriesland (Prussia, Province of Hanover) 126, 129
England or Great Britain 56, 57, 58, 163, 169, 185, 189, 195, 219, 260, 267, 268, 291, 299, 326, 333, 341, 368, 369
Enschede/The Netherlands 194
Erfurt (Prussia, Province of Saxony) 147, 293
Erlangen (Bavaria, Middle Franconia) 251, 260, 330, 337, 388
Ermetzhofen (Bavaria, Middle Franconia) 248, 333
Eschwege (Prussia, Province of Hesse-Nassau) 310, 311
Essen (Prussia, Rhine Province) 83, 93, 99, 120
Essingen (Bavaria, Rhenish Palatinate) 131
Estenfeld (Bavaria, Lower Franconia) 168

Finsterwalde (Prussia, Province of Brandenburg) 167
Fischach (Bavaria, Swabia) 147, 186, 287, 309

Flehingen (Baden) 294
Florida/USA 241, 336, 337
Flossenbürg (Bavaria, Upper Palatinate) 378
Forest Hills, NY/USA 241, 368, 371
Franconia see Lower Franconia
Frankenwinheim (Bavaria, Lower Franconia) 168
Frankfurt am Main 34, 41, 52, 53, 59, 72, 126, 132, 156, 163, 169, 170, 171, 172, 184, 187, 188, 189, 190, 191, 196, 199, 200, 201, 203, 204, 205, 220, 225, 228, 232, 236, 238, 245, 246, 266, 269, 289, 290, 291, 292, 293, 295, 309, 310, 329, 330, 334, 335, 337, 338, 339, 340, 348, 350, 352, 356, 357, 358, 359, 360, 365, 366, 367, 374, 386, 390, 398
Frankfurt an der Oder (Prussia, Province of Brandenburg) 72
France 56, 57, 58, 72, 129, 157, 165, 185, 196, 326, 329, 330, 331, 332, 336, 348, 365, 366, 390
Freiburg im Breisgau (Baden) 132, 133, 330, 331, 332, 390
Friedrichsgmünd (Bavaria, Middle Franconia) 166
Fuchsstadt near Würzburg (Bavaria, Lower Franconia) 223, 322
Fulda (Prussia, Province of Hesse-Nassau) 155, 163, 164, 275, 276, 282, 299, 300, 354, 397, 406
Fürth (Bavaria, Middle Franconia) 62, 68, 91, 141, 152, 158, 159, 187, 188, 191, 207, 214, 215, 219, 228, 250, 252, 283, 291, 309, 320, 333, 354, 355, 360, 373, 388, 400, 408

Gailingen (Baden) 134, 386, 396
Gedern (Grand Duchy of Hesse, Province of Upper Hesse) 328
Gehringshof near Fulda (Prussia, Province of Hesse-Nassau) 164, 235
Geisa (Thuringia, Grand Duchy of Saxe-Weimar-Eisenach) 193
Gemünden im Hunsrück (Prussia, Rhine Province) 199, 200, 201
General Government 62, 64, 91, 92, 97, 98, 120, 121, 122
Genoa/Italy 261
Georgensgmünd (Bavaria, Middle Franconia) 165, 166, 238, 253, 255, 289, 312, 390, 398, 404, 406
Geroda in the Rhön Mountains (Bavaria, Lower Franconia) 208, 209, 211, 213, 214, 216, 217, 221, 223, 224, 225, 283, 400, 406
Gerolzhofen (Bavaria, Lower Franconia) 49, 76, 147, 168, 272
Gissigheim (Baden) 148, 287, 315, 334
Gleiwitz (Prussia, Province of Silesia) 284
Gnodstadt (Bavaria, Lower Franconia) 226, 236, 349, 352, 400, 408
Göteborg/Sweden 364
Göttingen (Prussia, Province of Hanover) 132, 133, 276, 388
Greece 57

Green Bay, WI/USA 218, 259, 265, 300
Groningen/The Netherlands 187
Groß-Karben (Grand Duchy of Hesse, Province of Upper Hesse) 264
Großlangheim (Bavaria, Lower Franconia) 68, 147, 265, 287, 313, 322
Groß-Rosen (Rogoźnica, Lower Silesian Voivodeship)/Poland 368, 372
Grünstadt (Bavaria, Rhenish Palatinate) 345, 346
Gurs (Dép. Pyrénées-Atlantiques)/France 72, 319
Gut Winkel (Prussia, Province of Brandenburg) 167

Hadera/Israel 114, 170, 367
Hagenbach (Bavaria, Upper Franconia) 199, 200, 400
Haifa/Israel 114, 115, 143, 144, 146, 147, 267, 268, 272, 286, 289, 353, 366, 399
Hainsfarth (Bavaria, Swabia) 160, 170, 367, 398
Halberstadt (Prussia, Province of Saxony) 208, 225
Hamburg 147, 256, 257, 269, 289, 350, 351, 354
Hammelburg (Bavaria, Lower Franconia) 320, 345
Hannoversch Münden (Prussia, Province of Hanover) 388
Hanau (Prussia, Province of Hesse-Nassau) 199, 244
Hanover 130, 132, 195, 276
Hardheim in the Forest of Odes (Baden) 269, 404
Hartmuthsachsen (Prussia, Province of Hesse-Nassau) 322, 323
Haßfurt (Bavaria, Lower Franconia) 218, 221
Hattenhof near Kassel (Prussia, Province of Hesse-Nassau) 164
Havana/Cuba 58, 326
Heidelberg (Baden) 175, 195, 368, 369, 370, 371, 399
Heidingsfeld near Würzburg (Bavaria, Lower Franconia) 320, 357, 360
Heilbronn am Neckar (Württemberg) 167, 242, 289
Hemer (Prussia, Province of Westphalia) 116
Hergershausen (Grand Duchy of Hesse, Province of Starkenburg) 325, 326, 406
Herzliya (-Pituah)/Israel 114, 278
Herzogenbusch (Kamp Vught)/The Netherlands 394
Hesse 131, 152, 253, 275, 276, 325, 338, 349
Hettenhausen near Fulda (Prussia, Province of Hesse-Nassau) 275, 276, 404
Heubach near Fulda (Prussia, Province of Hesse-Nassau) 163, 164, 398
Highland Park, NJ/USA 345
Hildesheim (Prussia, Province of Hanover) 268
Höchberg (Bavaria, Lower Franconia) 130, 202, 255, 385
Hochhausen near Tauberbischofsheim (Baden) 280
Hof (Bavaria, Upper Franconia) 61, 63, 76, 79
Hohebach (Württemberg) 320

Hohenfeld near Kitzingen (Bavaria, Lower Franconia) 202, 203, 204, 400
Holebeke (Flanders)/Belgium 289
Holland or The Netherlands 56, 58, 102, 115, 126, 127, 129, 165, 178, 185, 187, 194, 230, 285, 326, 327, 338, 358, 359, 386, 394
Homburg am Main (Bavaria, Lower Franconia) 197, 221
Huddinge/Sweden 278
Hünfeld in the Rhön Mountains (Prussia, Province of Hesse-Nassau) 323
Hungary 56, 330
Hüttenbach (Bavaria, Middle Franconia) 158
Hüttenheim (Bavaria, Lower Franconia) 68, 152, 199, 200, 232, 234, 235, 236, 247, 289, 402

Ichenhausen (Bavaria, Swabia) 175, 176, 182, 183, 368, 389, 393
Illingen an der Saar (Prussia, Rhine Province) 364, 396
Ilmenau (Thuringia, Grand Duchy of Saxe-Weimar-Eisenach) 147
Ingolstadt (Bavaria, Upper Bavaria) 353
Iphofen (Bavaria, Middle Franconia; since 1972 Lower Franconia) 156, 200, 232, 295, 374
Israel see Palestine
Izbica (Łódź Voivodeship)/Poland 30, 31, 60, 61, 62, 63, 64, 65, 68, 71, 74, 75, 82, 83, 84, 85, 86, 87, 88, 90, 91, 92, 93, 94, 96, 97, 99, 100, 102, 103, 112, 115, 118, 120, 121, 133, 134, 135, 142, 144, 145, 146, 147, 148, 154, 160, 162, 163, 164, 166, 168, 169, 171, 172, 176, 178, 180, 190, 192, 193, 197, 209, 210, 211, 213, 214, 215, 216, 217, 218, 219, 220, 222, 223, 224, 225, 226, 233, 234, 235, 236, 238, 239, 240, 241, 245, 246, 247, 248, 249, 252, 254, 255, 256, 257, 258, 259, 260, 264, 265, 266, 268, 269, 271, 272, 274, 287, 288, 289, 296, 297, 298, 302, 303, 305, 306, 307, 311, 333, 334, 355, 356, 358, 359, 360, 361, 368, 395, 397, 399, 401, 403, 405, 407, 409

Jackson, NJ/USA 114, 116
Jamiano/Italy 306
Jerusalem 57, 66, 109, 114, 116, 192, 208, 220, 252, 253, 254, 283, 354, 371
Johannesburg/South Africa 329
Jungfernhof see Riga (-Jungfernhof)

Kaisermühle near Frankfurt an der Oder (Prussia, Province of Brandenburg) 72, 235
Karlstadt (Bavaria, Lower Franconia) 68
Kassel (Prussia, Province of Hesse-Nassau) 95, 116, 164, 228, 315, 323, 324, 348, 376, 388
Kattowitz (Prussia, Province of Silesia; since 1922 Katowice/Poland) 105, 176, 177, 182, 183, 283, 284, 370

Kaunas (Kowno)/Lithuania 129, 130, 280, 281, 282, 283, 325, 397, 405, 409
Kelsterbach (Grand Duchy of Hesse, Province of Starkenburg) 126
Kfar haRo'e/Israel 168
Kfar Pines/Israel 114
Kfar Vradim/Israel 114
Kirchheim near Würzburg (Bavaria, Lower Franconia) 202, 203
Kirchschönbach (Bavaria, Lower Franconia) 189, 190, 191, 398
Kiriat Bialik/Israel 144
Kiriat Motzkin/Israel 114
Kitzingen-Etwashausen (Bavaria, Lower Franconia) 264
Kitzol (Kuyavian-Pomeranian Voivodeship)/Poland 163, 164, 398
Kleinbardorf (Bavaria, Lower Franconia) 234
Kleinheubach near Miltenberg (Bavaria, Lower Franconia) 263, 264, 266, 309, 404
Kleinlangheim (Bavaria, Lower Franconia) 189, 190, 192, 193, 194, 319, 320, 357, 398, 406
Klingenberg (Bavaria, Lower Franconia) 319
Klucznikowice (Lesser Poland Voivodeship)/Poland 175, 179, 180, 368, 400
Koblenz (Prussia, Rhine Province) 213, 214, 215, 245, 251, 337
Königsberg (Prussia, Province of East Prussia) 354
Königshofen im Grabfeld (Bavaria, Lower Franconia) 150, 396
Krasniczyn (Lublin Voivodeship)/Poland 61, 62, 63, 64, 67, 83, 84, 96, 99, 100, 112, 115, 116, 120, 151, 300, 327, 328, 336, 337, 349, 350, 351, 397, 407, 409
Krasnystaw (Lublin Voivodeship)/Poland 91, 92, 95
Külsheim (Baden) 348, 408
Künzelsau (Württemberg) 206, 317, 318, 406

Lackenbach (Burgenland)/Austria 341, 354
Landwerk Neuendorf near Finsterwalde (Prussia, Province of Brandenburg) 167
Latvia 62, 111, 113, 115, 116
Laudenbach (Württemberg) 290, 316, 334
Laupheim (Württemberg) 347
Leeds (County West Yorkshire)/England 114, 291, 333
Leipzig (Kingdom of Saxony) 169, 172, 173, 228, 229, 276, 314, 325, 376, 378, 389
Lemberg (Lwiw)/Ukraine 85
Lendershausen (Bavaria, Lower Franconia) 147, 148, 287
Lengnau (Kanton Aargau)/Switzerland 364
Limburg an der Lahn (Prussia, Province of Hesse-Nassau) 93
Lipno (Kuyavian-Pomeranian Voivodeship)/Poland 164
Lisbon/Portugal 300
Lithuania 130, 280, 281, 283, 354, 358

Lobositz/Czechia 79
Łódź (Litzmannstadt)/Poland 62, 147, 230, 231, 291, 292, 293, 341, 342, 343, 386, 407, 409
London/England 170, 174, 175, 228, 238, 311, 317, 341, 364, 371
Long Island City, NY/USA 165
Lower Franconia or Franconia 30, 35, 36, 49, 52, 62, 68, 77, 82, 84, 90, 91, 99, 100, 102, 105, 112, 113, 119, 120, 131, 232, 289, 295, 313, 324, 333, 377, 386
Lublin/Poland 62, 64, 72, 75, 83, 84, 85, 86, 88, 91, 92, 96, 97, 98, 99, 100, 102, 113, 115, 116, 120, 121, 122, 133, 144, 146, 163, 166, 169, 172, 190, 192, 197, 209, 211, 217, 233, 241, 246, 300, 328, 336, 345, 346, 350, 351, 355, 359, 360
Lucerne (Kanton Lucerne)/Switzerland 238, 340, 341, 386
Luxembourg 196, 384

Madagascar 268
Magdeburg (Prussia, Province of Saxony) 123
Mainbernheim (Bavaria, Lower Franconia) 34, 68, 76, 131, 142, 232, 235, 236, 294, 295, 375, 406
Main-Franconia 26, 31, 49, 52, 55, 59, 60, 61, 62, 63, 68, 71, 76, 78, 79, 83, 84, 91, 92, 96, 100, 105, 111, 112, 118, 119, 120, 394, 395, 472
Mainstockheim (Bavaria, Lower Franconia) 5, 48, 68, 74, 76, 130, 131, 141, 146, 147, 148, 154, 160, 162, 166, 167, 197, 199, 206, 219, 228, 229, 236, 245, 264, 286, 287, 288, 289, 290, 291, 293, 310, 313, 314, 315, 316, 317, 318, 322, 333, 334, 335, 336, 337, 338, 340, 341, 353, 376, 377, 391, 393, 396, 400, 404, 406, 408
Mainz (Grand Duchy of Hesse, Province of Rhenish Hesse) 137, 138, 167, 232, 289
Majdanek (Lublin Voivodeship)/Poland 96, 98, 111, 115, 146, 148, 149, 196, 345, 346, 397, 399, 409
Maly Trostinec near Minsk/White Russia 307
Manchester (County Lancashire)/England 163
Mannheim (Baden) 140, 309, 345, 346
Marburg an der Lahn (Prussia, Province of Hesse-Nassau) 131, 349
Markelsheim near Bad Mergentheim (Württemberg) 166, 224, 289
Marktbreit (Bavaria, Lower Franconia) 49, 68, 91, 157, 162, 226, 235, 313, 322, 333, 352, 374
Maßbach (Bavaria, Lower Franconia) 151, 152, 227, 288
Mauritius 267, 268
Melbourne/Australia 160
Menton (Dép. Alpes-Maritimes)/France 350
Mentone, CA/USA 359
Messelhausen (Baden) 328
Mexico 56

Michalovce (Austria-Hungary, Upper Hungary/Slovakia) 302, 305, 306, 400, 406
Middle Franconia 62
Miltenberg (Bavaria, Lower Franconia) 131, 263, 264, 266, 309
Minsk/White Russia 102, 147, 160, 162, 206, 269, 287, 349, 350, 352, 399, 401, 409
Mittweida (Kingdom of Saxony) 252
Mitwitz (Bavaria, Upper Franconia) 290
Moers (Prussia, Rhine Province) 144, 145, 396
Mönchengladbach (Prussia, Rhine Province) 26, 230, 231, 341, 342, 343, 386
Montabaur (Prussia, Province of Hesse-Nassau) 222
Montauban (Dép. Tarn-et-Garonne)/France 330
Montevideo/Uruguay 172, 173
Montréal/Canada 341
Moshav Haniel/Israel 114
Münchweiler an der Alsenz (Bavaria, Rhenish Palatinate) 290
Munich 55, 83, 114, 130, 140, 175, 180, 190, 218, 219, 242, 243, 244, 250, 267, 279, 280, 281, 282, 283, 295, 324, 325, 337, 343, 368, 388, 407
Munich-Stadelheim 336
Munster, IN/USA 26, 114, 166

Naharya/Israel 114
Neckarzimmern (Baden) 209, 224, 225, 406
Nenzenheim (Bavaria, Lower Franconia) 156, 157, 158, 366, 398
Nesziona/Israel 114
Netanya/Israel 114, 354, 355
Netivot/Israel 146
Netherlands see Holland
Neuss (Prussia, Rhine Province) 372
Neustadt an der Aisch (Bavaria, Middle Franconia) 333
Neustadt an der Haardt; today Neustadt an der Weinstraße (Bavaria, Rhenish Palatinate) 251
New Jersey/USA 5, 26, 329, 355
New York/USA 114, 115, 129, 138, 147, 148, 165, 166, 175, 185, 189, 190, 199, 200, 228, 229, 232, 241, 248, 265, 269, 287, 302, 312, 317, 318, 328, 336, 337, 345, 355, 369, 371, 372, 399
Nice (Dép. Alpes-Maritimes)/France 185, 186, 228
Nordhausen (Prussia, Province of Saxony) 148
Nördlingen (Bavaria, Swabia) 293
Nuremberg 34, 41, 48, 53, 59, 61, 62, 63, 68, 75, 80, 84, 90, 91, 100, 105, 120, 137, 141, 150, 151, 155, 156, 157, 158, 159, 168, 169, 170, 174, 175, 179, 180, 186, 195, 197, 198, 202, 203, 207, 228, 237, 239, 240, 241, 243, 250, 251, 252, 288, 290, 302, 319, 333, 334, 343, 348, 349, 350, 365, 366, 367, 368, 373, 385, 388, 389, 392, 393, 396

Oberaltertheim (Bavaria, Lower Franconi62, ia) 307, 406
Oberdorf (Württemberg) 307, 308, 406
Obernbreit (Bavaria, Lower Franconia) 68, 264
Ober-Seemen (Grand Duchy of Hesse, Province of Upper Hesse) 253, 254
Ochsenfurt (Bavaria, Lower Franconia) 68
Ödenburg (Austria-Hungary, Comitatus Sopron) 341
Oettingen (Bavaria, Swabia) 168, 170, 171, 398
Offenburg (Baden) 144, 392, 396
Oświęcim see Auschwitz

Palatinate 72, 131, 214, 346, 389
Palestine or Israel 2, 26, 27, 42, 56, 57, 106, 109, 113, 116, 119, 144, 146, 156, 157, 159, 160, 162, 164, 165, 167, 169, 173, 177, 192, 194, 200, 201, 211, 226, 238, 265, 267, 268, 284, 286, 289, 291, 334, 341, 342, 345, 353, 354, 355, 365, 366, 367, 368, 369, 372
Palisades, NY/USA 298, 299, 364
Pappenheim (Bavaria, Middle Franconia) 229, 230, 402
Paris/France 126, 129, 130, 228, 253, 254, 330, 332, 348, 349
Perth/Australia 163
Petach Tikvah/Israel 175, 368
Piaski (Lublin Voivodeship)/Poland 72, 83, 85, 121, 244, 409
Pirmasens (Bavaria, Rhenish Palatinate) 137, 140, 242, 244, 319
Pittsburgh, PA/USA 154
Platz in the Rhön Mountains (Bavaria, Lower Franconia) 208, 217, 218, 221, 400
Plauen in the Vogtland (Kingdom of Saxony) 62, 267
Podravska/Croatia 173
Poland 40, 57, 62, 64, 83, 84, 85, 86, 87, 88, 89, 90, 92, 93, 94, 95, 96, 97, 98, 99, 105, 111, 112, 113, 115, 116, 121, 122, 133, 144, 146, 163, 176, 179, 182, 183, 192, 197, 209, 211, 217, 233, 241, 244, 300, 336, 350, 351, 355, 359, 360, 369, 370, 395
Poppenlauer (Bavaria, Lower Franconia) 160, 206
Portland, OR/USA 211
Portugal 56
Posen (Prussia, Province of Posen) 374
Prichsenstadt (Bavaria, Lower Franconia) 76, 190, 191, 218, 221, 272, 402
Protectorate of Bohemia and Moravia 57, 62, 64, 90

Ramat Chen/Israel 226, 334
Ramat Gan/Israel 114
Récébédou (Dép. Pyrénées-Atlantiques)/France 144
Rechovot/Israel 114, 175, 176, 183, 368
Regensburg (Bavaria, Upper Palatinate) 76, 320, 394

Reichmannsdorf (Bavaria, Upper Franconia) 324
Reinheim in the Forest of Odes (Grand Duchy of Hesse, Province of Starkenburg) 138
Rejowiec (Lublin Voivodeship)/Poland 121
Rhenish Palatinate 347
Rhineland 72, 190, 214, 372, 389
Riga(-Jungfernhof)/Latvia 61, 62, 63, 77, 82, 83, 84, 96, 100, 102, 103, 112, 114, 115, 119, 120, 130, 132, 137, 141, 142, 156, 158, 164, 168, 169, 172, 173, 174, 187, 188, 189, 195, 198, 236, 237, 243, 251, 264, 278, 279, 280, 302, 304, 305, 307, 337, 347, 348, 397, 399, 401, 403, 405, 409
Rimbach (Bavaria, Lower Franconia) 147
Rimpar (Bavaria, Lower Franconia) 298
Rishon LeZion/Israel 114
Rödelsee (Bavaria, Lower Franconia) 33, 50, 109, 110, 126, 130, 133, 142, 143, 146, 151, 153, 169, 174, 175, 176, 190, 199, 200, 201, 207, 213, 228, 233, 241, 245, 247, 253, 255, 261, 272, 275, 295, 296, 309, 318, 324, 325, 328, 329, 334, 335, 340, 341, 343, 347, 349, 352, 354, 364, 368, 375, 396
Romania 62, 370
Rosenheim (Bavaria, Upper Bavaria) 243
Rothenburg ob der Tauber (Bavaria, Middle Franconia) 168
Rumbula/Latvia 111
Rust (Baden) 329, 331, 390

Saarbrücken (Prussia, Rhine Province) 145
Sachsenhausen (Brandenburg) 81, 169, 172, 173, 175, 176, 178, 228, 259, 261, 271, 272, 368, 399, 403, 405
San Francisco, CA/USA 51, 114, 129, 154, 313
Saumur (Dép. Maine-et-Loire)/France 330, 331, 390
Sayn near Koblenz (Prussia, Rhine Province) see also Bendorf 214, 215, 245, 251, 337
Scheinfeld (Bavaria, Middle Franconia) 236
Schermbeck near Wesel (Prussia, Rhine Province) 131
Schneidemühl (Prussia, Province of Posen) 72
Schnodsenbach (Bavaria, Middle Franconia) 243
Schöllkrippen (Bavaria, Lower Franconia) 329
Schönebeck an der Elbe (Prussia, Province of Saxony) 2
Schopfloch (Bavaria, Middle Franconia) 352
Schotten (Grand Duchy of Hesse, Province of Upper Hesse) 134, 301, 302, 303, 396, 406
Schwabach (Bavaria, Middle Franconia) 166, 238, 240, 241, 328, 402, 404

Schwanfeld (Bavaria, Lower Franconia) 152, 153, 160, 265, 266, 269, 288, 309, 396
Schweinfurt (Bavaria, Lower Franconia) 76, 79, 168, 172, 214, 259, 283
Schweinshaupten (Bavaria, Lower Franconia) 322
Seattle, WA/USA 211
Septfonds (Dép. Tarn-et-Garonne)/France 330
Shanghai/China 56, 57, 261
Shave Zion/Israel 114
Sickenhofen (Grand Duchy of Hesse, Province of Starkenburg) 148, 287
Sickershausen near Kitzingen (Bavaria, Lower Franconia) 232, 234, 242, 244, 245, 247, 248, 249, 308, 309, 336, 337, 402
Siedliszcze (Lublin Voivodeship)/Poland 122
Siegburg (Prussia, Rhine Province) 131
Silver Spring, MD/USA 142
Slovakia 85, 119, 302
Sobibór (Lublin Voivodeship)/Poland 82, 96, 97, 98, 99, 100, 111, 115, 120, 122, 187, 229, 230, 338, 339, 397, 399, 403
Somborn (Prussia, Province of Hesse-Nassau) 170, 367
Somers, NY/USA 116
Sommerach (Bavaria, Lower Franconia) 250
South Africa 329
South America 290, 291
Soviet Union or Russia 30, 95, 105, 176, 178, 183, 189, 359, 370
Steckelsdorf in the Havelland (Prussia, Province of Brandenburg) 235, 307
Steinach an der Saale (Bavaria, Lower Franconia) 148, 287
Stettin (Prussia, Province of Pomerania) 72
Stockton, CA/USA 109
St. Radegonde near Saumur (Dép. Maine-et-Loire)/France 330, 331, 332, 390
Straßburg (Strasbourg, Imperial Territory Alsace-Lorraine) 223, 353
Stuhm (Prussia, Province of West Prussia) 348
Stupki near Tarnopol/Ukraine 370
Stuttgart (Württemberg) 57, 58, 167, 197, 234, 289, 290, 299
Stutthof (Danzig, Pomeranian Voivodeship)/Poland 111, 187, 188, 189, 399
Sugenheim (Bavaria, Middle Franconia) 235
Sulzfeld near Kitzingen (Bavaria, Lower Franconia) 370
Sulzbürg (Bavaria, Upper Palatinate) 237
Switzerland 56, 101, 113, 336, 337, 341

Tarnopol/Ukraine 370
Tarnów (Lesser Poland Voivodeship)/Poland 285, 404
Tauberbischofsheim (Baden) 280

Tauroggen/Lithuania 265
Tel Aviv/Israel 114, 170, 367
Teplik/Ukraine 370
Ternitz (Austria-Hungary, Lower Austria) 138
Theilheim near Schweinfurt (Bavaria, Lower Franconia) 153, 259, 309
Theresienstadt (Terezín)/Czechia 5, 30, 60, 61, 62, 63, 64, 76, 77, 78, 79, 80, 81, 82, 83, 100, 101, 102, 103, 104, 105, 106, 112, 115, 116, 119, 120, 122, 123, 127, 129, 138, 139, 148, 154, 156, 157, 158, 167, 168, 169, 170, 176, 177, 190, 191, 192, 195, 199, 200, 203, 204, 205, 206, 207, 208, 221, 222, 227, 242, 243, 245, 246, 250, 251, 259, 262, 264, 268, 269, 278, 287, 288, 289, 290, 291, 292, 293, 294, 296, 299, 308, 309, 312, 314, 315, 320, 322, 323, 333, 337, 349, 352, 353, 364, 365, 366, 367, 368, 373, 374, 375, 376, 377, 389, 397, 399, 401, 403, 405, 407, 409
Thüngen (Bavaria, Lower Franconia) 224, 225, 406
Tiengen near Waldshut (Baden) 330
Töketerebes (Austria-Hungary, Upper Hungary/Slovakia) 301
Trawniki (Lublin Voivodeship)/Poland 121
Treblinka (Masovian Voivodeship)/Poland 111, 204, 242, 243, 401, 403
Treuchtlingen (Bavaria, Middle Franconia) 229, 231, 314
Treysa (Prussia, Province of Hesse-Nassau) 276
Trier (Prussia, Rhine Province) 291

Úbrež (Austria-Hungary, Upper Hungary/Slovakia) 301, 302, 303, 305, 406
Ueberau in the Forest of Odes (Grand Duchy of Hesse, Province of Starkenburg) 138, 396
Uffenheim (Bavaria, Middle Franconia) 156
Ukraine 86, 93, 175, 370
United States of America see USA
Unteraltertheim (Bavaria, Lower Franconia) 170, 367
Unterdeufstetten (Württemberg) 240, 241
Untereisenheim (Bavaria, Lower Franconia) 345
Unterleichtersbach (Bavaria, Lower Franconia) 299
Upper Bavaria 243
Upper Franconia 62, 258
Upper Palatinate 62
Urspringen (Bavaria, Lower Franconia) 296, 298, 299, 406
Uruguay 173
USA or America 26, 27, 56, 57, 58, 59, 83, 108, 113, 116, 118, 119, 148, 156, 158, 159, 165, 169, 170, 185, 186, 188, 191, 195, 205, 209, 211, 219, 222, 231, 238, 249, 261, 264, 287, 288, 291, 292, 298, 299, 300, 302, 319, 320, 326, 328, 329, 332, 336, 337, 339, 341, 351, 354, 355, 358, 367, 372, 373, 377, 378

Utzmemmingen (Württemberg) 307, 308, 407

Veitshöchheim (Bavaria, Lower Franconia) 272, 273
Vienna 306
Vilnius/Lithuania 357, 359, 360, 408
Vlotho (Prussia, Province of Westphalia) 130
Völkersleier (Bavaria, Lower Franconia) 193

Waldshut (Baden) 330
Wallenhorst near Osnabrück (Prussia, Province of Hanover) 114
Washington, DC/USA 131, 134, 140, 256, 257, 269, 270, 273, 274, 304
Walsdorf near Bamberg (Bavaria, Upper Franconia) 193, 194
Warsaw/Poland 112, 115, 116, 132, 133, 397
Wehrda near Marburg (Prussia, Province of Hesse-Nassau) 349
Weiden (Bavaria, Upper Palatinate) 353
Weikersheim (Württemberg) 147, 165, 166, 167, 287, 288, 289, 398, 404
Welbhausen (Bavaria, Middle Franconia) 156
Welwyn Garden City (County Hertfordshire)/England 175, 368, 399
Wembley (Greater London)/England 260
Wenings near Gedern (Grand Duchy of Hesse, Province of Upper Hesse) 328
Werneck (Bavaria, Lower Franconia) 264, 266, 267, 317, 318
Westerbork/The Netherlands 187, 193, 194, 338, 339, 389, 391, 394
Westheim near Haßfurt (Bavaria, Lower Franconia) 218, 221
Wetzlar (Prussia, Province of Hesse-Nassau) 277
White Russia 62, 72, 86
Wiesbaden (Prussia, Province of Hesse-Nassau) 228, 290, 359
Wiesenbronn (Bavaria, Lower Franconia) 5, 68, 134, 146, 147, 168, 207, 214, 227, 228, 229, 240, 241, 279, 283, 287, 303, 313, 327, 328, 353, 396, 402, 406
Wiesenfeld (Bavaria, Lower Franconia) 196
Wilmette, IL/USA 26, 114
Windecken near Hanau (Prussia, Province of Hesse-Nassau) 244
Windsheim (Bavaria, Middle Franconia) 393
Wonfurt (Bavaria, Lower Franconia) 131
Wormersdorf near Bonn (Prussia, Rhine Province) 190
Württemberg 308, 334, 347, 392, 393
Würzburg (Bavaria, Lower Franconia) 2, 5, 26, 27, 31, 59, 61, 66, 67, 68, 72, 73, 74, 75, 76, 77, 78, 79, 95, 105, 106, 108, 114, 115, 116, 119, 120, 123, 130, 131, 133, 134, 135, 138, 139, 140, 143, 144, 145, 147, 151, 154, 165, 167, 169, 172, 175, 176, 177, 195, 196, 199, 201, 202, 203, 207, 208, 209, 221, 222, 223, 224, 227, 229, 235, 236, 238, 242, 243, 247, 248, 249, 255, 257, 259, 262, 263, 264, 265, 266, 267, 268, 269, 270, 272,

274, 286, 287, 288, 289, 290, 291, 293, 294, 295, 296, 299, 300, 308, 309, 312, 314, 315, 322, 325, 327, 328, 330, 334, 335, 336, 337, 341, 346, 349, 350, 351, 352, 353, 354, 358, 359, 360, 367, 368, 372, 373, 375, 386, 391, 393, 394, 396, 400, 403, 404, 406, 407, 408

Yugoslavia 173, 330

Zeilitzheim (Bavaria, Lower Franconia) 147
Zeitlofs (Bavaria, Lower Franconia) 267, 268, 272, 404
Zell am Main (Bavaria, Lower Franconia) 340, 341, 394
Zirndorf (Bavaria, Middle Franconia) 148
Zoran/Israel 114
Zurich/Switzerland 133, 341

Names in ***bold cursive*** print are transit ghettos or extermination camps

Postal Abbreviations of the listed Federal States of the United States of America

CA	California
DC	District of Columbia
FL	Florida
GA	Georgia
IL	Illinois
IN	Indiana
MA	Massachusetts
MD	Maryland
NJ	New Jersey
NY	New York
OH	Ohio
OR	Oregon
PA	Pennsylvania
WA	Washington
WI	Wisconsin

Resource Concordance (Abbreviations)

Info	Informations (oral sources)
Lit	Literature (published printed sources)
Foto(s)	Photo Archives
KJK	Jewish Card Index City Archives (Stadtarchiv) Kitzingen
AMS	Archival Collection Michael Schneeberger
Doku	Documentations
FrüBri	Fruehauf Letters
FA	Family Archives
FB	Finding Book
SB	Genealogical Tree
FO:	Photo Archives
Po	Portraits
GE	Buildings
MA	Mazewot, Tombstones
Gru	Group Portraits
Ri	Rituals
BayStA WÜ	Bavarian State Archives Würzburg
JSR:	Jewish births, marriages and deaths
FWH	Frankenwinheim
HF	Hohenfeld
HÜ	Hüttenheim
KLH	Kleinlangheim
KT	Kitzingen (marriages)
MBH	Mainbernheim
MSH	Mainstockheim
WB	Wiesenbronn
WÜ	Würzburg (marriages)
AG KT	Local Court (Amtsgericht) Kitzingen (estates, legacies)
Gestapo	Gestapo Records Gau Mainfranken (personal related matters)
LG KT ä.O.	Regional Court (Landgericht) Kitzingen älterer Ordnung
LG KT ä.O./Verlass.	Last Wills (Verlassenschaften) Regional Court Kitzingen älterer Ordng.
LG DB	Regional Court (Landgericht) Dettelbach
LG DB/Judizial	Court Records (Judizialakten) Regional Court Dettelbach
LG DB/Verlass.	Last Wills (Verlassenschaften) Regional Court Dettelbach
LG DB/Viehkauf	Sale of Livestock Records (Viehkauf) Regional Court Dettelbach
LG DB/Vormund	Wardships (Vormundschaften) Regional Court Dettelbach
LG DB/Zivil	Civil Records (Zivilakten) Regional Court Dettelbach
LRA GEO	County Administration (Landratsamt) Gerolzhofen
LRA KT	County Administration (Landratsamt) Kitzingen (general documents)
LRA KT/Schutzhaft	Protective Custody Prisoner Files in the County Admin. Kitzingen
LRA KT/Verehel.	Marriage Contracts (Verehelichungsanträge) County Admin. Kitzingen

LRA KT/WEB	Renaturalizations (Wiedereinbürgerungen) District Office Kitzingen
LRA OCH	County Administration (Landratsamt) Ochsenfurt
Pfarrmatr. GS	Parish Registry Duplicates (Pfarrmatrikel-Zweitschriften) Gnodstadt
Reg. Ufr.	Lower Franconian Government (Regierung von Unterfranken)
BayStA BA	Bavarian State Archives (Staatsarchiv) Bamberg
BayStA NU	Bavarian State Archives (Staatsarchiv) Nuremberg
BezA SEF	District Office (Bezirksamt) Scheinfeld
LRA UFF	County Administration (Landratsamt) Uffenheim
BHStA PO	Brandenburg Main State Archives (Hauptstaatsarchiv) Potsdam
OFP	Oberfinanzpräsident
DiöA WÜ	Würzburg Diocesan Archives (Diözesanarchiv)
JSR	Jewish births, marriages and deaths (Jüdische Standesregister)
DZ WÜ	Document Centre for Jewish Culture and History in Lower Franconia Würzburg
FC WA	Economy Archives of the Princes of Castell, Castell
DuK	Safe-Deposit ledgers and cash account books
GA FWH	Community Archives (Gemeindearchiv), Frankenwinheim
GA MSH	Community Archives (Gemeindearchiv), Mainstockheim
HH WI	Hessian Main State Archives (Hess. Hauptstaatsarchiv) Wiesbaden
Be Ffm.	Frankfurt am Main Burials
Holocaust/Wash.	Holocaust Memorial Museum Washington DC/USA
ITS Arolsen	International Tracing Service Arolsen
JF Erfurt	Jewish cemetery Erfurt
JF WÜ	Jewish cemetery Siemensstraße, Würzburg
JG WÜ	Jewish congregation Würzburg
FB	Cemetery Registry Würzburg, Siemensstraße
Kath. PA KT	Catholic ministry (Pfarramt) Kitzingen
Kath. PA Rö	Catholic ministry (Pfarramt) Rödelsee
JSR	Jewish births, marriages and deaths
LA B	State Archives (Landesarchiv) Berlin

LA NRW	State Archives (Landesarchiv) North Rhine-Westphalia, Düsseldorf
LBI	Leo Baeck Institute, New York
Hoenlein Project	Ephraim Gustav Hoenlein Genealogy Project of the Ronald S. Lauder Foundation in the Würzburg Jewish Community
PA Sick. (Eras)	Parish office Sickershausen, Collection Pastor Martin Eras
Rhein Jeru	Collection Edith Rhein, Jerusalem
StA DA	City Archives (Stadtarchiv) Darmstadt
StA DB	City Archives (Stadtarchiv) Dettelbach
StA Grünstadt	City Archives (Stadtarchiv) Grünstadt
StA Enschede	City Archives Enschede/The Netherlands
StA Ichenhausen	City Archives (Stadtarchiv) Ichenhausen
StA KT	City Archives (Stadtarchiv) Kitzingen
AW	Emigrations (Auswanderungen)
BüRe	Citizenship Records (Bürgerrechtsakten)
EMK I	Resident Card Index I (Einwohnermeldekartei)
EMK II	Resident Card Index II (Einwohnermeldekartei)
EW	Immigrations (Einwanderungen)
KJK	Kitzingen Jewish Card Index (Kitzinger Judenkartei)
StA M	City Archives (Stadtarchiv) Munich
StA NU	City Archives (Stadtarchiv) Nuremberg
VK	Card Index of Persecution (Verfolgtenkartei) Nuremberg
StA Pirmasens	City Archives (Stadtarchiv) Pirmasens
SynA KT	Archives of the Kitzingen Synagogue
CA Jeru	The Central Archives for the History of the Jewish People, Jerusalem
JSR:	Jewish births, marriages and deaths
ASB	Aschbach
BTH	Bütthard
DO	Dornheim
HÜ	Hüttenheim
KLH	Kleinlangheim
MSH	Mainstockheim
NZH	Nenzenheim
SH	Sickershausen
ProBu Rö	Minute Book (Protokollbuch) Rödelsee

Stumbling Stones

In 1993, Cologne artist Gunter Demnig started a project of remembrance named "Stolpersteine" (Stumbling Stones), that now has spead all over Germany. Private individuals can make a donation of 100 Euro toward the installation of an about palm-size stone covered with a brass plate engraved with the name of an individual extermination victim of the Nazis. This stone will be installed by the artist in the sidewalk in front of the house or the place of work of the person to be remembered. In most cases the placement of the stone will be accompanied by a public event commemorating the biography and the fate of the murdered person.

Kitzingen, through the extraordinary activities of Claudia Gonschorek, was the first community in Bavaria to welcome this project. Between 2004 and January, 2010, 63 "Stolpersteine" were placed in the town to perpetuate the memory of the local victims of the Holocaust:

Erna "Erny" Abraham née Stein - 18 Friedrich-Ebert-Straße
Edith Adler - 26 Rosenstraße
Horst Bauer - 12 Kanzler-Stürtzel-Straße
Walter Arnold Bauer - 1 Paul-Eber-Straße
Amalie Blum née Frohmann - 15 Landwehrstraße
Adolf Charon - 1 Hindenburgring Süd
Denny Ebstein - 14 Luitpoldstraße
Erich Eichenbronner - 5 Bismarckstraße
Robert Einstädter - Friedenstraße 1a
Siegbert Friedmann - 23 Landwehrstraße
Abraham Fuchs - 57 Schrannenstraße
Alfred Fuchs - 57 Schrannenstraße
Mathilde Fuchs née Adler - 57 Schrannenstraße
Gustav Gerst - 7 Bismarckstraße
Julius Glückstein - 4 Lindenstraße
Justin Hahn - 6 Innere Sulzfelder Straße
Rosa Hahn née Sondhelm - 6 Innere Sulzfelder Straße
Simon Hahn - 6 Innere Sulzfelder Straße
Lina Hichberger - 26 Obere Bachgasse
Moritz Hichberger - 26 Obere Bachgasse
Sophie Hichberger - 5 Gustav-Adolf-Platz
Selma Hirsch née Silber - 36 Schrannenstraße
Jonas Jakubowicz - 4 Lindenstraße

Margarete Berta Jakubowicz née Glückstein - 4 Lindenstraße
Renate Jakubowicz - 4 Lindenstraße
Abraham Katzmann - 12 Bismarckstraße
Gerhard Katzmann - 4 Bismarckstraße
Moritz Katzmann - 4 Bismarckstraße
Hermine Klein - 5 Würzburger Straße
Samuel Liebenstein - 8 Ritterstraße
Betty Lustig née Feuchtwanger - 1 Paul-Eber-Straße
Julie Mayer née Mainzer - 13 Herrnstraße
Siegfried Mayer - 36 Kaiserstraße
Sussmann Mayer - 13 Herrnstraße
Benno Oppenheimer - 18 Friedrich-Ebert-Straße
Gerda Oppenheimer - 13 Rosenstraße
Marianne Oppenheimer - 13 Rosenstraße
Emil Reich - 26 Rosenstraße
Meta Reich née Stein - 26 Rosenstraße
Rena Reich - 2 Schweizergasse
Ruth Reich - 26 Rosenstraße
Emma Reinthaler née Kamm - Rosenstraße 10
Georg Reinthaler - 10 Rosenstraße
Bertha Rothschild née Golomb - 7 Kanzler-Stürtzel-Straße
Moritz Rothschild - 7 Kanzler-Stürtzel-Straße
Albert Rothstein - 9 Schmiedelstraße
Paula Rothstein née Eisemann - 9 Schmiedelstraße
Günther Schlössinger - 1 Hindenburgring Süd
Klara Schlössinger née Katzmann - 1 Hindenburgring Süd
Moses Schlössinger - 1 Hindenburgring Süd
Frieda Schönfärber née Adler - 7 Marktstraße
Jakob Schönfärber - 7 Marktstraße
Berta Schönfeld née Klein - 5 Würzburger Straße
Sally Schie Schönfeld - 5 Würzburger Straße
Josef Schuster - 20 Rosenstraße
Simon Sonder - 14 Moltkestraße
Rosa Stein née Roßmann - 3 Moltkestraße
Hilde Stern née Stern - 3 Rosenstraße
Lieselotte Stern - 3 Rosenstraße
Rosa Stern née Mayer - 7 Schmiedelstraße
Lilli Willner née Flamm - 37 Marktstraße
Leo Wohlgemuth - 14 Paul-Eber-Straße
Luise Wohlgemuth née Ichenhäuser - 14 Paul-Eber-Straße

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We thank you for your friendly support.

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