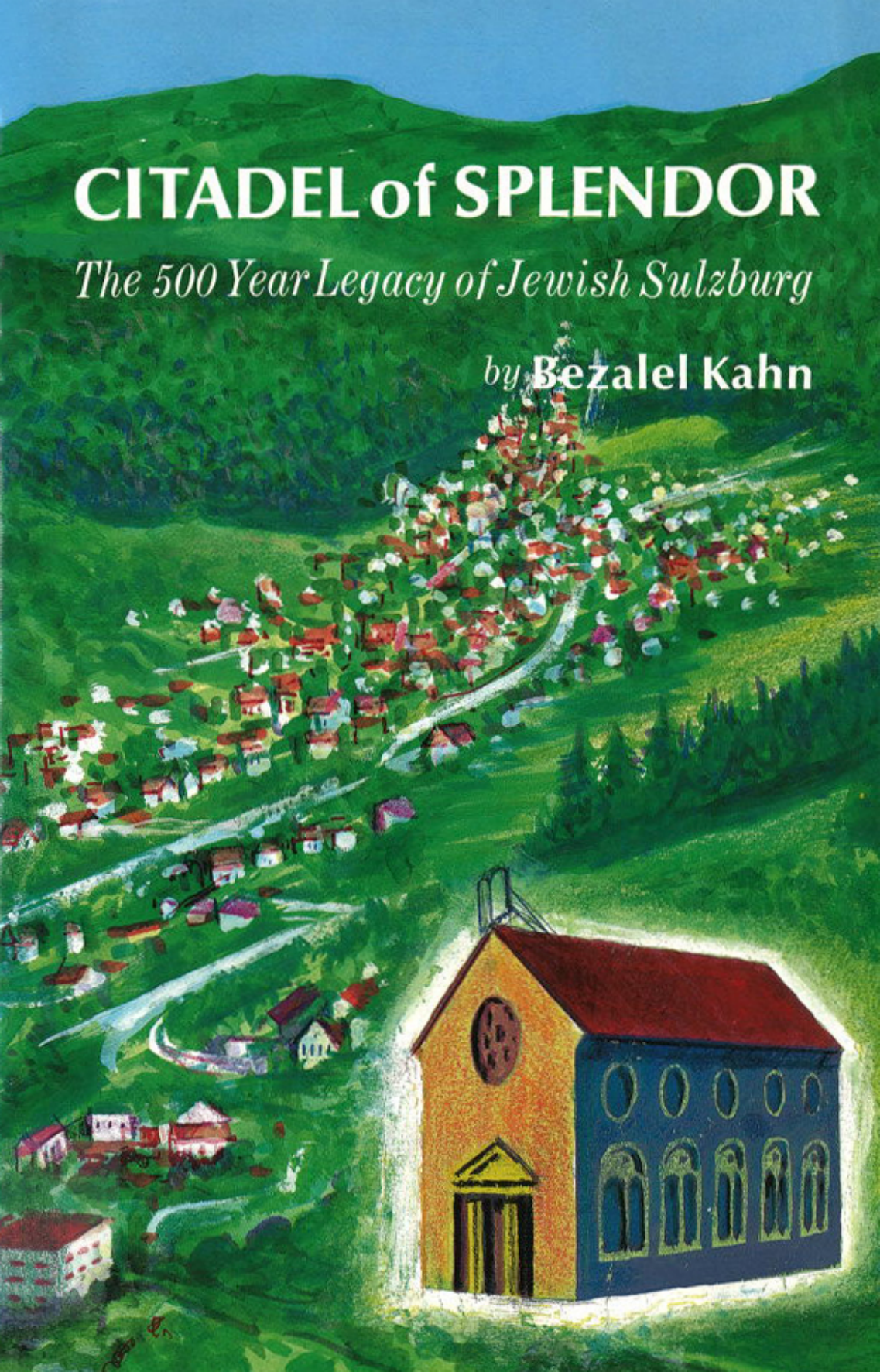
CITADEL of SPLENDOR

The 500 Year Legacy of Jewish Sulzburg

by **Bezalel Kahn**



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The 500 Year Legacy

of

Jewish Sulzburg

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Bezalel Kahn

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Library of Congress Catalog Card No. 95-94316

ISBN 0-87306-813-0

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Distributed by
Feldheim Publishers
200 Airport Executive Park
Spring Valley, New York 10977
USA

Printed in the United States of America by
Moriah Offset Company

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DEDICATION

To the memory of my dear, unforgettable parents

upon their 53rd Yahrzeit

למצבת זכרון
לעילוי נשמת הורי היקרים ה"ה

אדוני אבי מורי מוהר"ר יהודה בן בצלאל הכהן זללה"ה
ו' אלול תש"ב

אמי מורתי מרת פרומט בת יוסף ע"ה, הי"ד
ג' אלול תש"ב

שנחנקו ונשרפו על קידוש השם באוישוויץ

Who were gassed in Auschwitz — August, 1942

INTRODUCTORY NOTES

1) In deference to the ancient tradition of pre-war German Jewry, Hebrew names and expressions have been transliterated using the Ashkenazic (Western European) pronunciation rather than the more popular modern Hebrew version.

2) Foreign language proper nouns are capitalized; all other foreign words are italicized. An English translation follows the first appearance of every foreign word, and a glossary is included at the end of the book for the reader's convenience.

3) Dates of birth and death follow the names of Jewish sages whenever the information was available.

4) For ease of reference, civil dates are used. To convert to Jewish dates (calculated since Creation):

Civil Year - 240 + 4000 = Jewish Year

Example: Civil Year 1995 - 240 + 4000 = Jewish Year 5755

FOREWORD

"Ask your father	שְׁאַל אָבִיךָ
and he will tell you;	וְיַגֶּדְךָ
Ask your elders,	זְקֵנֶיךָ
and they will explain it to you."	וְיֹאמְרוּ לָךְ
(Deut. 32:7)	

A person's place of birth remains significant throughout his life and even thereafter. "Birthplace" is a required item for many important documents, from birth certificate, marriage license and social security identification through passport and death certificate.

Whence the stress on birthplace? My revered Rebbe (rabbi), master and mentor, Grand Rabbi Levi Yizchok Grunwald[1] (זצ"ל) (of blessed memory) (1893-1980), explains:

When the Almighty directed our Patriarch Abraham to leave his native town of Ur-Kasdim (in present day Iraq), he couched his order in the following words:

"Go forth from your country, from your birthplace, from your father's house, unto the land that I will show you," (Genesis 12:1).

The Rebbe asked: Why did the Almighty not state more simply, "Go forth to a new country?" Why the apparent redundancy? Answered the Rebbe: Although Abraham suffered

---

[1] Rabbi Levi Yizchok Grunwald, Chief Rabbi of Zehlem, was a Torah giant and *zaddik* (righteous man) of immense stature. Born in Chust, Czechoslovakia on Av 22, 5653, he passed away in Brooklyn, N.Y. on Nissan 27, 5740. His profound scholarship, vast knowledge and piety were coupled with exceptional charity and humility; yet firmness in religious principles was his credo.

After serving as spiritual leader in various European cities, he escaped Nazi persecution in Austria to the United States. He founded Congregation and Yeshiva Arugath Habosem, which he headed for four decades.

The Rebbe was a pioneer, introducing the most rigorous standard of dietary laws to America and boosting other areas of religious observance.

I had the distinct privilege of his guidance and inspiration for thirty-four years.

persecution in his hometown, although he was thrown into a fiery furnace from which he miraculously emerged, he was nonetheless attached to his birthplace. And so, to ease his pain about leaving home, the Almighty delivered the message in stages: "Go forth from your country, from your birthplace, from your father's house."

Similarly, Rabbi Moses Sofer[2] (1763-1839) always signed his responsa "Moshe Sofer of Frankfurt am Main," referring to his native city despite his thirty-three year tenure as Chief Rabbi of Pressburg, Czechoslovakia.

The illustrious Rabbi Yisroel Meir Kagan[3] (1838-1933) also included his city of origin, Radin, after his name on the title page of his works to demonstrate his attachment to his native town.

Furthermore, many scions of rabbinical dynasties retain their titles as rabbis of their original towns no matter where they currently reside.

The same sentiments inspire this writer's pen. My family suffered the destruction of our home, the violent plundering of our possessions. We witnessed the horrendous crimes and wanton desecration of our shul (synagogue) at the hands of the Germans. At the tender age of nine, I slipped through the hungry jaws of death, while my parents הי"ד were thrown into the furnaces of Auschwitz.

Nevertheless, as an eighth generation Sulzburger and a direct descendant of the rabbis of Sulzburg, I am still nostalgic about my place of birth, and I feel duty-bound to perpetuate the memory of its Jewish population, once a third of its general population and an important influence on German Jewish life.

Establishing a memorial to this town and its institutions is one reason for this study.

If the younger generation will learn from the *mesiras nefesh*

---

2 Known by the name of his work, *Chasam Sofer*.

3 Renown for his *Chofez Chaim* (*Who Wants Life?*) and *Mishnoh Bruroh*, commentary on the *Code of Jewish Law*.

(self-sacrificing devotion) of its forbears and will follow in their footsteps, our purpose will have been accomplished.

Bezalel Kahn

Brooklyn, New York $\frac{5755}{1995}$

Part I

Historical Overview

CHAPTER 1
TRACING THE ORIGINS

To properly understand the anatomy of a single limb, one must first examine the body as a whole. Thus, before exploring the history of the Jews of Sulzburg, we shall attempt to trace the origins of general German Jewry and a portion of their cultural contributions.

Historians believe the Jewish settlement in Germany dates back 2500 years.

In his encyclopedic *Seder Hadoros* (*The Order of the Generations*), Minsker Rabbi Yechiel Heilperin (1660-1746) chronicles the most important events and personalities in Jewish history from the creation of the world until 1700. This authoritative tome was first printed in Karlsruhe, Germany in 1769 and has since enjoyed many reprints and editions.

In the 11th edition (Warsaw, 1862, Vol. 1, pp. 251-2) the following two episodes appear, testifying to the presence of Jews in Germany about 2400 years ago:

> And it came to pass after the destruction of the First Bais Hamikdosh (Holy Temple in Jerusalem) about 415 B.C.E. when the Jewish people settled in the city of Worms, Germany, they were highly respected by the government and the populace. At that time, they enjoyed all the privileges of other citizens. The Second Temple was about to be rebuilt, and many Jews returned from the Babylonian Exile to Erez Yisroel (the Land of Israel). A plea went forth to the Jews in Worms, asking them too to come back to the Jewish homeland. However, the Jews in Worms refused to heed this plea. They replied, "In Israel you have the large Jerusalem, but here in Worms, we have a small Jerusalem...."
>
> ...Since the destruction of the First Temple, there existed in Worms a substantial Jewish community. Among the German royalty of the time was a well established

family by the name of "Dahlberg." One wise son in that family wished to travel extensively and to learn foreign languages, among them Arabic. After much effort he reached Jerusalem. However, the prolonged travel and dangerous roads exhausted him, and he became seriously ill. He had lost all the money that his father had given him. Close to death, he lay on a heap of garbage, pleading tearfully in German. If only someone would recognize him or know of his aristocratic family, the youth cried, he would certainly pity him and help him. His father would surely reimburse and reward his savior. No one, however, seemed to understand his language.

Finally a certain Jew comprehended the meaning of his words. Taking pity on him, he brought him to his home, summoned a doctor and fed and sheltered him until he had nursed him back to health. He also gave the young Dahlberg money. The grateful youth notified his father in Worms of his travails and how a Jew had saved his life. The father's joy knew no bounds, and he sent his son a large sum of money to reward the good Jew.

Upon Dahlberg's return to Germany, his father passed away from the strain of excitement. In his last will and testament, he named his son the sole beneficiary of his vast estate. He also stipulated that all future generations of the Dahlberg family were to deal mercifully with the Jews and give them every possible assistance. Since that time, on every Jewish public occasion in Worms, the Dahlberg family provided two special guards to protect the Jews. This tradition continued as long as the Jewish community of Worms existed.

Many historians, *Rishonim* and *Achronim* (earlier and later commentators) also attest to sizeable Jewish settlements in Germany as early as the First Temple Era. Others sources support the existence of large Jewish communities after the destruction of the Second Temple.

The Earliest Mention of Jews in Germany

The most ancient mention of Jews in Germany is in the Biblical Era. *Shoftim* (Judges 20) relates how the Children of Israel warred with the tribe of Binyomin (Benjamin) as punishment for the crime it had perpetrated against a *pilegesh* (concubine) in the town of Givoh. Within Rashi's commentary to 20:45 is an observation that those Benjaminites who escaped the fighting fled Erez Yisroel and settled in Germany.

Rabbi David Kimchi[4] (1160-1235) discusses this episode, citing a *midrosh* (Scriptural exegesis) that the 1000 men who fled the war went to the city of Worms, as elaborated upon by Rabbi Menachem Man Amelander in his *She'eris Yisroel* (*Remnant of Israel*).

The incident of the *pilegesh* occurred in the year 2764 after creation (1004 B.C.E.), thus establishing the presence of Jews in Germany some 2900 years ago.

The First Settlements

The earliest known, most significant settlements of Jews were in the sister cities of Speyer, Worms and Mainz, known by their acronym, Shum.

Rabbeinu Gershom Me'or Hagoloh (Light of the Exile) (960-1040) flourished in Mainz. Rashi (*Ra*bbi *Sh*lomo *Y*izchoki) (1040-1105), the greatest interpreter and commentator of T'nach (Bible) and Talmud, learned and taught in Worms, although he was born in Troyes, France. Rashi's famed Bais Hamidrash (house of study), his stone chair and the *mikvoh* (ritual bath) still stand in Worms.

A fascinating testimony to a miracle that occurred in Worms

---

[4] Rabbi David Kimchi, authoritative commentator on *Nach* (Prophets and Writings), lived in France and is known by the acronym of his name, R'dak.

is the Stone Wall, known as the Kosel (Wall). According to tradition, when Rashi's mother was expecting him, she walked down a narrow street on her way to the shul. Suddenly, a horse and wagon appeared, galloping at great speed, threatening to trample her. Finding no escape route, the terrified woman pressed herself as closely as possible against the wall. And lo and behold, a miracle occurred. The wall gave way, allowing Rashi's mother to huddle in the enclave until the wagon thundered past. The resulting dent in the wall is still visible.

Gedolei Ashkenaz
The Great Sages of Germany

The spiritual giants of Germany have imprinted an indelible mark upon Jewish life, their influence permeating all facets of Jewish practice to this very day. Revered by the Jews of Germany, they have also won the recognition and esteem of the broader Jewish world. Theirs is an unbroken, golden chain of scholarship and learning, of sterling character traits and sublime virtues.

Each generation produced its own spiritual leader, accepted by both scholar and layman albeit without official designation or election. A brief sampling of personalities follows:

A towering, unique figure was the aforementioned Rabbi of Mainz, **Rabbeinu Gershom ben Yehudo.** He touched the life of every European Jew by imposing a compulsory ban on polygamy. So profound and powerful was his influence that his ruling has been accepted down through the ages to the present time.



The famous wall in Worms next to the Rashi house of study



The Rashi Bais Hamidrash (house of study) in Worms



It is believed that Rashi sat on this stone chair when he taught his disciples in Worms.

Paytonim

Many *paytonim* (rabbis who authored liturgical prayers) lived in the cities of Shum. Their liturgies were incorporated into *machsorim* (holiday prayer books) and are recited in synagogues throughout the world to this very day.

Among the most outstanding *paytonim* was Rabbi Shimon Hagodol (the Great) (950-1020) of Mainz, whose compositions are recited on Rosh Hashonoh (New Year) and Yom Kippur (Day of Atonement).

His son, Elchonon, was abducted by non-Jews as a child, raised and educated as a non-Jew and eventually appointed Pope. Despite his high office, despite having no knowledge of his Jewish roots, Elchonon could find no peace of mind. As time passed, he issued decrees against the Jews with the goal of luring a delegation of Rabbis to visit him. When his plan succeeded, he engaged them in discussion and before long recognized his father, Rabbi Shimon the Great. Elchonon wholeheartedly reaccepted the Jewish faith, sacrificed one of the most influential and powerful positions in the world, secretly left Rome and, to his parents' delight, joined his family in Mainz.

Unesane Tokef (Let us Tell the Holiness), perhaps the most solemn *piyut* (liturgical prayer) of the High Holy Days, was composed by Rabbi Amnon of Mainz. As related in *Or Zorua* (*A Light is Sown*) by Isaac ben Moses of Vienna (1200-1270), shortly before Rosh Hashonoh, the bishop of Mainz demanded that Rabbi Amnon convert, offering him the Prime Ministership as an incentive. To stall for time, Rabbi Amnon requested three days to consider, but immediately regretted having given the impression he might agree. When summoned after three days, he replied that his tongue that had spoken thus should be cut out. The infuriated bishop ordered his arms and legs to be cut off, but despite his terrible agony, Rabbi Amnon remained steadfast in his refusal to renounce Judaism. When Rosh Hashonoh arrived, he requested to be carried to the synagogue where he asked the cantor to pause. He recited *Unesane Tokef* and then expired from his wounds.

Three days later, he appeared to R' Klonimos ben Meshullam (d. 1096) of Mainz and taught him the *piyut*, requesting that it be incorporated into the High Holy Day prayers.



Rashi

Rashi

As mentioned above, the most authoritative *meforesh* (commentator and expounder) on T'nach and Talmud is Rashi. His commentary on T'nach is unparalleled in its excellence, and virtually no edition of the Talmud appears without "Rashi."

Baalei Tosfos

Many authors of supercommentaries on Rashi's Talmudic work flourished in Germany.

Among the most prominent was Rabbi Meir of Rothenburg (1215-1293), known by his acronym as Maharam (*Mo*reinu *Hora*v



Grave stone of the Tosafist Rabbi Meir of Rothenburg (1215-1293) in the Worms cemetery. Perhaps the oldest grave of any of the Baalei Tosfos still preserved.

*M*eir). Imprisoned by Emperor Rudolf, he forbade his fellow Jews to ransom him, for he feared that other rabbis would also be abducted. After seven years, he passed away in prison, yet the Emperor refused to release his body. Finally, fourteen years after the Maharam's death, a Frankfurt Jew, Alexander Wimpfen, was able to obtain the release in exchange for a large sum of money. The only recompense he desired was burial next to the Maharam, which he received when he died soon after. The two grave stones have been preserved.

Poskim

The *poskim* were sages who decided questions of correct Torah (Bible) interpretations in daily life. They included men of the highest caliber such as Rabbi Jacob Möllin (Maharil) of Mainz (1365 - 1427) and his disciple Rabbi Jacob Weil (Maharyu) who flourished in Augsburg until 1455 and whose decisions were considered fundamental.

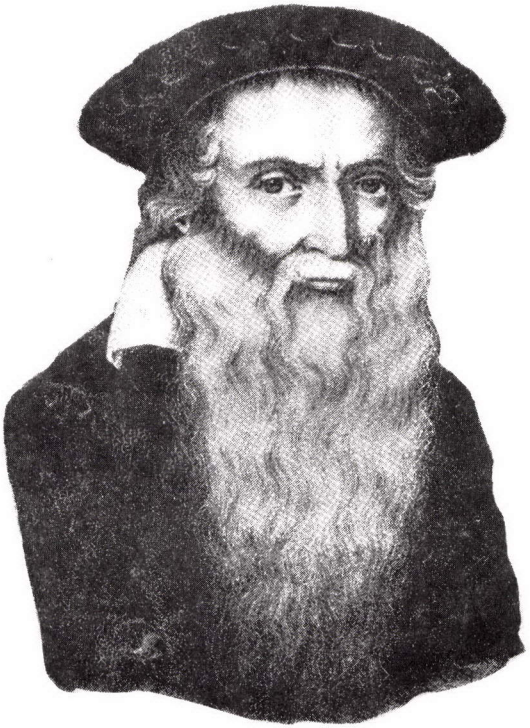
Rabbi Moses Sofer, the Chasam Sofer, who was born in Frankfurt am Main in 1763 and passed away in 1839 in Pressburg, was ranked among the foremost rabbinic authorities.



The Chasam Sofer

Chasidim

Exponents of ethics, morality and piety, Chasidei Ashkenaz (pious ones of Germany) were pioneers who set standards of stringent and meticulous observance. They included Rabbi Yehudo Hachosid of Regensburg (1150-1217), author of the renown *Sefer Chasidim* (*Book of the Pious*); Rabbi Elazar Rokeach of Worms (1176-1238); Rabbi Noson Adler of Frankfurt (1741-1800); and his disciple, Rabbi Sekel Leib Wormser (1768-1847), known as the Baal Shem of Michelstadt and revered by both Jew and non-Jew as a miracle rabbi. These greats led the way for the later generation *chasidim*.



Baal Shem of Michelstadt

Shtadlonim

A unique rabbinic figure who dominated public Jewish life in the Germany of the Middle Ages was **Rabbi Joselman** of Rosheim (1480-1554). For fifty years, he served as a *shtadlon* (intercessor) for his brethren before the throne of kings, queens, high officials and other influential individuals. Deeply religious and profoundly learned, the author of several scholarly works, he assisted his fellow Jews whenever and wherever necessary. He even ventured on a trip to Spain to plead for his German co-religionists at a time when any Jew discovered on Spanish soil was immediately executed. Through his intercession, he saved thousands of lives and spared many from expulsions and brutal plunder. Rabbi Joselman also obtained many letters of protection for the Jews from the highest authorities.

Not only was Rabbi Joselman deeply concerned about the physical welfare of his brethren, he was also interested in their spiritual elevation and daily moral standards. He initiated a rabbinical assembly which exhorted Jews to deal honestly in business with others Jews and with non-Jews. Rabbi Joselman also cautioned Jews not to take up arms to conquer Erez Yisroel and not to revolt against the nations of the world. He quoted the Talmudic teaching that the Jews had been adjured by the Almighty to wait patiently for the arrival of Moshiach (the Redeemer). And to prevent false speculation and specious messiahs, Rabbi Joselman stressed that Scriptures teach that the necessary precondition for Moshiach is the arrival of Eliyohu Hanovi (the Prophet Elijah), who will announce the imminent redemption, as we pray in the Benshen (Grace after the Meal).

Rabbi Joselman's fruitful life has been the subject of many beautiful and fascinating descriptions, foremost among them the two volume work by the noted Rabbi Marcus (Meir) Lehmann (1831-1890) of Mainz.

About one hundred years later, another outstanding *shtadlon* appeared on the German horizon. **Yisoschor Halevi Bermann** (1661-1730), also known as Behrend Lehmann, or "The Royal

Resident of Saxony and Poland" played a significant role as protector of the Jews.

Yisoschor Bermann was born in Halberstadt and received a thorough Jewish education. As a young man, he found favor with Prince Friedrich August II the Strong of Sachsen (Saxonia), later elected King of Poland. Bermann performed many valuable services for the Prince, first as financial advisor and then as German ambassador to Poland. In the latter role, he developed close ties to important officials in Germany and influential dignitaries in Poland. This prestige he used for the benefit of his fellow Jews, who were, at the time, often subject to persecution at the hands of merciless noblemen. Bermann always intervened for the welfare of his helpless, oppressed brethren, saving the lives and property of countless Jews.

In addition to his dedicated services, Bermann rebuilt the synagogue in Halberstadt, destroyed with the sanction of city officials, using his own funds. He also established a Klaus (Institute for Advanced Torah Studies) containing a *bais hamidrash* and yeshiva, which produced many scholars. The perpetual fund he founded supported the rabbis and students, allowing them to devote themselves to uninterrupted Torah studies, free of financial obligations.

Since so many copies of the Talmud had been burned or destroyed during pogroms, Bermann financed its reprinting.

Noteworthy among Bermann's accomplishments was his rescue of Rabbi Hirsch Charif[5] of the Polish town of Bialeh from execution. A Polish prince had attempted to abduct Rabbi Hirsch's daughter on her wedding day. At the last minute, she escaped and fled from the town. Her father was then thrown into prison and threatened with execution if he would not reveal his daughter's

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5 A son of the famous Chief Rabbi of Lemberg and a brother-in-law of Frankfurt Rabbi Jacob Joshua Falk (author of *Pnei Yehoshua* (*Face of Joshua*) commentaries on the Talmud), Rabbi Hirsch descended from the renown Rabbi Moshe Isserles (Ramo), whose legal decisions are accepted as binding by European Jewry.

whereabouts, of which he was unaware. Into this seemingly hopeless predicament Behrend Lehmann stepped, and in an almost unheard of turnabout, secured Rabbi Hirsch's release. He then brought the Rabbi with him to Halberstadt to become city's rabbi.

Rabbi Marcus Lehmann described rabbi Bermann's life vividly in the beautiful book, *The Royal Resident*.

Contributions of German Jews

In addition to the universally acknowledged Chachmei Ashkenaz (scholars who flourished in Germany), German Jews produced other significant cultural contributions to the Jewish people.

Among the foremost, a considerable number of printing presses for sacred Hebrew books were initiated at the earliest times in Germany and were instrumental in disseminating Torah wisdom the world over.

Perhaps one of the most valuable contributions is the Yiddish language, a dialect of old German with a strong mixture of Hebrew expressions. Yiddish became the standard conversational language among Jews, used especially in the study, translation and interpretation of the Scriptures.

Yiddish originated in Germany and was then further popularized as Jews spread into Eastern Europe. Before the decimation of European Jewry at the hands of the Germans, Yiddish was spoken by millions, and it survived the war, retaining its vitality. Yiddish has been "imported" into the United States, South America and the Holy Land where it continues in use to this very day. It provides a means of communication among Jews of different countries; as a common comprehensible language, it strengthens the bond uniting Jews of various backgrounds.

Early Suffering

Even the earliest Jewish communities of Germany suffered indescribable atrocities at the hands of the various persecutors.

Crusaders

The Crusaders excelled in their barbarism. Although their quest was Palestine, their hatred of the Jewish people spurred them to kill many Jews during their travels. Between 1090 and 1190, numerous Jewish communities were destroyed, especially along the Rhine River. Those who managed to flee escaped to the east and south.

Black Death

Between 1348 and 1350, an epidemic plagued Germany, and in many towns the Jews were blamed for the supposed poisoning the water. These accusations stemmed from the non-Jews' envy of the low Jewish death toll, which in truth was due to the observance of Jewish laws of purity such as hand washing before meals and ritual bathing. On this pretext, many Jews were killed, plundered or exiled and again forced to seek new residences.

In the course of time, a number of Jews succeeded in reaching the city of Freiburg and from there, the neighboring **Sulzburg**.

22 / SULZBURG



Sulzburg on the map

CHAPTER 2

AN INTRODUCTION TO THE HISTORY OF SULZBURG JEWS

General Observations on the Town of Sulzburg

Before considering the history of the Jewish community of Sulzburg, let us first create a picture of the area.

The town of Sulzburg in the province of Baden in southwest Germany is situated twenty-five miles (approximately forty-seven kilometers) from the Swiss city of Basel which is at the intersection of three countries: France, Switzerland and Germany. The picturesque town is embedded among cool pine trees of the nearby Schwarzwald (Black Forest) and juicy vineyards. As a backdrop, the 1414 meter elevation of the Belchen mountain creates an exceptionally healthy climate.

Compared to other cities, Sulzburg has a unique feature: tranquility. It is the hard-to-find town with no through traffic; the railroad touches the entrance to the town and then turns around. Only someone with a purpose in Sulzburg will enter. Since it is neither a traffic center nor a thoroughfare to other towns, it remains peaceful and quiet. City dwellers, constantly assaulted by noise and tumult, can especially appreciate Sulzburg, and the town has developed into a vacation and convalescent resort, frequented even by guests from Switzerland. As we shall see later, Jewish hotels once existed there as well. Among all other charming villages of the province of Baden, the Markgraf (Governor) chose Sulzburg as his summer residence.



Sulzburg, a view from afar



Official sign on the highway at the entrance to Sulzburg

Jewish Sulzburg

Because of the peace and quiet, Jews too settled relatively early in the town of Sulzburg. The nearby Rhine River and highway, both important for commerce, were additional reasons for the Jews' choice of Sulzburg.

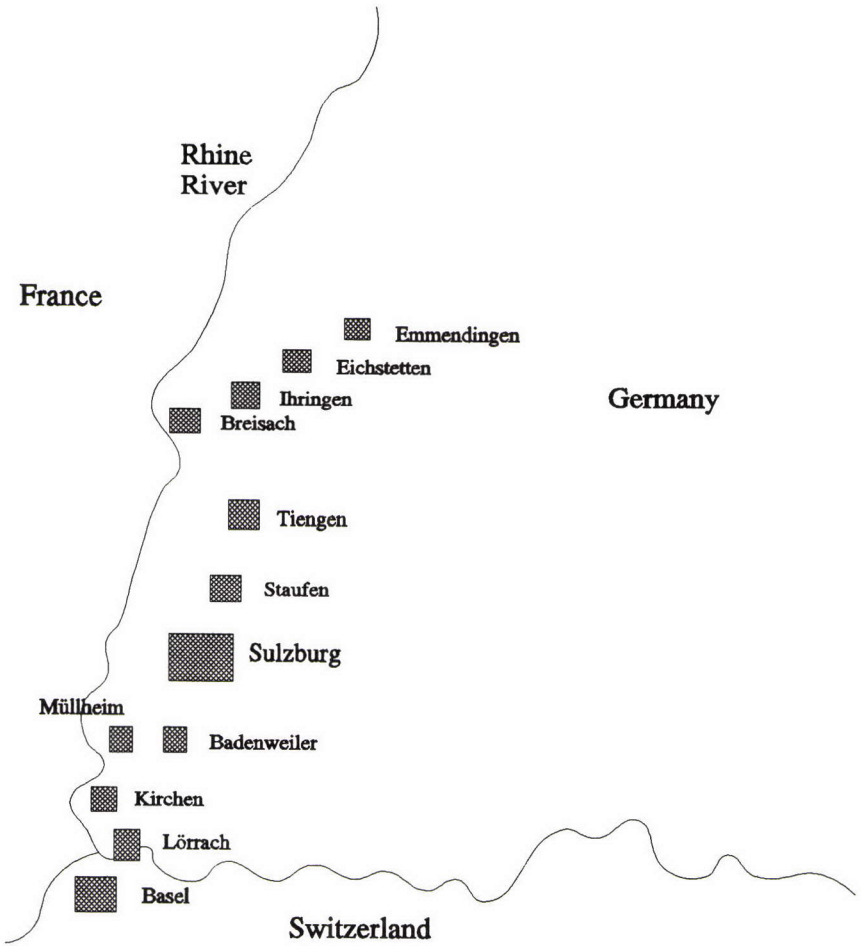
Few Jewish communities could boast of comprising one third of the general population; in Sulzburg, such were the proportions at one time. With few exceptions, Jews enjoyed peace and tranquility in Sulzburg for close to 500 years until the persecution in our time.

עִיר וְאֵם בְּיִשְׂרָאֵל

Sulzburg as a Mother Community

The Jewish community in Sulzburg served not only its own citizens, but also other cities and towns with Jewish populations. Since its establishment, the Sulzburg Jewish community was blessed with outstanding spiritual leadership, starting with Rabbi David Blum, discussed in a later chapter. Sulzburg was chosen as the site of the Bezirksrabbinat, the Rabbinate for the county and the entire Oberland (highland mountain region). Ancient manuscripts designate Sulzburg as "*Die heilige Gemeinde von Sulzburg*" (the holy community of Sulzburg).

The influence of the Sulzburg Jewish community extended as far south as Lörrach on the Swiss border, as far west as the cities of Kirchen and Breisach towards the Rhine River bordering on France and as far north as Emmendingen. And Sulzburg had highest authority in the Oberländischen Oberämter (Highland Council) in which Badenweiler, Hochberg and Rötteln participated. In total, Sulzburg was responsible for the spiritual welfare of over 3000 Jews, a substantial number for those times, of the cities of Badenweiler, Breisach, Eichstetten, Emmendingen, Ihringen, Kirchen, Lörrach, Müllheim, Staufen and Tiengen.



Towns that were affiliated with the Jewish community of Sulzburg.

Towns Under the Spiritual Guidance of Sulzburg				
Town	First Settlement of Jews	Largest Number of Jews in Year		Number of Jews in 1933
Badenweiler				7
Breisach	1300	450	1900	231
Eichstetten	1716	427	1867	91
Emmendingen	1533	406	1895	296
Ihringen	1716	263	1852	96
Kirchen	1736	192	1873	53
Lörrach	1716	248	1875	162
Müllheim	1716	422	1865	80
Staufen	1540	24	1875	46
Tiengen	1454	206	1875	46

Not only did Sulzburg minister to the spiritual needs of the Jews of the Oberland, but as the residence of the influential Moses Weil, it also emerged as a leader in material affairs.

Moses Weil was the brother of the universally recognized Chief Rabbi of Karlsruhe, Rabbi Nathaniel Weil[6] (1687-1769). As the governmentally authorized tax assessor and collector, Moses Weil determined the tax levy for all Oberlander Jews. Since business people came to Sulzburg to process their tax matters in his office, the town developed into the financial center for all the Jews of Oberland.

Despite its small size, Sulzburg's rabbinical and synagogue

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6 Renown for his lucid work *Korbon Nesanel* (*Nathaniel's Offering*), a supercommentary on the Rosh by Rabbi Osher ben Yechiel (1250-1328) discussing the Talmudical tractates *Moed* and *Noshim* (laws concerning holidays and women).

district ranked third among the fourteen districts in the German state of Baden.

Sulzburg was the first Jewish community in the region to have a cemetery. Even Baden's principal city of Freiburg initially buried its dead in Sulzburg. In addition, Sulzburg had a Jewish school, a rarity at the time, which attained high academic standards.

Sulzburg as a Symbol

The history of the Jews in Sulzburg is a paradigm for general Jewish history:

Fleeing persecution, a small group of Jews seeks a new residence. From an insignificant beginning, a small congregation slowly establishes itself. Sometimes harassed by the local population, it perseveres and organizes public prayer services in a private apartment before a permanent place of worship can be acquired or even rented. The education of the children, always a vital element of Jewish life, begins in the same way. The best teachers and spiritual leaders are engaged, and scholarship is cultivated. Gradually, the community grows.

Trade develops, the main avenue of livelihood generally permitted Jews. In time, the community produces its own fruits, great men who excel primarily in religious scholarship and whose reputations extend far beyond the borders of the city and even the country.

Once the community is firmly established, the envy of the general population often arises. Mistreatment of the Jews ensues despite their participation in all civil duties, joining the volunteer fire brigade, taking up arms to help defend their country and paying duties and taxes as all other law abiding citizens do.

Slowly, the pendulum swings back. Anti-Semitism rears its ugly head. The Jews are unjustifiably blamed for some local or national calamity, and the unfounded accusations result in persecution of the Jewish population.

The beautiful edifice, the Jewish community, is gradually demolished. Jewish rights are curtailed, the Jews are robbed of

their assets, killed or, barely escaping with their lives, forced again into exile to seek yet another new place to live....

This scenario unfolded in the great Jewish communities of Erez Yisroel, Babylon, Persia, Spain, France, Poland, Hungary and Germany. And this fate was shared by Sulzburg: insignificant beginning, gradual growth, eventual development, building of institutions—synagogue, schools, religious centers, ritual bath—influence over smaller communities, flourishing of intellectuals, rabbis, merchants, businessmen. Then cold north winds began to blow from Berchtesgaden: emigration, diminishing population, Kristallnacht, concentration camps, Dachau, Gurs, extermination camps, Auschwitz, gas chambers....and in spite of everything: **survival and rebuilding**.

In the following chapters, we will treat these themes, first in general outlines and then in greater detail.



The City Gate and Main Street of Sulzburg



City Hall

CHAPTER 3

HISTORICAL HIGHLIGHTS OF SULZBURG'S JEWISH COMMUNITY 1424-1940

The history of Sulzburg's Jews spans more than 500 years. Vital to understanding the following chronological summary is the realization that all Jewish movement, however small, was subject to extreme regulation and restriction.

FIFTEENTH CENTURY

First Settlement of Jews in Sulzburg

1424

The First Jews Arrive

Historian Berthold Rosenthal, in his *Heimatgeschichte der badischen Juden* (*The Native History of the Jews of Baden*, Bühl, 1927):

> The Jews had been expelled from the city of Freiburg several times. The third expulsion was on February 22, 1424, with the consent of Kaiser (Emperor) Siegismund. Simultaneously, [the Jews] were expelled from the towns of Waldkirch and Breisach. Thereafter, they settled in the neighboring villages. Some of the expelled Jews were admitted to the localities of the upper Markgrafschaft (Margrave highland), and among them **Sulzburg**.

The first settlement of refugees from Freiburg, Waldkirch and Breisach thus constituted the basis for the later flourishing community in Sulzburg.

However, for the subsequent hundred years, no available documents mention the Jews in Sulzburg. Apparently, they were an insignificant group compared to the general population.

SIXTEENTH CENTURY

Formation of the Jewish Community and the Ensuing Expulsion

1528

The Second Mention of Jews in Sulzburg

Historian Adolf Lewin in his *Jews in Freiburg* (Treves, 1890) writes of Sulzburg's Jews, again in connection with the neighboring city of Freiburg:

> Freiburg was always seeking pretexts for disputes. In 1528, Freiburg demanded from the Jew Isajas, who resided in Sulzburg, payment of a tax. When he refused, he was arrested near the village of Lehen.

We again find mention of the Sulzburg Jew Isajas fifteen years later when he was granted a renewal of *Judenschutz* (protection document for Jews).

1537

Renewal of Free Passage

Markgraf Ernest of Baden, who governed from 1535 to 1552, was a friend of the Jews. In 1537, only two years after his ascension, he renewed free passage for the *Schutzjuden* (Jews with official protection) for which they were to pay a *Schutzgeld* (protection money) tax.

1543

Safe Conduct Schutzbrief

On July 18, 1543 a Schutzbrief (protective letter) was issued to the Sulzburg Jew Isajas (see above, 1528).

This document was issued for a period of four years with the option of an additional four years. Its cost was forty *Gulden* (gold coins) annually plus twenty-four *Ellen* (yards) of silk.

J. A. Zehnter, in *Zur Geschichte der Juden in der Markgrafschaft Baden-Durlach* (*History of the Jewish Community of Baden*, 1897), further describes the events of 1543:

> We know that the city of Freiburg expelled its Jewish inhabitants in 1543. They even went so far as to prohibit any association with Jews. However, Markgraf Ernest protected the Jews of Sulzburg and Emmendingen.

1544

Additional Letters of Protection
Permission for Establishing a Synagogue and Jewish School

The year 1544 was a watershed for Jewish life in Sulzburg. On September 22, 1544, the Jew Joessli and his son, both residing in Sulzburg, received a far reaching *Schutzbrief* for a period of twelve years. This document also contained an important clause that benefitted the entire Jewish population, granting permission to organize a synagogue and a school in their house *auf den langen Tag* (for the long day, i.e., Yom Kippur (Day of Atonement)). This significant document is still preserved in the General Landesarchiv (archive) in Karlsruhe.

1545

Additional Letters of Safe Conduct

In 1545, a Jew named Baruch of Sulzburg received a letter of safe conduct for a period of four years with a renewal option for an additional four years. The letter also stated that Baruch was permitted to live in a house in Sulzburg which had formerly belonged to the Jewess Jeglin but was at that time owned by the government.

Fryheit Jößlj Juden.

Wir Ernst etc. bekennen mit diesem Brief, daß wir Jößlj Juden 12 Jahr lang, die nächsten nach dato dieses Briefs folgend, mit sammt seinem Sohne, den er bei ihm haben mag, sammt deren Weib, Kindern und Dienstboten, Haben und Gütern in unseren Schutz, Schirm und Geleit empfangen und aufgenommen haben, empfangen und nehmen sie auch auf wissentlich und kraft dieses Briefs, also daß sie beide, doch in einem Hauß, zu Sulzburg ihre Wohnung haben sollen, auch dabei eines jeden Jahres auf den langen Tag eine Synagoge und Schule darin halten mögen, unverhindert männiglichs, und sich solchs Schutzes, Schirms und Geleits nun fürohin gebrauchen und haben, auch ihren freien Handel, Wandel und Gewerb mit Kaufen und Verkaufen auf Märkten und dem Lande Freiheit und Gerechtigkeit haben, als gewöhnlich andere Juden, so getreiet sind, gehabt haben. Und so benannter Jößli Jud oder sein Sohn unsern Hintersassen, Angehörigen und Verwandten leihen würden, sollen sie von einem jeden Gulden einen Rappen-Pfennig, und was unter einem Gulden einen Heller, eine jede Woche besonders, solange die Schuld währt, zu Zins nehmen und nicht weiter. Doch sollen sie, ihre Weiber, Kinder oder Gesinde auf kein liegend Gut, es seien Häuser, Hof, Äcker, Matten, Reben oder wie das Namen haben möcht, unseren Unterthanen gar nichts leihen. Wo sich aber glaublich befände, daß bemelte Juden, Vater und Sohn, solches nit also hielten, so sollen sie deßhalb in unser Straf gefallen sein. — Für und umb solches, auch Zuerkanntnuß unserer Oberkeit sollen uns und unseren Erben obgemelte Juden, Vater und Sohn, sammtlich und unverschiedenlich alle Jahr jährlichs und jedes Jahr insonderheit, allwegen uf die Frankfurter Herbstmesse 40 Gulden unserer Landeswährung, 24 Ellen guten Sammts und 24 Ellen guten Damasts und von was Farben wir jeder Zeit haben wöllen, zu Tribut geben, und dazu sich mit unseren Unterthanen zu Sulzburg umb die Steuer und ander Dienstbarkeit, auch Frohnen und Wachen vertragen und überkommen. Jedoch haben wir gedachten beiden Juden diese Begnadigung gethan: wo sie befinden würden, daß sie sich unter unser Oberkeit nit betragen und ernähren könnten, und wir ihnen auf ihr unterthänig Bitten an bestimmtem Tribut nichts nachlassen wollten, wie wir das auch zu thun nit schuldig sein sollen, oder daß sonst ihr Gelegenheit nit wäre, länger allda zu bleiben, so mögen sie beide sammtlich allweg in 4 Jahren und vor Ausgang derselbigen uns oder unseren Erben ein Viertheil Jahres zuvor abkünden und sie mittlerweil das Ihrige verkaufen und ihre Schulden einbringen. Alsdann sollen und mögen sie mit dem Ihren bei Tag oder Nacht, zu Wasser oder Land

Reprint of letter of protection, including permission for synagogue and school.

1546

First Official Approval of a Permanent Synagogue and School
First Employment of a Rabbi
The First Jewish Cemetery

In the history of the Jews in Sulzburg, the year 1546 stands out as one of the most important. Markgraf Ernest granted the Jews authority to establish a synagogue or school and to engage a rabbi to teach the people in accordance with their religious tradition. For this permission, the Jews paid forty *Gulden*. For an additional eight *Gulden* annually, permission for an assistant rabbi or teacher was also given, indicative of the increased Jewish population. However, it was stipulated that both rabbis had to reside in the same house.

Symbolically, the rabbi and the synagogue were both inaugurated on Shovuos, the holiday commemorating the giving of the Torah. A Hebrew document preserved in the Oxford Library discusses the name and personality of the earliest rabbi in Sulzburg.

Rabbi David Blum, one of the foremost Talmudic authorities of the time, was the first. His life and accomplishments are discussed in a later chapter. A great number of his manuscripts are preserved in the municipal library of Hamburg.

Also in 1546, the Jewish cemetery of Sulzburg — the first in Oberland — was established.

1551

Additional Mention of Sulzburg

A Hebrew commentary on the Torah dated 5311 (1551), written and signed by Kalonymus ben Aron Halevi of Sulzburg, demonstrates the advanced talmudic scholarship which flourished in 16th century Sulzburg. The author states that he began and completed his work in the same year. The manuscript is preserved at Oxford.

1556
Increase of Jewish Houses

A transcript, dated November 2, 1556 and preserved in the Stuttgart archives, states that during that year seven houses were occupied by Jews in Sulzburg.

1557
Remission of Tax

On March 8, 1557, Count Karl issued a decree exempting the widow of the Jew Baruch of Sulzburg from paying her fee for the privilege of free passage.

1564
Activity by Rabbi David Blum

Rabbi David Blum issued an approbation to Rabbi Isaac Halevi from Günzburg.

1567
Another Free Conduct Letter

On November 20, 1567, the Jew David from Thenningen was permitted to join his father-in-law Hayum in Sulzburg.

1572
Extension of Protection

On July 31, 1572, the Jew Gerson from Türkheim was permitted to reside in Sulzburg for two years.

1576
Enumeration of Residents

The Stuttgart archives contain a report identifying the Jewish

residents of Sulzburg: David (Rabbi), Eberlin, Josslin, Morchi, Jakob, Itzig, Leibman and Dreyfuss.

1577
Expulsion of Jews from Sulzburg

On March 23, 1577 Count Karl II died, leaving three minor sons. Young Jakob was named as successor. However, the sons' guardians decided to expel all Jews after their residence permits would expire.

1590
Sulzburg in Hebrew Print

Although no Jews remained in Sulzburg in 1590, *Shearis Josef* (*The Remnant of Joseph*) by Rabbi Joseph ben Mordechai Gershon Kahn of Cracow makes honorary mention of the author's brother-in-law, "Rabbi David Blum of Sulzburg."

SEVENTEENTH CENTURY
Resettlement of Jews in Sulzburg

1610
Application for Protection

The Sulzburg-born Jew, Hayum, who lived in Ettlingen, sought a letter of protection allowing his son Cossman to reside in Kuppenheim. His cousin Hirsch helped him procure the letter.

1643
Engraving Depicts Jewish Cemetery

Just as a book had mentioned a Jew of Sulzburg while no Jews were residing there (see above, 1590), so too an artist depicted a Jewish institution of Sulzburg despite the absence of Jewish residents. In 1643, an engraving appeared in the Frankfurt *Topographia Sveviae* created by Matthäs Merian entitled "The

Townlet of Sulzburg from the West." The Jewish cemetery is prominently displayed.

1663

Report About the Jewish Cemetery

In 1663, the government requested a report about Jewish cemeteries. A document, preserved in the archives, states that Sulzburg had a Jewish cemetery located a quarter hour's walk behind the town, close to the forest.

1664

Resettlement of Jews in Sulzburg
Decree Concerning Burials

In 1664, Jews were again permitted to reside in Sulzburg. On April 26, 1664, regulations regarding government cemetery taxes were enacted. The tax for burial of a young Jew was thirty *Kreuzer* (copper coins), for an old Jew one *Gulden* and for a foreign Jew double the amounts.

1669

Doubling of Taxes

A decree of 1669 doubled the taxes enacted in 1664.

1672

Further Cemetery Tax Increase
Lease of Salt Monopoly

On April 18, 1672, the government again issued burial regulations, raising the tax to three *Gulden* for a young Jew and six *Gulden* for an old Jew.

The monopoly for the sale of salt in Sulzburg was leased in 1672 by the City of Sulzburg to the Jew Löwel from Hagenau.

1681
Additional Taxes

The archives contain a list dated 1681 of Jews who were permitted to enter Sulzburg but who had to pay a *Leibzoll* (personal duty tax) for transit.

EIGHTEENTH CENTURY
Reestablishment and Blossoming of the Jewish Community, Founding of Jewish School and District Rabbinate

1716
Additional Residence Permits

In 1716, four additional Jewish families received permits to reside in Sulzburg.

1717
Official Visit to Cemetery

On May 31, 1717, Count Karl Wilhelm visited the Jewish cemetery in Sulzburg.

1725
Sulzburg in Hebrew Print Again

In 1725, a Hebrew *Selichos* (supplicatory prayer book) was printed in Frankfurt, mentioning Sulzburg and its Rabbi David Blum.

1727
Rabbinate for Jewish Highland Population Established in Sulzburg
Gift to Crown Prince

A most significant event in the life of Sulzburg Jewry

transpired in 1727. On February 25, 1727, Sulzburg was designated the official residence of the rabbinate for the entire Oberland region. The rabbinate's head, Rabbi David Kahn of Alt-Breisach, moved to Sulzburg, further increasing the town's prestige.

Also in 1727, the Jews of Sulzburg raised 5,112 *Gulden* as a gift in honor of the marriage of the crown prince.

1728
Jewish Tax Collector

In 1728, the government designated Moses Weil in Sulzburg as the official tax collection agent for the entire region. Moses Weil was a brother of the *Oberland Rabbiner* (Chief Rabbi) Nathaniel Weil.

1730
Increased Religious Freedom

An important government decree issued in 1730 granted the Jews autonomy to regulate their marriages, inheritances and guardianships of minors in accordance with Jewish law.

1736
Additional Protection of a Sulzburg Jew

On November 14, 1736, Isaak Kahn, the son of Rabbi David Kahn, received the official protection of Sulzburg.

1738
Jews Pay for Protection

An official report states that in 1738 there were ten Jews in Sulzburg who each paid thirty *Gulden* for protection.

1739
Additional Letters of Protection

1742
The Rabbi Receives an Assistant

On July 24, 1742, Rabbi Isaac Kahn was installed as Assistant Rabbi to his father, Rabbi David Kahn of Sulzburg.

1744
Rabbi David Kahn Succeeded by Son

In May 1744, Rabbi David Kahn passed away. His son Rabbi Isaak Kahn was elected Rabbi of Oberland Jewry on May 26, 1744. Sulzburg was designated the seat of the Bezirksrabbinat (District Rabbinate). Towns under Sulzburg's jurisdiction were: Müllheim, Lörrach, Kirchen, Badenweiler, Hochberg and Rötteln.

1747
Mode of Payment for Protection

The payments for protection had to be paid quarterly in advance. On August 25, 1747, Sulzburg Jews submitted an application for permission to pay at the end of the quarter. The plea was denied.

1753
Increased Political Autonomy

The Jews were granted the privilege to elect a president for their community. The first president was Moses Weil.

1754
Death Notification Required

On February 28, 1754, the government requested that the

Rabbi report any death in the Jewish community and submit the exact age of the deceased so that the appropriate cemetery tax could be levied.

1758
Number of Jewish Properties

In 1758, Jews owned ten properties in Sulzburg.

1760
Additional Letters of Protection

In 1760, Hirschel ben Moses Weil and Kässel Weil received protection and permission to reside in Sulzburg.

1766
Permits for Jewish Businessmen

On January 31, 1766, the Jewish businessmen trading in copper and similar merchandise received an extension of their licenses.

1767
Jew in High Official Capacity

Markgraf Karl issued a proclamation designating the Jew Bär Weil as Judenshultheiss (Mayor). Bär Weil was the son of President Moses Weil and the brother-in-law of Rabbi Isaac Kahn.

In an additional decree, Markgraf Karl appointed Bär Weil Hoffaktor (Supervisor).

On July 31, 1767, the last Markgraf of Baden, August George, appointed Bär Weil Kabinetsfaktor (a higher supervisor).



Jewish owned property on Klostergasse in Sulzburg.

1781
Emancipation of Jews in Sulzburg

The tolerant monarch Kaiser Joseph II issued Kaiserliche Toleranzedikte (Royal Edicts for Tolerance). On June 22, 1781, Rabbi Isaac Kahn received official permission for the Jews of Sulzburg to enter all public schools and government positions. They were further permitted to reside wherever they chose and to trade in any merchandise they desired. Before these edicts, these privileges were either denied or only available to Jews with special permission.

1784
Poem Honoring the Count

In 1784, a grandson was born to Count Karl Friedrich. In honor of the occasion, Rabbi Isaac Kahn composed a poem which was presented to the Count.

1792
Self-Determination

In 1792, it was proposed that a self-estimated tax should be conducted every four to five years in Sulzburg for the entire Oberland population.

1794
Founding of the Jewish School

An important accomplishment of the Sulzburg Jewish community was the establishment of a Jewish school which attracted a great number of students even at its inception. In addition to the Jewish studies, the curriculum included secular subjects. The first teacher was Leopold Kahn, the son of Rabbi Isaac Kahn.

1796

Discrimination against Foreigners
Assistant Rabbi

In 1796, a marriage took place in Sulzburg between an out-of-town Jew and the daughter of a Sulzburg Jew. The government permitted the wedding only on the condition that the new couple leave Sulzburg soon after the ceremony.

On August 17, 1796, Rabbi Isaac Kahn requested a competent assistant in consideration of his ill health and advanced age. His son Leopold was chosen.

1797

Rabbi Isaac Kahn Succeeded by Rabbi Abraham Weil

On September 17, 1797, on the eve of Rosh Hashonoh, Rabbi Isaac Kahn passed away at the advanced age of eighty-seven after serving as rabbi for over fifty years. He was deeply mourned by Jew and non-Jew alike.

Rabbi Abraham Weil, son of Rabbi Thia Weil and grandson of Rabbi Nathaniel Weil of Karlsruhe, was elected successor. Müllheim and Emmendingen requested to become the new seat of the rabbinate; nonetheless, it remained in Sulzburg.

1799

Contribution to War Effort

In 1799, the Jews of Sulzburg made a substantial contribution to the city for the war effort.

NINETEENTH CENTURY

Building of the Synagogue, Increased Freedom
Peak of Jewish Population

1804

Confirmation of Teacher

The designation of Leopold Kahn, son of Rabbi Isaac Kahn, as teacher of the Jewish school was approved by the government.

1808
Delegate from Sulzburg

The name Gottschalk Weil of Sulzburg appears in a list of authorized country delegates to the Grossherzoglich Badische Oberrat der Staatsbürger Mosaischen Bekenntnisses (Council of Jewish Affairs for the Grand Duchy of Baden).

1810
Division of Districts

In December, 1810, the Oberrat (High Council of the Jews) redivided the Jewish communities. The Oberrhein (Upper Rhine) province was divided into two districts. Since Sulzburg had become a significant influence in Jewish life in the Oberrhein, it was designated as one district with its eight towns. The other district was Gailingen with its five towns.

1820
Additional War Contribution

In 1820, the Jews made another substantial war cost contribution to the City of Sulzburg.

1823
Building of the Synagogue

Until 1823, religious services had been held at a *Betsaal* (*bais hamidrash*). That year marked the commencement of the construction of a synagogue at Gustav Weil Strasse 73, also known as Mühlbach Strasse or Judengasse (Jews' Street), one block north of the Hauptstrasse (Main Street).

The main hall of the building housed the men's shul (prayer

facility) while the ladies' section of the synagogue was on the upper floor. Mounted on the roof above the entrance were two half-rounded stone tablets symbolizing the tablets of law that Moses brought down from Mt. Sinai. The tablets lent a solemn and distinctive appearance to the edifice. The windows below were half-rounded and those above completely round.

1824

Synagogue Districts

The region was divided into fourteen synagogue districts with Sulzburg ranking third in importance.

Rabbi Abraham Weil of Sulzburg was rabbi of the province, district and locality. Gottschalk Weil of Sulzburg was elected district elder and province leader.

1828

Jews' Tax Abolished

On May 14, 1828, Grossherzog (Duke) Ludwig I abolished the special taxes that Jews had been obligated to pay.

1829

Thirty-seven Jews were members of the Sulzburg fire brigade.

1831-2

Rabbi Abraham Weil Succeeded by Rabbi Emanuel Dreyfuss

On September 23, 1831 Rabbi Abraham Weil passed away. The next year, Rabbi Emanuel Dreyfuss, author of *Orach Meyshorim* (*The Path of the Upright*), was elected Land Rabbi of Sulzburg. He was the last rabbi of Sulzburg.

1837

Construction of the Jewish School

A little over a decade after completing the construction of the synagogue, the Jewish community again demonstrated its vitality by starting to build its own school at Klostergasse 84.

1839
Dedication of the School

On July 21, 1839, the new Jewish school building was dedicated. The ceremony was accompanied by music and included Rabbi Emanuel Dreyfuss, the Bürgermeister (Mayor), the priest and many other guests. Michael Gombrich was the head teacher.

1845
Founding of a Reading Society

In January, 1845, a Jewish reading society was organized and named Eintracht (Harmony).

1848
Vocational Division

The Jewish school established a vocational division for handiwork called *Industrieschule*.

1858
Publication by Rabbi Dreyfuss
First Charitable Foundation

In the world of Jewish religious literature, Rabbi Emanuel Dreyfuss's *Orach Meyshorim*, printed in Mülhausen in 1858, caused great excitement and enthusiasm. This publication enhanced the prestige of Rabbi Dreyfuss as well as the fame of Sulzburg.

In the same year, the first charitable foundation under Jewish auspices was established in Sulzburg; a second was established one year later.

1861
Sulzburg Produces First Jewish Professor

On August 7, 1861, Gustav Weil of Sulzburg was named professor at the University of Heidelberg. In his honor, a street in Sulzburg was named Gustav Weil Strasse.

1862
Equal Civil Rights

In October 1862, a law was approved granting equal civil rights to the Jews. The law, Bürgerliche Gleichstellung der Israeliten (Equalization of Jewish Citizens), was introduced on January 20, 1862 by Mr. Lamey and met only a three vote opposition. However, popular opposition led to public protests. The February 21 edition of the newspaper *Karlsruher Anzeiger* reported that many windows of Jewish properties were broken in Sulzburg, and the higher authorities ordered the Müllheim police force to prevent further disturbances.

In the same year, on May 17, a Jewish choral society named *Sängerbund* was founded.

1864
Largest Jewish Population

Rabbi Salomon Bamberger was engaged as assistant rabbi and religious teacher.

In 1864, the Jewish population reached its peak. Out of the total of 1,296 residents, 416 were Jews, constituting about thirty-two percent.

To the newly founded six member administrative board of the fire brigade, three Jews were elected.

1868
Additional Publication

During his tenure in Sulzburg, Rabbi Salomon Bamberger published his first book *Limud Oruch* (*Lexicographical Notes*) in Fürth.

1876
First Jewish Representative in City Council

The July 21, 1876 election of Abraham Hirsch Dreyfuss marked the first time that a Jew was elected to the city council.

1879
Synagogue Renovation

In 1879 the synagogue was completely renovated, fifty-five years after its construction.

1883-1884
Additional Foundations

On August 16, 1883, an additional charitable foundation for the support of needy Jews was established.

On November 24, 1884, a foundation for the support of needy Jewish children was founded.

1886
Establishment of Ladies' Auxiliary

Although a women's *chevroh kadishoh* (holy burial society) was already in existence, a Jewish Ladies' Auxiliary was founded in 1886.

1887
Passing of Rabbi Dreyfuss

On November 16, 1887, Rabbi Emanuel Dreyfuss passed away at the age of 82. He was buried in the Sulzburg Jewish cemetery,

and people came from near and far to pay their last respects. The death of Rabbi Dreyfuss marked the end of the rabbinate in Sulzburg. Subsequently, the population of Sulzburg was under the jurisdiction of the Rabbinate of Freiburg.

1888
Additional Foundation

In 1888, a *hachnosas kalloh* society was organized to assist needy Jewish girls with marriage costs.

1895
Staufen Subject of Sulzburg

Due to their diminishing population, the Jews of the town of Staufen were aligned with Sulzburg.

1899
Hebrew Reading Text

In 1899, Josef Bruchsaler, teacher of the Jewish public school in Sulzburg, published a Hebrew reading text in Rödelheim.

TWENTIETH CENTURY

Catastrophe

1903

Moses Bloch, a volunteer in the fire brigade, was honored.

1907
Census

A census in 1907 reported forty Jewish heads of households and thirty-seven homes owned by Jews in Sulzburg.

1911
Teacher Bruchsaler Dies

On June 22, 1911, Josef Bruchsaler died. He had been a Jewish teacher in Sulzburg for thirty-four years.

1914-1918
World War I

In the First World War, 1914-1918, seventeen Jewish men from Sulzburg participated as active combatants for Germany. Max Bloch was killed in action on September 26, 1916, and Julius Dukas and Hermann Kahn were also killed. Three were wounded: the Kahn brothers, Samuel and Louis, and Simon Dukas. Six received honorable citations, including the Kahn brothers and David Bloch who were awarded the *Eiserne Kreuz* (iron cross) medal for brave conduct and distinctive service.

1919
More Representatives in City Council

In addition to Max Weil, already a representative, a second Jew, Leopold Jeremias, was elected to the city council in 1919. He retained his position for thirteen years.

1920
Illumination for the Synagogue

In 1920, electric lighting was installed in the synagogue. Sadly, it lasted only eighteen years until the synagogue's demolition in 1938.

1923
Constitution of the Jewish Communities of Baden

On May 14, 1923, the constitution for the Jewish communities

of Baden was ratified. Seventeen election districts were designated for the election of twenty-nine representatives. Sulzburg received a prominent third place.

1928

New President Elected

In 1928, Simon Dukas was elected President of the Jewish community of Sulzburg. He was the last President, holding office until he was deported in 1938.

1930

New Religious Teacher/Cantor

In February 1930, Hugo Alperowitz was engaged as religious instructor, cantor and *shochet* (ritual slaughterer), replacing Salomon Biegeleisen who emigrated to Palestine.

1931

Recognition of Volunteer

On August 11, 1931, Henri Weil received a medal for forty years of service as a volunteer in the fire brigade.

1933

Nazis Seize Power - Woe Unto the Jews
Ban on *Shechitoh* (Ritual Slaughter)
Community President Arrested

The power seizure of the N.S.D.A.P., Nazional Sozialistische Deutsche Arbeiterpartei (Nazis), caused a radical deterioration for the Jews in Germany, felt even in remote Sulzburg. The ban on ritual slaughter took immediate effect and deprived the Jews of their kosher meat supply.

Simon Dukas, President of Sulzburg's Jewish community, was arrested for no apparent reason and held captive in Freiburg for two

weeks. Thereafter, he was banned from Sulzburg for nine months.

1934
Call for Rescue of Jewish Community
Commemorative Volume

On August 26, 1934, the Jewish community council of Sulzburg issued a desperate call to all foreign members and patrons for the rescue of the Jewish community which was threatened with collapse.

In honor of the 125th anniversary of the Oberrat der Israeliten Badens (High Council of the Jews in Baden), a commemorative volume was published, praising the merits of Sulzburg's Jews.

1935
Citizenship Revoked
Nuremberg Laws

On September 15, 1935, a set of anti-Semitic "laws," Nürnberg Gesetze (The Nuremberg Laws), were enacted, "officially" sanctioning open anti-Semitism. The Jews were deprived of the citizenship which they had fought so hard to attain.

In December of the same year, the import of kosher meat was added to the previous prohibition of *shechitoh*.

1938
Kristallnacht
Synagogue Desecrated
Dachau
Registration of Jewish Assets
Forced Identification Cards

On November 10, 1938, the synagogue was stormed, violated, desecrated and nearly demolished. Its windows were smashed, its religious objects profaned or stolen; the stone tablets on top of the building symbolizing the Law of Moses were hurled to the ground.

Although the original plan was to burn the synagogue, an adjoining building inhabited by non-Jews saved it from a fiery fate.

In the cemetery, many gravestones were overturned, desecrated and badly damaged.

All documents and records were confiscated from the office of the Jewish community.

Many Jewish homes were raided and businesses ransacked, their windows smashed, furniture wrecked and valuables stolen.

All Jewish men were ordered to the City Hall from where they were deported to the Dachau concentration camp.

1939

Synagogue Confiscated—Jews Wish to Remain

On June 9, 1939, the synagogue was made the property of the town of Sulzburg, its Jewish ownership revoked.

On December 11, 1939, the remaining Jews of Sulzburg decided not to dissolve the community voluntarily.

1940

Deportation to Concentration Camps
Judenrein

The Jews remaining in Sulzburg were forcibly deported on October 22, 1940 and shipped to the concentration camps of Gurs, Le Mille and Rivesaltes in France. Sulzburg was *judenrein* (emptied of Jews).

1942

Auschwitz—Gas Chambers

The Sulzburg Jews still alive in the concentration camps of Gurs, Le Mille and Rivesaltes were deported to Auschwitz in August, 1942 and met their death in the gas chambers....This was the *Endlösung* (Final Solution) envisioned by the German dictatorship....

CHAPTER 4
IN THE SHADOW OF GERMAN PERSECUTION

Foreword

The following historical account of the suffering of German Jews, and particularly Sulzburg Jews, is the result of numerous interviews, correspondences and eyewitness reports of survivors of Dachau, Gurs, Rivesaltes and Auschwitz. It is founded upon extensive study and meticulous research. Last but not least, it is based on personal experience.

Introduction

> A praiseworthy quality of the probing human mind is that it does not confine itself to close-by subjects, but also draws the past and the future into its sphere of knowledge. Man trains his sharp eyes to research the remote and the invisible. And while his look into the future is often bold and earns him disappointment instead of success, his search into the past, even if not always precise, will never go unrewarded. However, research in Jewish history, particularly the Medieval Age, contains few light spots. One must, therefore, practice a certain self-denial to turn to the history of that epoch.

Thus wrote Herz Bamberger, the uncle of this writer's cousin, in his introduction to his study of the Würzburg rabbis. What would he have written if he had looked back upon the time between 1933-1945 when the Jewish people saw the atrocious, brutal annihilation of six million of its men, women and children during a period of 12 years?

The Prelude

The seizure of power by the N.S.D.A.P., National

Sozialistische Deutsche Arbeiterpartei (National Socialist German Labor Party), in March 1933 caused a radical deterioration of the status of Germany Jewry, reaching the town of Sulzburg as well.

The first attack was directed against *shechitoh*, the method of religious animal slaughter.

As early as 1894, there had been attempts to prohibit *shechitoh*. However, a united petition from German rabbis, citing even non-Jewish experts, persuaded the government to abandon its plan.

However, with the Nazis' seizure of power in 1933, *shechitoh* was prohibited on poultry as well as cattle. Although the import of kosher meat was initially possible, this was forbidden two years later in December of 1935, completely barring observant Jews, who eat only kosher meat, from this important nourishment.

The siege of the Jews intensified as the land that boasted the highest standard of enlightenment in science, art, culture and technology, sank to the deepest level of degradation. The dictatorship instituted its Nürnberg Laws and Arierparagraphen, "laws" which deprived Jews of all civil rights. The country that had produced famous men in many fields of endeavor—authors, poets and composers, inventors and physicists—was controlled by a cruel tyrant who constantly devised new restrictions and methods of persecution of the Jewish population.

The Bible, printed in 1453 Mainz for the first time by the inventor of the printing press, Johann Guttenberg, was declared obsolete and replaced by a war — *Mein Kampf* (*My Struggle*) — against the Jews.

A systematic series of anti-Semitic measures followed:

1. A boycott of Jewish establishments
2. Revocation of Jewish citizenship
3. Registration of all Jewish assets and property with the government
4. Jews were required to carry cards identifying them as Jews
5. Jewish passports and other official documents bore the large letter "J"

Vordruck

Vergessen Sie nicht, sich in den Wählerlisten für den Feldbezug löschen und sich die Haushaltsnachweise zurückgeben zu lassen, um sie der Zuzugsgemeinde zur Neuausstellung vorzulegen!

Abmeldung
bei der polizeilichen Meldebehörde

Für amtliche Vermerke

STADTGEMEINDE SULZBURG

Tagesstempel der Meldebehörde

28.FEB.1939

Am 28. Februar 1939 verzogen — verstorben

ich Zürich (Schweiz), Waldheimstrasse
(Ort¹), Kreis; falls Ausland auch Staat) (Wohnung)

Letzte Wohnung: Sulzburg, Mühlbach Straße/Platz Nr. 71 als Mieter / Untermieter bei
(Ort¹) (Kreis)

Zuzug nach: Straße/Platz ... oder zum Reichsarbeitsdienst / zum Wehrdienst

2 Familienname (bei Frauen auch Geburtsname und gegebenenfalls Name aus der letzten früheren Ehe)	3 Vorname (sämtliche); Rufname unterstreichen	4 Familienstand (ledig, verh., verw., gesch.)	5 Beruf (genaue Bezeichnung der Berufstätigkeit und Angabe, ob selbständig oder Angestellter, Arbeiter usw.)	6 Geburts- Tag	Monat	Jahr	7 a) Geburtsort b) Kreis c) Staat (wenn Ausland)	8 Staatsangehörigkeit¹)	9 Bezeichnung des relig. Bekenntnisses (ob Angehöriger einer Religions- od. Weltanschauungsgemeinschaft, gottgläubig oder glaubenslos)	10 Wehrdienstverhältnis, z. B. Ers.-Rel. 1 mit Wehrnummer. Zuletzt zuständige Wehrersatzdienststelle?
Kahn	Sara Ruth	ledig	—	8.	7.	23.	Sulzburg	Deutsch	israel.	

Für Kraftfahrzeugbesitzer

Ich bin Besitzer des/der
Lastkraftwagens Nr. ...
Personenkraftwagens Nr. ...
Kraftrades Nr. ...

Meiner gesetzlichen Verpflichtung zur Anmeldung der Wohnungsveränderung bei der Zulassungsstelle für Kraftfahrzeuge werde ich unverzüglich nachkommen.

Für Angehörige des zivilen Luftschutzes

Welche Verwendung haben Sie?
1. Sicherheits- und Hilfsdienst: ...
2. Werkluftschutz: ...
3. Erweiterter Selbstschutz ...
4. Selbstschutz: ...
5. Luftschutzwarndienst: ...

Im Luftschutz verwendete mit umziehende Ehefrau oder Kinder sind ebenfalls in der für sie in Frage kommenden Zeile aufzuführen.

Ruth Sara Kahn
Eigenhändige Unterschrift des Abgemeldeten

Eigenhändige Unterschrift des Wohnungsinhabers bei Untermiete

Sara Israel Kahn
Eigenhändige Unterschrift des Hauseigentümers bzw. des Verwalters

Sulzburg, den 28.FEB.1939 19
Tag und Ort der Abgabe an die Meldebehörde

¹) Bei mehrfacher Staatsangehörigkeit sämtliche angeben, bei Staatenlosigkeit: staatenlos und frühere Staatsangehörigkeit.

Nr.484

Official document with the forced additions to Jewish first names.

6. Additional names, "Israel" for males and "Sara" for females, were required on all Jewish correspondence to alert the post office to Jewish mail
7. Schools and universities were barred to Jewish students and teachers; Jewish professors were dismissed
8. In many locations, Jewish banks were burned
9. Jewish drivers' licenses were voided, telephone lines cut, newspaper subscriptions canceled, use of public transportation prohibited, apartment leases terminated, radios, bicycles, and typewriters commandeered

And, as if all this would not suffice, the Jewish population was punished with a fine of one billion *Mark*.

Once the Jews had lost their means of existence, the focus shifted to closing Jewish communal institutions.

Then, finally, their very bodies were requisitioned; they were reduced to slaves.

After five years of "preparations," the lightning and thunder of the horrendous storm broke lose, unfurling the fury of its cruelty and horror.

Kristallnacht[7]

During the night of November 9, 1938, a well organized, methodical reign of terror was loosed against the Jews in Germany and particularly against their houses of worship. Over 500 synagogues were set afire and reduced to ashes.

Scores of Jews were murdered, many more injured. Over 7,000 Jewish businesses were plundered and destroyed. Approximately 30,000 Jewish men were arrested and deported to concentration camps....

A prelude to the murder of six million Jews.

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[7] Documents unearthed after the war reveal that the pogrom was planned for many months in advance and a proper opportunity for execution was eagerly anticipated.

Gemeinde Sulzburg

Verzeichnis

der Juden, welche in der Zeit vom 1.-31. Oktober 1938 Zu- oder Weggezogen sind.

Zuname	Vorname	Beruf	Geburts - tag	Ort	bisheriger Aufenthaltsort	künftiger Aufenthaltsort
Bloch	Rosa	Kinder-pflegerin	19.2.88	Sulzburg	Wyk	Sulzburg
Dukas	Hermann	Kaufmann	16.2. 1886	Sulzburg	Sulzburg	New-York
Dukas-Katz	Hedwig	Ehefrau	11.9. 1892	Bobenhausen	Sulzburg	New-York
Dukas	Helene	ohne	29.12. 1920	Sulzburg	Sulzburg	New-York
Dukas	Betty	ohne	11.1. 1922	Sulzburg	Sulzburg	New-York
Weil	Irma	Kontoristin	14.10. 1907	Sulzburg	Halle a.S.	Sulzburg

Der Bürgermeister

Official list of Jews who left Sulzburg in October, 1938

CHAPTER 5
AN EYEWITNESS ACCOUNT
Kristallnight and Kristallday in Sulzburg

In the early morning hours of November 10, 1938, all Jewish men in Sulzburg were summoned to the Rathaus (City Hall). The one police officer who served Sulzburg was dispatched to the home of Mr. Louis Kahn ע"ה (this writer's father, of blessed memory), probably because he was considered particularly *staatsfeindlich* (an enemy of the state). The reason? He had been courageous enough to file a protest when the authorities dug into his garden to build toilet facilities for foreigners who were to be housed in the confiscated synagogue. The digging also damaged the northern synagogue wall which bordered on the garden. Denied their garden, which grew desperately needed tomatoes, other vegetables and even juicy pears, the Kahn family's only remaining source of food[8] was their milk cow.

Calamity Strikes

Mühlbach Strasse resounded from the heavy boots that stomped into house number 72. "Kahn should come immediately to the Rathaus," thundered the voice.

As soon as they were assembled, all Jewish men were led on a torturous march to the prison in Müllheim and from there deported to Dachau, a concentration camp in the German province of Bayern (Bavaria).

All Jewish children were summarily expelled from school.

The synagogue was singled out next for "treatment." High government officials surveyed the building and its surroundings, intending to burn it. However, since it was built adjacent to a non-Jewish house which could have been damaged by the fire, they

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[8] Due to their high religious standards, the Kahns did not eat a certain type of sardine, and kosher meat had already been unavailable for several years.

settled for "mere" cold destruction.

First, the two stone tablets symbolizing the Ten Commandments which adorned the entrance were torn down and cast into the yard with an ear-shattering thud. Thus, this G-d given law prohibiting theft and bloodshed was relegated from its exalted position to dust; lawlessness and anarchy replaced tolerance and civil rights.

Then, all of the synagogue windows were smashed. Since the men had all been rounded up and were on their way to Dachau, the officials forced Jewish women and children to pick up the broken glass with their bare hands, literally causing the spilling of their blood.

The synagogue's ornaments, furnishings and chandeliers were either destroyed or stolen. Prayer books, *taleisim* (prayer robes) and *tephilin* (phylacteries) were profaned and thrown into the street. Other ritual articles were defamed and exhibited in a parade in front of the synagogue.

Since the Kahn home was only a few feet from the synagogue, this writer was an unwilling witness to this most appalling sight which was indelibly inscribed on his memory forever.

The Pogrom

From the synagogue, the pogrom extended into the adjacent Kahn home.

A mob stormed the apartment, smashing windows, breaking into closets and drawers and stealing valuables, jewelry and clothing. Any object of worth, including an expensive stamp-collection and the dowries accumulated for the growing children, was carried away until the entire house was plundered. The bandits were sophisticated; they brought a truck to haul their spoils. "Here you have stuff for the winter," yelled one. "*Do obe hets no a hufe ganz Züg* (up here there is still whole stuff)," another shouted from an upper floor to the assembled throng. Soon the furniture was demolished, chairs and table thrown crashing to the floor, their splintered pieces scattered in all directions. Dishes were

deliberately broken, lamps shattered and books torn apart. Nothing was spared. Wave after wave stormed and raged until the apartment was completely robbed and ruined, dreary and desolate, like Dresden and Berlin after an Allied bombardment.

A Miracle

Only through a miracle were this writer, his mother ע"ה (of blessed memory) and sister Marga spared from the fury of the violent mob. Although the raiders broke down the locked door, Divine providence caused us to find refuge, unnoticed, behind the huge oven in our living room. Cowering in fear, we could see and hear what was happening to our home. When the pogrom subsided and the bandits left the windowless, wrecked apartment, we emerged, convinced that had we been in the way, we would have shared the fate of the house furnishings.

The Auction

Since radio and newspaper had not yet been popularized within the quiet borders of Sulzburg in November of 1938, the local population learned of current events and official notices from the policeman who occasionally rode on a bicycle from the Rathaus, stopping on certain street corners and ringing a bell to attract a crowd. He would usually announce civil bulletins such as the garbage collection schedule. But on November 10, 1938, the policeman made a different announcement: that afternoon, an auction would be held. The item to be auctioned...a cow, the last valuable possession and food source of the Kahn family.

Thus, the German dictatorship claimed yet one more heroic victory—the robbery of a helpless, frightened woman and her young children while the head of their family languished in a concentration camp.

The Pogrom in the Eyes of Government Officials

The City Archives of Sulzburg contain an exchange of letters dated November 14, 1938, several days after Kristallnacht.

The Regierungsassessor (Government Official) in Müllheim's Badische Bezirksamt (Government District Office) requested the Bürgermeister (Mayor) of Sulzburg to report immediately on the November 10th measures against the Jews.

The Bürgermeister replied the same day:

Question	Answer
1. How many Jewish dwellings were destroyed?	1. Thirteen dwellings were destroyed.
2. Did any Jews commit suicide?	2. Regrettably, none.
3. Did any Jews flee?	3. They did not flee.
4. How did the population react?	4. To a large part with enthusiasm.
5. How did the remaining Jews react?	5. Withdrawn.
6. Do church or other organizations appear in favor of the Jews?	6. Could not be determined as yet.
7. What do the Jews say among themselves?	7. So far nothing was heard from them.

Exile

The cold November days in a gutted apartment, without food, heat or clothing, without the head of the household, made staying in Sulzburg impossible. We decided to seek temporary refuge with distant relatives in Freiburg, the closest larger city.

Meanwhile, sad news arrived from the Dachau concentration camp. Jews from many parts of southern Germany had been deported there and were suffering unspeakable tortures. Many succumbed to the agony and torment, abuse and starvation. Efforts were made to secure the release of at least those who had fought for Germany in World War I and received medals of honor. The intervention succeeded in some cases, and a few men from Sulzburg were released.

Returning home, the Kahns' first order of business was to repair their devastated, windowless apartment. The Dachau "treatment" had had a profound impact, however, upon the physical condition of the survivors, and so the effort moved very slowly.

Their top priority was saving the children, for they could only imagine what the future would hold, in the light—or rather the darkness—of the past. Through the assistance of contacts abroad, a small number of Jewish children emigrated to Switzerland to preserve their bleak lives.

The writer of this memoir was "fortunate" to flee certain death at the tender age of nine, yet he became an orphan before his *bar mizvoh* (thirteenth birthday) when both of his parents were gassed in Auschwitz.

The brutal deportation of the twenty-seven remaining Jews followed. On Tuesday, October 22, 1940, during the Sukkos holiday, at 8:00 AM, two uniformed S.S. men stormed into every Jewish home and ordered men, women and children to report to the Rathaus within one hour. All their possessions had to be left behind except for some hand luggage, food and 100 Mark. All remaining assets, movables and real estate, were confiscated.

The Jews were shipped to concentration camps in southern France. Sulzburg was *judenrein*.

The Fate of the Last Sulzburg Jews: Deportation

The chief of the Sicherheitspolizei (Security Police) in Berlin reported on October 29, 1940: "From the counties of Baden and Pfalz (which included Sulzburg) there were seven transport trains with altogether 6,504 Jews aboard deported to southern France on October 22 and 23....The deportation went according to plan."

Der Chef der Sicherheitspolizei
und des SD

IV D 4 2602 /40

Berlin SW 11, den 29. Oktober 1940
Prinz-Albrecht-Straße 8

14

Zu D III 4761

An das

Auswärtige Amt,
z.Hdn. SA-Standartenführer Gesandter L u t h e r ,

B e r l i n .

Der Führer ordnete die Abschiebung der Juden aus Baden über das Elsaß und der Juden aus der Pfalz über Lothringen an. Nach Durchführung der Aktion kann ich Ihnen mitteilen, daß aus Baden am 22. und 23.10.1940 mit 7 Transportzügen und aus der Pfalz am 22.10.1940 mit 2 Transportzügen

6.504 Juden

im Einvernehmen mit den örtlichen Dienststellen der Wehrmacht, ohne vorherige Kenntnisgabe an die französischen Behörden, in den unbesetzten Teil Frankreichs über Chalon-sur-Saône gefahren wurden.

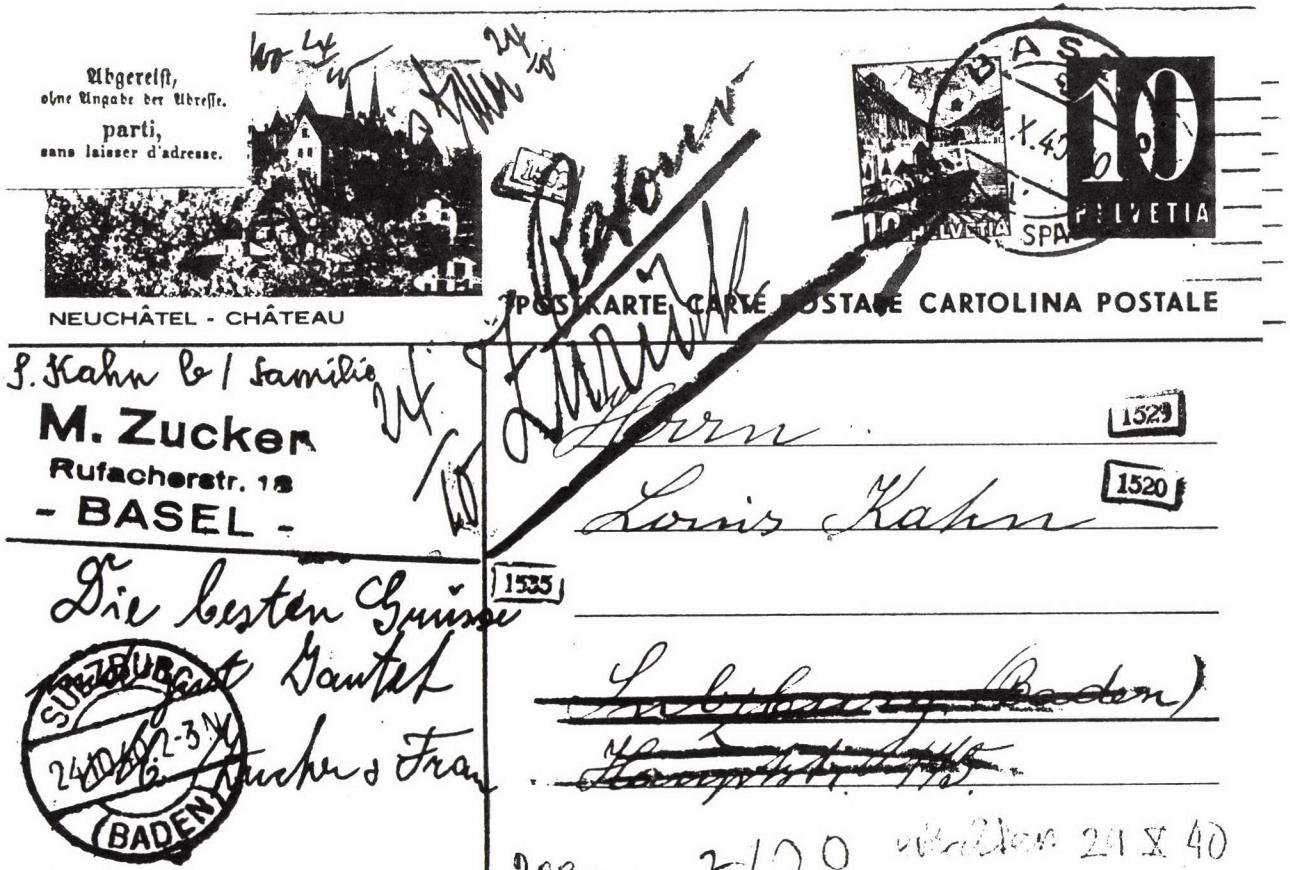
Die Abschiebung der Juden ist in allen Orten Badens und der Pfalz reibungslos und ohne Zwischenfälle abgewickelt worden.

Der Vorgang der Aktion selbst wurde von der Bevölkerung kaum wahrgenommen.

K204459

Official report from the police chief in Berlin regarding the deportation of Jews from the Baden region, which included Sulzburg.

Official List of Sulzburg Jews Deported October 22, 1940			
#	Name	Date of Birth	Place of Birth
1	Abraham, Helene	11/8/1868	Sulzburg
2	Abraham, Rosa	7/3/1865	Sulzburg
3	Bloch, Adolf	4/17/1869	Sulzburg
4	Bloch, Amalie née Dreyfus	1/10/1867	Uffheim (Els.)
5	Bloch, Max W.S.	3/22/1867	Sulzburg
6	Bloch, Elise née Levi	2/8/1867	Breisach
7	Bloch, Max D.S.	8/14/1873	Sulzburg
8	Bloch, Lina née Wolf	6/18/1882	Gailingen
9	Bloch, Moses J.S.	1/19/1855	Sulzburg
10	Bloch, Lina née Rothschild	1/17/1861	Rust
11	Bloch, Marta	2/26/1891	Sulzburg
12	Bloch, Marie née Kahn	11/24/1876	Sulzburg
13	Kahn, Babette	8/29/1878	Sulzburg
14	Kahn, Bella	8/1/1887	Sulzburg
15	Kahn, Leo	1/3/1884	Sulzburg
16	Kahn, Elfriede née Bändel	3/12/1889	Ruda
17	Kahn, Marga	6/2/1927	Sulzburg
18	Kahn, Leopold	1/1/1875	Sulzburg
19	Kahn, Amalie née Sahm	2/20/1882	Braunsbach
20	Kahn, Samuel	2/25/1882	Sulzburg
21	Kahn, Hilda née Rieser	9/15/1880	Sulzburg
22	Weil, Adolf	10/15/1872	Sulzburg
23	Weil, Ella née Aaron	1/27/1888	Braunsbach
24	Weil, Anna née Aaron	6/27/1872	Gannstadt
25	Weil, Bella	11/11/1894	Sulzburg
26	Weil, Leo Israel	1/20/1870	Sulzburg
27	Weil, Pauline née Greilsheiner	10/8/1876	Friesenheim



Mail sent to a Sulzburg Jew and returned to the sender with a remark in German and French: "Departed without leaving an address."

CHAPTER 6
CONCENTRATION CAMPS

Concentration Camps in France

Most Sulzburg Jews were deported to the concentration camps of Gurs, Le Mille, Rivesaltes and Drancy, in France. To prevent escape, these concentration camps were enclosed by four layers of barbed wire. The windowless barracks offered no ventilation, and the hapless inmates were crowded together under the most appalling conditions. Many succumbed to hunger and thirst. The predicament of those who survived was dreadful. But these concentration camps in France were only a prelude to what was still to come....

The Wannsee Conference "The Final Solution"

On January 20, 1942, the heads of the German government departments assembled for a "conference" in Wannsee, a suburb of Berlin. This meeting was devoted to a single purpose: "Dealing with the Jewish question." And the conference decided upon "*Die Endlösung* (the Final Solution)*: Ganz Europa soll von Westen bis Osten durchgekämmt werden und alle elf Millionen Juden vernichtet werden.* (All of Europe, from West to East, will be combed through, and all eleven million Jews therein should be destroyed.)"

Implementation

Steady deportation of Jews from France to "the east" began. The trains started to roll, each convoy carrying about 1,000 people, with eighty human beings crowded into a single railcar intended for eight horses or cows.

The trains were owned and operated by the official German railroad, *Deutsche Reichsbahn.*

A "Wannsee" Document

L a n d		Zahl
A. Altreich		131.800
Ostmark		43.700
Ostgebiete		420.000
Generalgouvernement		2.284.000
Bialystok		400.000
Protektorat Böhmen und Mähren		74.200
Estland	- judenfrei -	
Lettland		3.500
Litauen		34.000
Belgien		43.000
Dänemark		5.600
Frankreich / Besetztes Gebiet		165.000
Unbesetztes Gebiet		700.000
Griechenland		69.600
Niederlande		160.800
Norwegen		1.300
B. Bulgarien		48.000
England		330.000
Finnland		2.300
Irland		4.000
Italien einschl. Sardinien		58.000
Albanien		200
Kroatien		40.000
Portugal		3.000
Rumänien einschl. Bessarabien		342.000
Schweden		8.000
Schweiz		18.000
Serbien		10.000
Slowakei		88.000
Spanien		6.000
Türkei (europ. Teil)		55.500
Ungarn		742.800
UdSSR		5.000.000
Ukraine	2.994.684	
Weißrußland ausschl. Bialystok	446.484	
Zusammen:	über	11.000.000

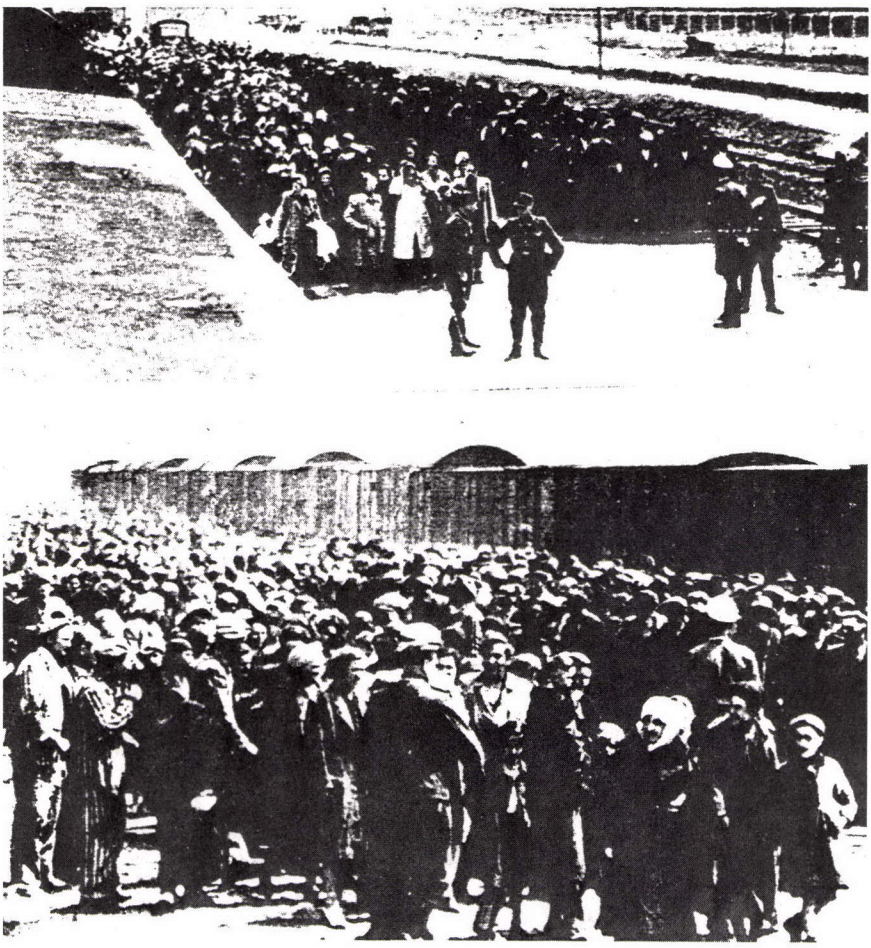
The eleven million Jews of Europe, marked for annihilation by the Germans, are classified by country of residence.





Cattle cars used to transport Jews to Auschwitz

Upon arrival of the human cargo transports, German officials select their victims for either slave labor or immediate gassing.



Selection at Auschwitz

Auschwitz

The convoys headed east to a small town in Poland close to the Czecho-Slovak border called Auschwitz. The journey itself, lasting several days without food or sanitary facilities, was hell on earth. The doors and windows were sealed, and many perished of suffocation; others expired of hunger or thirst. Still others lost their minds or attempted suicide.

When the trains finally reached Auschwitz, the doors were pried open. Those who survived the journey were met by screaming German guards and their dogs. "*Raus, schneller!* (out, faster)." They chased the pathetic victims with whips and rifle butts.

Selection

Then the prisoners were forced to line up for "selection." As they passed by, a German doctor would motion them to one of two sides: Younger and healthier looking inmates to one line, older, weaker ones and children to another. Those in the "line of life" were stripped of their belongings and given striped prison uniforms. With a burning needle, a number was tattooed on their left forearms. From that moment, they were reduced to mere numbers, bereft of names and identities. Immediately they were pressed into labor—twelve-hour days of exertion with only the barest minimum of rations. These pitiful prisoners suffered the worst agony and suffering.

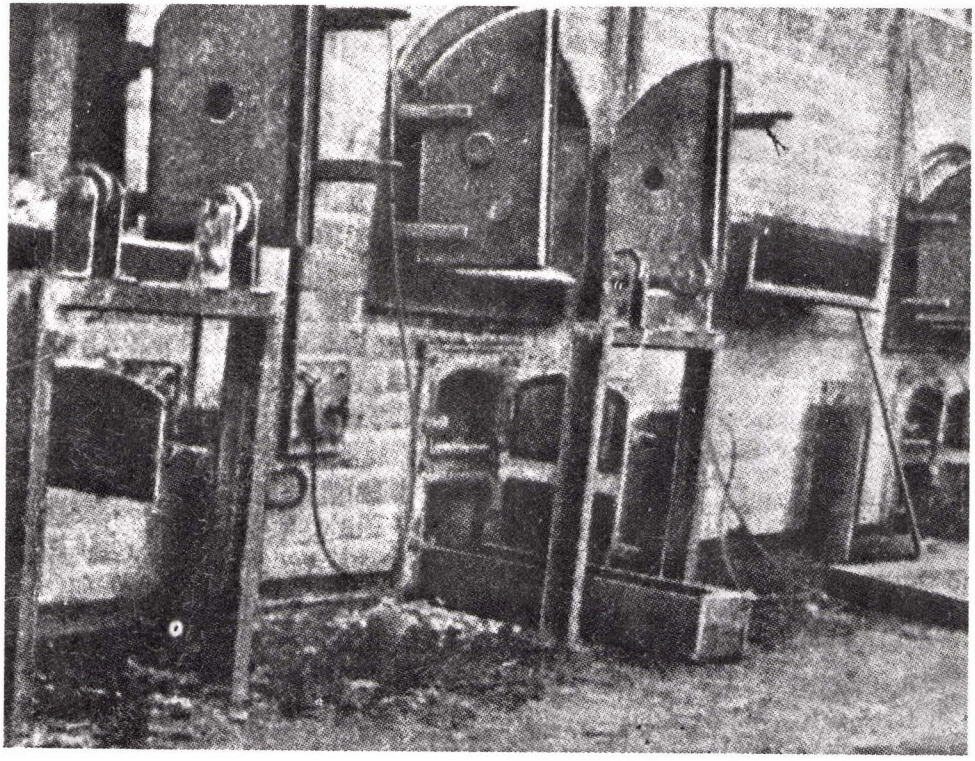
Early in the morning, before leaving to work, and again after returning late in the evening, all the inmates were assembled for the *Appell.* Each head had to be counted. For hours, they were forced to stand, in the rain, snow and frost. And if one ventured out of line or was too tired to stand straight, he would either be whipped by the German guards or shot to death on the spot. A great number of Auschwitz inmates died of forced labor, torture, exhaustion and malnutrition. Most of those who managed to survive for any length of time eventually weakened and shared the

fate of those selected for the second line upon arrival in Auschwitz.

Gas Chambers

The victims were marched into a large underground hall, serving as an undressing room. There they were told that they would go into a bath house. Their hair was cut, and all jewelry that had not already been confiscated had to be "deposited." Clothing and shoes had to be removed and sorted. Then they were forced into the "shower rooms." The doors were sealed and...Zyklon B poison gas, specially manufactured for the "Final Solution," spewed into the chambers.

Some fifteen minutes later, the doors were opened. Gold teeth



The crematoria

of the murdered corpses were extracted before their bodies were transported to the crematoria and burned. The ashes were thrown into large pits, and the retrieved gold, silver, hair and clothing shipped away for use by the German *Reich* (Empire).

For the Sulzburg Jews, the amphibious landing of the Allied Forces in Normandy arrived, unfortunately, two years late.

NEW YORK SECTION
NATIONAL COUNCIL OF JEWISH WOMEN

Committee on Service for Foreign Born

1819 Broadway New York 23, N. Y.

COlumbus 5-2415

June 18, 1946

Miss Paula Kahn
c/o Brenner
305 West 52nd. St.
New York, New York

Dear Miss Kahn:

Sometime ago you filed a location form at our office on behalf of Louis and Elfrieda Kahn.

We regret it very much that we have to inform you of the following report which we have received from the agency abroad.

> "Mr. Louis Kahn was deported from Drancy to Auschwitz on August 17,1942, and Mrs. Elfrieda Kahn was deported likewise to Auschwitz on August 14, 1942."

Please be assured that as soon as we receive additional information concerning the above named, we will contact you immediately.

Very sincerely yours,
Sadie Engel
Sadie Engel

se:mk

Letter confirming deportation to Auschwitz

Before a convoy departed, a list of deportees was typed in quadruplicate. One copy was sent to Berlin and one to Auschwitz. A third copy was sent with the commander of the train, and the fourth copy remained at headquarters in France.

JUSBERSTEIN	LISETTE	07.04.36	PARIS	F
JUSBERSTEIN	SILA	07.06.34	PARIS	F
KAC	ALBERT	26.04.31	PARIS	F
KAC	EMILE	04.12.37	PARIS	F
KAC	REGINE	07.06.38	PARIS	F
KACZKA	ALBERT	22.04.33	PARIS	F
KAHN	MAX	04.10.83	REILLINGEN	A
KAHN	LOUIS	03.01.84	SULZBURG	A
KAHN	MELLA	09.06.03	CLUSSERATH	A
KAHN	SAMUEL	25.02.82	SULZBURG	A
KAMINSKI	ROSA	07.06.32	PARIS	F
KAMINSKI	MARCEL	31.05.30	PARIS	F
KAMISPEL	ANNA	29.04.11	GERA	A
KAMPLER	LEON	11.07.31	FRANCFORT	P
KANARCK	MARKUS	27.01.91	BERLIN	A
KANNER	ELIE	23.06.11	LEIPZIG	A
KANNER	HEINRICH	22.09.08	HELMSTADT	A
KANNER	PAULETTE	23.07.31	PARIS	F
KANOROWICZ	LUCIEN	08.04.33	PARIS	F
KAPLANSKY	FRITZ	31.01.12	VIENNE	APA
KANTOR	CHARLES	26.02.32	PARIS	F
KARDESCH	CLAUDETTE	25.11.30	PARIS	F
KARNOS	JACQUES	25.05.36	PARIS	F
KARPENSZTRING	MAX	14.02.39	PARIS	F
KARPENSZTRIG	ISIDORE	07.03.31	PARIS	F
KATZ	LUDWIG	09.03.80	OBERHAUSEN	A
KATZ	ELSA	23.08.87	MUTTERSTADT	A
KATZ	WALTER	17.09.92	MANNHEIM	A
KATZ	HERBERT	16.05.09	RODALBEN	A
KATZ	SALY	30.07.90	DUSCHALEN	A
KATZ	ILSE	22.05.13	WAILHAUVEN	A
KATZ	GERTRUDE	26.03.03	SPEYER/RHIN	A
KATZENSTEIN	WALTER	02.10.89	BODEN WERDER	A
KAUDEN	NATHAN	13.10.91	MOSEICKA	APA
KAUDER	RCSA	04.02.83	MICHELFELD	A
KAUDER	GUSTAV	25.07.78	HEFFENHARDT	A
KAUDER	LOUISE	28.01.89	LODENBURG	A
KAUFMANN	FRIEDA	27.04.96	LICHTENAU	A
KAUFMANN	ALBERT	04.06.07	HEIDELBERG	A
KAUFMANN	PAUL N. I.	02.01.23	BADEN-BADEN	A
KAUFMANN	JOHANNA S.	19.12.23	BADEN-BADEN	A
KAUFMANN	HEINRICH	07.01.78	BINAU	A
KAUFMANN	GERDA	09.11.13	HOCKENHEIM	A
KAUFMANN	HERMANN	16.01.79	MANNHEIM	A
KAUFMANN	AMELIE	01.11.88	BESERSCHEIM	A
KAUFMANN	LUDWIG	24.03.11	HEIDELBERG	A
KAUFMANN	ALICE	19.05.14	MANNHEIM	A
KAUPZIK	ANNA	07.03.30	PARIS	F
KAYEN	MAX	01.02.82	KISERLAUTERN	A
KELLER	SIEGMUND	16.03.91	CRACOVIE	APA
KEMPINSKI	DORA	29.05.28	PARIS	F
KEMPLER	MENDEL	02.04.97	CRACOVIE	APA
KENIK	PAULINE	09.09.26	PARIS	F
KENIG	SAMAL	20.05.92	DEBRA	P
KERSZENBLAT	ANNA	09.02.33	ST.QUENTIN	F
KERSZENBLAT	HENRIETTE	18.01.27	PARIS	F
KIEJER	OTTO	09.07.09	RHEIN	A
KIMMERMANN	JACOB	26.07.91	STTREAWA	APA
KIRMAN	LEA	07.07.30	VARSOVIE	P
KIRSCHMEIMER	FLORA	13.04.07	ZABERFELD	A
KIRSCHMEIMER	SALI	03.12.94	BERWANGEN	A
KIRSCHNER	RENATE	23.04.94	MAININGEN	A
KIRSCHNER	INGEBORG	20.09.22	WURTZBURG	A
KIRSCHNER	MARGOT	24.09.23	WURTZBURG	A
KIRSCHNER	ALBERT	24.12.86	MODLIN	A
KIRSZNER	MARCEL	10.10.32	PARIS	F
KLAJNER	HENRI	09.05.33	PARIS	
KLAJNER	MARIE	30.03.31	PARIS	
KLAPMOLE	IRENE	36	PARIS	F
KLAR	GERTLE	21.01.09	LONDRES	GB
KLAR	GERALD	01.01.32	PARIS	F
KLAR	MARTIN	31.12.94	BERLIN	A
KLEIN	LEO	15.06.90	MOEDLING	A
KLEIN	JULIUS	18.02.03	VIENNE	APA
KLEIN	SOLOMON	28.09.91	KISHNANUNA	APA
KLEIN	HUGUETTE	04.02.37	PARIS	F
KLEIN	JANKIEL	09.11.93	PRLEMYSLANY	APA
KLEINER	MICHELINE	03.05.27	PARIS	F
KLINGER	MAJER	21.12.87	NIEMIROW	AUT
KNISPEL	DAVID	02.01.03	PRZEWORSK	APA
KOBBER	MARTIN	12.03.90	JARATSCHEVO	A
KOCH	DORA	12.07.31	PARIS	F
KOESTERICH	OSCAR	23.02.15	BATAVIA	A
KOESTERICH	HANS	18.02.19	BATAVIA	A
KOESTERICH	JOSETTE	27.05.30	PARIS	F
KOPOZYK	DENISE	23.09.39	PARIS	F
KOHL	ROSETTE	17.12.28	PARIS	F
KOHL	FRANZ	15.08.86	MANNHEIM	A
KOLMAN		21.11 89	EMMENDIGEN	A
KOGUT	CHARLOTTE	01.11.30	PARIS	F
KOMLER	TEODOR	11.08.80	GANSDERHEIM	APA
KOHLMANN	BERNARD	11.03.84	KIRSCHMEIM	APA
KOHN	ARLETTE	28.11.35	PARIS	F
KOHN	ALICE	07.01.30	PARIS	F
KOHL	GITLA	22.08.06	POLOGNE	P
HERSOG	ROSA	30.8 .32		A
HESS	WILLY	23.12.80	FRANCKFORT	A
HERZSTEIN	ERNST	9.4 .81	BAYRETH	A
HEYMANN	HACHILDE	6.5 .81		A
HIRSCH	LILLI	16.8 .09		A
HIRSCH	SALOMON	13.10.75		A
HIRSCH	IRMA	24.8 .05		A
HIRSCH	PAULA	2.10.85	OPPENHEIM	A
HIRSCH	BETTY	12.12.79		A
HIRSHFELDT	WALTER	9.12.81		A
HIRSCHFELD	BERTHA	16.5 .80		A
HIRSZ	HAIM	15.6 .99	SCHRVSZIN	P
HIRSZ	LAJA	4.5 .00	VARSOVIE	P
HIRSZ	JEANNETTE	1.1 .33	PARIS	P
HIRSZBOUM	CHAIM	3.3 .03	VARSOVIE	P
HIRSZBOUM	SABERA	22.5 .02	PINACHUS	P
HIRSZBOUM	MARIEL	2.2 .33	PARIS	P
HOFMANN	SOPHIE	1.10.93		A
HOFMANN	CLARA	24.3 .37		A
HOFMANN	JOSEPHINE	3.5 .81		AUT
HOLLANDER	HELENE	22.7 .03	DRAGOBRATOW	TC
HOLLANDER	MARGUERITE	18.6 .32	ANVERS	TC
HONIG	PAVE	14.1 .82	BIELSKO	A
HONIK	ROUZA	.91	VARSOVIE	P
HONIK	JECHOK	22.11.25	VARSOVIE	P
HONIK	SARAH	1.2 .28	VARSOVIE	P
HONIK	LUCIE	15.4 .33	PARIS	F
HOPENSTANDT	RAFAEL	26.2 .01	VARSOVIE	IND
HOPENSTANDT	LADJA	29.7 .01	VARSOVIE	P
HOPENSTANDT	RACHEL	10.09.29	PARIS	F
HORKHEIMER	SOPHIE	21.8 .79	ROTTENBURG	A
HOROVITZ	JULIUS	21.8 .01	VIENNE	A
ICKOWICZ	HENRI	19.8 .28	FRANCKFORT	P
ICKOWICZ	ROZA	6.4 .89	DUNABURG	P
ICKOWICZ	PAULA	12.6 .99		P
ISRAELSKY	JACOB	3.12.92		A
JACOB	HERMANN	24.1 .79		A
JACOB	BETTY	2.10.85		A
JACOB	RAPHAEL	1.10.77		A
JACOB	ERNESTINE	21.5 .81		A
JAEGER	MORITZ	23.6 .89	KARLSRUHE	A
JANCU	ERNST	20.2 .05	VIENNE	A
JOHANA	DAVID	9.12.09		A
JUNLER	MERY	30.11.21		TC
KADENSKI	MAURICE	25.3 .30	PARIS	F
KADENSKI	RYWKA	11.3 .98	GORA	P
KADISCH	MARTHE	25.8 .82		A
KAGERMAN	MISZA	.98	GRODNO	IND
KAGERMAN	ROSA	15.9 .23	GRODNO	IND
KAGERMAN	NECHA	12.10.26	GRODNO	IND
KAHN	SIEGFRIED	21.12.85		A
KAHN	LUCIE	30.6 .88		A
KAHN	LEOPOLD	31.3 .85		A
KAHN	ELSE	1.10.90		A
KAHN	JENNY	2.10.95		A
KAHN	ROSA	25.1 .02		A
KAHN	PAUL	11.1 .95		A
KAHN	CAROLINE	31.3 .92		A
KAHN	ERNA	10.1 .95		A
KAHN	BETTY	16.1 .80	REILNIGEN	A
KAHN	ELISE	18.7 .78	REILNIGEN	A
KAHN	EFFIRDA	12.3 .89		A
KAHN	ELISE	10.9 .90		A
KAHN	TONY	1.5 .87		A
KAPLAN	BAJLA	17.11.05	VARSOVIE	P
KAPLAN	RYWKA	28.1 .27	VARSOVIE	P
KAPLAN	CHARLES	19.11.29	MONTREUIL	P
KAPLAN	SLIBA	9.6 .31	MONTREUIL	P
KARBSKI	RICHARD	13.2 .82	POSEN	A
KARN	BERTHA	29.12.85		A
KARP	CLARA	21.11.01		A
KATZ	FRIEDA	6.2 .79	MANNHEIM	A
KATZ	HARRY	17.4 .97		A
KAUFFMANN	MARIANNA	5.4 .20		A
KAUFFMANN	HENRIETTE	25.1 .81	MASHAR	A
KAUFFMANN	CESAR	20.4 .86		A
KAUFFMANN	ROSA	9.11.87		A
KAUFFMANN	JOSEPH	18.4 .91		A
KAUFFMANN	ANGEL	27.2 .95		A
KAUFFMANN	SAMUEL	3.12.93		A
KAUFFMANN	JULIE	17.11.89		A
KAUFFMANN	IDA	20.7 .31		A
KAYNN	ADOLPH	12.1 .00		A
KAYNN	ELIZABETH	30.3 .07		A
KHAN	THEODORE	31.1 .88		A
KHAN	PAULA	3.10.05		A
KIRBERBAUM	JACOB	25.6 .90	BERLIN	A
KIRCHBAUM	CHARLOTTE	5.11.12		A
KIRCHHEIMER	FRITZ	16.2 .99		A
KIRCHHEIMER	LISA	21.4 .01		A

List of deportees discovered in France after the war

The Sulzburg Victims			
Name	**Date & Place of Birth**	**Fate or Last Residence**	**Date & Place of Death**
Abraham Rosa	7/3/1865 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	12/6/1941 Gurs
Bloch Adolf	4/17/1868	10/22/1940 deported from Sulzburg to Gurs	1941 Gurs
Bloch Amalie née Dreyfuss	1/10/1867 Uffheim	10/22/1940 deported from Sulzburg to Gurs	1941 Gurs
Bloch Betty née Ottenheimer	1880	deported from Dortmund	1943 Auschwitz
Bloch Gustav	8/11/1864 Sulzburg	killed in bomb attack	1944 Antwerp
Bloch Gustav, Dentist	1/5/1894 Sulzburg	July 1933 emigrated to Paris	12/31/1942 Auschwitz
Bloch Josef	9/23/1886 Sulzburg	10/22/1940 deported from Lörrach to Gurs	12/31/1942 Auschwitz
Bloch Toni née Baum	4/23/1889 Nonenweier	10/22/1940 deported from Lörrach to Gurs	12/31/1942 Auschwitz
Bloch Merta	2/26/1891 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	12/31/1942 Auschwitz
Bloch Max	3/22/1891 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	
Bloch Elsie née Levi	2/8/1867	10/22/1940 deported from Sulzburg to Gurs	1946 Rosny
Bloch Moses	1/19/1855 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	3/19/1941 Noe

The Sulzburg Victims			
Name	**Date & Place of Birth**	**Fate or Last Residence**	**Date & Place of Death**
Bloch Pauline née Rotschild	1/17/1862 Rust	10/22/1940 deported from Sulzburg to Gurs	12/17/1942 Paris
Bloch Rosa	2/19/1888 Sulzburg	10/22/1940 deported from Freiburg to Gurs	12/31/1942 Auschwitz
Bloch Simon, Professor	12/21/188 6 Sulzburg	Pforzheim	5/8/1945 Pforzheim
Bruchsaler Eugen	3/30/1886	Southern France	1942
Bickart Erna née Rieser	9/17/1893 Sulzburg		12/31/1945
Dukas Helene	12/20/189 0 Sulzburg	deported from Konstanz	
Dukas Klara	4/13/1882 Sulzburg	deported from Konstanz	
Flanter Cecile née Bloch	3/18/1906 Sulzburg	deported from Dortmund	1943 Auschwitz
Flanter Friedrich	5/21/1889 Posen	deported from Dortmund	1943 Auschwitz
Goldschmidt Mina née Marx	5/11/1899 Sulzburg	deported from Dresden	Auschwitz
Goldschmidt Sigfried		deported from Dresden	Auschwitz
Goldschmidt Max		deported from Dresden	Auschwitz
Goldschmidt Alfred		deported from Dresden	Auschwitz
Heilbrunner Eduard	1/11/1876 Sulzburg		5/18/1945
Heilbrunner Ida	10/17/189 0 Sulzburg		5/18/1945
Jeremias Han	10/2/1902 Mainz	deported from Mourmellon	1942

The Sulzburg Victims			
Name	**Date & Place of Birth**	**Fate or Last Residence**	**Date & Place of Death**
Kahn Babette	8/29/1878 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	1/18/1942 Gurs
Kahn Bertha	2/5/1867 Staufen	8/18/1942 deported from Frankfurt to Theresienstadt	9/18/1942 Theresienstadt
Kahn Bella	8/1/1887 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	1/28/1942 Gurs
Kahn Hans, Wife & 4 children	10/13/190 6 Sulzburg	5/1/1943 deported from Holland to Westerbork	5/18/1943 Sobibar
Kahn Leo Louis	1/3/1884 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	8/19/1942 Auschwitz
Kahn Elfriede née Bändel	3/12/1889 Ruda	10/22/1940 deported from Sulzburg to Gurs	8/16/1942 Auschwitz
Kahn Ilse	2/27/1921 Sulzburg	11/11/1941 deported from Frankfurt to Minsk	9/14/1943 Minsk
Kahn Isak Julius	4/23/1872 Sulzburg	9/11/1944 deported from Köln	10/14/1944 con. camp
Kahn Samuel	2/25/1882 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	8/19/1942 Auschwitz
Kahn Hilda née Rieser	9/15/1880 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	8/16/1942 Auschwitz
Kahn Siegfried	1/29/1894 Sulzburg	deported from Müllheim	11/15/1942
Kappel Alice née Bloch	3/2/1905 Sulzburg	deported from Antwerp to Auschwitz	1944 Auschwitz

The Sulzburg Victims			
Name	**Date & Place of Birth**	**Fate or Last Residence**	**Date & Place of Death**
Kappel Rene		deported from Antwerp to Auschwitz	Auschwitz
Kappel Yvonne & Lucia (twins)		deported from Antwerp to Auschwitz	Auschwitz
Kleefeld Ida née Ruf	7/15/1884 Sulzburg		5/8/1945
Kleefeld Arnold	12/19/188 2 Freiburg/B		5/23/1943 Theresienstadt
Marum Melvine née Kahn	1/22/1883 Sulzburg		12/31/1942
Schriesheimer Rosa née Dukas	5/14/1880 Sulzburg	deported from Konstanz	1/17/1944 Gurs
Schrisheimer Max		deported from Konstanz	
Weil Adolf Alfons	10/15/187 2 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	12/31/1942 Auschwitz
Weil Ella née Stern	1/27/1888 Gernsbach	10/22/1940 deported from Sulzburg to Gurs	12/31/1942 Auschwitz
Weil Bella	11/11/189 4 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	12/31/1942
Weil Justina	2/22/1865 Sulzburg	8/23/1942 deported from Mannheim to Theresienstadt	9/2/1942 Theresienstadt
Weil Kurt Gustav, Teacher	4/11/1918 Sulzburg		5/10/1942
Weil Leo	1/12/1870 Sulzburg	10/22/1940 deported from Sulzburg to Gurs	5/31/1944 Auschwitz
הי"ד			

Part II

From the Life and Work of Sulzburg Jews

CHAPTER 7

JEWISH POPULATION STATISTICS

The Jewish Population
The Jewish Population Relative to the General Population
Family Names
The Four Principle Jewish Families

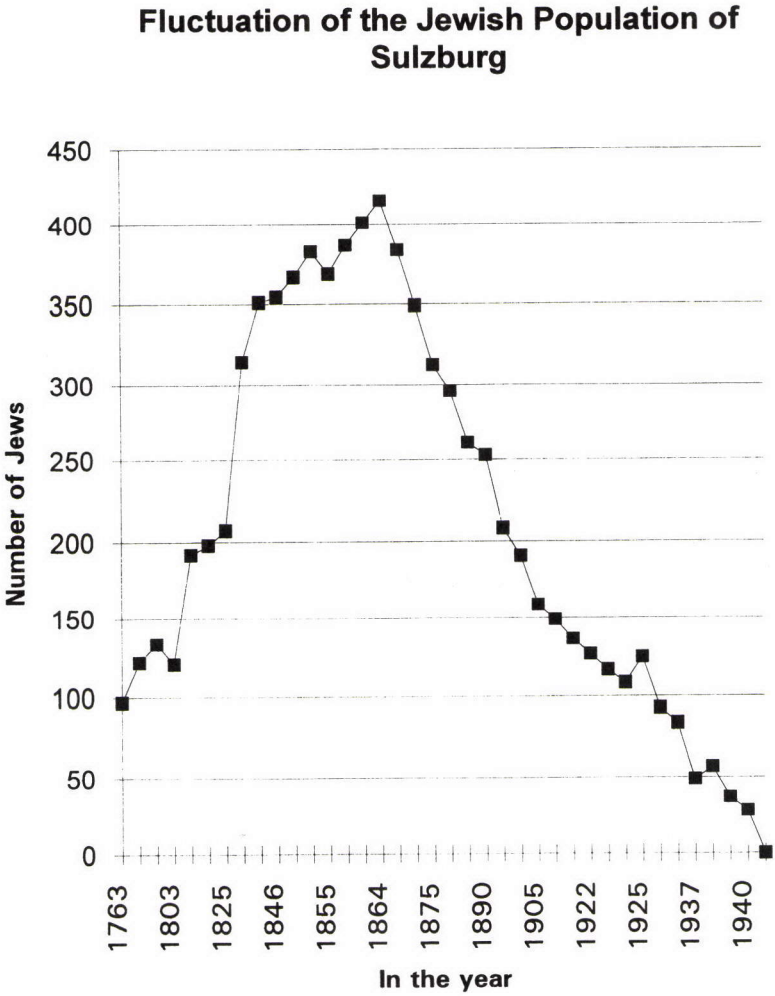


Chart of Sulzburg's Jewish Population

כִּי תִשָּׂא אֶת רֹאשׁ בְּנֵי יִשְׂרָאֵל

The Jewish Population Relative to the Total Population of Sulzburg

YEAR	TOTAL POPULATION	NUMBER OF JEWS	PERCENTAGE OF JEWS IN TOTAL POPULATION
1763	624	97	15.5
1783	689	121	17.5
1801		133	
1803	787	120	15.2
1813	868	192	22.1
1817	876	198	22.7
1825	897	207	23.1
1842	1198	315	26.2
1845	1297	351	27.0
1846	1320	354	26.8
1849	1235	366	29.6
1852	1242	382	30.7
1855	1161	368	31.7
1858	1215	386	31.7
1861	1247	401	32.1
* 1864	1296	416	32.1
1867	1284	383	29.8
1871	1258	349	27.7
1875	1267	313	24.7
1880	1207	296	24.5
1885	1152	261	22.7
1890	1125	253	22.5
1895	1111	208	18.7
1900	1129	191	16.9
1905	1121	159	14.2
1908	1183	149	12.6
1910	1081	136	12.6
1922	1060	126	11.9
1923	1027	116	11.2
1924	1065	108	10.1
1925	1078	124	11.5
Oct. 1932	1028	93	8.0
June 1933	1010	84	8.3
Oct. 1937	964	49	5.8
July 1938		57	
Jan. 1939		37	
Jan. 1940		27 **	
Oct. 1940		0	

* The peak of the Jewish population, constituting about one third of the total population.

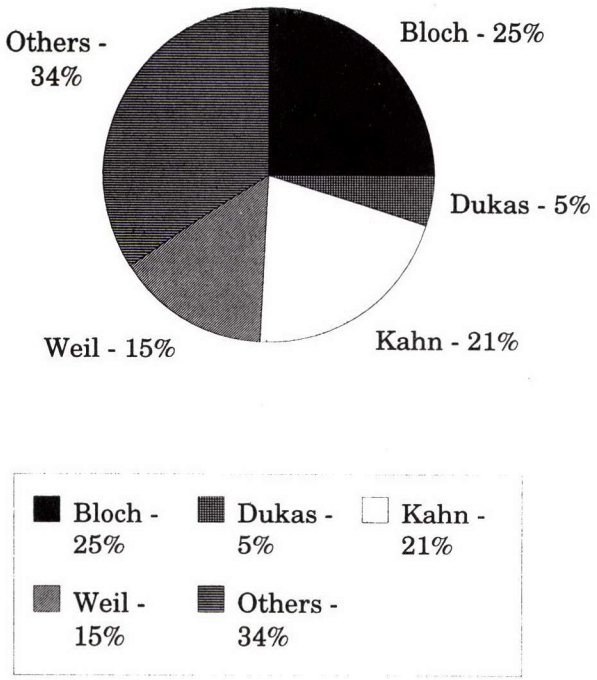
** Deported on October 22, 1940

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל

Family Names of Sulzburg Jews

Abraham
Alperowitz
Bamberger
Bär
Baracker
Biegeleisen
Bloch
Blum
Brandeis
Braunschweig
Bruchsaler
Cohn
Daniel
Dreyfuss
Dukas
Eberlin
Eppinger
Flanter
Götschlick
Goldschmidt
Gombrich
Gradwohl
Greif
Grünwald
Gutmann
Heilbronner
Hirschel
Jeremias
Kahn
Kallmann
Kleefeld
Koppel
Kröner
Kusel
Lehmann
Leser
Levi
Liebermann
Marx
Mayer
Metzger
Michel
Moses
Ottenheimer
Reitz
Rieser
Ruf
Salomon
Schweizer
Simon
Strauss
Weil
Wertheimer
Wilmersdorf
Wolf
Wormser
Ziwi

The 4 Principal Jewish Families Compared to the Total Jewish Population of Sulzburg



Relative Population of Sulzburg Jewish Families

CHAPTER 8
THE RABBINATE

"Designate a rabbi for yourself." עֲשֵׂה לְךָ רַב
(Ethics of the Fathers 1:6)

Rabbi (my master) derives from the Hebrew term for the spiritual leader of a congregation and community. Usually, the rabbi excels in character, scholarship and ability to render authoritative decisions in *halochoh,* Jewish law.

Since *kabolas hatorah* (the giving of the Torah) through Moshe Rabbeinu (our teacher Moses) on Mount Sinai some 3,300 years ago, most Jewish communities have chosen a spiritual leader with qualifications similar to Moshe's, forming an unbroken chain of transmission down through the generations. And Sulzburg was no exception to the rule.

From Sulzburg's inception as a Jewish community, her rabbis were distinguished men, who spread the town's fame far beyond the borders of Germany. Their scholarship and the preeminence of their works earned Sulzburg admittance to famous libraries throughout the world.

The First Sulzburg Rabbi

In 1546, Markgraf Ernest permitted the Jews of Sulzburg to engage their first rabbi. **Rabbi David Blum,** whose manuscripts won him worldwide admiration, served from 1546 to 1577, when the Jews were expelled from Sulzburg.

When they returned to Sulzburg in 1664 after a century of banishment, they were at first unable to afford the services of a rabbi. Therefore, they joined with other communities in Baden whose religious needs were ministered to by the rabbis of **Worms**.

As discussed in Chapter 1, Worms was one of the very oldest Jewish communities in western Europe, served by some of the most distinguished, world famous rabbis.

THE RABBINATE

Name	Date & Place of Birth	Date & Place of Death	Years of Service	Seat of Rabbinate
Worms rabbis who ministered to Sulzburg				
1. R. Moses Samson Bacharach	1607 Frankfurt	1670 Frankfurt	1650-1670	Worms
2. R. Aron Teomim-Fränkel	1630 Worms	1690 Cracow	1670-1687	Worms
3. R. Joir Chaim Bacharach	1639 Leipnik	1702 Worms	1689-1702	Worms
4. R. Abraham Naftali Hirsch Spitz	1628 Mähren	1712 Worms	1704-1712	Worms
Durlach rabbis who ministered to Sulzburg				
1. R. Isak Salomon Kahn	Cracow		1713-1718	Durlach
2. R. Samuel Weil	Rappoltsweiler		1718-1720	Durlach
3. R. Nathan Uri Kahn, Rabbinatsverweser (Assistant Rabbi)	Metz	1750 Karlsruhe	1718-1720	Durlach
Alsace rabbi who ministered to Sulzburg				
1. R. Benjamin Wolf			1700	Hagenau
Rabbis based in Sulzburg				
1. R. David Blum			1546-1577 c.	Sulzburg
2. R. David Kahn	1670 Rappoltsweiler	1744 Sulzburg	1720-1727 1727-1744	Breisach Sulzburg
3. R. Isaak Kahn	1710 Breisach	1797 Sulzburg	1744-1797	Sulzburg
4. R. Abraham Weil	1754 Prague	1832 Sulzburg	1797-1832	Sulzburg
5. R. Emanuel Dreyfuss	1806 Rixheim	1886 Sulzburg	1832-1886	Sulzburg
6. R. Salomon Bamberger, Stiftsrabb. (Assistant Rabbi)	1835 Wiesenbronn	1918 Würzburg	1864-1872	Sulzburg
Freiburg rabbis who ministered to Sulzburg				
1. R. Adolf Lewin	1843 Pinne	1910 Freiburg	1886-1910	Freiburg
2. R. Max Eschelbacher	1880	1964	1910-1912	Freiburg
3. R. Julius Zimmels			1912-1935	Freiburg
4. R. Siegfried Scheuermann			1935-1938	Freiburg
Sulzburg-born rabbis who ministered to other communities				
1. R. Nathaniel Weil	1818 Sulzburg	1892 Karlsruhe	1859-1892	Karlsruhe
2. R. Elieser Lipmann Kahn	1842 Sulzburg	1936 Wiesbaden	1870-1936	Wiesbaden

The following Worms Rabbis ministered to the spiritual needs of Sulzburg:

Until 1670: **Rabbi Moses Samson Bacharach** (1607-1670). Authored *Chut Hashoni* (*The Red Thread*) responsa collection, Frankfurt, 1679.

Until 1687: **Rabbi Aron Teomim-Fränkel** (1630-1690). Authored *Mate Aharon* (*Rod of Aaron*), Frankfurt, 1678. In 1689, French troops invaded Worms and burned the entire Jewish quarter to the ground.

Until 1702: **Rabbi Joir Chaim Bacharach** (1639-1702). Authored *Chavas Yoir*[9] (*The Opinion of Yoir*) responsa collection, Frankfurt, 1699. Son of aforementioned Moses Samson Bacharach. Became rabbi of Worms after its rebuilding. Possessed a collection of manuscripts by the first Sulzburg rabbi, David Blum.

Until 1712: **Rabbi Abraham Naftali Hirsch Spitz** (1628-1712). Authored *Mole Rozon* (*Full of Good Will*), Frankfurt, 1710.

In addition to the Worms rabbis who ministered to the needs of Sulzburg, rabbis of other communities also served Sulzburg's Jewish population:

Rabbis of Other Communities Who Ministered to Sulzburg

In 1700, **Rabbi Benjamin Wolf**, who officiated in Hagenau, Elsass, took charge of the spiritual needs of the communities in Baden.

In 1713, a general assembly of Durlach Jewry elected **Rabbi**

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[9] The title of this book was given in honor and memory of his grandmother, Chava (Eva) Bacharach, an outstanding, learned woman in her own right.

Isak Salomon Kahn Chief Rabbi of the Provinces of Baden and Durlach. Rabbi Kahn originated from Cracow and had been Rabbi of Philipsburg since 1710. At first, the seat of the rabbinate was in Durlach; later, it moved to Pforzheim.

In 1718, **Rabbi Samuel Weil** of Rappoltsweiler was elected Chief Rabbi of Baden-Durlach. His appointed assistant, **Rabbi Nathan Uri Kahn**, was born in Metz and later officiated in Karlsruhe, preceding Rabbi Nathaniel Weil, author of *Korbon Nesanel* (*Nathaniel's Offering*). Rabbi Nathan Uri Kahn passed away on June 16, 1750.

The Rabbinate Returns to Sulzburg

On May 13, 1720, the Jews of the Oberland again received a rabbi of their own, **Rabbi David Kahn.** Born in Rappoltsweiler, Rabbi Kahn took his first pulpit in the city of Breisach.

With his move to Sulzburg on February 25, 1727, after an 150-year interruption, Sulzburg again had its own rabbi and also became the seat of the district rabbinate.

In addition to Sulzburg, Rabbi David Kahn also ministered to the spiritual needs of Badenweiler, Eichstetten, Emmendingen, Ihringen, Kirchen, Lörrach, Müllheim and Röteln.

After Rabbi David Kahn's passing in 1744, his son **Rabbi Isaak Kahn** was elected district rabbi, and the rabbinate was again headquartered in Sulzburg. During his fifty-three year tenure, his fame for profound erudition and sterling character spread throughout the land.

Rabbi Abraham Weil, son of Chief Rabbi Thia Weil and grandson of the renown Rabbi Nathaniel Weil, was chosen after Rabbi Isak Kahn's passing in 1797. Rabbi Abraham Weil officiated for thirty-four years until his death in 1832. During his tenure, the congregation built its own synagogue in 1823.

Rabbi Emanuel Dreyfuss, chosen in 1832, was also the scion of a distinguished family. He authored the well-known *Orach Meyshorim*. Under his fifty-four year leadership, the community attained its peak population.

Rabbi Salomon Bamberger, an associate rabbi and teacher in Sulzburg and a prolific writer, assisted Rabbi Dreyfuss for eight years.

With Rabbi Dreyfuss's death in 1886, the Sulzburg Rabbinate ended, and the community was forced to turn to the more modern rabbis of the next large city, Freiburg.

The Freiburg Rabbis who ministered to the spiritual needs of the Sulzburg Jewish congregation were:

Until 1910: **Rabbi Dr. Adolf Lewin** (1843-1910). Authored *History of the Jews in Baden* (Karlsruhe, 1909) and *The Jews in Freiburg* (Treves, 1890).

Until 1912: **Rabbi Dr. Max Eschelbacher** (1880-1964). Formerly rabbi in Bruchsal. After 1912, rabbi in Düsseldorf.

Until 1935: **Rabbi Dr. Julius Zimels**. Formerly rabbi in Karlsruhe. Retired and emigrated to Palestine in 1935.

Until 1938: **Rabbi Dr. Siegfried Scheuermann**. Officiated until November, 1938. Fled the Nazis to the United States.

The Rabbis of Sulzburg

"To David, a hymn of praise" מִזְמוֹר לְדָוִד
(Psalms 23:1)

Rabbi David Blum

Neither the dates of birth and death, nor the places of birth and burial of the first rabbi of Sulzburg, Rabbi David Blum are known. Nevertheless, no less than nineteen sources mention his manifold activities, his prolific work and the overwhelming admiration he

received. He attained fame during his lifetime, fame that reached well beyond the border of Germany. Thus the fame of Sulzburg, too, spread far and wide.

Rabbi Blum officiated in Sulzburg from approximately 1546 until 1577. He earned the town of Sulzburg its first entry into religious Jewish writings. Not only did he function as rabbi, he also founded and led a yeshiva (Talmudical Seminary), producing eminent scholars who later assumed important rabbinic positions. Rabbi David Blum was also an excellent *sofer* (scribe), writing Torah scrolls, *tephilin* and *mezuzos* (parchment rolls attached to doorposts). Some of his manuscripts are preserved in the Stadtbibliothek (Municipal Library) of Hamburg.

In addition, Rabbi Blum authored a great number of *shalos u'tshuvos* (responsa) in reply to Jewish law queries he received.

Under his pioneering leadership, the first Jewish cemetery in the Baden highland region (Badisches Oberland) was established.

He led his community until the expulsion of the Jews in 1577.

In the Generallandesarchiv (General County Archive), Rabbi Blum is listed among Jewish residents of Sulzburg in 1576 as David Rabbiner.

Little more is known of his life. He was related by marriage to Rabbi Joseph ben Mordechai Gershon Kahn of Cracow, an outstanding scholar and brother-in-law of Rabbi Moses Isserles (Ramo)[10]. Most likely, he either visited or moved to Palestine, for a collection of responsa by the eminent Rabbi Salomon Luria[11] (1510-1573) cites a *teshuvoh* (response) by Rabbi Blum

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[10] Authored glosses to the *Shulchon Oruch* (*Code of Jewish Law*), still in use today.

[11] The Luria family produced distinguished rabbis, the most famous among them Rabbi Isaac ben Salomon Luria (1534-1572). Born in Jerusalem to German parents, he was a disciple of Rabbi Bezalel Ashkenazi, also a descendent of German Jews and author of *Shitoh Mekubezes* (*Gathered Opinion*).

Rabbi Luria, also known as Arizal, was a strong exponent of Kaboloh (the study of esoteric traditions) and pursued a most religious life of

sent from the Holy Land to Rabbi Luria, discussing Rabbi Blum's favorite subject, the correct script for *mezuzos*.

The various honorable references to Rabbi David Blum are so outstanding that they deserve citation in their originals:

1) Rabbi Joseph ben Mordechai Gershon Kahn writes in his *Shearis Josef* (Cracow, 1590) of Rabbi David Blum: דור שֶׁהוּא שָׂרוּי בְּתוֹכוֹ אֵין יָתוֹם. "A generation of which he (Rabbi David Blum) is part is neither orphaned nor deserted."
2) The famous historian, Professor David Kaufman, in *Revue des Etudes Juives* (Paris, 1891) writes, "*Sa superiorité dans la connaissance du Talmud rangeait parmi les plus célèbres rabbins allemands*. (His [Rabbi David Blum's] superiority in the knowledge of the Talmud places him among the most celebrated rabbis of Germany.)"
3) The *Jewish Encyclopedia* (New York, 1902) describes him as follows, "He was classed among the best Talmudic authorities in Germany."
4) Hakarmel by Brüll (Vilna, 1875) quotes Rabbi Blum's outstanding disciple, Rabbi Josef Aschkenazi, Rabbi of Metz, as describing his teacher as "the great genius of the generation, our rabbi and master."

Other sources also mention Rabbi David Blum:

5) Jechiel Zunz in *Ir Hazedek* (*The Righteous City*, Lemberg, 1874).
6) Rabbi Markus Horowitz in *Frankfurter Rabbinen* (Frankfurt am Main, 1884). Refers to an approbation by Rabbi David

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penetrating Torah study and unusual devotion. He attracted a circle of luminaries and pious men, including Rabbi Shlomo Alkabez who gained fame through his liturgical poem *Lechoh Dodi* (*Come, My Friend*), which has been incorporated into the Friday evening services and is recited to this day.

Rabbi Isaac Luria compiled a host of writings, which were published posthumously. He passed away in Safed at the early age of thirty-eight.

Blum of Sulzburg issued to Rabbi Isaak Günzburg.

7) Chaim Michel in *Lexicon der Weisen Israels and deren Werke* (*Encyclopedia of the Wise Men of Israel and their Works*, Frankfurt, 1851). "He [Rabbi Blum] disseminated Torah and occupied himself with Heavenly work, i.e., writing Torah scrolls, *tephilin* and *mezuzos*."

8) David Kaufman in *Rabbi Joir Chaim Bacharach and his Ancestors* (Trier, 1890). Mentions works owned by Rabbi Bacharach, among them a collection of approbations and a collection of *Kuntereisim* (*Booklets*) by Rabbi David Blum of Sulzburg.

9) Rabbi Chaim Josef David Azulai (Horav Chido) in his *Shem Hagedolim* (*Name of the Great*, Livorno, 1774). Speaks about Rabbi David Blum of Sulzburg.

10) *Encyclopædia Judaica* (Berlin, 1929). Notes that Rabbi Joseph Aschkenazi emphasized proudly that he had been a disciple of Rabbi David Blum of Sulzburg.

11) Rabbi Yechiel Heilperin in his monumental *Seder Hadoros* (*The Order of the Generations*, 20th ed., New York, 1979). Lists Rabbi Blum.

12) *Catalogue of the Hebrew Manuscripts in the Municipal Library of Hamburg* (Hamburg, 1878). Describes the various manuscripts of Rabbi David Blum of Sulzburg.

13) Rabbi Jacob Hacohen in his *Ozar Hagedolim Alufei Yakov* (*The Treasure of the Great, the Princes of Jacob*, Haifa, 1967). Lists Rabbi Blum.

14) Rabbi Noson Friedman in his *Ozar Horabonim* (*The Treasure of the Rabbis*, Bnei Brak, 1975). Calls Rabbi Blum of Sulzburg, "A miraculous rabbinical genius."

15) Aron Freimann in *The Union Catalog of Hebrew Manuscripts and their Location*, published by the American Academy for Jewish Research (New York, 1964). Mentions Rabbi Blum.

16) Adolf Neubauer in his *Catalogue of the Hebrew Manuscripts* (Oxford, 1886). Lists Rabbi Blum.

17) *The Jewish Encyclopedia* (New York, 1902). In the entry on Rabbi Josef ben Isak Halevi Aschkenazi, mentions that his

master and teacher was Rabbi David Blum of Sulzburg.

18) Perhaps the highest tribute to Rabbi Blum, however, is by Rabbi Zalmen Apterod in a *Selichos* (*Book of Supplicatory Prayers*) published in Frankfurt am Main in 1725 in which he states that the *nusach* (version of prayer) used was that of the head of the Rabbinical Court and Yeshiva Dean, Rabbi David Blum of Sulzburg. Thus, for 150 years, Rabbi Blum's prayer customs were transmitted and followed.

19) Despite great effort and extensive correspondence with experts, this writer was unable to trace the genealogy of Rabbi Blum, which remains obscure. In his *Catalogue of Hebrew Manuscripts*, Aron Freimann mentions a family tree which may have contained information about Rabbi Blum's ancestors and descendants. In their letter, the Library of Congress expressed "keen regret" that they were unable to identify this particular item.

THE LIBRARY OF CONGRESS
WASHINGTON, D.C. 20540

AFRICAN AND MIDDLE EASTERN DIVISION

August 13, 1979

Dear Mr. Kahn:

It is a matter of keen regret that I have not been able to identify Aron Freimann's last handwritten note in entry no. 11584 of the Union Catalog of Hebrew manuscripts and Their Location, v. 2.

I take the name "Löwenstein" to refer to Rabbi Leopold Löwenstein, but the only published "Stammbaum" that I find he was connected with is the genealogy he prepared for August Oppenheim, i. e. Stammbaum [des August Oppenheim] (Mannheim, 1908). The note cannot refer to that genealogy, however, as Rabbi David Blum (Blume) flourished in the middle of the 16th century -- according to the article in the German Encyclopaedia Judaica, v. 4, cols. 870-1 (Berlin, 1929) -- whereas the earliest ancestors traced by Löwenstein in the Oppenheim family tree lived in the late 17th century.

Sincerely,

Myron M. Weinstein
Area Specialist
Hebraic Section

Letter from The Library of Congress

The Manuscripts of Rabbi David Blum in the Municipal Library of Hamburg and at Oxford

The Stadtbibliothek of Hamburg possesses about sixty handwritten pages by Rabbi David Blum of Sulzburg. The writing is so even and the margins so straight that at first, the manuscripts appear to be typeset. Nearly every page is captioned; the contents are mainly religious texts such as engagement and marriage contracts, *gittin* (bills of divorce) and *chalizos* (exemptions from levirate marriage) or legal documents such as testimonies, summonses to the Rabbinical Court, deeds, partnership agreements and donor declarations. Sulzburg is repeatedly mentioned. Also preserved is a collection of *Tikun Shtoros and Tikun Sofrim* (*Glosses to Religious Documents and Instructions for Scribes*) which he compiled.

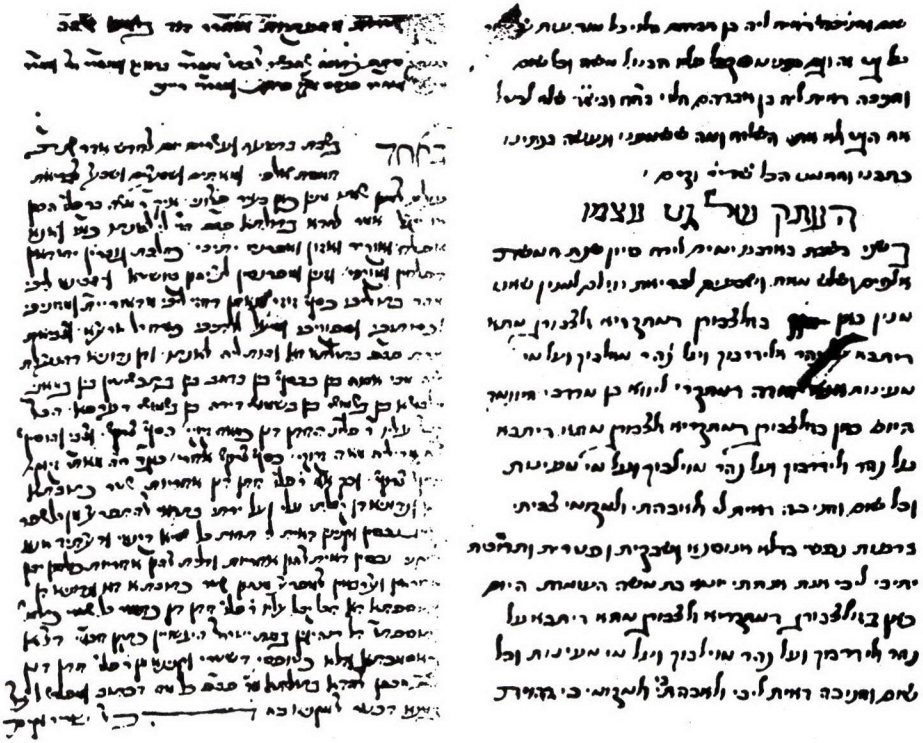
In addition to documents written or compiled by Rabbi Blum, the library possesses manuscripts of other scribes and scholars referring to Rabbi Blum. For example, a manuscript by the famous Rabbi Josef Nördlingen Hahn (d. 1637), head of the Rabbinical Court and Yeshiva Dean in Frankfurt, quotes the handwritten responsa of the *gaon* (genius), Rabbi Blum of Sulzburg. Fragments of this collection discussing customs prevailing in Frankfurt were printed under the title *Josef Omez* (*He Will Strengthen*) in 1723. In another manuscript, Rabbi David Blum is referred to as "that great man of the holy congregation of Sulzburg, in the province of Breisgau."

His precise, artistic handwriting was a prototype for other communities. Documents report that a certain text followed the example of Rabbi David Blum or was copied from a text by Rabbi Blum. Yet another manuscript states, "We found in the *Sefer Nizochon* (*Victory*), that had been copied by Rabbi Blum..."

The Oxford Library also possesses manuscripts that refer to Rabbi Blum. Oxford manuscript #2289 fol. 162B names a collection of responsa assembled by Rabbi Pinchas, a disciple of Rabbi Salomon Luria, containing a decision of Rabbi David Blum of Sulzburg. Moreover, Oxford manuscript #2249 fol. 23 contains a poem directed to Rabbi Blum.

Kesuboh (marriage contract)

Get (bill of divorce)



Manuscripts of Rabbi Blum (with permission of the Hamburg Municipal Library). Although the writing is over 400 years old, the text is still legible and well preserved.

The Works of Rabbi Blum

A. Authored

1. Commentaries to Scriptures (ca. 1550)

   (Manuscript in the Municipal Library of Hamburg)

2. *Shàlos U'tshuvos* (*Responsa*), quoted in

   a) Collection of customs of Frankfurt Jewry compiled by Rabbi Joseph Nördlingen Hahn, *Josef Omez* (manuscript in the Municipal Library of Hamburg)

   b) Collection of writings by Rabbi Pinchas, a disciple of Rabbi Solomon Luria (manuscript in the Municipal Library of Hamburg)

   c) *Shearis Josef* responsa collection by Rabbi Joseph ben Mordechai Gershon Kahn printed in Cracow

3. Approbations, quoted in

   a) *Rabbi Joir Chaim Bacharach & seine Ahnen* by David Kaufmann, Trier, 1890

   b) *Frankfurter Rabbinen* by Markus Horowitz, Frankfurt a/M, 1884

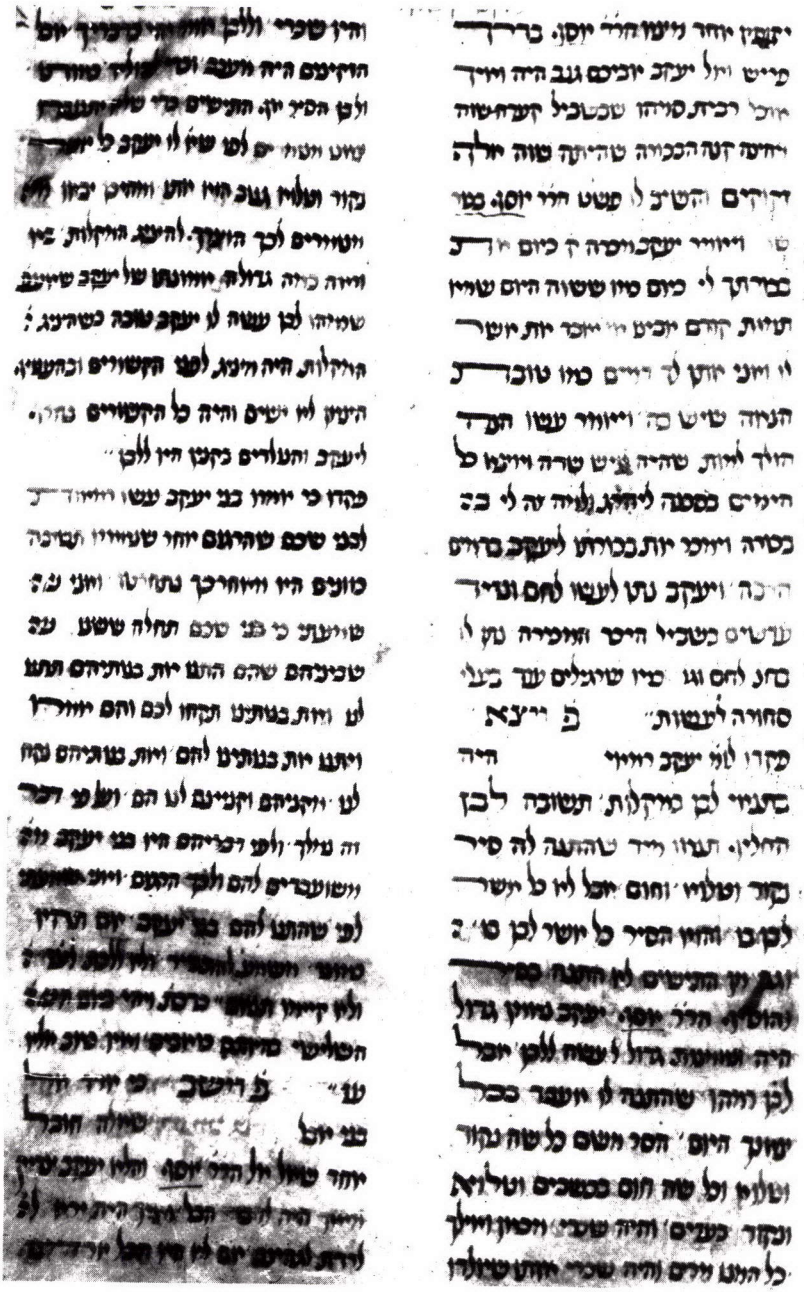
   c) *Shalos U'tshuvos Maharshal* by Rabbi Salomon Luria, Lublin, 1575

B. Copied: (manuscripts in the *Stadtbibliothek* of Hamburg)

1. *Tikun Shtoros* (*Glosses to Religious Documents*) with precise texts of religious documents such as marriage and divorce contracts

2. *Tikun Sofrim* (*Instructions for Scribes*)

3. *Nizochon* (*Victory*), compiled by Rabbi Jomtof Lipman Mülhausen. Correct copy of this book, printed 1604 in Altdorf.



Rabbi Blum's handwritten commentary to Scriptures (with permission of the Hamburg Municipal Library)

"Praise unto David" תְּהִלָּה לְדָוִד
(Psalms, 145:1)

Rabbi David Kahn

Rabbi David Kahn was the scion of a famous, aristocratic family of Kohanim (Priests). His family possessed a documented family tree reaching as far back as Ezra Hasofer (the Scribe) who was the tenth generation after the first Kohen Godol (High Priest) Aaron, the brother of Moshe Rabbeinu (our teacher Moses).

The Talmud in Treatise *Sanhedrin* 21b, states, "Had Moshe not preceded him, Ezra would have been the appropriate conduit for delivering the Torah to Israel." The sage Ezra led the return of the Jews to the Land of Israel from the Babylonian (Iraqi) exile in 372 B.C.E., i.e., about 2365 years ago. He required those who had married non-Jews to separate from them, and he taught them anew the ancient Biblical law, demanding strict observance.

Regrettably, the pedigree tracing the genealogy of the Kahn family to Ezra, which Jehuda (Leopold) Kahn (1750-1836) of Sulzburg possessed, was lost during anti-Jewish violence. Rabbi Jehuda made every effort to relocate this document which was so important to his family—unfortunately in vain.

It was almost a foregone conclusion that David Kahn, scion of such a noble family comprised of so many world famous rabbis, would become a rabbi.

The outstanding sages who were part of the family, or related by marriage, included the following prominent scholars and luminaries:

Rabbi Elozor ben Azario Hacohen[12]	ca. 73	רבי אלעזר בן עזריא
Rabbi Shlomo ben Yizchok (Rashi)	1040-1105	רש"י
Rabbi Moses ben Nachmon (Nachmanides)	1195-1270	רמב"ן
Rabbi Meier ben Boruch (of Rothenburg)	1215-1293	מהר"ם מרוֹיטֶנבּוּרג
Rabbi Meier Katzenellenbogen	1482-1565	מהר"ם פַּדְוָאָ
Rabbi Moses Isserles	1520-1572	רמ"א
Rabbi Jacob Sasportas	1610-1698	רַבִּי יַעֲקֹב שַׁשְׁפּוֹרְטַשׁ
Rabbi Nathaniel Weil	1687-1769	קַרְנָן נְתַנְאֵל

and many more.

Rabbi David Kahn's father, Rabbi Jakob Kahn, had succeeded his father, Rabbi Isaak Kahn as rabbi of Rappoltsweiler. A great Talmudical scholar and an exceptionally pious sage, Rabbi Jakob was also *rosh yeshiva* (dean of the yeshiva) in Rappoltsweiler.

The inscription on his gravestone reads as follows:

Here lies buried	פה נקבר ונטמן
a *zaddik* (righteous man)	איש צדיק
full of Torah	מלא תורה
and *mizvos* (goods deeds)	ומצות
as a pomegranate	כרמון
(which has countless seeds),	
a scholar whose tongue	צורבא מרבנן גירסא
never ceased	לא פסיק
studying Torah,	מפומא בכל עת
the genius, the *chosid* (pious)	הגאון החסיד
and the pure rabbi and	והטהור אב"ד
rosh mesivta (academy dean) here	ור"מ פה ע"ה
may his soul rest in peace	
his soul is prepared	נשמתו צרורה
for the world to come,	לחיי עה"ב מזומן
our rabbi and master	הרב מוהר"ר
Rabbi Jakob Hacohen (Kahn)	יעקב הכהן
the memory of the righteous is a blessing	זצ"ל
of Rappoltsweiler,	מרפשוויר
summoned to the Heavenly yeshiva	נתבקש לישיבה ש"מ
Sunday, 22nd of Teveth 5482 (1722).	ביום א', כ"ב טבת תפ"ב

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12 As related in the Talmud, *Brochos* 27b, Reb Elozor was the tenth direct descendent of Ezra Hasofer (the Scribe).

His son, Rabbi David Kahn, proved himself a worthy successor to his illustrious ancestors.

Born in 1670 in Rappoltsweiler, Rabbi David married Beile Wormser, the daughter of Moshe Wormser from Breisach. After his wedding, he settled in the town of Winzenheim so that he could devote himself undisturbed to the study of the Talmud.

Aware of his remarkable qualifications, the town of Winzenheim persuaded him to become their rabbi. He was elected rabbi of Breisach and thereafter appointed rabbi of the entire Oberland.

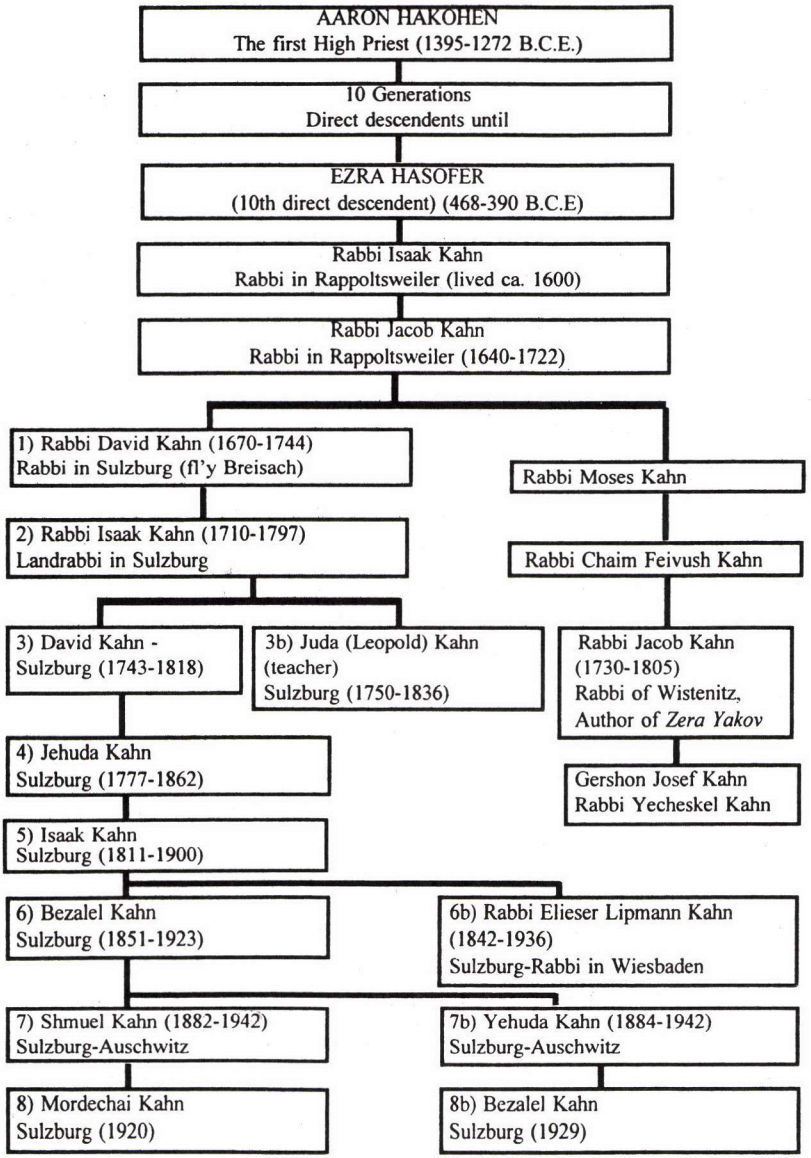
In 1727, the seat of the provincial rabbinate was transferred to Sulzburg where it remained, well established, for 160 years. There, Rabbi David Kahn flourished. Since his rabbinical duties extended to a half dozen other communities—some remote—he was constantly busy, especially since the primary vehicle of transportation was horse and wagon. Nevertheless, he discharged his duties of ministering to the province to the complete satisfaction of his flock.

Many of Rabbi Kahn's thought provoking, profound comments on Scripture are quoted in *Zera Jakob* (*The Seed of Jacob*, Grodno, 1788) by his relative Rabbi Jakob Kahn, who refers to him as *Hamo'or Hagodol* (The Great Luminary).

A *kesuboh* (marriage contract) with Rabbi David Kahn's signature is still extant.

On July 24, 1742, at the age of 72, Rabbi Kahn petitioned his congregation for an assistant. They granted his wish by assigning his son, Rabbi Isaak Kahn, as Associate Rabbi. Two years later, in May of 1744, Rabbi David Kahn passed away in Sulzburg.

Partial Family Tree of the Kahn Family Including 8 Generations in Sulzburg



Kahn family tree

"And Isaac sowed in that land" (Genesis 26:12) וַיִּזְרַע יִצְחָק בָּאָרֶץ הַהִוא

Rabbi Isaak Kahn

Rabbi Isaak Kahn succeeded his father David as rabbi of the Jewish community of Oberland with the seat of the rabbinate in Sulzburg.

Isaak Kahn was born in Breisach in 1710. In 1736, he married Schönle Weil, daughter of Moses Weil of Sulzburg and niece of Oberland Rabbiner (Chief Rabbi) Nathaniel Weil of Karlsruhe. Schönle's grandmother, mother of Moses and Nathaniel Weil, was a descendant of the Tosafist Rabbi Efraim and of Rabbi Meier of Rottenburg *(Maharam mei'Rottenburg)*, as well as of the famous Rabbi Jehuda Weil (born 1365).

After his marriage, Rabbi Isaak Kahn studied in Frankfurt am Main from 1736 to 1739 under the great Rabbi Jacob Poppers (1650-1740), author of the *Shev Jakob* (*Jacob Replies*) responsa. After returning to Sulzburg, Rabbi Isaak Kahn assisted his father as associate rabbi from July 24, 1742 until his father's passing in May, 1744. On May 26, he was elected successor as Land Rabbiner (Rabbi of the Province) of Oberland.

Rabbi Isaak Kahn was a distinguished man, highly respected by the sages of his time, as evident in numerous publications. *Zera Jakob* (*The Seed of Jacob*) by his relative, Rabbi Jakob Kahn of Wistenitz, contains many of his explanations to Scripture.

He wrote approbations to *Zera Jakob* on *Tehilim* (Psalms) and *Koheles* (Ecclesiastes). In the author's introductions to these approbations, he describes Rabbi Isaak Kahn as, "The great and famous rabbi." Rabbi Kahn also gave an approbation to the printing of *Sefer Chiddushei Maharal Miprag al Tur Jore Deo* (*Commentaries and Explanatory Additions to The Code of Jewish Law*, Fürth, 1775) by the renown Rabbi Jehudo ben Bezalel of Prague, known as "The High Rabbi Löw" (or by his acronym Maharal, 1520-1609).

Rabbi Isaak Kahn received honorary mention in the

הסכמות

באשר שראיתי שכבוד הגאון מו"ה גאון החסיד שלמה היוחסין נכד דודי שמו נודע בשערים ע"י ספרו הנכבד זרע יעקב שכולו מחמדים. וכמה פי שנים ברוחו להביא פי' על חמש מגילות ועל תנ"ך. והוא ניחור הפלא ופלא כאשר רציתי באחיזה עליו הנשלח נכתב וכוונתו לש"ם ופרש דברי סתומים בכל בחתי להיות סמך לשריות לפתוח דלת לחרים שלא ידפוס לים לחר עד עשרה שנים בלתי רשות מהרב הנ"ל.

היו"י ד' ר"ז לחול תקנ"ג לפ"ק

הק' יצחק בהרב הגדול מו' דוד הכהן חפק"ק זולצבורג ומצ"ם על ק"ק ברייזיך והמדינה.

הסכמה וחרם מן המאחיג מחורד יצחק נרו אב"ד בק"ק זולצבורג ומדינות באדין טורלאך גליל עליון:

חזיתי לר' מחיר מחחורי' המחיר עיני המחכים ונפ כנגולי ורחיתי ספרו חיזה עלין לפרופס סחחדלן שמעתת' טו"כ בחכמה ובחריפות ופפח הפיכה בחיזה דפי' לדונמח בניהו חפים ומול פני המנורה . יחירו בדבריו הנחמדים ובחשר סרחיתי שהעיד עליו ה"ה מחופני הרב הגחון החריף מהורר טיפה נרו חב"ל דק"ק קרלסרוח שפפה ה"ה הפרני המופלח ומופלג מהור"ר מחיר בן הר"ר חליעזר מנייחרן מבחרו מים חיים לפני יחי' העבר ושיה ת' מבחוריו הנחמדים בעומקו של הלכה ומחדתי בלבבי מבבודו מחבבב ובכחי חוץ לגדרי להיות סניף לחריות וחף ידי יד בהה חיבון עמו להוניח חור חפלות' בגזירת בחם חווי' דרבנן לבל יסיג חים נבלו נבול שנבלו הרחשונים נחוני חרן חסך זמן עשר שנים והשומע לקול הוריס ומוריס יסמר מבליון וחרן כ"ד הבופב לבבוד מבסניח של תורה המחורח

ויקוייס בבו לח ימשו חפיך ומפי זרעך
דור דורות לחות ולמשמרת בחתי
בוה של החתום היום יום ת'
יוד חמוז ותצלח במלחבתו
מלחבת השמים הקטן
יבחק בהרב מהורר
דוד הבהן זב"ל
חוגה בק"ק
זולבבורג ומדינת בחדין טורלאך גליל עליון יעו"ח

הסכמת בן דודי הרב הגאון המפורסם מהו' **יצחק** בן דודי הרב המחה"ג מו' **דוד** הכהן נכד חמ"ו הגאון כמהו' **יעקב** הכהן וללה"ה:

מרחוק ומקרו"ב חלי שלוחה · עליהו לחרופה · חשר לבב הכהן חדון · ה"ה ש"ב הגאון החסיד שלמה היוחסין הרב המחה"ג מו' **יעקב** בזו' **חיים פייבוש** הכהן לעשות מדר"ש לפרושים · על ס' חהלים שבדרש דוד מלכא · ורחיתי דבריו כויכים וכלונים ליבר חמרים חמרי נועם · חלה ליעקב חיים חם · ובלי שלא שבחתי רק בב"ג דלהוח נרחם החמ"ר בעב"ג שחכמי על ש"ב הגאון הנ"ל כי שהו נודע בשערים · ע"כ הנני סניף לחריות היחושים הנ"ל שנרחים לפעוח הדלת הזה"ס חי שידפים חמריו בדלת נקיט מיני רשוחה עד ש"ב לחוי בשמחה · והשומע לדבריו חלה יחכדך רב ברכות · מחלקי המערכות : היום יום שלשים לספי' · **התקמ"ז** ליצירה : נחוב הק' **יצחק** בהרב החגה מו' **דוד** הכהן המונה פק"ק **זולצבורג** ומדינת **טורלין** : גליל עליון ומל"ם על ק"ק בריזיך היהנה :

היטיבה ה' למובים וליבריס בלבחס · להגיל זאב מבישים · להלוות לי לנוהך הדפוס יפלס ה' פעלס ומשכורתם · יזכו לרחות בניס ובני בניס בחורה ה' חמיד · וכמעוברת מגייהו לכל ירע נביחיהס שכל חמיד על שפתי שמחתם · כי קדרה הירועה מהביל מוחס :

The approbations issued by Rabbi Isaak Kahn of Sulzburg

introduction to *Kol Bo* (*All Inclusive Law Code*, Fürth, 1785).

The renown historian and rabbi of Mosbach, Rabbi Dr. Leopold Löwenstein, included a short biography of Rabbi Kahn in his publication *Contributions to the History of the Jews in Germany*, 2nd part.

Toras Nesanel (*The Teaching of Nathaniel*, Fürth, 1795), written by his wife's uncle, the aforementioned Rabbi Nathaniel Weil, cites a question sent by Rabbi Kahn to Rabbi Weil. In his responsum, Rabbi Weil addresses Rabbi Kahn as the "miraculous rabbi, saintly *kohen* (priest), chief of the Rabbinical Court of Sulzburg." Likewise, his name is honorably mentioned in *Minchas Nesanel* (*The Offering of Nathaniel*, Bilgoray, 1936).

Indicative of his high esteem in the eyes of the public is the salutation used by the community leaders of Breisach: "Highly respected, distinguished, erudite, honored, eminent Chief Rabbi Kahn."

He authored the cemetery rules and regulations for the cities of Lörrach, Emmendingen and Eichstetten.

Yet Rabbi Kahn excelled not only in religious law; he was well versed in worldly affairs and active in manifold social endeavors. Using his strong influence with *Markgraf* Karl Friedrich, he interceded for the welfare of his brethren. Rabbi Kahn was also instrumental in obtaining favorable regulations and decrees from *Kaiser* (Emperor) Joseph. In his petition to the Emperor, he requested "that the Jews may be permitted to attend any school they please, to live any place they choose and to engage in any commerce or trade they prefer." With the granting of his petition, the Jews attained these civil rights.

In Sulzburg, he also founded and organized a foundation to help the needy. But his most significant achievement was saving the lives of many Jews in the Seven Years' War (1756-1763).

After officiating for over a half century, at the age of eighty-six, Rabbi Kahn requested on August 17, 1796 that "due to old age and weakness" he receive a capable associate rabbi. His son Jehudo (Leopold) Kahn, who served simultaneously as teacher, was elected to assist him in all rabbinical functions.

One year later, on *Erev Rosh Hashonoh* (Eve of the Jewish New Year), September 17, 1797, Rabbi Isaak Kahn passed away and was buried next to his beloved father in Sulzburg's Jewish cemetery.



Gravestone of Rabbi Isaak Kahn, died 1797 in Sulzburg

"Abraham...I know that you are G-d fearing." (Genesis 22:12)

אַבְרָהָם... יָדַעְתִּי כִּי יְרֵא אֱלֹקִים אַתָּה

Rabbi Abraham Weil

One of the most outstanding genealogies in the history of Jews in Germany, and perhaps in the history of Jews in general, is the well-documented lineage of the Weil family, spanning twenty generations and five-hundred years, an unbroken chain, son after father, of rabbis.

The first Rabbi Weil recorded, the patriarch Rabbi Jehudo Weil, was born in 1360 in Weilerstadt near the city of Stuttgart. Members of this family were some of the most prominent rabbis



Rabbi Nathaniel Weil, author of Korbon Nesanel

of Germany. Especially famous was Rabbi Jacob Weil of Nürnberg, author of *Schechitos Ubedikos,* a code of ritual animal slaughter laws, which became the accepted standard for all of Europe.

Another prominent member of the Weil family was Rabbi Nathaniel Weil of Karlsruhe, who earned fame for his *Korbon Nesanel*, a supercommentary on the Talmudic explanations of the *Rosh* (**R**abbi **Osh**er ben Jechiel, 1250-1328).

The following European countries, states and cities had a rabbi from the Weil family:

Amsterdam	Derbronn	Nördlingen
Augsburg	Donauwert	Nürnberg
Aurich	Erfurt	Paris
Bamberg	Günsburg	Prague
Basel	Karlsruhe	Rastatt
Berlin	Kippenheim	Schwaben
Boden	Landau	Sulzburg
Bruchsal	Lublin	Switzerland
Brünn	Metz	Turlach
Burgau	Mühringen	Ulm

Into this distinguished and illustrious family, Abraham Weil was born on December 20, 1754. His father was Rabbi Thia Weil, Oberlandrabbiner (Chief District Rabbi) in Karlsruhe and his grandfather was the celebrated author of *Korbon Nesanel.*

In 1778, when he was barely twenty-four years of age, Rabbi Abraham Weil was elected rabbi of Mühringen in the Black Forest, as successor to the great Rabbi David Dispeck, author of *Pardes David* (*The Garden of David*). He officiated in that city for twenty years.

After the passing of Rabbi Isaak Kahn, many candidates vied for the prestigious position of rabbi of Sulzburg, but Rabbi Abraham Weil was chosen and installed as rabbi of Sulzburg, where he was cherished and esteemed by all.

During his tenure, in 1823, the Sulzburg synagogue was



פ"נ

הרב הגאון הגדול המפורסם מופת הדור לכל חסידיו מרנא ורבנא **נתנאל** **וויל** זצ"וק"ל שהי' אב"ד ור"ט דמדינת טורלך ובאַדין ושווארץ וואלד ואפילאנד בק"ק פראג ששבק לן חי ביום א' אד"ר חדש אייר יום הוֹזֶה שִׁבְרִי לפ"ק:
תנצ"בה

נתנאל

עלה לטרום זקן ושבע ימים. ויושב בישיבה שמו מפארים. חריף ושנון בש"ס ופוסקים. חיבר חיבורים חכם וסופר מחוברים. וֹי וֹי יִלולי יִליל לשברים. מגוע מהרי"ו ומה"רם מר"ב ובעלי תוס' הגבורים. כמה נסים נעשו לו כנודע באיי העברים. בהוליכו פה לקברי' לעמיד לקץ הימין לדור דורים:

Gravestone of Rabbi Nathaniel Weil (author of Korbon Nesanel) in Karlsruhe

constructed. Until then, services had been held in a temporary *bais hamidrash* (study hall), and so the beautiful new edifice added to the prestige of the rabbi and his congregation.

His first wife, Debora, the daughter of Rabbi Moses Liebhold of Bruchsal, passed away in 1816, subsequently he married Malka, daughter of Menle Hirsch of Buttenwiesen and widow of Chief Rabbi Wolf Kahn of Randegg. She died in Sulzburg on January 22, 1822.

Rabbi Abraham Weil had four sons. Jakob authored *Toras Shabbos* (*The Law of the Sabbath*, Karlsruhe, 1839). He immersed himself continually in the study of Talmud and attracted a great number of disciples who cherished him immensely.

A second son of Rabbi Abraham Weil, Hirsch, lived in Sulzburg and died in 1856.



Rabbi Yedidya (Thia) Weil

ספר תורת שבת

שלקט וכאשר העתק מן השלחן ערוך וגדולי האחרונים הלא המה בעלי
מחברים עזלת שבת, טורי זהב, מגן אברהם, אליה רבה, ומוספת שבת.

הצעיר

יעקב המכונה יאקב וויילל

מן שלו אויט צדיק בתורת אברהם וכיתו לברכה להיי העולם הבא שהיה אכיד בקיק ביהרענען ואחרי
כן נתכנה לאבילי בקיק הלעבוית ומדינת אבערלאנד זכותו יעמוד לנו שהיה אל ישיעתני
אמן.

קארלזרוהע

וקראת לשבת ענג לקדוש יהוד מכבד ובכדתו מעשות דרכיך מבעיא הצעיר ורבי רבי והאכלתיך
נחלת יעקב אביך. לפרס נדיר

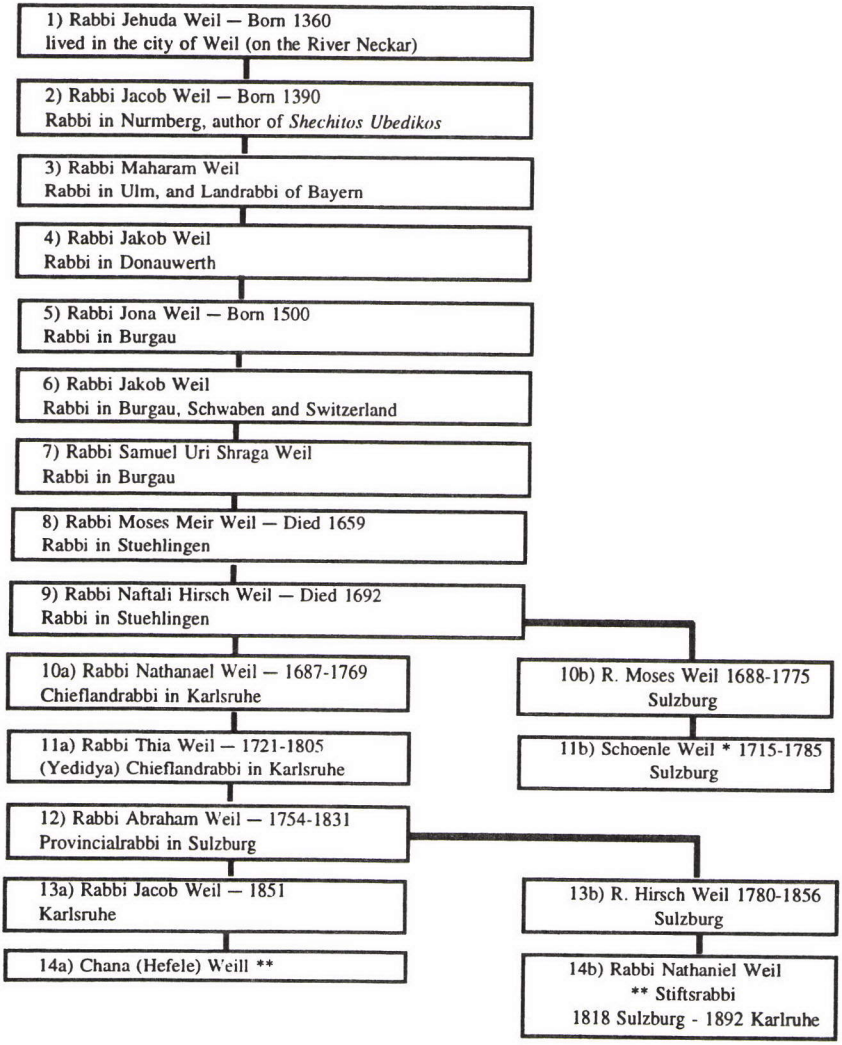
Gedruckt bei Malsch & Vogel in Carlsruhe.

1839.

Title page of Toras Shabbos by Rabbi Jakob Weil, mentioning Sulzburg

An outstanding Talmudic scholar, Rabbi Abraham Weil served Sulzburg for thirty-three years until his death on September 23, 1831 at the age of seventy-seven.

Partial Family Tree of the Weil Rabbinic Family with Sulzburg Branches



* Schoenle Weil, the daughter of Moses Weil, Sulzburg, niece of Rabbi Nathanael Weil married Rabbi Isaak Kahn, Rabbi of Sulzburg

** Rabbi Nathanael Weil married the daughter of his uncle, Rabbi Jacob Weil. Thus the 2 spouses Chana and Nathanael were both grandchildren of Rabbi Abraham Weil of Sulzburg

Partial Weil family tree

"Menachem, the refresher of my soul" מְנַחֵם מֵשִׁיב נַפְשִׁי
(Lamentations 1:16)

Rabbi Emanuel Dreyfuss (Menachem Treves)
The Last Rabbi of Sulzburg

The Treves-Dreyfuss family was well known throughout Europe for its many famous rabbis and scholars. The name Treves was adopted from the German city Treves (Trier; originally in Latin, Augusta Trevirorum).

Emanuel-Menachem was born in 1806 in Rixheim, Alsace, a province in eastern France that alternately belonged to France and Germany. His father's name was Abraham and his mother's, Brendel. Emanuel married Bella, the daughter of Josef Meyer, on August 31, 1827 in Müllheim. The marriage certificate displays Emanuel's occupation: "Rabbinical Candidate."

In 1832, Rabbi Dreyfuss began his rabbinical career in Sulzburg. He was also a *mohel* (circumciser) and Talmud teacher. One of the most outstanding of his many disciples was Rabbi Nathaniel Weil of Karlsruhe.

During his tenure, the Jewish population in Sulzburg grew so greatly that the community engaged an associate rabbi to assist in all rabbinical functions.

Rabbi Dreyfuss attained his greatest recognition, though, from his celebrated *Orach Meyshorim* (Müllhausen, 1858) which spread his reputation far beyond the borders of his country. The 184 page, thirty-five chapter book is crowned with the approbation of the Grand Rabbi of Kolmar, Rabbi Salomon Klein. It discusses a Jew's duty to the Almighty and to his fellow man. *Yiras Shomayim* (fear of Heaven) is the subject of the first chapter, while the last treats the aspects of peace, researched from the Talmud and other rabbinic sources. The second edition published during his lifetime (Mainz, 1878) testifies to the enthusiastic reception Rabbi Dreyfuss's work received in the Torah world. And a third edition appeared in 1969, more than a century after the first publication, this time in Jerusalem.

אורח מישרים

הוא פסקי וסידור הלכות, מקרא ודברי הכתונו נמסכות, נשאבות
ממקורי אלו הבארות, מראיהם מצויות והוראותיהם מבוארות.

אשר הבינותי

לחישיר חדעות, ולהטיב המדות

אני הקטן מנחם ב"ה אברהם זלללה טרידם

פקיד על משמרת הרבנות

בקק זולצבורג ותגלי

נדפס בדפוס יהואל בריל

מגנצא

בשנת תרל"ח לפ"ק

מהדורה שלישית

פצ"ה"ק ירושלים תובב"א

שנת תשכ"ט לפ"ק

כתובת המו"ל: הרב מאיר קלימאן, ירושלים, רח' זכרי' 5, ת. ד. 5114

Title page of Orach Meyshorim by Sulzburg Rabbi Emanuel Dreyfuss

ארח מישרים

א

יראת ואהבת ה׳

א ראשית חכמה [א] יראת ה׳ והיא ראשית דעת (ה) ומצות עשת שנאמר את ה׳ אלהיך תירא.

מראה מקום
(ה) למב״ם סה״מ עמה ד׳

ב י א ו ר

[א] יראת. לקף כינה לדעת מה היא הילמה החמת שנלמדינו עליה. המב״ם נסמ״ה עמה ד׳ כתב ח״ל: מנוה ד׳ היא שנינו להתיז ילמתו יהעלה ולהסחד ממנו ולא נהיה כנוסרים ההולכים בסרירות לבם ובקרי לגבל היא בילמה שנאמר בכל עה חהו לחמנו לת ה׳ חלקך היולת וחי ע״כ. נלמה מדנריו ללה להדיע שסביבות ליה שמנוה עשה הלא היא ילמה בעומם. לתן גם״י מה׳ חנוכה הלכה ח׳ כתב ח״ל: לל יאמר לדם הריני עושה מנוה התורה ועוסק בחכמתה כדי שתקבל כל הברלות הכתובות בה או כדי שתהיה לחי העה״ב, ולפרוש תן העבודה שבתורה מהם כדי שתגזל תן הקללות הכתובות בתורה או כדי שלא תכרת מחיי העה״ב, תין כתוי לעבוד לת ה׳ על הדרך הזה, שהעובד על דרך זה הוא עובד מילמה ולינה מפלת הנבילים ולא מפלת החסידים, ולין שובדים ה׳ על הדרך הזה אלא מפני התרן והכסיס והקנלים שמתוכין תותן לעובד מילמה עד שתהיה דעתן ושבחו מתהבה. והתרך גם לנהוג מדת תהבת ה׳ וכתב בהלכה ה׳ ח״ל כל העוסק בתורה כדי שלא יהיה לו כדי שלא תגיע עליו פרעונות הרי זה שוכח שלא לשמה וכו׳ עכ״ל. ות״כ לם ילמה ה׳ שנלמדינו עליה היא ילמה העומק, כלך כתב שלא תן הילמי לעובד לת ה׳ על הדרך הזה, בנגם שמלה: לכתורה גים להרמב״ם סיוע לזה מפרש מתהבה פרוש מילמה ומפימלת דבך יהודה לתמר רב דלשלוב ישמוק לדם בתורה ובמנות לפילו שלא לשמן שמתוך וכו׳ נסיבה כ״נ ע״נ וממקומות לתריש בהלמות, מ״ת גם על הבמנע סיב קלה קן, על קן נלמה שבמיטרו הגדול תל טו ממה שכתב נספ״ת, וס״ל שהילמה שנלמדינו עליה היא ילמת הרוממות, וקן נלמה מדנריו ס״נ מה׳ יכודי התורה שכתב ח״ל: הלל הנכנד והנולל האדם מנוה לתהבה ולילמה לומו שנלמד ולתבת לת ה׳ תלהיך ונלמד לת ה׳ תלהיך תירל, והלך היא הדרך לתהבתו ולילמתו, כשנה שיתבונן הלדם במעשיו ובכולו הנפללים הגדולים וילמה מהם מכשהו שלין לו עכך ולל קן מיד הוא לוהב ומשבח ומפלד ומתלה תלנה נחלה לידע השם הגדול כמו שנלמד דוד ממנה ומשי לתלהים לתל מי, וכשמתבונן בנבדים התלו מיד הוא נדחק לתחוריו וירלה ויפחד וידדם שהוא כגיה קטנה שפלה תפילה שומדת בדעת קלה משנה לפני תמים דעות כמו שנלמד דוד כי תלנה במך מעשה תלבשהיך וגו׳ מה לנוש כי הזכרנו, ולפי הדברים התלו תני מבחר כלנים גדולים מעשה רבן העולמים כדי שיהיו שהח למבין לתהוב לת השם, כמו שלמדו מכמים בענין התהבה שמתוך כך לתה מביל לת מי שלמד והיה השולם וכו׳ ע״כ וח״כ ענינו התחות שמה שכילח והוסיה דבך לילמה ה׳ כולם דברים המבילין לילמת הרוממות הזה, וח״כ לפי סבנתו כתן הילמה שלמו מצוין עליה היא ילמת הרוממות. ומפה שלהבה וילמה המה לתחדים ניהו, שדבך לחד הוא כפי הוולמתו להגיע לשניהם, נלמה פרוש לדבריו מפשטות הנכייהה פוסה ל״ל ע״ל שהיולת ל״ם לומר נלמד יכול תלקים בתוך ולומר יכול תלקים בגבולם, מה יכול תלקים לשמור בגבולם שלהבה לף יכול שהילמה שהוולמתה ההל תהבה, תבל שם הילמה היא ילמת הרוממות תהי בסיל, שדבך לחד הוא לבולם, ומי שמגיע לזה, מגיע לזה, ועיין בל״י שכתבנול בספרה שקל שהביל בשם הר״ן בילמת הרוממות היל עגם התהבה ע״ם.

נס

First page of Orach Meyshorim by Sulzburg Rabbi Emanuel Dreyfuss.



Gravestone of Rabbi Emanuel Dreyfuss with protruding book in the Sulzburg cemetery

If further evidence is needed, correspondence from the most remote reaches of Europe testifies to Rabbi Dreyfuss's tremendous popularity. One letter, still extant, is dated 1882 and sent from Rabbi Jehoshua Kron, rabbi of Skala, Galicia, asking Rabbi Dreyfuss's assistance for the needy. Rabbi Kron addresses Rabbi Dreyfuss as, "His excellence, the Grand Rabbi, who is well known in all parts of the globe, deserving praise, fame and honor. The entire house of Israel blesses his name, he who elevates the honor and prestige of Israel, the brother of the persecuted. Happy is the one who gave birth to him(!). May his holy name and his light shine forth."

Rabbi Dreyfuss actively sought the welfare of the Jews beyond his jurisdiction, as well. In 1846, together with other rabbis, he petitioned the government for equal civil rights for Jews. The petition stated: "Our belief is an ideal band that holds the community together; a chain, the beginning of which, as well as the end, is the Almighty. This moral connection does not pursue any material goals. This spiritual element, however, does not prevent us from wanting to attain equal civil rights as law-abiding citizens."

Rabbi Dreyfuss was a staunch follower of tradition and vehemently opposed any reforms to Judaism. In 1872, Rabbi Salomon Spitzer of Vienna, himself a fierce advocate of Orthodoxy and son-in-law of the world famous Chasam Sofer (Rabbi Moses Sofer), the most outspoken opponent of the reform movement, published a manifesto entitled *Reformbeschlüsse* quoting many rabbinical opinions and decisions against reform. Rabbi Dreyfuss was among the signators.

Rabbi Emanuel Dreyfuss passed away on November 16, 1886, at the age of eighty-two after serving his community for fifty-two years. His impressive funeral evidenced the high esteem in which he was held by all.

The coffin was carried first into the synagogue and from there to the cemetery. Cities both in Germany and in other countries sent delegations to offer their last respects, among them Rabbi Bamberger of Niederhagenthal, Rabbi Wormser of Tann, Rabbi

Mock of Müllhausen, Rabbi Cohn of Basel, Switzerland, Rabbi Lewin of Freiburg and Rabbi Ravitsch of Schmieheim, the renown translator of the Talmud. In addition, delegations arrived from Karlsruhe, Lörrach, Kirchen, Eichenstätten and from many other cities and towns throughout Germany.

Rabbi Dreyfuss, in his modesty, had wished not to be eulogized; nevertheless, several rabbis spoke about his outstanding accomplishments and exceptional merits. Unanimously emphasized was the great loss, not only to Sulzburg, but to all of Jewry.

In their eulogies, Rabbi Rawitsch and Rabbi Cohn both expressed their profound grief. They asked the Jewish community of Sulzburg to follow in the footsteps of this great master and teacher and to follow his shining example of Torah observance. The weekly newspaper *Der Israelit* devoted a lengthy obituary to Rabbi Dreyfuss, of blessed memory.

"And the Almighty bestowed wisdom upon Salomon" (Kings I 5:26)

וַד' נָתַן חָכְמָה לִשְׁלֹמֹה

Rabbi Salomon Bamberger

Rabbi Salomon Bamberger was one of the greatest personalities who lived and worked in Sulzburg, venerated and admired as a "holy man." During his lifetime, he was portrayed in a book as a legendary figure. The story was also serialized in the orthodox weekly *Der Israelit*.

Salomon Bamberger was born on May 1, 1835, in Wiesenbronn in the German province of Bayern (Bavaria). He was a scion of a highly respected family of rabbis, one of nine children born to his father, the distinguished rabbi of Würzburg, Rabbi Seligman Bär Bamberger. Of Salomon's five brothers, four were rabbis, and of his three brothers-in-law, two were rabbis and the third a teacher. His father authored seven books on Jewish religious legal topics.

Salomon was the second oldest son. He married Lea Adler of Aschaffenburg. In 1860, he was ordained as a rabbi and one year later began his rabbinical career as assistant rabbi in Hassfurt.

In 1864, as the Jewish population of Sulzburg reached its peak, constituting about one third of the total population, Rabbi Bamberger was elected as assistant rabbi and instructor of the youth. In Sulzburg, he flourished and earned the respect and admiration of the entire community for his modesty and pious way of life.

District Rabbi Dreyfuss and Stiftsrabbi (Local Rabbi) Bamberger enjoyed a harmonious and intimate relationship. Both advocated the most rigorous Orthodoxy, both signed the aforementioned *Reformbeschlüsse* of Rabbi Salomon Spitzer and both are mentioned as defenders of Orthodoxy in *Gesammelte Schriften* (*Collected Writings*) of Rabbi Samson Raphael Hirsch (Frankfurt, 1902).

In Sulzburg, Rabbi Bamberger began his literary work, publishing his first book in 1868 at barely thirty-three years of

ספר

למוד ערוך

על מסכת ברכות

הן הן הדברים, פירושי המשנות ופסקיהם, בהלכות ואגדות, אשר בפרקים ומשנות נמצאים אנה יאנה על מכתבא זאת בחדר ספר הערוך לרבנו נתן בר רבנו יחיאל זלל, סדרים הנה על פי כדר המכתבא. גם מצאנו בקום ופרש ובאר דברי הערוך, פעם בארוכה פעם בקצרה, ולכן הוספנו באורים.

הק ה' גרשמין לסדר ולחבר ספר למוד ערוך הזה ובירורין

קודמי

הק' שלמה בלאמ"ז הרב הגאון המפורסם, המחבר הספרים היקרים: בלאמת שמים, אמיתה לביח יעקב, יצחק ירנן (שני חלקים), מורה למהרים, נחלי דבש, קדא באמת, ה"ה הרבנאב"ד דק"ק וניטלוח ווירצבורג יע"א בבוד

קש"ת מוה יצחק דוב הלוי נ"ז יאיר. באבערנער



פראנקפורט אי מי

בשנת תרל"ב לפ"ק

נדפס ה. ל. בראנגער

Title page of Limud Oruch by Rabbi Salomon Bamberger

age. *Limud Oruch* (*Lexicographic Notes*), printed in Fürth, is a collection of lexicographic notes on the Talmudic tractate *Shabbos* (*Sabbath*) which testifies to the profound Talmudic erudition of the young Sulzburg rabbi. The appearance of this publication once again demonstrated the productivity of Sulzburg and carried its fame anew far and wide.

The work earned the approbations of six famous rabbis:

1) Rabbi Emanuel Dreyfuss of Sulzburg. Praised the author as an exemplary character who devoted himself diligently to the study of the Torah and who was thoroughly acquainted with Talmud and *Shulchon Oruch* (*Code of Jewish Law*) as well as with the commentaries.
2) Rabbi Samson Raphael Hirsch of Frankfurt (1808-1888), legendary fighter for traditional Judaism.
3) Rabbi Josef Saul Nathanson of Lemberg (1808-1875), author of many authoritative works, the most famous *Shoel Umeshiv* (*Questions and Responses*).
4) Rabbi Abraham Adler of Aschaffenburg (1808-1880).
5) Rabbi Jacob Ettlinger (1798-1871) of Altona, author of many publications, especially famous for *Bikurei Jakob* (*The First Fruits of Jacob*).
6) Rabbi Seligman Bär Bamberger of Würzburg (1807-1878).

In 1872, Rabbi Bamberger published a second work, this time on the tractate *Brochos* (*Blessings*). In the same year, he received an honorable call to become rabbi of Lengnau, Switzerland.

In 1880, his next work on the tractates *Rosh Hashonoh, Taanis* and *Sukkos* (*Jewish New Year, Fasts* and *Tabernacles*) was printed in Mainz. That year, he was elected rabbi of Niederhagenthal, Alsace, where he officiated until 1887. From there, he was called to Sennheim, which was his last pulpit. He was a prolific writer, publishing *Hegjon Schlomo* (*The Thoughts of Salomon*, Mainz, 1878) and commentaries to the tractate *Megiloh* (*Religious Scroll*, Berlin, 1897). In addition to his own writings, he translated his father's *More Lesobchim* (*Guide for Ritual Slaughterers*) from

Hebrew to German and printed it in Frankfurt in 1894. Finally, in 1912 he wrote an introduction to and published *Zion Menachem* (*Memorial to Menachem*), the Torah commentary of his brother-in-law Rabbi Menachem Adler of Kitzingen.

Rabbi Salomon Bamberger passed away in Würzburg on March 10, 1918.

Great, pious men become legends after their passing. Only the greatest men, however, attain the designation of sage and "holy man" during their lifetime. Rabbi Salomon Bamberger was such a rabbi.



Rabbi M. Lehmann

The well known rabbi of Mainz, Rabbi Marcus Lehmann, founded a weekly newspaper, *Der Israelit*, to champion the cause of Orthodoxy. He maintained the highest journalistic standards while at the same time publishing interesting and informative articles and historical stories. These highly popular publications, which stressed the joy and dignity of strict adherence to Torah observance, shared a single purpose: glorifying and enhancing the Orthodox way of life. Through this medium, he kept many young

people within the fold of observant Jewry and fought courageously for authentic Judaism, unadulterated by reform.[13]

After Rabbi Lehmann's passing, Selig Schachnowitz became *Der Israelit*'s editor, following the path forged by the founder of this central organ of Orthodox Judaism. Mr. Schachnowitz was a superb author in his own right and wrote, among many other works, *In the Shadow of the World War* (Frankfurt am Main, 1917). The subject of the book's first chapter, "The Tree of the Prophet," is none other than our Rabbi Salomon Bamberger. This story was also serialized in *Der Israelit*.

Let us read (in translation) what editor Schachnowitz has to write about Rabbi Bamberger. We quote:

The Tree of the Prophet
or How the Rabbi Saved an Entire Town from Destruction

The house of the Rabbi of S. — that's where a saint lived. The Rabbi, a small, slight man with a thin beard and kind, almost shy eyes, sat day and night over his tomes. Detached from the world and withdrawn from the affairs of the world, he gleaned from these writings all his knowledge and insight. He burrowed and burrowed, and the deeper he penetrated the ancient wells of knowledge, the more clearly did the pure water bubble forth, the more sparkling were the priceless pearls of eternity, which to him was the measure of all things. While others in the public world

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[13] In 1859, an English scientist advanced the "theory of evolution." Rabbi Lehmann forcefully opposed any suggestion tracing man's ancestry to the monkey, labeling it blasphemy and heresy contradicting the fundamental truth of the Divine creation of the world as related in the Bible. Taking issue with the "theory," Rabbi Lehmann asserted that the anatomy of the human body is actually more similar to that of a pig than to that of a chimpanzee. He based his assertion on the Talmudic passage (*Taanis* 21b) stating that "the intestine of a pig is similar to that of a human." Indeed, today's most sophisticated medical technology utilizes intestines of a hog, rather than those of an ape, to replace infected human organs. Modern medical science has thus confirmed the wisdom of the Talmud, that Heaven-inspired fountain of knowledge.

might let themselves be dazzled by the new trends of the day and still others filled their minds with new teachings, delving into new books, the Rabbi had his own world, in which all the events and happenings of the outside were accurately mirrored in the most wondrous images. He poured over his tomes and always knew the right answer....

And everyone came to him, brought him their suffering and hope, sounded the lament of their hearts and found counsel for the arduous road of life. Old and young, man and woman. The Rabbi was a saint who, drawing on the ancient books, affirmed the new life.

Without fanfare, they entered the study where the small door was open all hours of the day and night. Uninvited, hat perched on head, pipe in mouth, the livestock dealer, the craftsman and at times even the peasant, sat down in front of "their" Rabbi and without urging, poured their burdens into the ancient tome lying open before them. The businessman confronted by a new venture, the youth who had gone astray in the turmoil of life and was looking for new beginnings, the mother who was worried about her child's soul...each came to him. The Rabbi hardly looked up, rarely discussed the actual problem in detail. He merely murmured a written passage in which the incident was already described, provided the deeper meaning of a Bible verse or related a Talmudic parable, and lo...the seeker knew he had found the guide who would lead him to his goal.

The boys who had been called to defend the German flag in those early days of August, 1914[14], even boys of other faiths, gathered under the Prophet's Tree in front of the Rabbi's house to receive the holy man's blessing and farewell. The Rabbi opened with a quote from Isaiah (40:28-31): "Do you not know and have you not heard that G-d, the Creator of the ends of the world, does

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[14] In addition to the destruction of the First and Second Bais Hamikdosh (Holy Temple) on Tisha B'Av (the ninth day of the Hebrew month of Av), the Jews were expelled from Spain in 1492 and World War I broke out in 1914 on this day.

not weary nor tire, unfathomable is His insight; He imparts strength to the weary and increases the strength of the powerless. Even if youth become weary and tired and young men surely stumble, those who hope unto G-d renew their strength; they will sprout wings like eagles, they will run and not become weary, they will stride toward their goal without flagging."

And to those who remained behind, gathered in the shul, in the classroom and on the street, he also spoke:

"In times of extreme hardship when the noble expressions of law and love remain silent and the sword alone decides, that is when the good spirits of mercy, peace and truth, those names and seals of the highest on earth, go astray; chased from their homeland, restlessly wandering about in space and seeking refuge, they find among the just a heart in which, like in an ark, they keep themselves above the floods and are borne safely into the new era. In such times, each person is easily capable of becoming good and noble, faithfully guarding within himself the endangered goodness of G-d for eternity, which man with his hatred cannot bring to a fall. This is why, as the sorrow-tested songs of the Psalms teach us, "We will fear not if the earth changes and the mountains tremble in the heart of the ocean. That which is Divine in us does not fall..."

When the first shots hit the town, people were gripped with wild panic and fled into the darkness of the mountain forests or hid in deep cellars. The Rabbi remained with his tomes, continued quietly reading from the Scriptures to the people standing around who wanted to tear him away and take him into hiding with them. "Whither can I flee from Your spirit, whither can I flee from Your visage? If I climbed up to heaven, I would find You there; if I hid myself in the grave, there You are also; if I climbed to the height of the morning star and rested at the end of the ocean, I would also be guided there by Your Hand, touched by Your law..."

The shooting stopped. People slowly emerged into the light. Handbills, in French and in German, were being circulated through the streets and in the houses, appealing to "true Alsatians" from the "French mother country" to join the "victorious, glorious

nation." In return, they were to receive the highest rewards....

The Rabbi hardly looked at the handbill. Surrounded by his pious congregation he merely went on instructing them from the book of wisdom of the forefathers: "Observe caution toward those who approach you in their hour of need, those who are your friends because your friendship serves them..."

With drums and trumpets, the (French) Redstockings themselves then came marching into the town, welcomed and gaped at in curiosity by a few, anxiously avoided by most. First, they set the tower clock ahead by an hour. "French time," they said. Then a small detachment under the command of an easy-going corporal with bloodshot eyes started to clear the grounds, removing obstacles and, at other places, readying them for something new. Even the Prophet's Tree, its first pears just ripening, felt the French axe. Fearlessly, the Rabbi read the holy book aloud to the Frenchmen: "If you capture the town....do not destroy its trees, spare them the axe. For the human being is a tree of the field."

The fat corporal laughed aloud: "The human being, a tree? Today, more like parched grass, trampled and trodden down in masses; a ripe fruit mowed away in thick clouds. What does a human being or a tree count for today?"

But the old tree was spared its death sentence. In the morning, the French camp outside the small town was empty, and that afternoon, a non-commissioned officer wearing the field-gray of the Germans climbed the church tower and turned the clock back to German time....

With that, everything seemed to have again come into the right balance. "In the end it all has to do with 'time'," observed the wise Rabbi thoughtfully. "People fight about the tower clock, each one vying to regulate the clock his way...For us, however, French time seems to have run out...And what the world can expect, now that the clock has been reset, is a healing of sense, a cleansing of morals, a strengthening of morality and a return to simplicity and naturalness in the attitude toward life."

"Look," continued the Rabbi, "as far as the world extends,

however large the world, G-d created man and the earth such that it has room for all. From beyond our mountains, though, the spirit of discontent is arising, and wherever peace is lacking, the earth shrinks together so that, of two people, one seems too many, and they must contend against each other with grenades and machine guns for each single foot of ground."

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While the Rabbi was speaking and warning the people to go inside and be at inner peace, a loud crash rumbled at the other end of town and a dull screaming came sweeping through the street like a sudden gust of wind.

What had happened? A French attack! Betrayal! From the fleeting words and broken-off sentences of hastening people, it gradually became known: German soldiers were being shot at from doors and windows along the hillside. The German camp outside the city had been betrayed to the enemy by radio signal, and so shooting also started up from the forest.

The screaming and chattering lasted only a short while, for the ruckus quickly quieted down. The silence that set in over the deserted street was so uncanny that the breath beat could be heard in the leaves of the prophet's tree.

What might it be trying to reveal?

"In five hours, the citizens must leave their houses, then the entire city will be set afire. Those who are guilty will be shot immediately; suspects will be placed under arrest!"

The patrol marched up and down the street at a threatening pace; the leader, an enormous non-commissioned officer with fixed bayonet, powerfully tossed the fateful words into the musty air. Not a door moved on its hinges, not a window opened up, not one of the passers-by stopped. Spectrally shuddering from cold despite the warm August day, with trembling legs, the people crept past. Death lurked from every opening and crack.

There was rustling and more rustling in the branches of the tree. Was that gentle weeping or soft singing?

When the patrol approached the prophet's tree, the Rabbi stepped out of his house. And there for the first time the fateful

message encountered a completely unexpected answer, like an echo from the heights of heaven: "One man missing, and the entire congregation is subject to wrath?"

The question came from the Rabbi, who looked at the soldier defiantly. But then a smile crossed his weatherworn face. "Certainly, worthy Rabbi," he said good-naturedly, "that's what's written. Not to me, but to the commandant you must carry your little verse....I have only to carry out the order....In five hours, the citizens must leave..."

"Where is the commandant?"

"He is at headquarters near T. The way there is two hours through the forest, which is held by enemy outposts. That I am telling you just by the way, in case you want to dare a break-through and earn your Iron Cross," laughed the soldier familiarly.

"Then Mr. Non-Commissioned Officer will kindly direct a report to the commandant immediately about the true state of things, to the effect that innocent citizens who are loyal to Germany, whose sons are in the battlefield, should not be chased out of house and home and into misery because of one individual's evil deed. I know," the Rabbi continued, confidentially taking hold of the soldier's arm, "that you too, dear sir, have wife and child at home. I see it in your eyes in which there is also longing in addition to bravery and manly courage. Surely you also have a small house inherited from your parents, which the children soon will furnish warmly for the winter and, by the light of the petroleum lamp, will read their father's letters...with a stall next door, in which the cow feels secure and gives the little one its milk; perhaps even an old woman sitting on the bench at the stove, praying for her son...Just think, friend, here everything is supposed to be reduced to rubble, here death is lurking—for wife and child and old man, the animal from the stall..."

A tear did run down the weatherworn face of the old blonde militiaman from the Mark. But nonetheless, clenching his teeth, he spoke:

"All true, respected Sir, but the command is being carried out....It's impossible to dispatch a report to T. The connection is

broken off. It wasn't even possible to send important messages to the commandant today about the new situation in the forest. The Redstockings have occupied the edge of the forest since midday, and they immediately shoot down all our dispatch riders. If we could bring the report to T., your request would soon be done."

"Then I will carry the report," said the Rabbi tersely and without turning around again, hurried away. With a puzzled smile, but not without admiration, the soldiers watched him as he left.

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Toward noon, the dispersed August rays had flowed together into a fiery stream, flooding the hilly ground in front of the forest with a golden glow. The Rabbi mopped the sweat from his face and walked straight ahead. The rapid pace was not good for his age and his sick heart, but he would manage to hold up for the mission....Anyway, in front of him was the forest, its trees towering up over each other as if, in anxious expectation, they were looking into the frightened face of the small town....He had to hurry.

A pleasant coolness received him in the forest, and the muted light between the rows of powerful trunks did his old eyes good. But forging through the undergrowth and densely tangled brushwood was not easy. Here and there a narrow path appeared, soon lost in the bushes or leading to communication trenches and eerie wolf dens. Here the way was blocked with fallen trunks, there the trees were connected by barbed wire making it impossible to get through. The Rabbi detoured, fell down and stood up again; the young needle branches bloodied his hands and face, but he persisted in working his way through. Nowhere a living creature, not a rabbit crossed his path, not a bird sang in the branches. Only occasionally a muted rumbling like subterranean growling, a whirling in the hot air as if, at any moment, ready to explode and shatter the earth in a roar. "Even if I wander in the valley of the shadow of death," prayed the Rabbi with the Psalms, "I will fear no evil, for Thou art with me. Thy rod and Thy staff they comfort me."

A sudden rustling in the branches; a bearded French soldier,

completely battle-ready, emerged from the dense brush.

"Where are you coming from, where are you going, man? Are you trying to spy on our positions?"

"I'm coming from S. and going to T., and have no other business than helping my brothers," the old man quietly responded, handing the soldier the passport that he always carried with him since the start of the war.

"A rabbi," said the soldier knowingly, "so understandably you'll have enough to heal and console in the country. Well, since you are from these parts, you probably know your way around in the forest. Where is the nearest fountain or water hole around here?"

To that query, the Rabbi was able to provide information. He led the soldier directly to the ravine where crystal-clear water ran down from the mountain. The Frenchman drank greedily, noted the spot and left after thanking the Rabbi kindly and soliciting the nearest way to the huts behind the forester's house where his comrades were awaiting news of where to get water.

After the precious minutes that had been lost, the Rabbi now had to quicken his steps and work his way through trees and bushes toward the light, where the bright day cast its rays into the dark rows of trees. He knew now that he must keep to the left and avoid roads and paths for he realized from his conversation with the French soldier that he should not come within hearing distance or within view of the huts at the forester's house.

After a brisk march of almost two hours, the Rabbi emerged from the darkness of the forest into the open light of the sun. Slumbering down below in the hollow of the valley was the town, completely quiet and festive in the August sun that covered the roofs with glittering yellow. A trampled-down potato patch adjacent to a wheat field stretched out flat on the ground, seeking cover from its ripe yellow heads. And here were the first signs of the encampment. Whole convoys of cars packed with all kinds of provisions were standing on or moving down the street. In front of an enormous hall of red brick with a picturesque building in the middle, was the entrance guarded by pairs of sentries, an entire

barricade of uniforms and with every sort of weapons. The soldiers were smoking and talking in a host of dialects. Here, as if seeking help, the Rabbi remained for a while, wiping away the perspiration.

"Where to?" asked the guard gruffly.

"To the commandant," the rabbi panted.

The soldier looked at the old man, partly with suspicion, partly with amusement. A group of warriors gathered around him, inquiring whether he was a tradesman, whether he had tobacco, cigars. Others cracked jokes and expressed the opinion that he probably wanted to report for voluntary service in the war.

"I must bring important news to the commandant," was the firm answer of the Rabbi, who constantly mopped the sweat from his forehead and neck.

A richly decorated sergeant then took him by the hand and led him through the double sentries into the enormous hall, which was filled with men, wagons and horses. In a building off to the side, in a ground-floor room with a low ceiling, a large, broad-shouldered officer sitting over a file folder, somewhat annoyed at the disturbance, asked the sergeant what he wanted.

"Important news!" the soldier answered and, with a military salute, left.

"So let it be heard!" the major impatiently commanded the old man.

With beseeching eyes the rabbi looked up at the enormous blonde man and, with trembling voice, began:

"Over there in S., innocent people are going to be chased out of house and home today. All the houses will go up in flames. Destruction of everything that honest work and human diligence created in many years and misfortune will befall unhappy people, all of whom devoutly pray for the victory of German weapons."

Outraged, the officer interrupted him. "Is that all you have to report?"

"First, that," answered the old man calmly. "I am also a teacher and spiritual leader of only a part of the population, the Jews, so there is hardly another person who knows better than I

how undeservedly punishment is imposed on all, the entire unhappy place. What drove a man through the dangers of the forest," he showed his bleeding hands and torn clothing, "is nothing other than the intense wish to avert the undeserved misfortune of the small town and to preserve the untainted German weapons from a spot of shame."

A cloud seemed to have lifted from the commandant's blue eyes.

"You are probably the Rabbi of S., of whom I have already heard so much. Your way of standing up for your fellow human being is altogether praiseworthy. But it's too late to change anything. The town fired on us."

"The town," responded the rabbi in a louder voice, "did not do it. It was done by individuals who, even in times of peace, do us dishonor and shame. All the people are already resigned and anticipating the just punishment."

"War," laughed the major, "doesn't deal with pettiness and individuals. That you should know, dear Rabbi. For us there are only peoples, armies, nations, cities."

The Rabbi's voice this time sounded completely impersonal, as though it came along with the ancient words it spoke from worlds long since ended.

"And Abraham came before G-d and spoke: 'Do You want to destroy the just with the unjust? Perhaps there are fifty just men in the town, perhaps forty-five, forty, thirty, twenty, ten! Will You destroy them also and not forgive the place for the sake of the just? Far be it from the Judge of justice to kill the just along with the lawless!'"

"A nice Bible lesson that is," laughed the major, amused. "But look, worthy Rabbi, nothing helped even Sodom. It still went up in flames."

"Because the ten men couldn't be found. One lone man was, and he was spared."

"Good," interjected the officer, "that one may also find mercy here. Greatest consideration will be shown you and yours."

Astonished, the Rabbi interrupted him: "I did not come on my

behalf, Sir Major. It is not concern about my fate that now drove me through dangers. It is only the innocent ones, the old people, the children..."

"Who vouches for your innocence?"

"I do! I gladly give myself over as a pawn, a hostage, give my body and my life as security for the innocent."

The Rabbi seemed to have become younger, his voice sounding bright and definite. The fire of manly determination flared up in his shy eyes.

Not without feeling, the commandant made a conciliatory gesture. "Any moment I'm expecting news from S. We will then hold a second investigation."

"The news won't come," said the rabbi decisively. "The forest has been occupied since noon by Frenchmen who don't let anyone through."

As if bitten by an adder, the officer leaped from his chair.

"And that you tell me only now?"

"That is the second important report that follows the first and, for me, the more important one."

In a flash the commandant was in the middle of the courtyard, which burst into activity like a disturbed beehive. Loud voices issuing commands buzzed through one another. Trumpet blasts carried signals through the air; car horns tooted mutely or screechingly in the midst of the neighing of horses. Soon the iron steps of soldiers marching away were heard, followed by the clatter of horses' hooves and the rumble of heavy wheels.

All this came about as quickly and noisily as an assault wave suddenly passing by. After a quarter of an hour, the officer was back in the room in which the Rabbi was persevering in his mission with fear and anxiety.

"The report that was just brought to us," said the commandant with satisfaction, "is of such eminent importance that it would have done honor to a soldier by profession and brought him high distinction. Weren't you stopped in the forest?"

"Yes, just once by a thirsty Frenchman whom I led to the mountain spring."

The major frowned.

"You know, respected Sir, that you shouldn't have done that. According to the law of war, the punishment for supporting the enemy in any way, providing the enemy with food and drink, is imprisonment if not, under certain circumstances, something worse."

The Rabbi raised his eyes in which lay all the suffering of empathy for difficult days.

"From where should a man who has turned gray from ancient books be familiar with the laws of war? But in the eternal Law of peace, which is holy to you as well as to us, it is stated: 'If your enemy is hungry, give him bread; if he is thirsty, give him to drink.'"

Again the officer burst out laughing:

"If you operate with the heavy mortars of Bible verse, it is admittedly impossible to get around you. But didn't the Frenchman question you about anything else?"

"He had me describe the way to the huts in front of the forester's house."

"Hm!....That you know, too! Excellent."

Consulting the Rabbi, the major made several hasty markings on the field map and raced out. Immediately, a rider in the courtyard galloped off.

"That was courageous," said the commandant, visibly amused when he came back into the room. "That little bit of water will pay off well. It will also do you good. Truly, it would have been impossible for the boldest pilot to do a better job of finding out the enemy's position. Well, I think my boys will handle the situation."

"And the small town, the houses?" pleaded the Rabbi, indifferent to the praise.

"We'll see," the officer consoled him confidently. "First, you'll climb into the official car with me, something which you as a hostage must accept. We are going to travel to S. via the road from M. that doesn't go past the forest. I can trust my people that they meanwhile have made the road secure for travel..."

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In the small town, the minute-hand of the tower clock moved ahead. A hollow, uncanny quiet lay over the houses. Here and there a window slowly opened, from which a gloomy face peeked out at the dead street and, in questioning horror, encountered people's eyes. What would be the ending?

In the houses, the children were whimpering and the women were moaning, and busy hands grabbed and packed and crammed together the most needed and reachable of their possessions in order to take them along.

Where to?

Very deliberately, very menacingly, the tower clock struck four. Soon! Soon! Soon! Soon! it sounded.

Two more hours. The children were screaming even louder; the women packing more hastily; the men went out into the street and scanned it anxiously with their eyes. Was the sky already turning red at the end of the village? Something hot, something explosive already lay in the air...

People ran to the shul. Above the domed building were the broad and protecting branches of the Prophet's Tree, and there was strange murmuring in the twigs. In the Rabbi's house, through, the doors stood wide open, and next to the open old tome on the table inside everything was in such a clutter, as if the house had been left in frantic escape. Incomprehensible that the wise, holy man who had a fitting word for every need had disappeared precisely in this troubled hour!

The gathering under the tree became ever larger. Many came even with bag and baggage and child, with wheelbarrows and cow wagons on which their possessions lay tossed together. With two beats of the high bell, the tower clock announced that the time had advanced by a half-hour.

Soon! Soon! ...

Then a curious murmuring and rustling went through the leaves of the miracle tree, and a distant rumbling resounded dully through the hot air. Like rolling thunder, crash sounded on top of crash, the explosions resonating through and into each other. People perked up their ears. The sounds came from the northeast, from



Rabbi Salomon Bamberger in his hospital bed, cherished s'forim (books) at his bedside.

the vicinity of T. It was the forest that was screaming, setting the air trembling and the Prophet's Tree quivering from its trunk to the tips of its branches.

The tower clock struck five, but the beats were drowned out by the thousand-voiced screaming of the forest. Then it became a bit quieter, the rumbling died down and came only in isolated beats.

Several soldiers came out of their quarters and walked over to the people at the tree. Would the fire-raising start now? No, not yet. Something had happened in the forest, and the people would have to wait. Anyway, the sixth hour had not yet sounded.



Gravestone of Rabbi Salomon Bamberger

Wasn't that singing in the distance, German singing full of defiance and strength and pride and victory that the wind was carrying through the leaves?

The clock's long hand was only two numbers away from the hour of misfortune. In just ten minutes the fateful hour would strike...

People were still dragging anything that could be dragged from the death-consigned houses.

Then, a car horn. Beep, beep! The car raced toward the mass of people in front of the tree, who stepped back to form a passage,

and it stopped right in front of the Rabbi's house.

Beside the enormous bulk of the major sat the Rabbi, completely withdrawn, all the suffering and empathy in his shy eyes. "Oh!" a sigh of astonishment and hope went through the mass of people.

"You dear people," the officer's voice cheerily called from the car. "Go quietly back into your houses, not a single one of your hairs will be touched. That you have to thank your wise Rabbi for, just as we thank him alone for the fact that our brave men, singing after their victoriously accomplished deed, are on their way to your town. Do you hear?..."

The singing, the German singing full of defiance and strength and pride and victory, came closer, closer, closer, in the iron rhythm of troops approaching.

Thoughtfully, the Rabbi climbed out and, with shy eyes, completely ashamed, crept into his modest dwelling to the open tomes..."

Sulzburg-Born Rabbis

"Nesanel has made me happy" נְתַנְאֵל חִנָּנִי
(Nechemiah 2:36)

Rabbi Nathaniel Weil

The last of an unbroken chain of many generations of Rabbi Weils was Rabbi Nathaniel Weil.

Nathaniel Weil was born in Sulzburg on July 5, 1818. His father, Rabbi Hirsch Weil and grandfather, Province Rabbi Abraham Weil of Sulzburg, introduced him to the study of Talmud. After completing school in Sulzburg, he continued his Talmudic studies with Rabbi Emanuel Dreyfuss. Later, he also studied under Rabbi Salomon Rothschild in Müllheim and Rabbi Isaak Lob in Reichshofen, Alsace. In 1835, he joined the famous yeshiva of Rabbi Seligman Bär Bamberger in Würzburg, where he obtained his rabbinical degree.

Upon his ordination, he was commissioned by the renown, wealthy Baron von Hirsch of Würzburg as tutor and mentor in his home. Thereafter, Rabbi Weil's fame spread far and wide, and he was elected rabbi in Aurich where he served until 1859 when he was offered the position of *Stiftsrabbi* in the city of Karlsruhe. There he spent the rest of his life, studying and teaching Torah.

Many well-known men were his disciples; one of the most famous was Rabbi Dr. Leopold Löwenstein who was designated Chief Rabbi of Mosbach and unanimously elected honorary citizen of Mosbach. Rabbi Löwenstein authored *Beiträge Zur Geschichte der Juden in Deutschland* (*Contribution to the History of the Jews in Germany*) and *Index Approbationum* as well as other publications.

Rabbi Nathaniel Weil married Chana (Hefele) Weil, the daughter of his uncle, Rabbi Jacob Weil. Thus, he and his wife were both grandchildren of Rabbi Abraham Weil of Sulzburg.

Highly regarded in Karlsruhe, Rabbi Nathaniel Weil delivered popular lectures which were very well attended. His outstanding attributes were conscientiousness and kindness towards his fellow

men.

Rabbi Nathaniel Weil passed away on May 1, 1892 in Karlsruhe. An overwhelmingly large crowd of Jews and non-Jews participated in his funeral, which lasted three hours. Many former students traveled from other towns to pay their last respects to their revered rabbi.

Rabbis Sinai Schiffer, Leopold Löwenstein and Osher Marx of Darmstadt eulogized the great rabbi. Many newspapers included his obituaries, and Rabbi Sinai Schiffer published a brochure, *Gedenkrede auf Stiftsrabbiner Nathaniel Weil* (*Memorial Speech for Rabbi Weil*, Karlsruhe, 1892), devoted to his memory.

"And Elieser the Priest... ...וְאֶלִיעֶזֶר הַכֹּהֵן
sounded trumpets... ...מְחַצְצֵר
in front of the ark of the Almighty" הָאֱלֹקִים לִפְנֵי אֲרוֹן
(Chron. I, 15:24)

Rabbi Elieser Lipmann Kahn

One of the most distinguished personalities produced by religious Jewry in 19th century Germany was the spiritual leader of the Jewish community of Wiesbaden, Rabbi Elieser (Leo) Lipmann Kahn. This prominent and influential man originated in Sulzburg.

The following lines are not intended as a biography of Rabbi Kahn. Rather, they present a short outline of the nearly 100-year long life of a man who served sixty-six years in the rabbinate, educated three generations of disciples, staunchly upheld Orthodox Judaism, was elected honorary chairman of the Rabbinical Council, introduced and caused the adoption of a new law in Parliament granting independence to religious communities and was the first in Germany to use this new law!

Lipmann Kahn was born in Sulzburg on September 7, 1842, to Isaak and Pauline (née Levy). A direct descendant of Rabbis David and Isaak Kahn, provincial rabbis of Sulzburg, he was the fourth generation of Kahns born in Sulzburg.

On May 30, 1871, he married his cousin, Sara Dukas, daughter of Jehudo (Leibele) and Magdalena (née Kahn), all born in Sulzburg. He studied Talmud under the most prominent rabbis and educators of his time: Rabbi Altmann of Karlsruhe, Rabbi Bamberger of Würzburg and Rabbi Ezriel (Israel) Hildesheimer of Eisenstadt and Berlin. He also pursued secular studies and earned the Doctor of Philosophy degree, which was greatly beneficial in his later struggle against his reform opponents. Yet even while studying secular subjects, he had one goal — improving and enhancing Torah observance. Not surprisingly, then, the topic he chose for his thesis was religious: *Jüdische Erziehung laut dem Talmud* (*Jewish Education in Accordance with the Talmud*).

After consulting with his rabbis and colleagues, particularly

with his good friend, Rabbi Marcus Lehmann of Mainz, Rabbi Kahn decided to travel to the city of Wiesbaden[15] to organize an Orthodox Jewish community.

On December 16, 1869, rabbis, colleagues and friends, including Rabbi Kahn's teacher Rabbi Hildesheimer, gathered at the Berlin train station to see Rabbi Lipmann Kahn off and wish him well on his journey to Wiesbaden, a resort city close to Frankfurt am Main.

As Rabbi Kahn travels through Germany, let us pause to reflect upon history in order to attain a greater appreciation of his enormous undertaking and his forthcoming spectacular achievements.

After the Roman destruction of the second Holy Temple in Jerusalem in 70 C.E. and the subsequent expulsion of the Jews, the Jewish State ceased and leadership of the Jewish people transferred to the rabbis and sages of each generation. Through the years, the rabbis were the recognized leaders and the Jewish nation, however widely dispersed, accepted their ruling and interpretation of Torah. Thus, the *Shulchon Oruch* (*Code of Law*) was compiled and became the binding law for every Jew.

At times, individuals or even groups disobeyed; however, the overwhelming majority of the Jewish people followed the decisions and rulings of the rabbis obediently and unwaveringly. Although the rabbis possessed only moral authority, with no police or other law enforcement agency at their disposal, they exercised an astonishing influence on the people, who listened eagerly to the word of the Torah. Generation after generation followed the

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15 **Wiesbaden has become an internationally famous city**

Interestingly, after the defeat and occupation of Germany by the Allied Forces at the conclusion of World War II, the United States chose the city of Wiesbaden as the location of its European Army Headquarters.

Additionally, America established a military hospital complex in Wiesbaden, which became world famous as a medical treatment center and as the first stop en route to the free world for the fifty-two hostages kidnapped and imprisoned for 444 days in Iran.

tradition of its forebears, producing highly respected men of learning and populations of Torah law abiding citizens.

The French revolution in 1789 was a catalyst for change in the attitudes of some of the unlearned elements of Jewry. Confined to ghettos, limited in their contact with the non-Jewish world, some of the common Jews were greatly impressed by the slogan of *Liberté, Egalité, Fraternité* (Liberty, Equality, Fraternity) and were inspired to seek reforms in the established tradition. The promised "emancipation," with all its apparent advantages of newly gained liberties, was a great temptation.

With the weakening of religious authorities, especially in Western Europe, the youth sought their happiness in the folds of the new assimilation. Many deserted the faith of their fathers and were ultimately lost to Judaism. The reform movement wreaked spiritual chaos in traditional Jewish communities, and in many locations, gained the upper hand.

Into this tumultuous era appeared a personality of exceptional stature, a dike standing solid against a flood of water. That man was Rabbi Samson Raphael Hirsch of Frankfurt am Main (1808-1888), who authored:

1) Translation and explanation of the *Chumosh* (Five Books of Moses)
2) Commentary on the Psalms and prayer book.
3) Monthly publication *Jeshurun* (later published in six volumes as *Collected Writings*)
4) *19 Briefe über Judentum* (*Nineteen Letters on Judaism*)
5) *Chorev* (*Duties of the Jew*)

With the assistance of a small number of brave, like-minded rabbis, including the aforementioned publisher of *Der Israelit*, Rabbi Marcus Lehmann of Mainz, and Rabbi Lipmann Kahn, he exerted herculean efforts to stem assimilation and reform, and to bring his co-religionists, especially youth, back to the original source of authentic Torah Judaism.

At that time, the government recognized only reform



Rabbi Samson Raphael Hirsch

congregations. Their platform was diametrically opposed to Jewish religious law, yet they had the government's sanction and the power to extract membership taxes from all Jews.

A half year before Rabbi Kahn's arrival in Wiesbaden, a reform clergyman had inaugurated a new temple, fully equipped with an organ....

As Rabbi Lipmann Kahn pulls into the Wiesbaden station, let us return from our reverie to the pressing situation at hand.

Rabbi Kahn lost no time in seeking legal rights of freedom of worship, withdrawal from the reform community and formation of a separate, religious congregation. Yet many obstacles arose as he attempted to establish a traditional *Talmud Torah* (school) and

Orthodox synagogue.

He began to organize the youth, instructing them in religious studies. Ever vigilant to prevent threats to their authority, the Reform lodged a formal complaint with the government, accusing Rabbi Kahn of teaching "without a license!" This malicious denunciation, however, worked to his advantage, for he was summoned to the Royal Board of Examiners.

The interview provided him the opportunity to present his credentials and his rabbinical ordinations which greatly impressed the Royal Board which then recognized Rabbi Kahn as possessing qualifications far superior to those that the Reform rabbis had been able to muster. Thus, the officials began to look favorably upon the activities of the young Orthodox Rabbi Kahn. His staunch principles, unstinting efforts and hard labor finally were crowned with success when he received official permission to open a religious school of his own, as well as to conduct his own religious services. This was a tremendous accomplishment for Orthodoxy and a defeat for Reform.

Even in the most difficult times, Rabbi Kahn retained his golden humor, which proved a tremendous asset in achieving his goals. This virtue guided him throughout his long life, his sincerity and seriousness notwithstanding. Thus, in his first sermon in Wiesbaden, delivered in the temporary quarters of his newly established shul, he spoke about the Torah portion of *Vayechi Jakob* (*And Jacob Lived*). Later, he declared that he had not spoken in front of empty synagogue benches; there had not yet been any benches at all! ("*Er predigte nicht etwa vor leeren Bänken, es waren nämlich noch keine vorhanden!*")

He soon used his mandate to establish a well-organized school, complete with a dormitory. Next, he built a permanent synagogue and a *mikvoh* (ritual bath), established a *mazoh* (unleavened flat cakes used for Passover) bakery, his own *shechitoh* (religious slaughtering of animals) and a separate cemetery. Conquering the many hurdles, he succeeded in introducing all the services and facilities that a religious Jew needs to lead a life according to the laws of the Torah.

Even his adversaries were forced to admit that "*Der wackere Kahn steuerte sicher durch die tobenden Fluten.* (The brave 'Kahn' (German for small boat) navigated safely through the raging flood.)"

Der Israelit devoted an article to his accomplishments: "Rabbi Lipmann Kahn is in every respect a highly learned young man, rich in knowledge with brilliant speaking talent, rare piety, adamant willpower and a brisk and eager zeal to act for G-d and his holy Torah."

As soon as he had firmly established his own congregation, Rabbi Kahn devoted his attention to the Jewish community at large, frequently contacting Rabbi Samson Raphael Hirsch of Frankfurt am Main. On their immediate agenda were the problems of achieving nationwide legal rights of religious freedom and relief from the compulsion to join and pay dues to reform temples. Their ultimate goal was to gain the legal right of secession from the Reform group and establish an independent congregation.

In close cooperation with Rabbi Hirsch, Rabbi Kahn waged a steady campaign for three years, submitting numerous petitions to officials in the capital city of Berlin and often appearing in person. He also influenced his colleagues, religious leaders and laymen to write petitions until finally their efforts succeeded.

On July 28, 1876, a special law, the Austrittsgesetz (Law of Secession), introduced into Parliament by Eduard Lasker[16], was passed. Thereafter, every Jew had the right to worship in accordance with his own religious conviction, to secede from a reform congregation and join or establish a separate religious community. This law was a tremendous victory for Orthodoxy, breaking the monopoly of the reform over Jewish establishments.

In the words of *Der Israelit,* November 22, 1876: "Thanks to

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16 Eduard Lasker was a Jewish intellectual and champion of civil rights. He was born in 1829 in Posen, and in 1865 he was elected to the German Parliament. During a visit to America he died suddenly in 1884 in New York. The United States House of Representatives adopted a resolution of sympathy which was sent to Germany.

Der Israelit.

Ein

Central-Organ für das orthodoxe Judenthum.

Begründet von

Dr. Lehmann in Mainz.

Rabbiner Dr. L. Kahn.

Wiesbaden, 20. Dezember.

„Wie wir bereits mitgetheilt haben, hat sich hier, durch die im August d. Js. eingeweihte Synagoge veranlaßt, eine orthodoxe Separatgemeinde gebildet. Wenn auch die Zahl der Mitglieder noch klein ist, so tröstet uns doch der Gedanke, daß es anfangs in Mainz nur 17 und in Frankfurt gar nur 11 Familien waren, aus denen die dortigen orthodoxen Religionsgesellschaften zu so reicher und herrlicher Blüte sich entwickelt haben. An Opferfreudigkeit und Opferwilligkeit fehlte es auch den hiesigen gesetzestreuen Israeliten nicht. Dieselben haben bereits ein geräumiges Lokal auf eine Reihe von Jahren gemietet und als Synagoge eingerichtet. Besonders glücklich war die junge Gemeinde in der Acquisition eines Predigers und Religionslehrers, in der Person des Herrn Dr. Leo Kahn, welcher am vergangenen Freitag von Berlin aus hierher kam, und am Samstag zur größten Befriedigung seiner Hörer die Antrittspredigt hielt. Herr Dr. K. ist ein in jeder Beziehung hochgebildeter junger Mann, der reich an profanen und talmudischen Kenntnissen, mit glänzendem Rednertalente begabt, eine seltene Frömmigkeit und den ernsten Willen, den regsten Eifer besitzt, für Gott und seine heilige Lehre zu wirken. Schon hat er damit begonnen, eine Religionsschule einzurichten, die bereits 26 Schüler und Schülerinnen besitzt, die aber bald deren eine doppelte Anzahl haben wird. Wie überaus vernachlässigt in unserer Kurstadt die jüdisch-religiösen Verhältnisse sind, davon kann man sich kaum einen Begriff machen. Es existiert hier kein Kind, das imstande wäre, eines der hebräischen Gebete zu übersetzen; erwachsene Knaben und Mädchen können kaum hebräisch lesen. Dahin hat es der Gemeinderabbiner nach 25jähriger Amtstätigkeit gebracht. Im Laufe der Zeit werden sich fast sämtliche Landgemeinden des Rabbinats Wiesbaden der orthodoxen Religionsgesellschaft anschließen. Herr Dr. K. ist ein geborener Badenser aus Sulzburg; er hat in Karlsruhe das Gymnasium absolviert und war dort in den talmudischen Fächern ein Schüler des Herrn Oberrats Altmann; seine Universitätsstudien hat er in Würzburg und Berlin genascht, woselbst er auch die talmudischen Vorlesungen des Herrn Distriktsrabbiner Bamberger in Würzburg und der Rabbiner Landsberger und Dr. Hildesheimer frequentierte.

Auf den orthodoxen Separatgemeinden beruht die Zukunft des Judentums in denjenigen Städten, deren Judentum sonst mehr oder weniger verschwinden würde."

Wiesbaden, im Kislew, 22. November 1876.

Seit einigen Wochen herrscht in der hiesigen Gemeinde eine allseitige Erregung der Gemüter, deren Veranlassung wohl verdient, in weiteren Kreisen bekannt zu werden. Schon seit der Publizierung des Gesetzes über den Austritt aus den Synagogengemeinden hat die hiesige Religionsgesellschaft die Eventualität eines gemeinsamen Austritts aus der hiesigen Kultusgemeinde in reifliche Erwägung gezogen, der dann, wie ich Ihnen bereits kurz erwähnte, sich am 2. November vollzogen hat. Das war nun nicht so einfach, wie man nach den klaren Paragraphen des Gesetzes etwa glauben sollte. Diese Paragraphen haben nämlich mit den Blumen in der „Klage der Ceres" bekanntlich die Eigentümlichkeit gemein, daß sie, „halb der Toten, halb der Lebenden Gebiet berühren", und diese erste Hälfte war es, welche hier in Wiesbaden einen Austritt geradezu illusorisch zu machen schien. Hier existiert nämlich ein städtischer Kommunalfriedhof und den Austretenden hätte daher die weitere Benutzung des jüdischen Friedhofs von der Synagogengemeinde untersagt werden können, da der Kommunalfriedhof jedem Toten ohne Unterschied der Konfession beerdigt. Darob herrschte nun ein großer Jubel bei den Pascha's der Synagogengemeinde, da für die Religions-Gesellschaft die Anlegung eines eigenen Friedhofs zurzeit aus verschiedenen Rücksichten nicht realisierbar war. „Nun habt ihr das Austrittsgesetz", jubelte die tolerante Reform in allen Tonarten, „und müßt doch bei uns bleiben." In anderen Gemeinden hat das Austrittsgesetz den in ihrer Machtstellung gefährdeten Machthabern der Reform einen Dämpfer aufgesetzt, - der schwache Gemüter hier und da bereits irre zu führen im Begriff war und noch ist, aber hier in Wiesbaden klammerten sich die Würdenträger des Zwangssystems nur um so zäher an das morsche Gebäude je mehr sie überzeugt sein mußten, daß dessen Einsturz nur eine Frage der Zeit sei. Das war nun für die Religionsgesellschaft allerdings eine kritische Lage. Führer Herrn Rabbiner Dr. Kahn hatte durch ihre unablässigen Bemühungen einen sehr hervorragenden mittelbaren Anteil an dem Zustandekommen des Austrittsgesetzes und sollte nun auf diese Weise um die Früchte ihrer vielfachen Bemühungen kommen! Die Gesellschaft wurde nun bei der Regierung vorstellig, wie das jüdische Gesetz ihr die Benützung des Kommunalfriedhofs, und die Synagogengemeinde im Fall eines Austritts die Benützung des jüdischen Friedhofs unmöglich mache. Die Regierung verlangte hierauf rabbinische Gutachten, daß nach jüdischem Gesetze die Beerdigung auf nichtjüdischen Begräbnißplätzen unzulässig sei. Diese trafen sofort von den verschiedensten Seiten ein, worauf alsbald die Religionsgesellschaft folgenden Bescheid vom Königlichen Verwaltungs-Amt erhielt:

Königl. Verwaltungsamt Wiesbaden.

Wiesbaden, den 29. Oktober 1876.

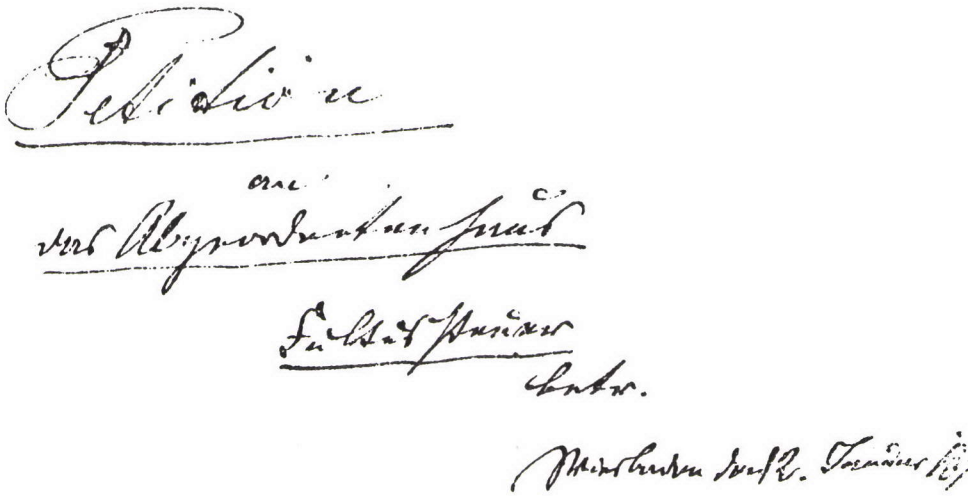
Infolge Ihrer Eingabe wegen Benützung des hiesigen israelitischen Totenhofs zur Beerdigung von aus der hiesigen israelitischen Kultusgemeinde ausgetretenen Juden habe ich mit Königl. Polizei-Direktion hier verhandelt; der Herr Polizei-Direktor hat hierauf folgende Antwort erteilt:

Für den Fall, daß durch die in Rede stehenden Streitigkeiten es sich ereignen sollte, daß ein jüdischer Toter über die gesetzlich oder die sanitätspolizeilich zulässige Zeit unbeerdigt bleiben sollte, würde ich mich für befugt erachten, die provisorische Beerdigung auf dem bisherigen israel. Totenhof polizeilich zu erzwingen, indem ich ausdrücklich die Erklärung abgeben würde, daß hierdurch den bestehenden Rechten in keiner Weise präjudiziert werden kann.

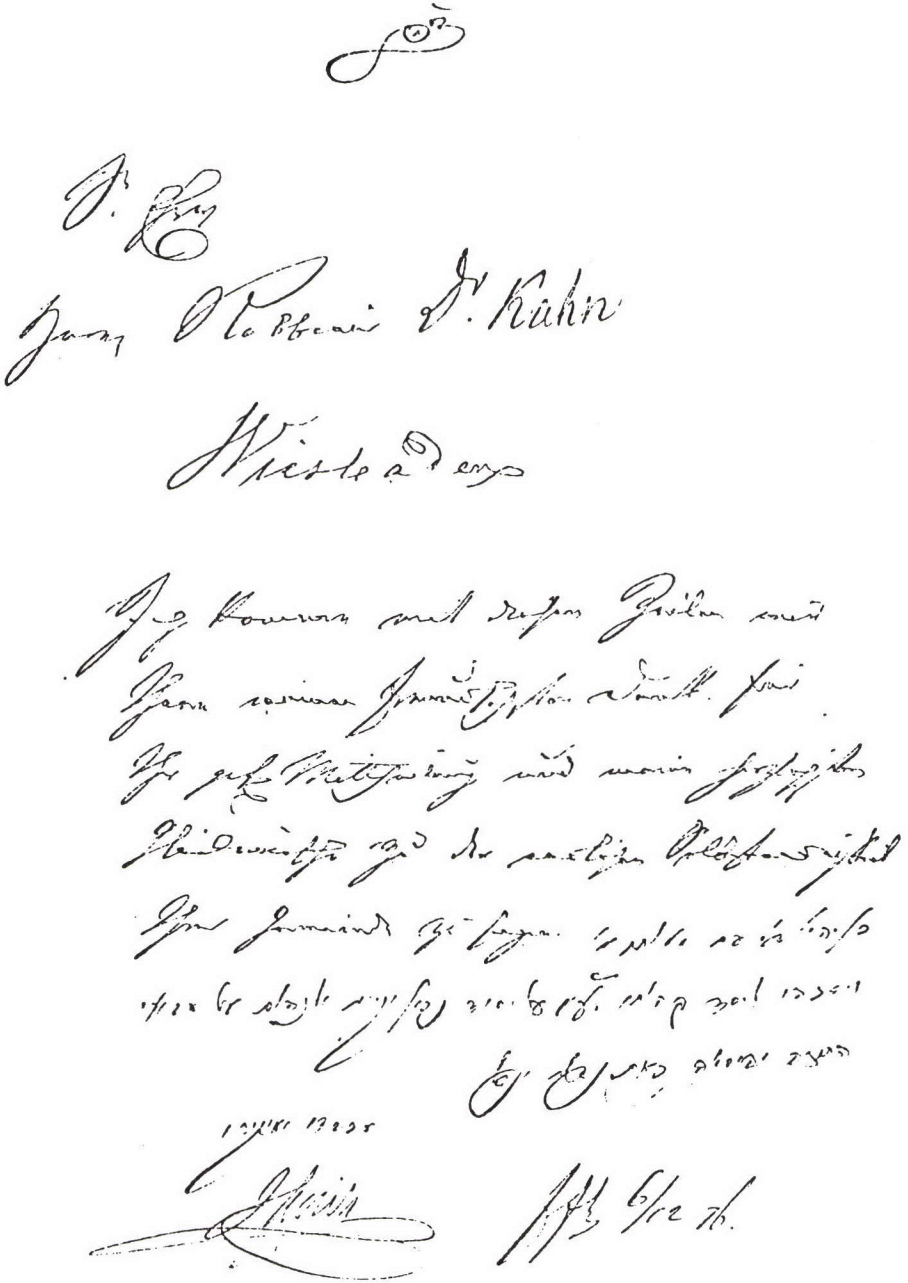
Ich setze Sie hiervon ergebenst in Kenntnis.

Königliches Verwaltungsamt.
Rath, Landrat.

Orthodox weekly newspaper Der Israelit on Rabbi Lipmann Kahn



A petition written by Rabbi Kahn to the government



Handwritten letter from Rabbi Samson Raphael Hirsch to Rabbi Kahn

their unfaltering efforts, the Jewish community of Wiesbaden, with its tireless, ceaselessly working spiritual leader, Rabbi Lipmann Kahn, had an outstanding, direct share in bringing about the new law."

And Rabbi Lipmann Kahn was the first in Germany to utilize the new law when he received an official permit, directly from Kaiser (Emperor) Wilhelm, for the establishment of a separate Orthodox congregation.

However, Rabbi Kahn was not yet satisfied with his accomplishments, and he continued his labors on behalf of traditional Orthodox Judaism.

In Wiesbaden, he founded Verein für die Observanz des Schabbos (Society for Sabbath Observance). In response to a plea by Rabbi Samson Raphael Hirsch for the establishment of a national organization of all Torah observant Jews, Rabbi Kahn helped found and played an active role in Freie Vereinigung für die Interessen des orthodoxen Judentums (Society for the Interests of Orthodox Judaism). He was consistently elected to its leading positions, and played a leading role in the rabbinical commission which was added to the organization.

The Freie Vereinigung had varied functions. Its primary purpose was to enhance and strengthen the quality of religious observance by the Jewish population. It was also instrumental in training religious functionaries such as rabbis, *shochtim* (religious animal slaughterers), teachers and *mohalim* (circumcisers). Its publications included a newsletter, *Mitteilungen* (*Reports*), and literature designed to promote Orthodox Judaism. These publications discussed the challenges of the time, fighting courageously against any reforms and defending the interests of the Orthodox Jew, within his own community and against outsiders. The organization also issued strong proclamations against Zionism, the Mizrachi movement and all other deviators from true Orthodoxy. In all of these activities and publications, Rabbi Kahn was at the forefront.

The times demanded the establishment of an Orthodox rabbinical organization, which was given the title "Orthodox

Rabbinical Association of Germany." As one of the principal founders and leaders, Rabbi Kahn had a decisive hand in all of its activities and was later crowned with the honor of Ehrenvorsitzer (Honorary Chairman).

Rabbi Lipmann Kahn frequently corresponded with the great rabbis of Eastern Europe. He even received requests for help and advice from distant Russia.

He was a true gentleman, and his house was always open to those with heavy hearts and empty pockets. He was also a frequent visitor to his native Sulzburg.

Even his ideological opponents respected him for his virtues, profound erudition and deep religious convictions, designating him a "courageous fighter" for his uncompromising beliefs. He thus earned the admiration of all who met him.

After Rabbi Kahn had served for more than a half century as rabbi of Wiesbaden, an interesting scene unfolding weekly on the city streets demonstrated his strength of character. Well over ninety years, the Rabbi still attended daily services and delivered his *shiurim* (lectures) punctually, walking through the streets with the aid of two canes. On Shabbos (the Sabbath), however, he walked erect and safely without any cane or assistance whatever, since the use of canes may be forbidden on Shabbos...this, thanks to his strong will.

Rabbi Kahn composed many responses of interest to the general Jewish community in reply to questions of religious law from private individuals and other rabbis.

He wrote *Zur Geschichte der altisraelitschen Kultusgemeinde zu Wiesbaden* (*The History of the Jewish Community of Wiesbaden*) and *Chiddushei Torah* (commentaries on the weekly *sidro* (portion) of the Five Books of Moses), which this writer reprinted in its second edition (Brooklyn, 1977).

His daily *shiurim* and weekly sermons were widely acclaimed, always attracting a large audience. He maintained his schedule until practically the last days of his long life.

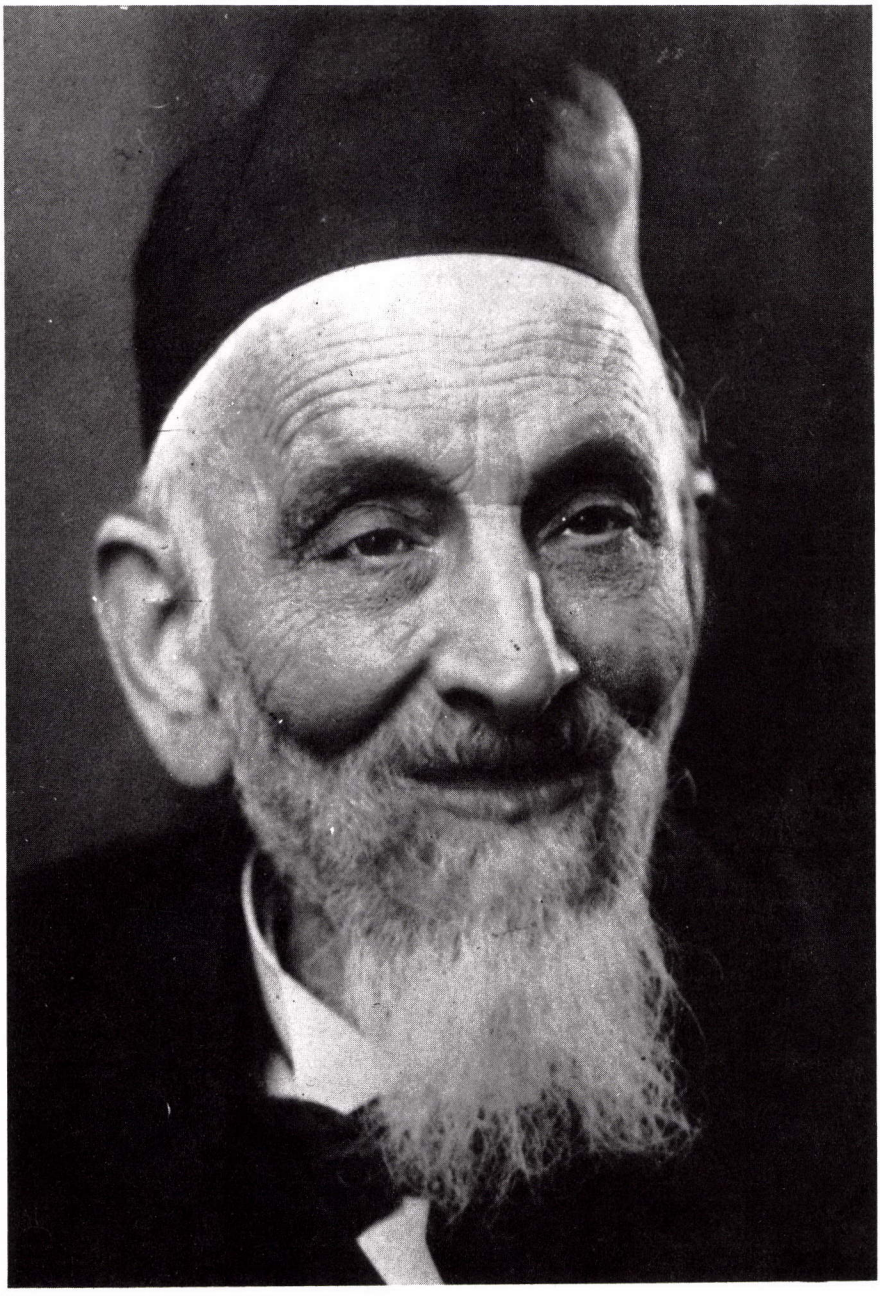
In his ninety-fifth year, during his last Sukkos (Holiday of Tabernacles), despite his frail health, he would not eat even one

Zur Geschichte der altisraelitischen Kultusgemeinde zu Wiesbaden

von Rabbiner Dr. L. Kahn.



Title page of publication by Rabbi Lipmann Kahn



Rabbi Elieser Lipmann Kahn

חדושי תורה

שחדש וגם אסף

הרב הגאון מוה"ר אליעזר ליפמאן הכהן קאַהן זצ"ל

שומר משמרת הקדש בק"ק עדת ישורון אשר בוויעזבאדען יע"א

נדפס בפעם הראשונה בשנת תר"ע בברלין

ועכשיו יוצא לאור מחדש עם ציונים ומראה מקומות אחדים

לשנת ארבעים להסתלקותו



ע"י נכד אחי המחבר ז"ל

בצלאל יוסף הכהן קאַהן

ברוקלין, ניו יארק

תשל"ז

Chiddushei Torah by Rabbi Lipmann Kahn, 2nd edition, published in Brooklyn, N.Y.

meal outside of the *sukkoh* (booth).

Merely three weeks later, on 12 Marcheshvan, 5696 (October 28, 1936) his noble heart stopped beating, and he returned his pure soùl to the Creator Whom he had served so faithfully.

News of his passing spread quickly throughout all segments of the population, causing profound mourning: "A prince had fallen in Israel!" His coffin was constructed from the wood of the pulpit from which he had delivered his sermons and at which he had studied and prayed throughout all the years. Delegations from most parts of Germany as well as from out of the country attended his funeral.

His coffin was brought to the synagogue, and from there the funeral proceeded to the cemetery. A huge crowd listened to the heartrending, stirring eulogies both in the synagogue and at the cemetery. All of the speakers emphasized the irreplaceable loss for Torah Judaism.

In the grave, a Torah scroll was placed next to his body, a practice reserved for the greatest Torah scholars, as mentioned in the Talmud (*Boboh Kamoh* 17a).

Der Israelit devoted an extensive and touching obituary to his memory on November 5, 1936: "A *chochom* and *zaddik* (wise and righteous man) in the true sense of the word was our Rav Elieser Kahn, of blessed memory, who served sixty-six fruitful years in the rabbinate as the senior rabbi, the oldest rabbi, perhaps of the entire exile. In the ninety-fifth year of his life, he was taken from us...."

Many other newspapers and periodicals devoted moving obituaries to his memory, as well.

Thus concluded the full life of a great man who originated from tiny Sulzburg.

After the war, the distinguished Wyler family of Zürich dedicated a memorial plaque to his memory in the synagogue of Wiesbaden:

In Memory of Rabbi Lipmann Kahn
born 1842 died 1936
Founder of the "Old Israelite Jewish Community of Wiesbaden"
Its Rabbi for sixty-six years
Teacher of three generations
Leader of Torah true Judaism
Colleague in arms of
Rabbi Samson Raphael Hirsch
and Rabbi Ezriel Hildesheimer
Rigid against himself
Selfless and knightly towards others
Zealous in his struggle for G-d

לזכר
רבינו מוה"ר אליעזר בן יצחק הכהן זצ"ל
מיסד הק"ק הדתי עדת ישורון בוויזבאדען
רבה במשך ששים שנה ומורה שלושת דורות
מנהיג של היהדות החרדית חבר למערכה של
ר' שמשון רפאל הירש זצ"ל ור' עזריאל הילדעסהיימר זצ"ל
מקפיד כנגד עצמו אציל ומוותר כנגד אחרים קנאי במלחמתו לד'

Marriages of Sulzburg Rabbis

The ancient custom among rabbis, especially in the rabbinical dynasties of Eastern Europe, was to marry within their own extended families or to seek marriage ties to other rabbinical families. This trend eventually took hold in the West as well and influenced the rabbis of Sulzburg.

The Kahn rabbinical family married into four other rabbinical families. The famous Weil family of rabbis married frequently within itself; two grandchildren of Sulzburg's Rabbi Abraham Weil married one another. In all, there were six marriage connections:

1) Bamberger-Dreyfuss:

Jacob **Bamberger** (born Würzburg, 1843, died Frankfurt, 1906), brother of Rabbi Salomon Bamberger, married Caroline (Keila) **Dreyfuss** (born Sulzburg, 1852, died Frankfurt, 1934), daughter of Rabbi Emanuel Dreyfuss.

2) Bamberger-Kahn:

Selig **Bamberger** (Lengnau, 1872 - Hamburg, 1936), son of Rabbi Salomon Bamberger, married Lea **Kahn** (Wiesbaden, 1877 - Hamburg, 1914), daughter of Rabbi Elieser Lipmann Kahn.

3) Blum-Kahn:

Rabbi David **Blum** of Sulzburg was related by marriage to Rabbi Gershon Mordechai **Kahn** of Cracow (details unavailable).

4) Kahn-Dreyfuss:

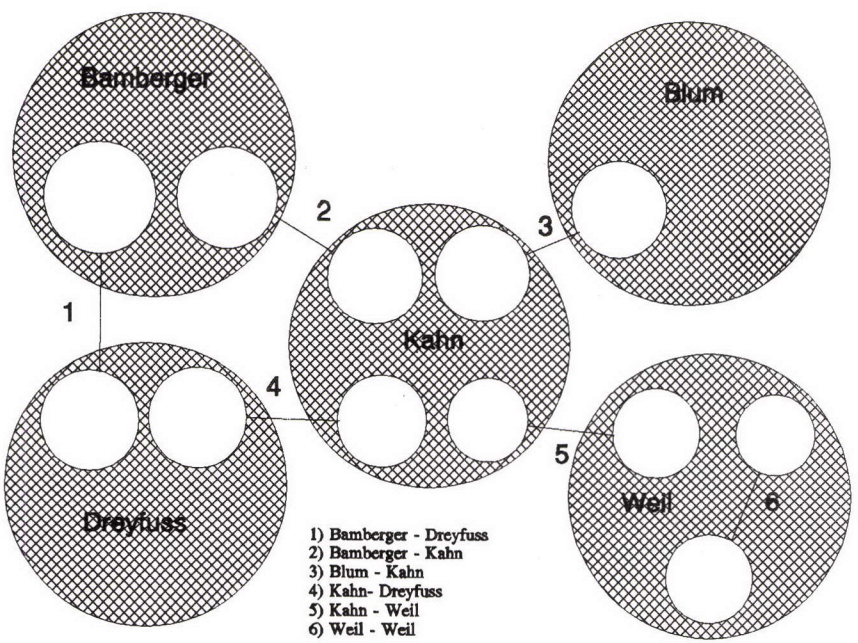
David **Kahn** (Sulzburg, 1743 - Sulzburg, 1818), son of Rabbi Isaak Kahn, in his second marriage married Brendel **Dreyfuss** (Müllheim, 1760 - Sulzburg, 1818), widow of Abraham Dreyfuss, father of Rabbi Emanuel Dreyfuss of Sulzburg.

5) Kahn-Weil:

Rabbi Isaak **Kahn** (Breisach, 1710 - Sulzburg, 1797) married Schönle **Weil** (Sulzburg, 1715 - Sulzburg, 1785), daughter of Moses Weil, brother of Rabbi Nathaniel Weil.

6) Weil-Weil:

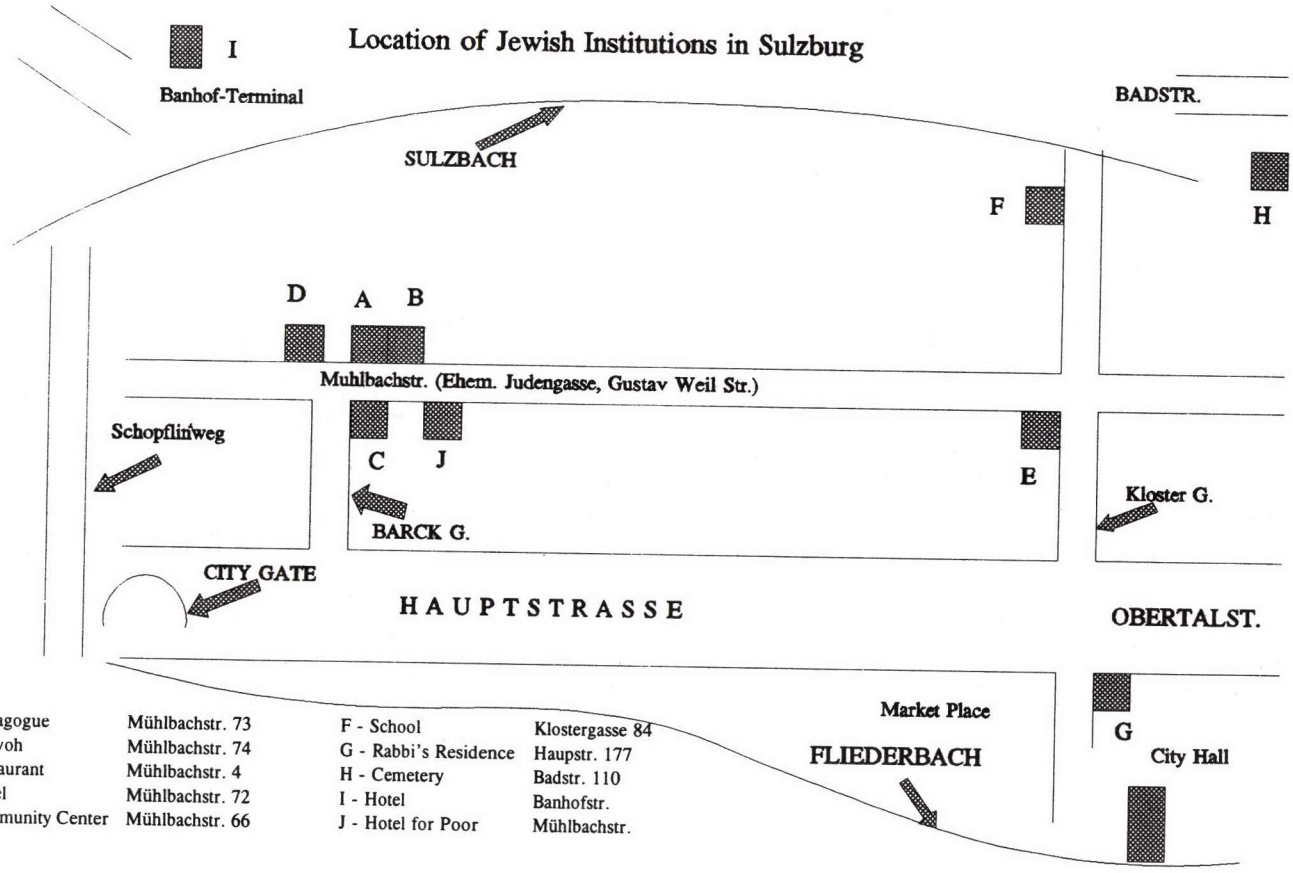
Rabbi Nathaniel **Weil III** (Sulzburg, 1818 - Karlsruhe, 1892), son of Rabbi Hirsch Weil of Sulzburg and grandson of Rabbi Abraham Weil, married Hefele (Hanchen) **Weil**, his first cousin, daughter of his uncle Rabbi Jacob Weil. Both husband and wife were grandchildren of Sulzburg Rabbi Abraham Weil.



Marriages of Sulzburg rabbinical families

CHAPTER 9
THE JEWISH INSTITUTIONS OF SULZBURG

Synagogue
Mikvoh (ritual bath)
Community Center
Religious School
Jewish Organizations and Societies
Charitable Foundations
Hotels and Inns
Lodging for the Poor
Kosher Meat *Shechitoh*



Key:

A - Synagogue	Mühlbachstr. 73	F - School	Klostergasse 84
B - Mikvoh	Mühlbachstr. 74	G - Rabbi's Residence	Haupstr. 177
C - Restaurant	Mühlbachstr. 4	H - Cemetery	Badstr. 110
D - Hotel	Mühlbachstr. 72	I - Hotel	Banhofstr.
E - Community Center	Mühlbachstr. 66	J - Hotel for Poor	Mühlbachstr.

Left (foreground): The Kahn Residence
Further to rear: The Synagogue
Adjacent: The Mikvoh

Right (foreground): Restaurant
Further to rear: Hostel for the poor
In Background: Community Center



The Jews' Street in Sulzburg

"And they shall make for me
a Sanctuary
and I shall dwell among them."
(Exodus 25:8)

וְעָשׂוּ לִי
מִקְדָּשׁ
וְשָׁכַנְתִּי בְּתוֹכָם

The Synagogue

Since the destruction of the Holy Temple in Jerusalem and the dispersion of the Jewish people from their country to all parts of the globe, the synagogue, or *bais hamidrash* (house of worship and study), has been the center of their communal activities.

There they congregated for their daily prayers and for their study of the Torah. There they imbibed the discourses and sermons of the spiritual leaders. There the elders gathered to deliberate their problems. And there was the office of the rabbi from which he rendered his decisions of religious law and counseled his flock.

In Sulzburg, for a relatively long period after the Jews' initial settlement, no synagogue was built. Rather, services were held in a private residence.

In 1544, the Jew Jössli received permission for the first time to conduct official prayer services in his residence one day a year.

In 1823, about 280 years later, the construction of a synagogue began.

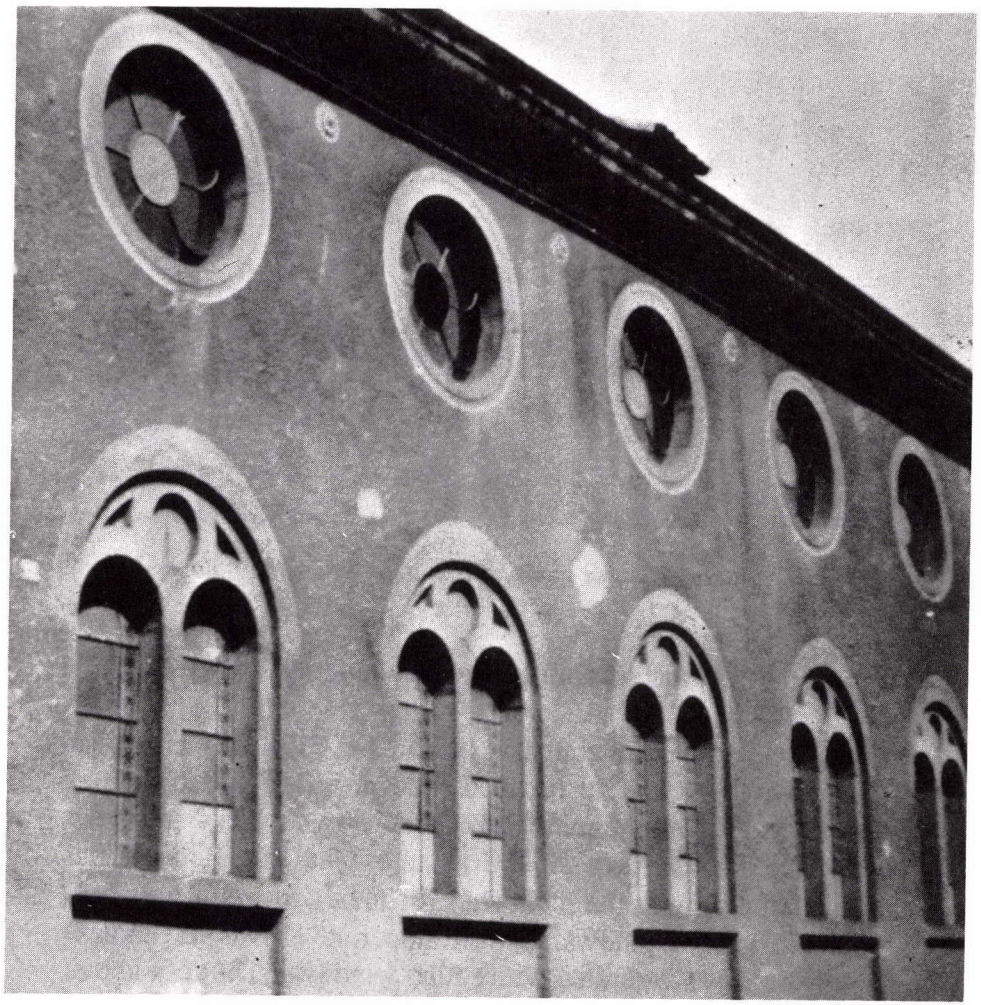
Unlike the authorities in other cities, Sulzburg's officials permitted the synagogue to stand merely one block away from Hauptstrasse (Main Street), almost in the center of the town.[17]

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17 In the city of Baden-Baden, Countess Sibylla decreed in 1714 that "on the main street, no premises may be rented to Jews." The Jews in the town of Rastatt did not fare better. An edict dated February 18, 1741 issued by Count Ludwig Georg forbade the Jews to "maintain their house of worship within the city property and on public streets, but rather over the bridge in a suburb." The same was true in the city of Mannheim, where it was ordered on November 21, 1765 that "no Jew may own or lease a house or apartment on Main Street, from Neckarthor up to the Residence, or in the two adjacent side streets to the left and right!"



The Synagogue: Entrance



The Synagogue: Side view



The north wall of the synagogue adjacent to the garden of the Kahn residence

Construction of the Synagogue

The synagogue in Sulzburg was located at 73 Mühlbachstrasse (or Gustav-Weil-Strasse, also called Judengasse), a street parallel to the main street and significantly a mere two blocks from the market place and the City Hall (Rathaus). The first floor of the two story building was the main shul for men with semi-rounded, multicolored glass windows. On the upper level was the ladies' gallery, which was decorated with round windows. The roof above the entrance supported two arched stone tablets inscribed with the



The Interior: Partial view of the Holy Ark

Aseres Hadibros (Ten Commandments), contributing to the solemn character of this impressive building.

The interior's focal point was the marble encased Oron Kodesh (Holy Ark) which contained the Torah scrolls. The Oron was covered with a velvet *poroches* (curtain). The Sulzburg ark was specially equipped to enable the *poroches* to roll up vertically rather than sideways as in most other synagogues. Above, the Hebrew engraving read דע לפני מי אתה עומד, "Know before Whom you stand."

After fifty-five years of use, in 1879, the synagogue was

renovated. Forty years later, in 1920, electric lighting and a twenty branch chandelier were installed.

In 1886, the coffin of Sulzburg's last rabbi, Emanuel Dreyfuss, rested in the synagogue where a huge crowd of mourners, including six rabbis from other cities, attended his funeral.

The synagogue accommodated the Sulzburg Jews for 115 years until 1938.

The Destruction

On November 10, 1938, Kristallnacht (Crystal Night)[18] ended an era of the synagogue.

Whatever remained of the building and the lot after the destruction was confiscated by the City of Sulzburg.

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18 The broken windows and burning glass sparkled in the dark like crystal. See Chapter 5 for an eyewitness account.

The Post-War History of the Synagogue

1944 Storage place for the Freiburg Library.

1949 Sold to a Mr. Hartwig, manufacturer of wooden toys. He went bankrupt.

1954 Bought back by the City of Sulzburg.

1954 Rented to a merchant named Reittler. He made some alterations to the building, including the replacement of the lower rounded windows with rectangular ones. This new owner, as well, declared bankruptcy!
The building returned to the city's ownership.

1958 A Brunsch family acquired the property and attempted to convert it into a student dormitory. However, they had not obtained a permit, and so the renovation halted. Then, a son attempted to convert the upper part of the synagogue into an apartment for himself, but again, he did not obtain a permit and the alterations came to a standstill.
Meanwhile, the synagogue was deteriorating and decaying. Apparently, the synagogue would not lend itself to any function other than the one for which Providence designated it when it was built: a House of Prayer.

Restoration

1963 The first initiative for the synagogue's restoration was by Mr. Hugo (Naftali Herschl) Bloch, a native of Sulzburg who had found refuge in India. After his return to Germany, he settled in Munich, and on May 17, 1963, he addressed a letter to the then mayor of Sulzburg, suggesting the restoration of the desecrated synagogue.

1964 On December 14, 1964, a meeting took place in Sulzburg's City Hall regarding the synagogue. However, no action was taken.

1977 After much effort and intervention with government officials, Mr. Bloch persuaded the City of Sulzburg to acquire the synagogue once again, this time for a purchase

price of 15,000 Mark.
The negotiations for the restoration began anew.
Finally, the Landesdenkmalamt[19] (Office for the Preservation of Cultural Landmarks) declared its willingness to bear the cost of the restoration. Work began that year. At last, the synagogue was restored, its new architecture resembling its original design.

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19 The curator of this office, Dr. Wolfgang Stopfel, was very cooperative and helpful in this endeavor.

Presidents of the Sulzburg Jewish Community

1728	Moses Weil
1800	Hirschel Weil
1820	Götsch Hirschel Weil
1827	Gottschalk Weil
1833	Daniel Kahn
1836	Wolf Weil
1842	Leopold Kahn
1845	Marum Kahn (Meier)
1854	Marum Kahn
1870	Marx Bloch
1877	Samuel Bloch
1880	Samuel Kahn
1900	Julius Weil
1910	Moritz Dukas
1928	Gustav Bloch
1938	Simon Dukas

Simon Dukas
The Last President of the Jewish Community

Simon Dukas, the last president of the Jewish community of Sulzburg, was born on August 18, 1884 in Sulzburg. He attended school first in Sulzburg then in Freiburg and, returning to Sulzburg, entered his father's business.

During the First World War, he participated in the battle at Fricourt, where his forearm and upper leg were wounded.

In 1928, he was elected president of the Jewish community. During his tenure, he differed several times with the Oberrat der Israeliten (the High Council of the Jewish Communities) in Karlsruhe regarding religious subjects. Dukas was more inclined toward religious observance than was the Council to whose authority he was subject.

With selfless devotion, Simon Dukas assisted the Jewish community with his own financial means during the very difficult ten years of his presidency.

In 1933, when the Nazis took power in Germany, the Gestapo (Secret Police) arrested Mr. Dukas on a train between Freiburg and Sulzburg, accusing him of spreading rumors against the State. He was imprisoned in Freiburg for two weeks, and after his release, was forbidden to return to Sulzburg for nine months.

Faced with the hopeless, ever-advancing predicament of German Jewry, Dukas issued an emergency appeal to Sulzburg's former residents and supporters in other countries: "Save the Sulzburg Jewish community! An



The last president of the Jewish community of Sulzburg, Simon Dukas, in his World War I army uniform.

unspeakable catastrophe threatens us, a total disaster!"

On November 10, 1938, Simon Dukas was deported to the Dachau concentration camp together with the other Jewish men of Sulzburg. His wife succeeded in extricating him, and they fled to France and then to Switzerland. After the war, Simon Dukas moved to Paris where he passed away in January of 1963 at the age of seventy-nine.

Cantors and *Shochtim* (Ritual Slaughterers) of the Sulzburg Jewish Community

1800	Abraham Levi	
1810	R. Leser	
1812	Josef Meier	
1815	Josef Pressburger	
1817	Samuel Kröner	
1826	Lazarus Gutmann	
1851	S. Jeremias	
1860	David Brandeis	
1876	Jakob Gradwohl	
1885	S. Grünwald	
1892	K. Marx	also served as *shochet*
1901	S. Metzger	" "
1907	S. Strauss	
1909	H. Cohn	also served as *shochet*
1912	Herman Marx	" "
1918	Siegfried Simon	" "
1924	David Baracker	" "
1927	Salomon Biegeleisen	"
1930-1938	Hugo Alperowitz	" "
	Moses Bloch (unsalaried)	
	Louis Kahn (unsalaried)	
	Samuel Kahn (blew the *shofar* - ram's horn)	

Sextons

1847 (ca.)	Moses Ruf	
1856 (ca.)	Ruben Moses	
1907	Aron Abraham	
1930	Friedrich Flanter:	
	Born 5/2/1889	Posen
	Married 7/20/1937	Sulzburg
	Killed 1943	Auschwitz
1937	Alfons Weil:	
	Born 10/15/1872	Sulzburg
	Killed 12/8/1942	Auschwitz

"And he shall Immerse his body in well water and become pure." (Leviticus 15:13)

וְרָחַץ בְּשָׂרוֹ
בְּמַיִם חַיִּים
וְטָהֵר

The *Mikvoh* (Ritual Bath)

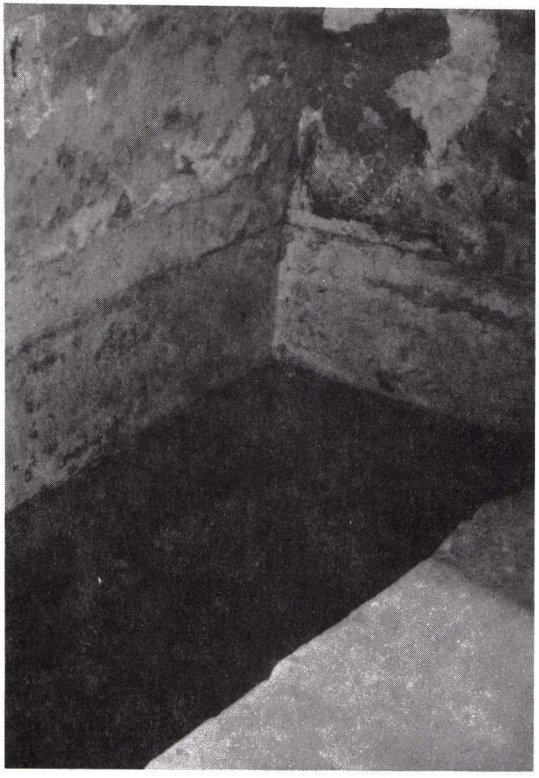
Despite the degradation the Jews endured, the insulting epithets hurled at them comparing them to unclean animals, it was only the Jewish people who observed the laws of purity scrupulously as ordained in the Torah.



The Mikvoh: Entrance

Ever since the revelation on Mount Sinai culminating in the giving of the Torah over 3300 years ago, the Jewish people followed the laws requiring a bride before her wedding and a married women after her menstrual period or after childbirth to

immerse in a ritual bath. On the day before Yom Kippur (Day of Atonement), men as well as women would immerse in this bath built to meticulous specifications. To fulfill these religious requirements, every Jewish community considered it their duty and obligation to build and maintain such a *mikvoh* (ritual bath), most often with great effort and sacrifice.



The Mikvoh: Partial view of the Interior

At times when many of the surrounding nations were still living primitively, the Jewish people were trained in spirituality, purity and cleanliness. In addition to the spiritual benefits they reaped from their adherence to Divine Law, the Jews also enjoyed a resulting immunity from many diseases, frequently arousing the envy of the non-Jewish population.

In Sulzburg, the *mikvoh* was situated next to the synagogue, between the eastern wall and the adjoining building. The ritual bath was fed by spring water.

With the expulsion of the Jews from Sulzburg, the *mikvoh* was filled with gravel, stripped of its intended function.

"Go forth, gather all the Jews" לֵךְ כְּנוֹס אֶת כָּל הַיְהוּדִים
(Esther 4:16)

The Community Center

Besides the synagogue and the *mikvoh*, the Jews of Sulzburg owned an additional property on Mühlbach Street, the Gemeindehaus (Community Center) located at #66, corner of Klostergasse.

The center was a two story building with a cellar and an extension. The title records of the City of Sulzburg listed the property as "Jewish School Building."

The rabbi-cantor residence was on the ground floor, with the remaining space used for classrooms and a small *bais hamidrash* (study hall) where services were conducted in the winter, as the synagogue had no heating facilities.

The extension was used for the ritual slaughtering of chickens, until 1933 when *shechitoh* was prohibited.

The community center also housed a small library and storage space for religious objects. On November 10, 1938, all movables were confiscated by government officials, and were never seen again.

After the deportation of the Jewish inhabitants of Sulzburg, non-Jewish tenants occupied the community center. On October 4, 1951, the erstwhile Jewish community center was sold to a wood-cutter for 8,000 Mark.



The Community Center - Gemeindehaus

"And you shall teach them to your children." (Deut. 11:19)

וְלִמַּדְתֶּם אֹתָם אֶת בְּנֵיכֶם

The Religious School

Nearly 2000 years ago, long before other civilized countries instituted compulsory education, Rabbi Joshua ben Gamle, a high priest of Jerusalem, decreed that each and every Jewish community was obligated to engage qualified teachers for all boys above the age of six.

Since then, the Jewish school or *cheder* has been a visible, integral part of Jewish life and has accompanied the Jewish people into all of their exiles.

Small wonder, then, that the Jewish school in Sulzburg was carefully nurtured ever since the first settlement. Only their forms and shapes varied with the times and circumstances.

In the first decades, there flourished a Yeshiva Gedoloh (Rabbinical Seminary) which produced many outstanding students and scholars. In the later years of the 18th century, a primary Jewish school was established. In the first half of the 19th century, the school grew so greatly that a separate school building was constructed. In addition, a girls' school was established, which taught vocational subjects and home economics including sewing and knitting.

Instruction in Jewish religious subjects existed until 1938 when the last cantor and teacher, H. Alperowitz, was arrested and deported.

Usually, the rabbi of the community also served as the head teacher or principal. The first rabbi, David Blum, established the rabbi's right to "learn" with the children and the adults as well.

A *Selichos* printed in 1725 in Frankfurt, identifies Rabbi Blum not only as the rabbi of Sulzburg, but also as the Rosh Mesivta (Head of the Rabbinical School). Remarkably, nearly 150 years after his tenure, the man and his institution were still remembered, evidencing the high esteem he and his school had earned.

Indeed, this yeshiva produced many great men. Rabbi Blum,

who was considered one of the best Talmudists of his time in Germany, was the teacher and mentor of luminaries such as Rabbi Joseph ben Isaak Halevi Ashkenazi (1550-1628), rabbi of Metz. The successive rabbis of Sulzburg were also outstanding teachers who attracted a great number of disciples.

The second rabbi, David Kahn, was also a highly qualified teacher.

The third rabbi, Isaak Kahn, was an outstanding teacher as well who used his scholarship to perpetuate the tradition through his many students. Two years before his death, in 1795, an officially recognized Jewish school was founded.

The first teacher of this new school was Rabbi Kahn's son, Leopold (Yehudo) Kahn. Born February 26, 1750 in Sulzburg, he married another native of Sulzburg, Rachel Levi, who gave birth to thirteen children.

First, he served as assistant rabbi and scribe. Judel (a diminutive of Yehudo) Kahn then became a model teacher, holding his position for forty years. He passed away on February 26, 1836.

The commissioner of education, Beck, addressed a letter dated August 1, 1833 to the High Council of the Jews of Baden in Karlsruhe, praising the accomplishments of the Jewish school: "We have convinced ourselves of the superb condition of the Jewish school of Sulzburg, and we find the nicest reward of our activities in the noble nature of the school system."

In 1837, the construction of the new school building began and two years later, on June 21, 1839, the building was dedicated. Rabbi Dreyfuss recited Psalm 30. A report of the dedication ceremony, filled with praise for the rabbis, the school administration and the faculty, is preserved in the archives of the City of Sulzburg. The report was forwarded to the High Council, from whom the school garnered much deserved appreciation.

The school proved very successful. In place of the formerly prevailing long summer vacation, the Jewish school instituted a shorter vacation, but allowed vacations for *Pesach* (Passover), *Sukkos* and other Jewish holidays.

Two of the school's instructors, Abraham Wilmersdorf and Josef Bruchsaler, published their writings. Rabbi Salomon Bamberger, assistant rabbi and teacher, also published his works. Rabbi Dreyfuss produced an acclaimed publication. He was also responsible for the education of pupils who later became famous such as Rabbi Nathaniel Weil, Klaus Rabbi (rabbi of a small *bais hamidrash*) of Karlsruhe.

In 1858, Rabbi Dreyfuss initiated plans for the establishment of a Bais Hamidrash for extended and advanced Torah study with the financial assistance of David Weil.

The Bais Hamidrash opened in 1863 to the delight of the entire community.

On January 4, 1865, a lead article in *Der Israelit* spoke about Sulzburg:

Auch an hiesigem Orte, dessen jüdische Gemeinde in Bezug auf Religiösität und Liebe zur Thora wohl mit zu den ersten Gemeinden in Deutschland gerechnet werden kann, herrscht noch der Geist jenes alten, frommen, nun in Gott seligen Lehrers dieser Gemeinde, des ehrwürdigen ר' ליב כהן זצ"ל, dessen Namen noch heute die Gemeinde verehrt. Dieser Mann, der vor noch nicht dreißig Jahren seine rastlose Thätigkeit als Lehrer der Jugend dahier geschlossen, er wirkt noch heute fort, sein frommer Eifer, sein unverdrossenes Bemühen, um wahre Jehudim zu erziehen, Jehudim in Wort, That und Gesinnung, dieses Streben verfehlte seinen Zweck nicht, und Gottlob er hat auch eine Gemeinde damit gegründet, die dem Judenthume zur Ehre gereicht.

Sulzburg can be counted among the first cities of Germany in terms of religious observance and love for Torah. Even though it is already thirty years since the passing of that pious teacher and mentor of the Jewish school, the esteemed Reb Jehuda Leib Kahn זצ"ל (the memory of the *zaddik* is a blessing), his noble spirit still permeates the community, which cherishes to this day his efforts and accomplishments in raising true Jehudim (Jews) in thought, word and deed. He certainly did not miss his mark, and the congregation is a pride to Judaism.

Hebräiſche

und

Hebräiſch-deutſche

Leſe-Bibel

nach methodiſchen Grundſätzen

bearbeitet

von

Joſef Bruchſaler

Hauptlehrer in Sulzburg in Baden.

Rödelheim,

Druck u. Verlag von S. Lehrberger & Comp.

1899.

Title page of publication by Sulzburg's Jewish teacher Josef Bruchsaler

The Principal Instructors of the Jewish School

1550-1577	Rabbi David Blum
1727-1744	Rabbi David Kahn
1744-1795	Rabbi Isaak Kahn
1795-1836	Leopold (Jehudo) Kahn
1829-1835	Michael Gombrich
1832-1864	Rabbi Emanuel Dreyfuss
1839-1840	Salomon Eppinger
1840-1853	R. Westheimer
1853-1863	Abraham Wilmersdorf
1863-1864	Salomon Schweizer
1864-1872	Rabbi Salomon Bamberger, Associate Rabbi
1872-1877	Lazarus Bär
1877-1911	Josef Bruchsaler
1912-1918	Hermann Marx
1918-1923	Siegfried Simon, Cantor
1924-1927	David Baracker, Cantor
1927-1930	Salomon Biegeleisen, Cantor and Shochet
1930-1938	Hugo Alperowitz, Cantor and Shochet

Ladies who Taught in the Girls' Vocational School

1839	Fannie Eppinger
1840	Rosa Rieser
1848	Debora Weil
1863	Jette Weil
1865	Ricke Rieser

The Last Cantor-Teacher-*Shochet* of Sulzburg

Uri Chaim (Hugo) Alperowitz
Officiated February 1930 - November 1938

Uri Chaim (Hugo) Alperowitz was born in 1892 in Schaki, Lithuania. He studied first in his home town and later at the famed Yeshiva of Slobodka, near Kovno. He married Ida Goldschmidt whose father owned a religious book store in Basel, Switzerland.

His first job as a teacher took Mr. Alperowitz to Graudenz, Westprussia (Germany). Later, he taught in the cities of Freistadt and Christburg until 1924. From there, he went to Ihringen in Baden where he served until 1930, subsequently receiving *kaboloh* (authorization for religious slaughtering) from Rabbi Unna in Mannheim.

Pursuing his career, he accepted an offer from Sulzburg where he began his new position in 1930. His older brother, Jakob Alperowitz, served in a similar capacity in the neighboring town of Müllheim.

Since the rabbinate had left Sulzburg at that time, the cantor-teacher had to fill this capacity as well. Thus, he was responsible for the school, the shul and the *shechitoh* — in short, he was the religious leader. Mr. Alperowitz was well-liked, popular with adults, students and even the non-Jewish population. To the best of his ability, he ministered to the needs of his constituents in a sad and difficult time.

On November 10, 1938, Mr. Alperowitz was arrested by the German officials and, sharing the destiny of the other Jewish men of Sulzburg, deported to the Dachau concentration camp. He was imprisoned for five weeks for the crime of being a Jew; his extensive library, containing many rare books, was confiscated and hauled away, never to be seen again.

As a Swiss citizen, Mrs. Alperowitz succeeded in securing his release and brought him to Basel. Together with their children Pesach (Paul) and Bella, they emigrated to Palestine in 1939.



Uri Chaim Alperowitz

ISRAELITISCHE GEMEINDE

Sulzburg

Religionszeugnis

für Kahn Sally, Schüler der Klasse II

1. Schuljahrsabschnitt 19 37 / 56 98		Ende des Schuljahrs 19 37/38 / 56 98	
Betragen:	sehr gut	Betragen:	sehr gut
Fleiß:	gut	Fleiß:	gut
Hebräisch:	1	Hebräisch:	1
Geschichte:	1	Geschichte:	1
Religionslehre: (Judentumskunde)	1	Religionslehre: (Judentumskunde)	1
Bemerkungen:		Bemerkungen:	
Sulzburg den 21. Okt. 1937 / 16. Marcheschwan 56 98		Sulzburg den 28. März 1938 / 25. Adar II 56 98	
Das Rabbinat: Der Religionslehrer:		Das Rabbinat: Der Religionslehrer:	
L. S. Rabbinat Dr. Altmann	M. Alperowitz	L. S. Rabbinat Dr. Altmann	M. Alperowitz
Der Erziehungsberechtigte:		Der Erziehungsberechtigte:	
Harris Kahn		Harris Kahn	

Notenbezeichnung: 1 = sehr gut; 2 = gut; 3 = genügend; 4 = ungenügend

Buchdruckerei J. Liepmannssohn, Karlsruhe, Kaiserstr. 56

Report card issued by the Jewish school in Sulzburg

The Jewish Organizations and Societies of Sulzburg

"You shall	וְעָשִׂיתָ
practice true kindliness toward me	עִמָּדִי חֶסֶד וֶאֱמֶת
(true kindliness is with the dead,	חֶסֶד שֶׁעוֹשִׂים עִם הַמֵּתִים
from whom one cannot	הוּא חֶסֶד שֶׁל אֱמֶת שֶׁאֵינוֹ
expect compensation)"	מְצִפֶּה לְתַשְׁלוּם גְּמוּל
(Rashi, Genesis 47:29)	

Chevroh Kadishoh (Burial Society)

Judaism mandates honor and dignity for the deceased. The Chevroh Kadishoh (Holy Society), with separate divisions for men and women, performs the lofty task of caring for the deceased.

As in all Jewish communities throughout the ages, the Jews of Sulzburg founded their community and their "Holy Society" simultaneously. The most prominent members belonged to this burial society, and it was considered a great honor to participate in all of its activities.

The society's functions began at the time of death, occasionally even earlier. When someone in the community was critically ill, the Chevroh Kadishoh went into action, for it is an act of piety and honor to the departing fellow Jew to be present at his passing. The body of the deceased must be under continuous guard from the time of death until burial. If official permit could be obtained, close relatives arrive and other preparations made, the funeral would take place on the same day.

The body had to be washed and prepared for burial according to the age-old tradition. It was dressed in the white *kittel* or *sargenes* (special robe, also worn on the High Holidays to remind a person of his mortality and arouse repentance) and the *talis* (prayer robe). The ladies' Chevroh Kadishoh sewed these *kittels*, usually in advance so that they would be prepared. The Chevroh Kadishoh was also in charge of arranging the funeral, digging the grave and transporting the deceased to the cemetery.

During the funeral procession, all Jewish stores were closed and all men accompanied the coffin to its final resting place. In

exceptional cases, such as the death of a rabbi, the departed was first taken to the shul and eulogized there. Usually, though, the eulogy was delivered in a specially built chapel at the cemetery.

After burial, the Society cared for the *aveilim* (mourners), providing them with food and other necessities to help alleviate their grief. At the last residence of the deceased, a daily *minyan* (prayer service) was organized during the first week of mourning.

The Chevroh Kadishoh functioned in Sulzburg until the Jews were expelled.

Pious Women נָשִׁים צַדְקָנִיּוֹת
(Sotoh 11b)

Ladies' Auxiliary

In addition to a *chevroh kadishoh*, most Jewish communities also maintained a society called Bikur Cholim (Visiting the Sick). Yet this society was not limited to visiting the sick. It also provided physical, financial and emotional support.

In earlier times, when governmental aid was nonexistent and medical and unemployment insurance unheard of, when a breadwinner became ill, often the income just stopped. There were no other means of support other than assistance by fellow Jews.

An expectant mother or one after childbirth needing help with her other children could rely on the Bikur Cholim to take charge.

In Sulzburg, the Ladies Auxiliary was officially established in 1885, although the Bikur Cholim had already existed much earlier.

From 1889 until 1898, Mrs. R. Kahn was the chairlady.

From 1924 to 1932, the widow Auguste Dukas held that position. Other very active officers included Mrs. Rebbeka Bloch, Mrs. Bella Weil, Mrs. Paula Weil, Mrs. Louise Weil and Mrs. Marie Kahn.

In 1932, the organization still boasted twenty-nine active members.

The Sulzburg Ladies' Auxiliary was famous even beyond the borders of Germany. Thus, a newspaper report of one of its meetings appeared in the *Israelitisches Wochenblatt* published by the Jews of Switzerland.



A Sulzburg Woman of Valor, Madel (Magdalena) Kahn, who was deeply religious and highly charitable. Died 1887 in Sulzburg. Her husband, Meier Kahn, was president of the Sulzburg Jewish Community.

People of the Book עַם הַסֵּפֶר

Reading Society

Throughout history, the Jewish nation has been described as "the people of the book." Not surprisingly, then, in addition to its school, Sulzburg maintained a Jewish "Reading Society," or study circle.

The society, named Eintracht (Harmony), was founded in January, 1845 and met at the Jewish restaurant Zum Wilden Mann, located at Mühlbachstrasse 4, across the street from the shul.

In 1874, Samuel Kahn was the president and in 1901, G. Bloch.

"The time of song" עֵת הַזָּמִיר
(Song of Songs 2:12)

Gesangverein
(Choral Society)

Since Biblical times, song has played an important role in Jewish life.

In the Bais Hamikdosh, the Levi'im (Levites) enhanced their religious services through song.

After the destruction of the Holy Temple, the synagogue services substitute to a certain extent, and so many prayers are sung by the leader and the congregation.

In addition, an integral part of the Shabbos and holiday meals in the Jewish home is the *zmiros* (liturgical songs in praise of the Almighty).

Understandably, then, Sulzburg Jews' founded a society to promote song. Established on May 17, 1862, the society was named Sängerbund (Singing Organization).

In 1886, Leopold Dukas was its president; in 1896, Gustav Weil.

"And you shall do what is upright and good" (Deut. 6:18)

וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב

Chevroh Poel Tow

Between 1901 and 1903, an organization called Chevroh Poel Tow (Society for Good Deeds) functioned in Sulzburg.

Although the society's purpose is nowhere defined, its name indicates that it performed some type of social welfare activities.

Its chairman was G. Weil.

"The world stands on three pillars: on the Torah and on the service and on charitable deeds." (Ethics of the Fathers 1:2)

עַל ג' דְּבָרִים הָעוֹלָם עוֹמֵד
עַל הַתּוֹרָה וְעַל הָעֲבוֹדָה
וְעַל גְּמִלוּת חֲסָדִים

"And your brother shall live with you" (Levit. 25:36)

וְחֵי אָחִיךָ עִמָּךְ

Charitable Foundations of the Sulzburg Jews

Many passages of the Torah emphasize the importance of charity and good deeds. The *Mishnoh* (Oral Law) elaborates, stating that one of the world's pillars is *gemilus chesed* (charity and good deeds). Whenever and wherever Jews organized their own communities, charity was an integral part of their communal life.

The Jews of Sulzburg were no exception to this rule. On the contrary, the comparatively small town of Sulzburg boasted a lion's share of charitable organizations, no less than twelve.

Rabbi Isaak Kahn established the precedent for this active charitable work in Sulzburg. He founded one of its first organizations, instilling in the character of his community the principal that "the more affluent should help the less fortunate in every way possible." Thus, there were foundations to help orphan

children, needy brides, destitute widows and to further Jewish education. Substantial sums were donated, enhancing the standard of living of the Jewish population.

Even after the Second World War and the murder of six million Jews by the totalitarian German dictatorship, even in the absence of Jewish residents, a new foundation was created in the hallowed Jewish tradition of Sulzburg.

In 1978, Hugo Bloch, a native of Sulzburg, founded the Hugo-Anna Bloch Stiftung (Foundation), devoted to rebuilding the synagogue, restoring the cemetery and preserving Jewish interests in the town.

Jewish Charitable Foundations in Sulzburg גמילות חסדים, בקור חולים, הכנסת כלה, תלמוד תורה			
Founded	**Name of Foundation**	**Purpose**	**Founder**
1858	David Weil-Marx Bloch'sche Beth Hamidraschstiftung	Extended religious instruction	David Weil
1859	Marx Bloch'sche Mädchen-Aussteuer-Stiftung	Support of poor brides	Marx Bloch
1883	Jakob Kahn, Moses Sohn-Stiftung	Support of poor Jews	Jakob Kahn
1884	Marx Bloch'sche Witwe Stiftung	Support of needy children	Helen Bloch
1884	Vereinigte Israel Stiftung (four divisions)	Upkeep of the Bais Hamidrash	Rabbiner Isaak Kahn
	a. Landrabbiner Isaak Kahn-Stiftung		
	b. Moses Weil'sche Gebetstiftung		Moses Weil
	c. Abraham Weil'sche Gebetstiftung		Abraham Weil
	d. Raphael Bloch'sche Stiftung		Rafael Bloch
1888	Josef Kahn Stiftung		Josef Kahn
	Jakob Kahn, David Sohn Brezel Stiftung		Jakob Kahn
	Salomon Bloch'sche S. S. Rabbiner Stiftung		Salomon Bloch
	Salomon Bloch'sche S. S. Waisen Stiftung	Support of orphaned children	
	Salomon Bloch'sche S. S. Aussteuer Stiftung	Support of poor brides	
	Naphtali Dukas Stiftung		Naftali Dukas
1978	Hugo-Anna Bloch Stiftung	Revival of Jewish community interests	Hugo Bloch

אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל
פֵּרוֹתֵיהֶם בָּעוֹלָם הַזֶּה
וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם
הַבָּא...וְהַכְנָסַת אוֹרְחִים

"These are the things that a man eats their fruit (of his labor) in this world, and the permanent reward in the world to come...and hospitality."
(Shabbos 127a)

Hotels and Inns

Little Sulzburg featured three Jewish hotels and inns; small wonder, for the beautiful surroundings, the pleasant smelling, cool pine forests, the breathtaking, picturesque landscape of mountain and valley, the enviable tranquility and, especially, the availability of kosher food attracted Jewish tourists even from neighboring Switzerland. A warm, Jewish atmosphere added to the comfort of the guests while the relaxing and refreshingly cool springs and baths soothed them physically.

The most famous inn was located across from the synagogue, for the convenience of its pious guests.

Jewish Hotels and Inns in Sulzburg

a) Gasthaus Zum Wilden Mann

Location: Mühlbachstrasse 4

Owner:
1840 - widow of Boruch Dukas
1851 - Meyer Rieser
1881 - David Levi, Salomon Bloch
1908 - widow Sophie Levi
1933 - Isaak Braunschweig

b) Hotel Zum Markgrafen

Location: at the train station

Owner: 1900 - Dukas Family

c) Pension Kahn

Location: Mühlbachstrasse 72

Owner: 1932 Laura Kahn (later of St. Louis)

Lodging for the Poor

In addition to these hotels and inns, needy travelers visiting the town could enjoy lodging free of charge at the Armenherberge, located on Mühlbachstrasse.

"And you shall slaughter as I commanded you" וְזָבַחְתָּ כַּאֲשֶׁר צִוִּיתִךָ

"But the blood you shall not consume" רַק הַדָּם לֹא תֹאכֵלוּ

(Deut. 12:21,16)

Kosher Meat *Shechitoh*

Essential to the maintenance of a viable Jewish community is the availability of kosher food.

Since most Sulzburg Jews engaged in agriculture and viticulture, especially in the early days of the community, kosher dairy products and wine were readily available. In addition, a kosher bakery and two Jewish owned grocery stores served the community. Obtaining kosher meat, however, was more complicated.

The Torah permits the consumption of meat only after the animal is slaughtered in a specific manner. The Written Law in the Torah does not clearly specify the method of this *shechitoh*, but the Oral Law in the Talmud details the regulations, and the *Shulchon Oruch* codifies them. *Shechitoh* entails many complex *halochos* (laws); a single cut with a special razor-sharp knife must be made at a specific spot on the animal's throat, immediately taking its life and preventing suffering.

Any one of five main mistakes can render the slaughter non-kosher:

1) delay שהי'
2) pressure דרסה
3) bottom up חלדה
4) wrong place גרמה
5) tear עקור

To be a qualified *shochet* (slaughterer), a person needs special training in all of the detailed laws, as well as the method of *shechitoh*. Utmost care and precision are necessary, since even a minor mistake may render an animal non-kosher.

The ritual of *shechitoh* has repeatedly borne the barbs of anti-

Semitic attacks attempting to discredit this humane method of slaughter. Fortunately, even non-Jewish experts, convinced of its painless effect on the animal, often rose to its defense.

The government of Baden, Sulzburg's state, issued an ordinance in 1560 which mandated that *shechitoh* be supervised by two officials from the butchers' union. This union continuously levied accusations against the Jewish slaughter method, and the officials sought to restrict it in every way possible.

In 1893, for example, a motion was introduced under the pretext of prevention of cruelty to animals[20], permitting *shechitoh* only upon animals supposedly rendered immune to pain by an anesthetic injection. All German rabbis issued a joint declaration "resenting government infringement upon the religious freedom of practice by the Jews and rejecting the new requirement unequivocally." (Reprinted in Jerusalem, 1976). Among the signatories were Rabbis Kahn and Bamberger of Sulzburg.

On May 1, 1933, *shechitoh* was officially prohibited in Germany. For two years thereafter, the Jews were able to import meat from other countries. However, in 1935, a new law prohibited even importation, and German Jews were left without kosher meat, three years before the infamous Kristallnacht on November 10, 1938.

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[20] Has any law for the prevention of cruelty to animals ever been adopted banning hunting, the sport of shooting at animals which may suffer great agony if not directly hit and run in pain for hours until finally succumbing to their wounds?

CHAPTER 10
THE RELIGIOUS OBSERVANCE OF THE SULZBURG JEWS

וְעַתָּה יִשְׂרָאֵל
מָה ד' אֱלֹקֶיךָ שֹׁאֵל מֵעִמָּךְ
כִּי אִם לְיִרְאָה אֶת ד' אֱלֹקֶיךָ
לָלֶכֶת בְּכָל דְּרָכָיו וּלְאַהֲבָה
אוֹתוֹ וְלַעֲבוֹד אֶת ד'
אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל
נַפְשֶׁךָ לִשְׁמוֹר אֶת מִצְוֹת ד'
וְאֶת חֻקֹּתָיו

"And now, O Israel,
what does the Almighty ask of you,
but to fear Him, to walk in His path,
to love Him and serve Him with
all your heart and soul, and to
observe His commandments."
(Deut. 10:12,13)

Following the lead of earlier Jewish communities established on German soil, the Jews of Sulzburg did not tailor their religious observance to their personal convenience or desire; rather, they clung devotedly to Torah and observed the *mizvos* (commandments, good deeds) meticulously.

The heroism of the Jews blossomed in their houses of worship and study, not on the battlefield. In spite—better, because—of their devoted immersion in the large folios of the Talmud, day and night, these Jews were able to rise to any challenge.

Thus, Associate Rabbi Salomon Bamberger of Sulzburg risked his own life to save an entire city from destruction during the First World War. Neither with his sword nor with his gun, but rather with his wisdom and presence of mind, drawn from the eternal fountain of Torah knowledge, did this hero fight his battles.

Like a golden thread, this profound piety stretches from the very first settlements throughout the generations, reaching the last inhabitants of Sulzburg and continuing on....

The first priority of the Jewish community was always religious education and institutions, transmitting a profound devotion to Torah and an unwavering belief in the faith of their forefathers.

On Shabbos, complete tranquility reigned. The synagogue service was conducted according to the strict Orthodox ritual. Until modern times, no Jew dared transgress Shabbos or the Jewish holidays.

Lena Kahn, in a manuscript entitled *Kinder Erinnerungen* (*Childhood Memoir*) speaks of her pious forefathers. She recalls that her mother, despite her eleven children, found time every single day to recite the morning prayer.

She describes the entire community as strictly religious, occupied with all *mizvos*, including *maaser* (the commandment to tithe one's earnings for charity).

Furthermore, she writes, a Sulzburg Jew eating non-kosher food? It simply did not happen.

Naturally, the Sulzburg rabbis were the epitome of piety. Rabbi David Blum, the first rabbi, was described as "uncompromising in his rigorous practice and preservation of Torah values." The second rabbi, David Kahn, was famous for his exceptional piety. The same was said of his son, Rabbi Isaak Kahn, the third rabbi. His successor, Rabbi Abraham Weil, excelled in his "deeply religious ways." The last Sulzburg rabbi, Emanuel Dreyfuss, signed a proclamation against the modifications sought by the Reform movement and stressed "the absolute and total superiority of the Torah law which can never be subject to change or abridgement."

In 1908, the Oberrat der Israeliten in Baden wanted to introduce a reform prayerbook into all synagogues in the region. However, the Sulzburg community rejected it unanimously.

This writer will take the liberty of relating a personal memoir, again demonstrating his late father's (of blessed memory) deeply-rooted *mesiras nefesh* (devotion with heart and soul to Torah) even under the most precarious circumstances.

Mr. Kahn had a permanent seat in the shul on the *mizrach* (eastern wall) in the first row, next to the *shliach zibbur* (prayer leader).

Given one hour's notice that he was to be deported from Sulzburg and permitted to take only hand luggage, Mr. Kahn's first thought was of his sacred books, which he wrapped in a blanket. Only then did he also pack other essentials.

On the deportation train he organized a *minyan*.

Although he was suffering immensely from hunger and thirst in the Gurs concentration camp in southern France, his letters to

Switzerland carried one request: neither food nor drink, but a *siddur* (prayer book), for his own had been confiscated.

Each year before the Sukkos holidays, he would build a beautiful *sukkoh* in the front alley of his house which was adjacent to the shul. However, during the last year before the catastrophe, in the face of mounting persecution, the Jews feared that a *sukkoh* in public view would invite trouble. Determinedly unwilling to forego erecting his *sukkoh*, Mr. Kahn thought of an alternative which would allow him to observe the Jewish law while remaining out of public view and shielded from the street. Climbing to the roof of his two story home, he removed several rows of tiles and shingles, creating a sizeable skylight above the attic. He then covered the opening with tree branches and twigs, which he had cut from the nearby woods, and thus...a kosher *sukkoh* was born, the only one in town that year.

As usual, *yom tov* (holiday) lights were kindled before sun-down and the *sukkoh* was brightly lit. After Maariv (Evening Prayer), the family ascended to its rooftop *sukkoh* to recite Kidush (Sanctification), wash their hands and eat the *yom tov* meal. Barely had they swallowed the first bite, however, when a hail of stones flew through the open roof, extinguishing the candles and preventing further stay in the *sukkoh*. The burning candles had apparently betrayed their "secret."

This writer's good father (of blessed memory) remarked, "They can put out the flames of the candles, but they can never extinguish the light of our Torah!"

This writer's dear mother (of blessed memory) was a noble, modest gentlewoman, kindhearted and warm. Despite suffering deprivation of bare essentials in the concentration camp, she did her utmost to nurse the afflicted back to health. She was especially active in performing *taharoh* (ritual purification of the deceased) for many whom she saw pass away in captivity, until she herself was deported to Auschwitz....

CHAPTER 11
HEBRAICA AND JUDAICA

"And you shall write this in the book..." כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר
(Exodus 17:14)

Sulzburg in Hebrew and Jewish Writings

Tiny Sulzburg, hardly noticeable on the map, has nevertheless gained entry into the largest libraries of the world.

In Oxford and New York, in Amsterdam and Washington, D.C., Sulzburg appears in more than fifty works and in at least four languages thanks to the outstanding authority of the Sulzburg rabbis and their literary creations.

The first mention of Sulzburg was in the year 1546. A rare manuscript, preserved in the library of Oxford, England, makes reference to the first rabbi of Sulzburg, Rabbi David Blum. A second Oxford manuscript, authored by Kalonimus ben Aharon Halevi, is dated 1551 in Sulzburg.

A number of manuscripts from the pen of Rabbi David Blum, written in the second half of the 16th century, are preserved in the Stadtbibliothek of Hamburg. These manuscripts mention Sulzburg frequently.

Sulzburg appears first in Hebrew print in *Shearis Josef* (Cracow, 1590) by Rabbi Joseph Kahn, who includes a reference to Sulzburg and Rabbi Blum. The next mention is in 1725 in a *Selichos* by Zalmen Apterod printed in Frankfurt a/M which also refers to Sulzburg and Rabbi Blum.

Of special significance to Sulzburg is the famous work *Seder Hadoros* by Rabbi Yechiel Heilperin (Karlsruhe, 1769). In this chronological history of the most important Jewish people, events and places, the author mentions Sulzburg and its illustrious Rabbi David Blum.

Also noteworthy is the classification of Rabbi David Blum of Sulzburg among the "great" of the nation by Rabbi Chaim Josef David Azulay (Horav Chido) in his seminal work, *Shem Hagedolim*.

Outstanding in Sulzburg literature are the booklet *Die Geschichte der Juden in Sulzburg* and the book *Die Familie Kahn aus Sulzburg* (*The Kahn Family of Sulzburg*) by Ludwig Kahn of Basel. These two basic texts have been instrumental in reawakening interest in the Jews of Sulzburg.

An unusual publication, also originating in Sulzburg, is a kosher cookbook entitled *Die Frau auf richtiger Fährte* (*The Woman on the Right Path*, Basel, 1901) by Sulzburg native Lena Kahn. Besides its recipes, this book also provides the Jewish woman with practical advice on how to conduct a kosher kitchen. An additional work, *Kinder-Erinnerungen*, remains in manuscript.

Especially distinguished for their Sulzburg connection are the volumes of *Zera Jakob* (*Seed of Jacob*).

The first volume, a 360 page profound commentary on Psalms by Rabbi Jakob Kahn, a relative of Sulzburg Rabbis David and Isaak Kahn, appeared in Grodno, Lithuania in 1788. The author was rabbi of Wistenitz, a Polish city close to the German border.

At that time, Lithuania was the European center of Jewish scholarship and the study of the Talmud was at a peak; demand for Jewish scholarly works was exceptionally great.

In this setting, Rabbi Jakob Kahn emerged as a pioneer. After printing *Zera Jakob* in 1788, his publisher, the Rom firm, later moved to Vilna where it published the most popular edition of the Talmud, still reprinted today. Thus, Rabbi Kahn's book was considered the prototype upon which the world famous Vilna edition Talmud was based.

Rabbi Jakob Kahn continued his series, compiling a commentary to all of Scripture. Because of the high printing costs, however, he was only able to publish the following works:



ספר
זרע יעקב

אשר זרע מוה"ר וקבר על כתפים : דרושים חס לכל חפציה'של כל קון חהלי ההלים
רשומים • להבניע נפש בוקקה ונפש רשבה מל"ה טוב זו תורה לחם הפנים
פנים מאירות נאלפה דרושים חריפים לפ יסולה כחדרכחנים : על דרך חבר נבלו הרחבונים :
מאורות הגדולים חבי משולם מגבי חסס המפורסמים : פנים מסבירות בחנדה חבר ורשו בו
על הל"ם פרי לחלח"ם מהלכין"ו שבחורם וירחח השם כל הימים ובנים • חבר החדש חי על
החדמה להקיצו מביע' סרדמה קזמני' : ועוד כח בלבבי' חבר ורשו לברכה כרך ה' חילו ושועל
ידיו רב לו בשוד ה'עתקי סודות הכסופים חבר הגיע לאור חעלומת חכמה ה'ן מדמם יקר חרוב
נבחר מפנינים • טדע בשמו ומפעליו שמעו טולך בחדרכחנים : ה"ה הרב החלח"ג מה"ר
הישרחלי יושב בשבח חחכמונים • בקהל עדת נקבי נעמנים : ק"ק ווימטיניץ ע"י מעורי
נליעת ק"ק הוראדנא הבירה יצו מימים קדמונים :
חיים מס ויסר וכל דרכיו לכ"ם פונים : נגדת פריצת וחצידת לח
פסיק פותיה מנירצת ימים וחשונים : חין נומרין עליו חת החלל כל הנה ס"ח להיותם נחנים :
בחתונת המפורסם מהור"ר חיים הכהן זלה"ה שלשלת היוחסין שנה עץ חנו"ח הדר
נחונים : נין ונכד הרב הגחון החלח"ג מחציד החסידים'המקובל החלקי
כמהורר יעקב כלגת זלה"ה רחבשוויר מה"ד דמדינת עלזום יצ"ו :

נדפס בדפוס חדש פה עיר הועד ק"ק
הוראדנא הבירה

בדפוס של מחונינו החלך החדיר החציד מכס החלנים סטאניסלאוס
אוגוסטוס מלך פולין דוכס גדול דליטע בצורת
עלבורג ירוס קדוו לחן :

GRODNÆ Typis S. R. M. R. Pol: M. D. Lit: &c. &c.

בשנת עתך נדטוח ביום חיך בחירי קדש מרפם משחר לך פל ילחוך לפ"ק :

Title page of Zera Jakob by Rabbi Jakob Kahn, printed 1788

Page of Zera Jakob commentary on Psalms, mentioning Rabbi David Kahn and Rabbi Isaak Kahn of Sulzburg

Year	Commentary to	Place of Publication
1788	Psalms	Grodno
1800	Ecclesiastes	Nowidwar
1800	Genesis	Nowidwar
1801	Song of Songs	Nowidwar
1802	Ruth	Vilna
1803	Proverbs	Nowidwar
1804	Lamentations	Grodno
1804	Jonah	Vilna

A second edition of the volume containing *Shir Hashirim, Eichoh* and *Yonoh* (Song of Songs, Lamentations and Jonah) was printed in 1878 in Warsaw.

This writer has been privileged to publish the following editions of *Zera Jakob* in Brooklyn, New York:

Year	Commentary to	Edition No.
1977	Genesis	2
	Jonah	3
	Songs of Songs	3
	Ruth	2
	Lamentations	3
	Ecclesiastes	2
1979	Psalms	2
1988	Proverbs	2

The introduction to each of these editions traces Rabbi Jakob Kahn's relationship to Sulzburg Rabbis David and Isaak Kahn whose comments on Psalms are included. Rabbi Isaak Kahn wrote an approbation to the commentaries on Psalms and Ecclesiastes; the author quotes both Rabbis David and Isaak Kahn in his commentary to Psalms.

The *Zera Jakob* series enjoyed wide popularity, its many beautiful *perushim* (exegesis) quoted in over two dozen subsequent works.

The list of books mentioning Sulzburg goes on and on. Appendix B summarizes, albeit incompletely, the most important works up to the year 1977.

CHAPTER 12
SULZBURG JEWS WHO ATTAINED SECULAR FAME

Gustav Weil

Gustav Weil was born in Sulzburg on April 25, 1808 into a family of ten children. He was a son of Gottschalk Weil, president of the Jewish community of Sulzburg and his grandfather was rabbi of Metz, Alsace.

Although intended for the rabbinate, Gustav was more inclined to secular subjects, and so he studied foreign languages and history, earning his doctorate at the world famous University of Heidelberg, Germany, the academic equivalent of Oxford in England.

Gustav Weil authored five books on the Orient and the Arabs. As the first Jew named professor at the University of Heidelberg, he earned world fame.

He died on August 20, 1889. Gustav-Weil-Strasse in Sulzburg was named in his honor.

Biographical articles in five encyclopedias describe his life and literary accomplishments. A host of other books mention his name, praising his prolific writing.

BOOKS REFERRING TO GUSTAV WEIL AND SULZBURG

Printed		Name of Publication	Author	Language
Year	Place			
1901	New York	*Jewish Encyclopedia*		English
1909	Karlsruhe	*Geschichte der badischen Juden*	Adolph Lewin	German
1910	Petersburg	*Evreiskaia Entsiklopedia*		Russian
1925	Czernowitz	*Jüdische National Biographie*		German
1927	Bühl	*Heimatsgeschichte d. badischen Jud.*	Berthold Rosenthal	German
1930	Berlin	*Jüdisches Lexicon*		German
1943	New York	*Jewish Universal Encyclopedia*		English
1951	Mexico	*Enciclopedia Judaica Castellana*		Spanish
1969	Müllheim	*Die Geschichte der Juden in Sulzburg*	Ludwig Kahn	German
1972	Jerusalem	*Encyclopedia Judaica*		English

Julius (Judas) Dukas

Julius Dukas was born in Sulzburg on August 15, 1859 into a family of thirteen children. His parents were Leopold (Leibele) and Magdalene (Madel) Kahn; his sister Sara was married to Rabbi Lipmann Kahn of Wiesbaden.

Julius Dukas emigrated to New York at the age of 18. Through diligent work and Divine assistance, he became a highly successful entrepreneur. Yet unlike so many others who reached the blessed shores of the United States of America, Julius Dukas did not leave his religious heritage behind. He continued in the path of the European Jewish tradition which he had brought from Sulzburg, leading a strictly religious life.

As a successful businessman, he was actively involved with communal affairs and joined the boards of directors of various institutions. He served as president of Yeshiva Jacob Joseph, his own Orthodox congregation Orach Chaim and a host of other organizations. He was also president of the Union of Orthodox Jewish Congregations of America. But his pet project was the Hebrew Free Loan Society of New York City, which extended interest free loans to needy Jews.

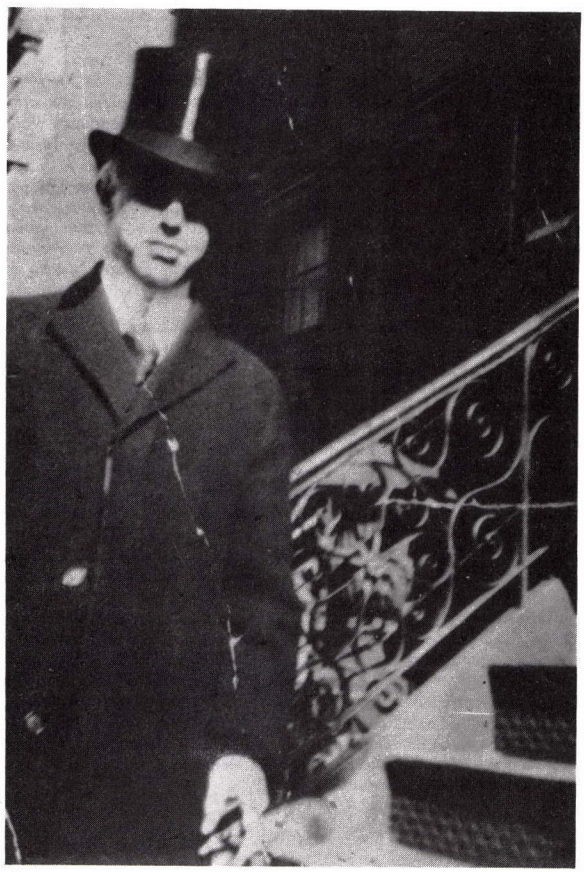
Julius Dukas served as president of the Free Loan Society for thirty-five consecutive years until his death in 1940.

Highly respected in life, Dukas was memorialized after death in a special volume, *Tribute to a Great Leader in Israel*; famous and cherished in the largest metropolis in the world, he was indeed a great leader. Among those who paid tribute to Julius Dukas in the volume were the Governor of the State of New York, Herbert Lehmann; the Mayor of the City of New York, Fiorello La Guardia and a host of Orthodox rabbis. Especially noteworthy was Rabbi Joseph Breuer of Kahal Adas Yeshurun in Washington Heights, who praised Mr. Dukas for his own profoundly religious way of life and for his efforts on behalf of Torah-true interests. Rabbi Breuer pledged that Torah-true Judaism in America would bless his memory constantly.

A daughter, Madelaine, was married to Jacob A. Samuel, an

industrialist and charitable religious man. She continued her father's tradition and was blessed with children and grandchildren, including respected bnei Torah (Torah scholars), who cherish the heritage of Julius Dukas of Sulzburg.

The high top hat, or zylinder, was worn by Orthodox Jews of many German communities for the Sabbath and holidays, just as the fur hat, or shtreimel was worn by Chasidim in Eastern Europe.



Julius Dukas

The memorial tribute to Judas (Julius) Dukas begins with an appropriate verse from Tehilim (Psalms):

מי זה האיש ירא ה׳ יורנו בדרך יבחר:
נפשו בטוב תלין וזרעו יירש ארץ:
(תהלים כה:יב, יג)

"What man is he that feareth the Lord? Him will He instruct in the way that he should choose. His soul shall abide in goodness; and his seed shall inherit the land."
—(PSALMS 25:12, 13).

A Tribute by Rabbi Breuer of Washington Heights:

AN EXEMPLARY JEWISH LIFE

EDITORS NOTE: The following article written by a former rabbi of Frankfort, Germany, is presented in its original form, since a translation into English would greatly depreciate its value.

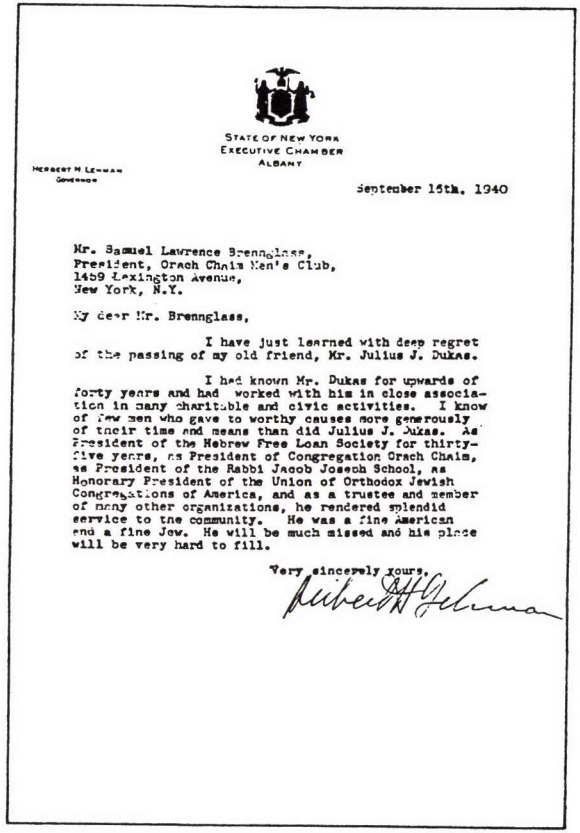
Mit dem Heimgang von Julius DUKAS fand ein reiches jüdisches Leben seinen hieniedigen Abschluss. Aufrichtige Teilnahme und verdiente Würdigung zollten diesem Leben Dank und Anerkennung. Wenn jüdisches Leben sich in dem Aufbau eines wahrhaft jüdischen Hauses bewährt, seiner Gemeinde in seltener opferfreudiger Hingabe sich verbunden weiss, der Förderung der Thorazwecke und der werktätigen Menschenliebe mit dem ganzen Einsatz seiner Kraft und Hintansetzung aller eigenen Interessen sich weiht—Julius Dukas war es beschieden, diese g'ttgewollten Lebensziele in einem solchen Ausmass zu verwirklichen, dass das thoratreue Judentum Amerikas seinen Namen in dauernder segnender Erinnerung bewahren wird.

Ein Moment lässt aber dieses Leben von ganz besonderer Bedeutung erscheinen. Der Abschluss dieses Lebens fällt in eine Zeit, in der die leidgesättigte Geschichte unseres Volkes von katastrophalen Erschütterungen von nie dagewesener Tragweite erfüllt ist und ein breiter Flüchtingsstrom seiner zersprengten Glieder in Amerika neue Heinstätten sucht. Ihnen mag in solchem Augenblick das Leben des Heimgegangenen zur ernsten Mahnung dienen und als leuchtendes Vorbild sich erweisen. Julius DUKAS kam vor langen Jahrzehnten aus Deutschland nach Amerika: Er hat seine jüdischen Lebensideale nicht der skrupellosen Jagd nach materiellen Gütern geopfert, er hat sich den ganzen Reichtum an jüdischen Lebenswerten ungeschmälert zu erhalten verstanden. Männer seines Schlages strafen Lüge, was erbärmlicher Leichtsinn und ohnmächtige Schwäche sich gerne einreden möchten: als ob der amerikanische Boden zur vollen Entfaltung des thoratreuen jüdischen Lebens keine Möglichkeit gäbe. Die gewissenhafte Verwirklichung der Forderungen des g'ttlichen Judentums rechnet mit dem entschlossenen Willen, der unbeugsamen Stärke, der gesunden Seele und dem warmen Herzen einer ungebrochenen jüdischen Persönlichkeit, der G'ttes Thora Leben bedeutet, das sie sich auch unter den schwierigsten Verhältnissen zu sichern versteht. Dafür ist das Leben des Heimgegangenen der überzeugende Beweis. Mehr denn je kann und muss das Gedächtnis einer solchen jüdischen Persönlichkeit sich als Quelle unendlichen Segens erweisen.

DR. JOSEPH BREUER,
Rabbi of Cong. Adath Jeshurun.

Tribute to a Sulzburg Jew in the United States

Tribute from the Governor of New York State



STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY

HERBERT H. LEHMAN
GOVERNOR

September 16th, 1940

Mr. Samuel Lawrence Brennglass,
President, Orach Chaim Men's Club,
1459 Lexington Avenue,
New York, N.Y.

My dear Mr. Brennglass,

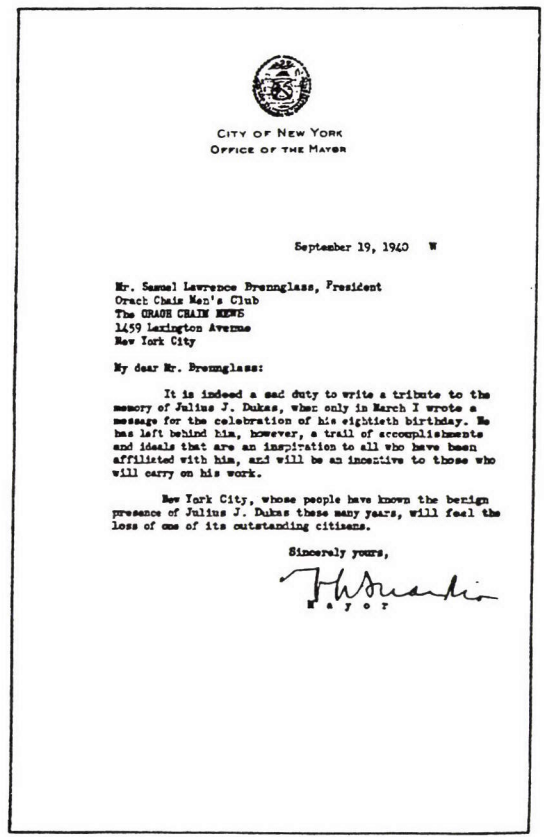
I have just learned with deep regret of the passing of my old friend, Mr. Julius J. Dukas.

I had known Mr. Dukas for upwards of forty years and had worked with him in close association in many charitable and civic activities. I know of few men who gave to worthy causes more generously of their time and means than did Julius J. Dukas. As President of the Hebrew Free Loan Society for thirty-five years, as President of Congregation Orach Chaim, as President of the Rabbi Jacob Joseph School, as Honorary President of the Union of Orthodox Jewish Congregations of America, and as a trustee and member of many other organizations, he rendered splendid service to the community. He was a fine American and a fine Jew. He will be much missed and his place will be very hard to fill.

Very sincerely yours,

Herbert H. Lehman

Tribute from the Mayor of New York City



CITY OF NEW YORK
OFFICE OF THE MAYOR

September 19, 1940

Mr. Samuel Lawrence Brennglass, President
Orach Chaim Men's Club
The ORACH CHAIM NEWS
1459 Lexington Avenue
New York City

My dear Mr. Brennglass:

It is indeed a sad duty to write a tribute to the memory of Julius J. Dukas, when only in March I wrote a message for the celebration of his eightieth birthday. He has left behind him, however, a trail of accomplishments and ideals that are an inspiration to all who have been affiliated with him, and will be an incentive to those who will carry on his work.

New York City, whose people have known the benign presence of Julius J. Dukas these many years, will feel the loss of one of its outstanding citizens.

Sincerely yours,

F. H. La Guardia
Mayor

Hugo Bloch

Hugo (Naftoli Herschel) Bloch was born in Sulzburg on November 11, 1898 to Schlomo Bloch. His uncle was the popular baker, Berthold Bloch, cherished by Jews and non-Jews as "Bloch Bäck," who was married to Ida Kahn, the daughter of Wilhelm (Wölfele) and Sophie Kahn, all natives of Sulzburg.

Hugo Bloch attended school in Sulzburg and later in Basel, Geneva, Freiburg, Berlin and Bombay, India. He also served in the German army during the First World War. To escape Nazi persecution, he fled to India. He was fluent in nine languages and by profession was a graphic designer, earning wide acclaim.

After the Second World War, Mr. Bloch returned to Germany and settled in Munich, yet he always retained his love for and devotion to Sulzburg. More than any other individual, Hugo Bloch was responsible for the revitalization of Jewish interests in Sulzburg.

For fifteen years, this writer maintained a mutual correspondence, including extensive phone calls, with Hugo Bloch, attempting to encourage and assist him whenever possible in his efforts to realize his goals. Mr. Bloch even requested this writer to provide him with a Hebrew text for his own gravestone.

Mr. Bloch initiated the Hugo-Anna Bloch Stiftung, a foundation for the Wiederbelebung der Jüdischen Gemeinde Sulzburgs (Revival of the Jewish Community of Sulzburg).

Among the accomplishments of this foundation was the establishment (with the assistance of Ludwig Kahn) of a Mahnmal (Large Monument) at the Jewish cemetery in Sulzburg, listing the names of the murdered Jews.

Mr. Bloch designed and installed a new entrance gate to the cemetery.

He worked unceasingly for the reclamation of the shul property, fighting individuals who conceded its sanctity but wished to rebuild it as a museum instead of restoring its erstwhile appearance.

A major goal of the foundation was to record the history of Sulzburg for posterity, with special emphasis on the immense and

varied contributions of the Jews.

In his eighty-two years, Hugo Bloch saw many ideas, ideologies and institutions come and go. Yet, in his own words, "What remains in our hands is the eternal legacy of the Torah."

Hugo Bloch passed away on October 24, 1980 and was buried, according to his wishes, in the Jewish cemetery of his beloved Sulzburg....

CHAPTER 13
THE RELATIONSHIP OF JEWS AND NON-JEWS IN SULZBURG

"Pray for the welfare of the government" (Ethics of the Fathers 3:2) — הֱוֵי מִתְפַּלֵּל בִּשְׁלוֹמָהּ שֶׁל מַלְכוּת

"Be first to greet every man" (Brochos 17a) — מַקְדִּימִין שָׁלוֹם לְכָל אָדָם

In the half millennium since the first settlement of Jews until their tragic end at Auschwitz, there were more bright sides than dark ones in the relationships of Sulzburg's Jews and non-Jews.

Most available documents speak of the peaceful co-existence of the entire population.

The influence of Markgraf Ernst of Baden around 1540 created a mood of tolerance among varying factions of the population.

The unfriendly and even grim attitude of Markgraf Georg Friedrich of Baden, who supported the expulsion of the Jews in 1600, admittedly had an adverse affect. Ultimately, however, the Edict of Tolerance, issued by Kaiser Joseph II in 1781, as well as the liberal views of Grossherzog (Duke) Karl of Baden in 1807, gained the upper hand, and the Jews enjoyed a period of harmony and tranquility.

Moreover, in censorship of Jewish books, the province of Baden to which Sulzburg belonged exhibited exceptional tolerance; other provinces would frequently confiscate expensive, sometimes priceless and irreplaceable Hebraica and Judaica for "examination" of their attitude toward non-Jewish religions and often burn them in public. In Baden, however, the Jewish books were spared.

Throughout Jewish history, the treatment accorded Jewish books was often a barometer for the treatment of the Jews in general. If the Talmud was respected, so was the Jew.

The Jews in Sulzburg generally got along well with their non-Jewish neighbors. They participated in political life and had their own representatives in the city council. They also participated

actively in the local volunteer fire brigade and in the national military.

In 1727, for example, Sulzburg Jews donated 5112 Gulden, a considerable sum in those days, to the government on the occasion of the wedding of the crown prince. In 1799 and again in 1820, Sulzburg Jews made a substantial war cost contribution to the government. Thus, the Jews were an integral part of the population, working for the best interests of their city and their country.

During the German-French war of 1870 and during the First World War, 1914-1918, Jews fought side by side with their non-Jewish countrymen and were prepared to sacrifice their very lives. Indeed, several Sulzburg Jews were wounded or killed in action.

Occasionally, the Christian citizens complained that the Jews made too much noise with their activities on Sundays. Jokingly, the Jews would reply that, instead, they were absolutely quiet on Saturday!

The non-Jews knew by themselves to heat the Jews' apartments or provide other services on Saturday. In turn, the non-Jews enjoyed the *mazos* (unleavened flat cakes) that they received Pesach time, as well as other gratuities.

The cordial relationship continued until the Nazis gained power and unleashed their anti-Semitic propaganda machine, inciting the population against the Jews. Even then, the Sulzburg Jews generally did not detect a visible hostility, despite the signs appearing in public places: *Juden unerwünscht* (Jews are not wanted).

When the pogrom of wanton vandalism of the synagogue, Jewish houses and the Jewish cemetery began on November 10, 1938, it was believed the main perpetrators were mostly from out of town.



The Jewish Representatives in the Sulzburg City Council

1876-1888 Abraham Hirch Dreyfuss
1888-1904 Moritz Dukas
1904-1906 Josef Kahn
1907-1919 Isak Rieser
1919-1922 Leopold Jeremias and Max Weil
1922-1926 Leopold Jeremias and Gustav Bloch
1926-1932 Leopold Jeremias

The Participation of Sulzburg Jews in World War I

During the First World War, the seventeen able bodied young Jewish men of Sulzburg participated in Germany's struggle against France. Three, Max Bloch, Julius Kahn and Hermann Kahn, were killed in action and three others were wounded.

Upon the termination of hostilities, the city of Sulzburg published an honor roll. Six Jewish soldiers received decorations for their heroism.

The following either gave their lives or received honorable decorations or discharges:

Honorable Citations of Sulzburg Jews who Fought in World War I—1914-1918

Name	Date of Birth	Rank	Decoration	Injuries or fatalities
1. Bloch, Berthold	7/2/1875	Landsturmmann		
2. Bloch, David	12/9/1876	Vicefeldwobel	Eisernes Kreuz Badische Verdienstmedaille	
3. Bloch, Hermann	1/27/1872	Landsturmmann	Badische Verdienstmedaille	
4. Bloch, Max	12/7/1896	Gefreiter		Killed in Action 9/26/1916
5. Dukas, Berthold	11/16/1880	Landsturmmann		lower arm, upper thigh
6. Dukas, Hermann	2/16/1886	Landsturmmann		
7. Dukas, Simon	8/18/1884	Sergeant		
8. Kahn, Leo	1/3/1884	Landsturmmann	Eisernes Kreuz	general injuries
9. Kahn, Hermann				Killed in Action 1919
10. Kahn, Samuel	2/25/1882	Ers. Reservist	Eisernes Kreuz Badische Verdienstmedaille	splinter in head & thigh, gas poisoning
11. Kahn, Leopold	1/10/1875	Landsturmmann	Badische Verdienstmedaille	
12. Weil, Leo	1/20/1870	Musketier	Ehrenkreuz	

In addition, the following served with distinction:

Name	Date of Birth	Rank
1. Bloch, Hugo	11/11/1898	Füsilier
2. Bloch, Julius	11/23/1900	Musketier
3. Bloch, Max	1897	Landsturmmann

Sulzburg Jews who Gave their Lives Fighting for Germany

The following Jewish soldiers who lost their lives are listed on a Sulzburg monument to those killed in action.

Name	Year of Death
Isaac Bloch	1871
Max Bloch	1916
Hermann Kahn	1919
Julius Kahn	1920



Honor Scroll for Max Bloch, who was killed in action

Jewish Participation in the Sulzburg Volunteer Fire Brigade

The percentage of Jewish representation in Sulzburg's volunteer fire brigade was far greater than the percentage of Jews in the general population. Jews participated actively in all of the brigade's functions, preventing and extinguishing fires and extending other emergency aid.

Until 1933, Jews always took part in the administration of the brigade, in addition to actually fighting fires.

The following is a chronological overview of the Jewish participation:

1829 Thirty-seven Jews in the corps

1849 Fifty-six Jews

1864 Of six administrative officials, three were Jews: A. Dreyfuss, Gustav Weil and D. Marx.

1891 Samuel Bloch, Jonas Dukas and G. Heilbrunner elected to the administration

1903 Moses Bloch honored on the occasion of twenty-five years of service

1912 J. Rieser elected treasurer

1919 Daniel Bloch elected controller
Herman Dukas elected controller

1931 On August 11, Henri Weil received a citation for forty years of membership.

1933 In June, the three remaining Jewish officials of the fire brigade "asked to be relieved of their duties." Max Bloch, Hermann Dukas and Henri Weil "resigned."
In November, Henri Weil received a gold medal for long and distinguished service.

CHAPTER 14
THE CEMETERY

"And (Abraham) spoke...
'I will give the money
for the field...and
I shall bury my dead'"
(Gen. 23:13)

וַיְדַבֵּר (אַבְרָהָם)
...נָתַתִּי כֶּסֶף הַשָּׂדֶה
וְאֶקְבְּרָה אֶת מֵתִי

And it came to pass, when our Matriarch Sarah passed away, and Avrohom Ovinu (our Patriarch Abraham) had to negotiate a burial site for her, he acquired a cave at Chevron (Hebron) for 400 silver *shekolim* (coins).

Since that event, some 3,944 years ago, wherever Jews settled, they usually acquired an appropriate piece of land so that they could bury their dead with dignity.

The very first Jewish cemetery in the upper lands of Breisgau was established in 1546 in Sulzburg.

The cemetery is at 110 Badstrasse on the outskirts of town. It is surrounded by two walls, the older, left wall measuring about 21 meters (65 feet) and the right, more recent wall, about 17 meters (52 feet). The cemetery is beautifully situated on a hill, reaching an elevation of some 40 meters (120 feet), accessible by a stairway. As early as 1663, the number of graves was estimated to be 150.

The cemetery's official designation in Sulzburg's title register is Spöhlerische Matte and the dimensions are given as 96 sm.

In 1664, a standard tax was legislated for each grave dug for a average aged Jew, while a younger person's grave was one half the price and a foreigner's double. The Sulzburg cemetery was used by many neighboring communities which had no burial grounds of their own. Even the large cities of Lörrach, Müllheim and Freiburg availed themselves of the Sulzburg cemetery until they were able to acquire their own grounds.

In 1717, Sulzburg Jews had the unusual and distinct honor of a personal visit of Markgraf Karl Wilhelm who also visited the cemetery.

In 1720, a chapel for services and eulogies was built at the



Gate door at the Sulzburg cemetery, provided by Hugo Bloch

entrance to the cemetery.

On February 28, 1754, the government requested the rabbi, Isaak Kahn, to report every funeral, stating the age of the deceased so that the proper tax could be levied.

Many tombstones at the cemetery are carved with raised hands, signifying the blessing hands of the Kohanim (Priests) from whom the Kahn Family, so numerous among Sulzburg's residents, were descended.

Other monuments show a water pitcher, symbolizing the *Levi'im* (Levites) whose duties included ritual washing. Then there is one outstanding *mazevoh* (gravestone) upon which a book is engraved, the symbol of scholarship. This stone was erected on the grave of the last rabbi of Sulzburg, Rabbi Emanuel Dreyfuss. With him in Sulzburg's cemetery are interred four other rabbis: Rabbi David Kahn, Rabbi Isaak Kahn, Rabbi Abraham Weil and Rabbi Moses Wurmser.

The last funeral before the war was held for Betty Bloch (née Rosenbaum) on January 18, 1938. After the war, in November 1980, the remains of Naftoli Herschel ben Schlomo (Hugo) Bloch were buried in Sulzburg in accordance with his last will and testament.

On November 10, 1938, the notorious Kristallnacht, many tombstones were overturned and damaged.

In 1970, upon the initiative of Hugo Bloch, a monument for those who perished at the hands of the Nazis was erected in the cemetery of Sulzburg. The stone lists the names and the dates of birth and death of those who were murdered for the sole reason that they were Jews, ה"ל.

On April 25, 1979, a new door was installed at the entrance to the cemetery, also upon the initiative and at the expense of Hugo Bloch.

Appendix A lists[21] the some 200 gravestones in the cemetery, dating from 1873 to 1938.

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[21] Courtesy of Mr. David Blum, Queens, New York.



Chapel at the cemetery



Stone erected at the cemetery in Sulzburg in memory of the Jewish victims of the Nazis.

"After having withered I was revitalized" (Gen. 18:12)

אַחֲרֵי בְלֹתִי הָיְתָה לִי עֶדְנָה

CHAPTER 15
EPILOGUE

Rabbi Samson Raphael Hirsch, spiritual leader of the religious community of Frankfurt a/M, spearheaded the renaissance of Orthodox Judaism in Germany in his time. In one of his many essays he states, "The Jew's catechism is his calendar."

Significantly, Judaism regulates its holidays according to a luni-solar system, in contrast to the civil calendar, which follows the cycle of the sun only. Thus, the Jewish holidays are determined in accordance with the appearance of the new moon. And the Jewish nation has been compared to the moon: Just as the moon periodically waxes and wanes, so too the Jewish people. The moon may appear full and luminous in the sky; it may disappear completely; yet it is always there.

In its long history, the Jewish nation has enjoyed its golden, shining periods, brilliantly radiating its gorgeous light...and then its flame is threatened by the deluges of foreign storms...yet it perseveres, starting its journey to fame and glory anew....

In this context we may view the rebuilding of the Sulzburg synagogue.

The secret of the Jewish people gives it potential for rejuvenation even after an almost complete downfall. We are like a tree whose leaves have been blown away by the strong winds of autumn. Although it appears dead in the winter, it is reborn in the spring with its buds ready to blossom to their fullest beauty.

And what is this secret? Not a tangible commodity but rather a metaphysical phenomenon. Many philosophers and researchers have concluded that a sublime entity must determine the destiny of the Jewish people...and that Entity is none other than the Almighty, Who causes us through His Torah, which regulates our lives from cradle to grave, to survive exiles and inquisitions, Autos Da Fé and *Kreuzzüge* (crusades) and even gas chambers until the end of days,

when He will send the true redeemer from the House of David who will deliver us from all suffering. May he come soon and speedily in our days.



Synagogue rebuilt

A Prayer

Opening verses of the prayer composed, perhaps by Rashi, in memory of the communities along the Rhine River destroyed during the First Crusade in 1096. This prayer, Av Horachamim, *is still recited today in many congregations before the Mussaf (Additional) Service on Shabbos and holidays.*

אַב הָרַחֲמִים, שׁוֹכֵן מְרוֹמִים, בְּרַחֲמָיו הָעֲצוּמִים הוּא יִפְקוֹד בְּרַחֲמִים, הַחֲסִדִים וְהַיְשָׁרִים וְהַתְּמִימִים,

קְהִלּוֹת הַקֹּדֶשׁ שֶׁמָּסְרוּ נַפְשָׁם עַל קִדֻּשַׁת הַשֵּׁם,

הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם, וּבְמוֹתָם לֹא נִפְרָדוּ. מִנְּשָׁרִים קַלּוּ, וּמֵאֲרָיוֹת גָּבְרוּ, לַעֲשׂוֹת רְצוֹן קוֹנָם וְחֵפֶץ צוּרָם...

"Father of mercy, Who dwells on high, in His powerful mercy, may He remember with mercy the saintly, the righteous and the perfect,

the holy communities which sacrificed their lives for the sanctification of His Name.

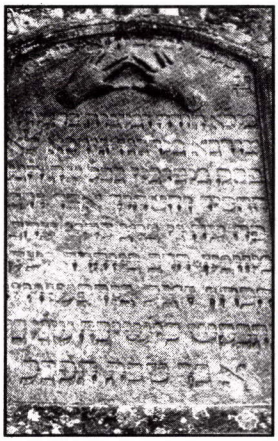
They were beloved and pleasant in their lives, and in their death were not parted [from Him]. They were swifter than eagles and stronger than lions to do the will of their Maker and the wish of their Creator..."

Appendices

APPENDIX A

MONUMENTS AT THE JEWISH CEMETERY OF SULZBURG

Name	Age	Date of Funeral	Year
Hanna, wife of Moses		November 25	1883
Mingele, wife of Abraham		October 2	1883
Aron Abraham	83	November 3	1915
Elle Abraham	51		1874
Maier Abraham	79	December 27	1906
Babatte Bloch née Lang		May 9	1895
Bär Bloch	74		1874
Basalia Bloch née Zivi			1873
Beile Bloch, widow of Josef	91	June 6	1915
Bertha Bloch			1893
Bertha Bloch	63	March 20	1927
Berthold Bloch	58	April 3	1933
Betty Bloch née Rosenbaum	63	January 18	1938
Daniel Bloch		April 3	1885
David Bloch		November 29	1891
David Bloch	82	February 23	1899
David Bloch, W.S.	88	November 21	1917
Eve Bloch	22	February	1891
Fanny Bloch née Dreifuss	39	September	1879
Fanny Bloch	64	October 27	1899
Feye Bloch	79	December 10	1897
Flora Bloch, daughter of Wolf Bloch	22	April 4	1904
Frieda Bloch	40	November 2	1902
Herman Bloch	55	February 2	1927
Isaak Bär Bloch		June 1	1891
Jeanette Bloch	68		1885
Josef Bloch		February 2	1883
Josef Bloch, L.S.	85	February 11	1923
Judith Bloch		November 16	1892
Karoline Bloch of Kirchen	57		1874
Karoline Bloch	82	May	1880
Mair Bloch, Wwe.	75	January 18	1909
Marx Bloch		June 4	1892
Marx Bloch Altvorsteher	72		1875
Mayer Bloch	76		1875
Mina Bloch of Gailingen		January	1877
Moses Bloch	47		1879
Moses Bloch		June 29	1882
Moses Bloch, M.S.	72	May 2	1929
Nanette Bloch	90	January 10	1926
Rachel Bloch (Weil)	32		1878
Rafael Bloch	26	August	1879
Rebekka Bloch née Bloch	81	August 22	1937
Rosalie Bloch née Kahn	81	June 23	1908



Rabbi Jakob Kahn 1640-1722
Rabbi of Rappoltsweiler
(father of Sulzburg Rabbi David Kahn)
הרב הג' ר' יעקב קאהן זצ"ל אב"ד ורייש
מתיבתא ק"ק ראפאלטסווייילער נפטר כ"ב טבת
תפ"ב נטמן בשלעטשטאש



Rabbi David Kahn 1670-1744
Rabbi of Sulzburg
הרב הג' ר' דוד קאהן זצ"ל אב"ד זולצבורג
נפטר סיון תק"ד



Rabbi Isak Kahn 1710-1797
Rabbi of Sulzburg
הרב הג' ר' יצחק קאהן זצ"ל אב"ד זולצבורג
נפטר ערב ראש השנה תק"נ"ז



Rabbi Jehuda (Leib Leopold) Kahn
1750-1836
Assistant Rabbi, Teacher & Scribe
in Sulzburg
הרב יהודה (ליב) קאהן זצ"ל דומ"ץ וסופר
ק"ק זולצבורג נפטר ח' אדר תקצ"ו



Reb Meir (Marum) Kahn 1806-1871
President of Sulzburg Jewish Community
ר' מאיר ב"ר דניאל קאהן ז"ל ראש הקהל
זולצבורג נפטר ה' כסלב תרל"ב



Rabbi Elieser Lipmann (Leo) Kahn
1842-1936 of Sulzburg
Rabbi of Wiesbaden
הרב הג' ר' אליעזר ליפמאן קאהן זצ"ל
מזולצבורג אב"ד ק"ק וויעזבאדען נפטר י"ב
חשין תרצ"ז נטמן בוויעזבאדען

Gravestones of outstanding men

Rosalie Bloch née Kahn	70	June 12	1910
Rose Bloch		March 24	1889
Ross Bloch née Bikart	23	December	1880
Salomon Bloch		April 25	1888
Salomon Bloch	67	March 28	1935
Sara Bloch née Dukas	68	December 8	1912
Seligmann Bloch	64		1875
Simon Bloch	81	March 14	1915
Wolf Bloch	78		1878
Wolf Bloch	83	June 26	1902
Wolf Bloch	76	December 5	1905
Wolf Bloch	81	September 23	1907
Josef Bloch-Dreyfus (Freiburg)	69	December 16	1925
Jakob Braunschweig		October 13	1883
Berta Bruchsaler, widow	72	January 12	1931
Josef Bruchsaler, teacher	60	June 25	1911
Mendel Dreyfuss, Rabbiner		November 20	1886
Annie Dukas, wife of Herman	33	August 11	1929
Bertha Dukas née Epstein	51	March 15	1908
Berthold Dukas	52	December 2	1932
Helene Dukas		January 2	1890
Hirschel Dukas		February 18	1885
Jonas Dukas	52	August 5	1902
Moritz Dukas	66	June 15	1913
Thekla Dukas, wife of Jonas		January 26	1884
Leopold Greif	76	March 6	1936
Isidor Heilbruner	75	September 9	1917
Rosa Heilbruner	55	March 4	1905
Bab. Hirschel, widow	78	December 6	1923
Berta Hirschel (Freiburg)	65	March 17	1929
Berta Hirschel	60	February 11	1934
Ferdinand Hirschel (Freiburg)	60	February 6	1928
Hirschel Hirschel (Freiburg)	71	April 24	1905
Jeanette Hirschel		September 4	1888
Josef Hirschel	37	October 23	1916
Lipmann Hirschel			1896
Tilla Hirschel		June 12	1884
Adolf Jeremias	58	February 2	1924
Friederike Jeremias née Rieser	69	December 14	1916
Judas Jeremias	48		1875
Abraham Kahn	80		1880
Beile Kahn		April 2	1886
Beile Kahn née Felsenberg	70	January	1873
Bertha Kahn	58	November 16	1922
Bezalel (Salomon) Kahn	72	October 1	1923
Brendel Kahn	71	March	1875
Celine Kahn née Picard		February 23	1885
Elise Kahn	77	January 15	1907
Emilie Kahn	62	February 7	1921
Flora Kahn	64	September 28	1926
Hanna Kahn née Greilsheimer	79		1878
Helene Kahn	66	February 5	1895

Hermann Judas Kahn (Hirschel)	62	August 11	1903
Herz Kahn	80	February	1881
Hina Kahn		December 25	1890
Isaak Kahn	88	July 5	1900
Isaak Kahn	81	January 24	1901
Jakob Kahn			
Jakob Kahn			
Jakob Kahn, baker		February 21	1892
Jakob Kahn, D.S.	77	October 15	1908
Jeanette Kahn	65	September 16	1913
Josef Kahn, J.S.	50	June 29	1908
Jsakina Kahn		March 13	1895
Judith Kahn	74	August 11	1898
Julius Kahn	38	February 1	1920
Leopold Kahn, husband of Julie	73	December 3	1905
Leopold Kahn	78	March 27	1917
Luise Kahn née Dreifuss	79	December 13	1908
Magdalene Kahn		January 6	1885
Marie Kahn, wife of Josef		January 18	1883
Mathilde Kahn née Weil	52	April 15	1910
Meier Kahn		March 26	1890
Miriam (Marie) Kahn née Wormser	74	September 15	1932
Regina Kahn née Meyer	41	April 7	1916
Rosa Kahn		January 13	1885
Samuel Kahn		January 9	1882
Sophie Kahn	68	February 8	1917
Wilhelm Kahn	82	September 23	1928
Marie Kahn-Meier	91	June 3	1929
David Koppel	58	December 18	1924
Karl Lehmann	76		1876
Adele Levy née Weidenreich		September 18	1894
Albert Levy	30	January 2	1911
David Levy, Metzger		February 21	1886
Emanuel Levy	72	January 1	1914
Hanna Levy	73	January	1885
Isidor Levy	76	June 1	1911
Jamanuel Levy	72	January 1	1914
Jeanette Levy née Kahn	73	December 8	1916
Mannes Levy	73	January	1873
Salomon Levy	70	September	1880
Salomon Levy	78	December 24	1916
Scheva Levy	77		1878
Sophie Levy née Epstein		April 15	1897
Sophie Levy née Bargheimer	60	September 10	1911
Friedn. Maier née Rosenberger	35	June 26	1913
Daniel Marx		November 19	1890
Heinrich Marx	80	March 30	1930
Helene Marx		December 30	1893
Kele Marx née Pollack	63		1876
Michael Marx	76	May 6	1928
Frau Riene Marx née Bloch	67	January 21	1930
Betty Mayer	30 hours	March 5	1916

Gravestone of Bezalel Kahn, this writer's grandfather, with the Kohen's blessing hands



פ. נ.
איש צדיק וישר
וירא אלקים
החפץ במצותיו
ר' בצלאל ב"ר יצחק הכהן
נפטר ה"ר תרפ"ד
ת.נ.צ.ב.ה.

Here lies buried
a *zaddik* (pious) and righteous and
G-d fearing man who desires (to perform)
His *mizvos* (commandments)
passed away Hoshanoh Rabboh 5684 (1923)
May his soul be bound in the bond of eternal life

Flora Mayer	4 hours	March 4	1916
Leopold Mayer	62		1874
Friederike Meier née Pollack	63	June	1876
Jakob Meier		December 9	1885
Rufen Moses	70		1874
Alfred Ottenheimer	53	March 26	1935
Reiz		March 10	1891
Abraham Rieser	64		1876
Albert Rieser	13	March	1882
Hermine Rieser née Munzesheimer	48	August 17	1900
Isaak Rieser	61	July 16	1925
Karoline Rieser	56		1875
Marx Rieser	35	November	1880
Marx Rieser	80	April 4	1919
Salomon Rieser		January 27	1889
Samuel Rieser		October 13	1893
Sara Rieser		July 7	1891
Thekla Rieser née Hanauer	57	February 18	1921
Marie Ruf	41	June 18	1889
Moses Ruf		October 2	1896
Pauline Ruf		January 2	1894
Rachel Rufen	65		1875
August Wolf Schuler née Gunzenhausen	22		
Abraham Weil, E.S.		March 9	1885
Adolf Weil	28	June	1879
Babett Weil née Bloch	65	December	1881
Basilia Weil		June 10	1884
Dina Weil née Felsenberg	94		1878
Elias Weil		February 6	1892
Fanny Weil née Felsenstein	81	January 22	1920
Fradel Weil née Picard	92	December 27	1893
Gital Weil née Dreifuss	86		1878
Gustav Weil, Jung	70	October 31	1916
Henry Weil	71	September 10	1936
Hirschel Weil	51	June	1875
Jakob Weil	37	January	1880
Jette Weil née Mayer	63	December	1880
Josua Weil			1879
Julius Weil	94	January 29	1925
Kallmann Weil	60	December	1873
Karoline Weil née Hirschel	59	April 19	1901
Leopold Weil	66	June 2	1905
Magdalene Weil née Marx	56		1876
Marie Weil	73	May 9	1907
Marie Weil née Kahn	59	April	1881
Max Weil	58	February 20	1928
Regine Weil née Günzburger	61	August 15	1900
Salomon Weil	79	April 23	1916
Sara Weil née Geismar	74		1878
Sara Weil née Ris		February 27	1895

ת.נ.צ.ב.ה.

APPENDIX B

BOOKS THAT MENTION SULZBURG AND/OR ITS RABBIS

Printed		# of Editions	Name of Publication	Author	Language *	In connection with Rabbi						
Year	Place					David Blum	David Kahn	Isak Kahn	Abraham Weil	E. Dreyfus	S. Bamberger	L. Kahn
1590	Cracow	3	*Shearis Josef*	Rabb. Joseph Kahn	H	x						
1725	Frankfurt	4	*Selichos*	Zalmen Apterod	H	x						
1769	Karlsruhe	20	*Seder Hadoros*	Rabb. Yechiel Heilperin	H	x						
1774	Livorno	7	*Shem Hagedolim*	R. Chaim J.D. Azulay	H	x						
1775	Sulzbach	3	*Chiddushei Maharal Miprag*	R. Jehudo ben Bezalel	H			x				
1782	Fürth	7	*Kol Bo*		H			x				
1788	Grodno	2	*Zera Jakob Tehilim*	Rabb. Jakob Kahn	H		x	x				
1795	Karlsruhe	2	*Toras Nesanel*	Rabb. Nathaniel Weil	H			x				
1800	Nowidwar	2	*Zera Jakob Koheles*	Rabb. Jakob Kahn	H		x	x				
1801	Nowidwar	3	*Zera Jakob Shir Hashirim*	Rabb. Jakob Kahn	H		x					
1802	Vilna	2	*Zera Jakob Ruth*	Rabb. Jakob Kahn	H		x	x				
1803	Nowidwar	2	*Zera Jakob Mishlei*	Rabb. Jakob Kahn	H		x	x				
1804	Grodno	3	*Zera Jakob Echoh*	Rabb. Jakob Kahn	H		x	x				
1804	Vilna	3	*Zera Jakob Jonah*	Rabb. Jakob Kahn	H		x	x				
1839	Karlsruhe		*Toras Shabbos*	Rabb. Jakob Weil	H				x			
1851	Frankfurt		*Orach Chaim*	Rabb. Chaim Michel	H	x						
1858	Mülhausen	3	*Orach Meyshorim*	Rabb. Emanuel Dreyfuss	H					x		
1860 — 1938	Mainz		*Der Israelit*	Rabb. Marcus Lehmann	G					x	x	x

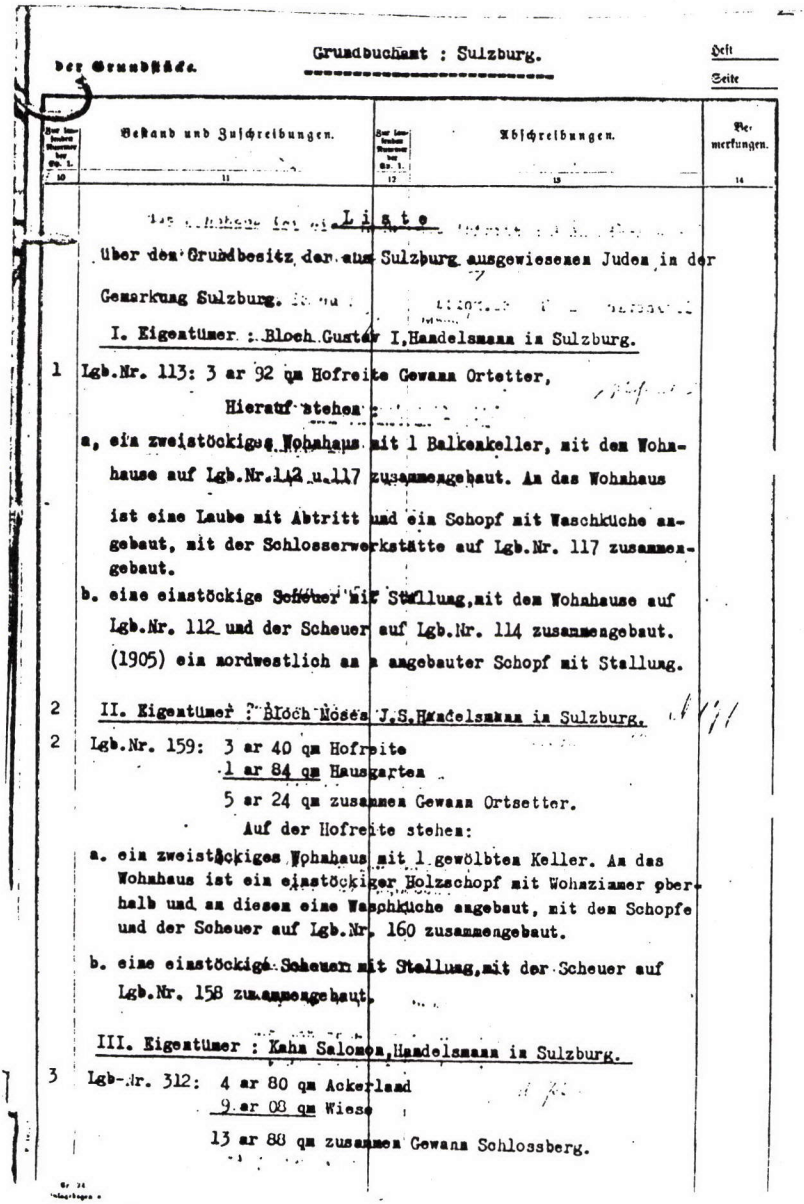
Printed		# of Editions	Name of Publication	Author	Language*	In connection with Rabbi						
Year	Place					David Blum	David Kahn	Isak Kahn	Abraham Weil	E. Dreyfus	S. Bamberger	L. Kahn
1868	Fürth		*Limud Oruch*	Rabb. Salomon Bamberger	H					x	x	
1872	Vienna		*Reformbeschlüsse*	Rabb. Salomon Spitzer	G					x	x	x
1874	Lemberg		*Ir Hazedek*	Jechiel Zunz	H	x						
1875	Vilna		*Hakarmel*	Nechemia Brüll	H	x						
1878	Hamburg		*Catalogue of the Hebrew Manus.*	Moritz Steinschneider	G	x						
1881	Vienna	2	*Bibliographisches Lexikon*	Chaim David Lippe	G					x	x	x
1884	Frankfurt	2	*Frankfurter Rabbinen*	Rabb. Markus Horowitz	G	x						
1885 — 1925	Berlin	22	*Jahrbuch der Deutsch-Israelitischen Gemeinden*		G					x	x	x
1886	Oxford		*Catalogue of the Hebrew Manus.*	Adolf Neubauer	E	x						
1890	Trier		*Rabb. Joir Ch. Bacharach*	David Kaufmann	G	x						
1890	Treves		*Juden in Freiburg*	Adolf Lewin	G		x					
1891	Leipzig		*Kiryas Sefer*	William Zeitlin	H					x	x	
1893	Petersburg		*Koheles Moshe Friedlandiana*	Samuel Wiener	H			x				
1895	Wiesbaden		*Zur Geschichte der altisr. Gem*	Rabb. Lipmann Kahn	G							x
1898	Frankfurt a/M		*Beiträge Zur Gesch der Juden in Deutschland*	Rabb. Leopold Löwenstein	G		x	x	x			
1899	Rödelheim		*Hebraisch-deutsche Lesefiebel*	Josef Bruchsaler	H							
1902	New York		*The Jewish Encyclopedia*		E	x				x	x	
1905	Wandsbek		*Zur Geschichte der R in Würz.*	Herz Bamberger	G							x
1909	Karlsruhe		*Geschichte der badischen Juden*	Adolf Lewin	G		x	x	x	x		
1922	Frankfurt a/M	1	*Gesammelte Schriften*	Rabb. Samson R. Hirsch	G							x

Printed		# of Editions	Name of Publication	Author	Language *	In connection with Rabbi						
Year	Place					David Blum	David Kahn	Isak Kahn	Abraham Weil	E. Dreyfus	S. Bamberger	L. Kahn
1923	Berlin		*Index Approbationum*	Rabb. Leopold Löwenstein	G			x				
1925	Czernowitz		*Jüdische National Biographie*	Salomon Wininger	G						x	
1927	Bühl		*Heimatsgeschichte d. bad. Juden*	Berthold Rosenthal	G		x	x	x	x		
1929	Berlin		*Encyclopædia Judaica*		G	x						
1934	Frankfurt a/M		*Gedenkbuch zum 125. Bestehen*	Oberrat der bad. Juden	G					x		
1936	Bilgoray	2	*Minchas Nesanel*	Rabb. Nathaniel Weil	H			x	x			
1957	New York		*Weil - DeVeil*	Ernest Weil	E				x			
1959	Karlsruhe		*Mitteilungsblatt*	Oberrat der Israeliten	G		x	x				
1963	Müllheim		*Die Familie Kahn aus Sulzburg*	Ludwig David Kahn	G		x	x				x
1964	Jerusalem	2	*The Bamberger Family*	Shaul Esh	H E						x	
1964	New York		*Union Catalog of Hebr. Manuscr.*	Aron Freimann	E	x						
1964	London		*Chachmei Aschkenaz*	Hermann Schwab	E						x	
1967	Haifa		*Ozar Hagedolim Alufei Yakov*	Rabb. Jacob Hakohen	H	x						
1969	Müllheim		*Die Geschichte der J. in Sulzburg*	Ludwig David Kahn	G		x	x	x	x	x	
1975	Bnei Brak		*Ozar Horabonim*	Rabb. Noson Friedman	H	x						
1977	New York		*Zichron Kedoshim*	Bezalel Kahn	H		x	x	x	x		x

*** Language Abbreviations:** E=English; F=French; G=German; H=Hebrew

APPENDIX C

OFFICIAL TITLE REGISTER OF PROPERTIES OWNED BY SULZBURG JEWS WHO WERE EXPELLED



Der Grundbuchs. Grundbuchamt : Sulzburg. Heft Seite

	Bestand und Zuschreibungen.	Abschreibungen.	Bemerkungen.
10	11	13	14

Liste

über den Grundbesitz der aus Sulzburg ausgewiesenen Juden in der Gemarkung Sulzburg.

I. Eigentümer : Bloch Gustav I,Handelsmann in Sulzburg.

1 Lgb.Nr. 113: 3 ar 92 qm Hofreite Gewann Ortetter,

Hierauf stehen :

a, ein zweistöckiges Wohnhaus mit 1 Balkenkeller, mit dem Wohnhause auf Lgb.Nr.112 u.117 zusammengebaut. An das Wohnhaus ist eine Laube mit Abtritt und ein Schopf mit Waschküche angebaut, mit der Schlosserwerkstätte auf Lgb.Nr. 117 zusammengebaut.

b. eine einstöckige Scheuer mit Stallung,mit dem Wohnhause auf Lgb.Nr. 112 und der Scheuer auf Lgb.Nr. 114 zusammengebaut. (1905) ein nordwestlich an a angebauter Schopf mit Stallung.

2 II. Eigentümer : Bloch Moses J.S.Handelsmann in Sulzburg.

2 Lgb.Nr. 159: 3 ar 40 qm Hofreite
1 ar 84 qm Hausgarten
5 ar 24 qm zusammen Gewann Ortsetter.

Auf der Hofreite stehen:

a. ein zweistöckiges Wohnhaus mit 1 gewölbten Keller. An das Wohnhaus ist ein einstöckiger Holzschopf mit Wohnzimmer oberhalb und an diesen eine Waschküche angebaut, mit dem Schopfe und der Scheuer auf Lgb.Nr. 160 zusammengebaut.

b. eine einstöckige Scheuern mit Stallung,mit der Scheuer auf Lgb.Nr. 158 zusammengebaut.

III. Eigentümer : Kahn Salomon,Handelsmann in Sulzburg.

3 Lgb.Nr. 312: 4 ar 80 qm Ackerland
9 ar 08 qm Wiese
13 ar 88 qm zusammen Gewann Schlossberg.

Heft

Seite

Bestandsverzeichnis: I. Verzeichnis

Laufende Nummer der Grundstücke	Bisherige laufende Nummer der Grundbuchblätter	Bemerkung. Gewann Straße	Plan.	Parzellen-nummer.	Art. Die Angaben sind dem Kataster entnommen	Größe. ha a qm	a. Grundsteuer-rein. b. Reinertrag nach Abschätzungsfortschreibung. Mark.	Bemerkungen.
1	2	3	4	5	6	7	8	9
		IV. Eigentümer: Pferdehändler Leopold Kahn und dessen Ehefrau						
		Amalie geb. Sahn in Sulzburg, je zu ½ Miteigentum.						
4		Ortsetter	2	69	Hofreite 3 ar 81 qm		- 4 19	
					Hausgarten 1 ar 38 qm			
					Auf der Hofreite stehen:			
					a. ein zweistöckiges Wohnhaus mit 2 Balkenkellern,			
					d. eine einstöckige Scheuer mit Stallung und angebauten Holzschopf mit Schweinestallungen.			
		V. Eigentümer: Weil Leo, Kaufmann in Sulzburg.						
5		Ortsetter	2	124	Hofreite		- 3 65	
					Hierauf stehen:			
					a. ein zweistöckiges Wohnhaus mit 1 Balkenkeller, mit dem Wohnhause auf Lgb. Nr. 125 zusammengebaut. An das Wohnhaus ist der Abtritt und an diesen die Küche angebaut.			
					b. eine einstöckige Scheuer mit Stallung und angebauten Holzschöpf, mit dem Wohnhause auf Lgb. Nr. 123 zusammengebaut.			
		VI. Eigentümer: Weil Alfons, Landwirt in Sulzburg.						
6		Ortsetter	2	158	Hofreite 7 ar 93 qm		13 73	
					Hausgarten 5 ar 80 qm			
					Auf der Hofreite stehen:			
					a. ein dreistöckiges Wohnhaus mit 1 Balkenkeller, mit dem Wohnhause auf Grundstück Nr. 157 zusammengebaut. An			

Der Grundstücke. Seite

	Bestand und Zuschreibungen.	Abschreibungen.	Bemerkungen.
	10	11	12	13	14

das Wohnhaus ist eine Laube mit Abtritt und an diese ein Holzschopf mit Waschküche angebaut.

b. eine einstöckige Scheuer mit Stallung, Schopf und Balkenkeller.

7 Lgb.Nr. 767: 4 ar 37 qm Wiese, Gewann Unterbrühl.

VII. Eigentümer : Kaufmann Henri Weil Witwe Annageb. Aaron in Sulzburg und

Bella Weil, ohne Beruf in Sulzburg,

in ungeteilter Erbengemeinschaft.

8 Lgb-Nr. 68a: 5 ar 82 qm Hofreite
1 ar 39 qm Hausgarten
7 ar 21 qm zusammen Gewann Ortsetter.

Auf der Hofreite steht:

a. ein zweistöckiges Wohnhaus mit 1 Balkenkeller.

b. Wohnhaus mit Balkenkeller und Laube, zweistöckig,

c. Holzschopf,

d. Wohnhaus mit Werkstätte und Schopf,

e. Holzschopf.

VIII, Eigentümer : Weil Gustav, Kaufmann in Sulzburg,
Weil Max, Kaufmann in Sulzburg, je zu 1/2 Mit-eigentum-.

9 Lgb.Nr. 95: 5 ar 31 qm Hofreite, Gewann Ortsetter.

Auf der Hofreite stehen:

a, ein zweistöckiges Wohnhaus mit einem Balkenkeller, mit dem Wohnhause auf Lgb-Nr. 92 und 96 zusammengebaut.

b. eine einstöckige Waschküche und Remis,

c. eine einstöckige Scheuer mit Stallung,

d. ein an das Wohnhaus angebauter einstöckiger Holzschopf.

10 Lgb.Nr. 616: 7 ar 76 qm Wiese und öder Rain, Gewann Sulzburger Feld.

Heft

Seite 2.

Bestandsverzeichnis: I. Verzeichnis

Laufende Nummer der Grundstücke	Bisherige laufende Nummer der Grundstücke	Gemarkung. Gemarkung. Straße.	Plan.	Flurstücksnummer.	Art.	Größe. ha	a	qm	Gemeinderwert. b. Bauwerken. Bodenschätzungsgrundzahl. Mark.	Bemerkungen.
1	2	3	4	5	6	7			8	9
	IX.	Eigentümer : Abraham Maier, Handelsmann in Sulzburg								
		Erben: Helene u. Rosa Abraham)								
11		Ortsetter	2	110	Hofreite		-	1	33	
		9.V.46			Hierauf steht ein einstöckiges Wohnhaus mit 2 Balkenkellern mit dem Wohnhause auf Grundstück Nr. 107 und dem Stall auf Nr. 109 zusammengebaut. Hierher die abgeteilte Hälfte der Hofreite mit dem darauf stehenden Gebäude und dem darunter befindlichen Keller neben Nr. 90.					
	I.	Eigentümer: Israelitische Gemeinde Sulzburg.								
12		Ortsetter	2	133	Hofreite		-	3	29	
		9.V.46			Hierauf steht ein zweistöckiges Wohnhaus mit 1 Balkenkeller /: das israelitische Schulhaus :/					
13		Spöhalerische Matten	8	915	Israelitischer Friedhof		-	54	96	

Aufgestellt

Sulzburg, den 14. Dezember 1940.

Der Grundbuchhilfsbeamte.

H. Ehleben Aktuar

טוֹב אַחֲרִית דָּבָר מֵרֵאשִׁיתוֹ

"Better is the end of a matter than its beginning" (Ecclesiastes 7:8)

"A song of thanksgiving" מִזְמוֹר לְתוֹדָה
(Psalms 100:1)

ACKNOWLEDGEMENTS

I wish to express my deepest gratitude to the Al-mighty Who enabled me to bring this book to fruition.

I also extend my thanks to:

Mr. Hugo Bloch, may he rest in peace, a *Landsmann* (fellow Sulzburger) and distant relative, who originated the idea for this study.

Mr. & Mrs. Menashe and Marga Birnbaum, my brother-in-law and sister, for their concern for my well being.

Mr. Mordechai (Max) Kahn, my first cousin, and his late wife Blanche, of blessed memory, who welcomed me into their hospitable home upon my arrival in the United States as a teenage orphan.

Dr. Veit Wyler, my cousin, grandson of Rabbi Elieser Lipmann Kahn of Wiesbaden, for his generous financial assistance for this project as well as for my three previous publications.

My appreciation for technical assistance is directed to:

Mr. Yizchok Feldheim, for his expertise and valuable suggestions.

Rabbi Hershel Shineweather for his meticulous proofreading and talented review and to Mrs. Yonina Shineweather for her professional editing. Their joint effort greatly enhanced the quality of the manuscript.

Mrs. S. Stern, for typing the manuscript.

Mr. Y. Kornreich, for computerizing the work.

Mr. Siegmund Forst, for gracing the book jacket with his beautiful art work.

Picture credit: Mr. Justin Meyer

"Last but not least..." ...אַחֲרוֹן אַחֲרוֹן

My exceptional wife Miriam Kahn[22], however, deserves my most profound and heartfelt gratitude and praise. She is continuously at my side in our joint endeavors in ב"ה (thank G-d) raising and guiding to marriage and true Torah life in the spirit of our forebears, our dear and beloved children:

Yehudo and Nechomo
Zvi and Gitty
Elieser and Malky
David and Chaya Sury
Yakov David and Frumet
Menachem and Chaya Yitty
Shie David and Leah
Yisroel David and Rifky

May we merit to derive much *naches* (spiritual satisfaction) from them and from all of our adorable, lovely grandchildren, and may they continue to uphold the legacy of our holy Torah.

---

22 Miriam Kahn is the daughter of the respected Mr. and Mrs. Sholom Schenk and the granddaughter of Rabbi Zwi Schenk זצ"ל of Congregation Talmud Tora in Vienna. She is a fourth generation direct descendant of the illustrious Rabbi Gottlieb (Yedidja) Fischer (1810-1896) זצ"ל, rabbi of Stuhlweissenburg (Hungary) and author of the scholarly work *Delosaim Uvriach* (*Double Doors and Bolt*, Vienna, 1855). Rabbi Fischer was a star pupil of the celebrated Rabbi Moses Sofer (the Chasam Sofer), is listed in *Shem Hagedolim* (Rabbi P. Schwartz, Paks, 1913) and has five *teshuvos* printed in *Maharam Schick* as well as one in *Chasam Sofer*. A lengthy biography appears in the Torah journal *Tel Talpios* (*Hill of Splendor*), and he is also mentioned in *The Jewish Encyclopedia* as well as in *Ozar Horabonim*. His picture and a short biographical sketch appear in *Temunas Gedolim* (*Picture of the Great*, Budapest, 1925), by Avigdor Katzburg.

GLOSSARY

GLOSSARY OF HEBREW/YIDDISH TERMS

Achronim	rabbinic authorities who flourished from the sixteenth century to the present
Aseres Hadibros	The Ten Commandments
Ashkenaz(ic)	Germany; of European extraction
Aveilim	mourners
Avrohom Ovinu	our Patriarch Abraham
Bais Hamidrash	house of study and worship
Bais Hamikdosh	Holy Temple in Jerusalem
Bar Mizvoh	a son of commandments; a Jewish boy's thirteenth birthday whereupon he is obligated to keep all Jewish laws
Ben	son
Benshen	Grace After Meals
Chachmei Ashkenaz	scholars who flourished in Germany
Chalizos	exemptions from levirate marriage
Chasidei Ashkenaz	pious ones of Germany
Chasidim	pious ones
Cheder	Jewish primary school
Chevroh Kadishoh	burial society
Chochom	wise man
Chosid	pious one
Erev	the day before the Sabbath or a Jewish holiday
Gaon	genius
Gedolei Ashkenaz	great ones of Germany
Gemilus Chesed	kindliness, such as charity and good deeds
Gittin	bills of divorce
Hachnosas Kalloh	lit., bringing in the bride; providing financial assistance to needy brides
Halocho(h)(s)	Jewish law(s)
Hoshanoh Rabboh	lit., the Great "Save Now!" the seventh day of the Festival of Tabernacles

Jehudim	Jews
Kabolas Hatorah	the receiving of the Torah at Mt. Sinai
Kaboloh	tradition; authorization for ritual animal slaughter; study of esoteric traditions
Kesuboh	marriage contract
Kidush	sanctification prayer recited on Sabbath and Jewish holidays
Kittel(s)	white robe(s) worn on high holidays and also used as burial shrouds
Koh(en)(anim)	priest(s)
Kohen Godol	the High Priest in the Holy Temple
Kosel	wall
Levi('im)	Levite(s)
Maariv	Evening Prayer
Maaser	tithing of earnings required by Jewish law to be given to charity
Machsor(im)	holiday prayer book(s)
Mazevoh	gravestone
Mazo(h)(s)	unleavened flat cake(s) used for Passover
Meforesh	commentator, expounder
Mesiras Nefesh	self-sacrificing devotion
Mesivta	rabbinical academy
Mezuzo(h)(s)	parchment roll(s) attached to doorposts and containing excerpts from the Bible
Midrosh	Scriptural exegesis
Mikvoh	ritual bath
Minyan	prayer service in which a quorum of ten men participate
Mishnoh	Oral Law
Mizrach	lit., east; eastern wall of the synagogue
Mizvo(h)(s)	Divine commandment(s)
Moh(el)(alim)	ritual circumcisor(s)
Moshe Rabbeinu	our Teacher Moses
Moshiach	Messiah
Mussaf	Additional Prayer Service recited on the Sabbath and Jewish holidays

Nach	Prophets and Writings
Naches	spiritual satisfaction
Nusach	version of prayer
Oron Kodesh	Holy Ark
Payton(im)	rabbi(s) who authored liturgical prayers
Perush(im)	interpretation(s), exege(sis)(ses)
Pesach	Passover
Pilegesh	concubine
Piyut	liturgical prayer
Poroches	curtain over the Holy Ark
Poskim	decisors of correct Bible interpretations as they pertain to Jewish life
Rav	Rabbi
Reb	a title of respect
Rebbe	rabbi, mentor, spiritual leader
Rishon(im)	Rabbinic authorit(y)(ies) who flourished from the tenth to the fifteenth centuries
Rosh Hashonoh	the Jewish New Year
Rosh Mesivta	head of a rabbinical academy
S'forim	holy books
Sargenes	see Kittel
Selichos	supplicatory prayer (book)
Shabbos	the Sabbath
Shalos u'tshuvos	responsa
Shechitoh	ritual slaughter of animals
Shekolim	coins used during the Biblical period
Shiur(im)	lecture(s) on religious topic(s)
Shliach Zibbur	prayer leader
Shoch(et)(tim)	ritual slaughterer(s) of animals
Shofar	ram's horn blown on the Jewish New Year
Shovuos	Pentecost
Shtadlon(im)	intercessor(s) before authorities
Shtreimel	fur hat
Shul	synagogue
Siddur	prayer book
Sidro	the weekly portion of the Bible

Sofer	scribe
Sukkoh	booth used on the Holiday of Tabernacles
Sukkos	Holiday of Tabernacles
T'nach	Bible; the Five Books of Moses, the Prophets and the Writings
Taharoh	ritual purification of the deceased
Tal(is)(eisim)	prayer robe(s)
Tephilin	phylacteries
Teshuvo(h)(s)	respons(e)(a)
Yahrzeit	anniversary of a death
Yeshiva	school of Jewish learning
Yeshiva Gedoloh	Rabbinical Seminary
Yiras Shomayim	fear of Heaven
Yom Tov	Jewish holiday
Yom Kippur	Day of Atonement
Zaddik	righteous man
Zmiros	liturgical songs traditionally sung at Sabbath and Jewish holiday meals

GLOSSARY OF GERMAN TERMS

Appell	daily role call for concentration camp inmates
Betsaal	prayer room
Bezirksamt	Government District Office
Bezirksrabbinat	District Rabbinate
Bürgermeister	mayor
Endlösung	Germany's notorious "final solution" to the "Jewish problem;" i.e., total annihilation of all Jews
Gemeindehaus	Community Center
Gulden	coin used in 17th century Germany
Grossherzog	Duke
Hoffaktor	Supervisor
Juden	Jews
Judengasse	Jews' Street
Judenrein	"cleansed of Jews;" term used by the Nazis to denote an area emptied of its Jewish residents
Judenschutz	protection document for Jews
Judenshultheiss	Mayor
Kabinetsfaktor	Higher Supervisor
Kahn	small boat
Klaus	small house of study
Kreuzer	copper coin used in 17th century Germany
Kreuzzüge	crusades
Kristallnacht	lit., the night of crystal; November 9, 1938, when synagogues, Jewish homes and businesses were pillaged throughout Germany
Oberland	highland mountain region
Oberlandrabbiner	Chief District Rabbi
Rabbiner	Rabbi
Rathaus	City Hall
Regierungsassessor	Government Official

Schutzbrief	protective letter
Schutzgeld	protection money
Schutzjuden	Jews with official protection
Sicherheitspolizei	Security Police
Staatsfeindlich	an enemy of the state
Stiftung	foundation
Strasse	street
Zylinder	high top hat