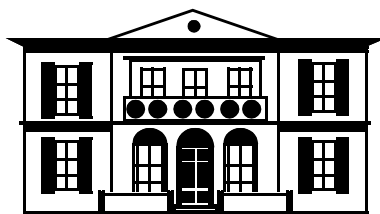


## IN TOUCH

JULY 2007

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## A LETTER FROM THE PRESIDENT

CLAUDE ROLLIN, ESQ.



Nadia Follman and Claude Rollin

Dear Friends,

I was delighted to have the opportunity, along with my sister Nadia, to attend the grand re-opening of the Jewish Museum in Hohenems on April 29th. It was a quick trip for us (we were only in Austria for the weekend) but it was certainly worth the effort since it was an absolutely wonderful experience.

Elsewhere in this issue of *In Touch*, you will be able to read all about the new permanent exhibition and the festivities surrounding the re-opening of the museum. So rather than restate the basic facts, I'll just share with you some of my personal impressions.

First and foremost, I couldn't help but be impressed by the new permanent exhibition. It is chock full of fascinating documents and artifacts that vividly tell the story of our ancestors. All of the historical items are artfully displayed behind etched glass, presumably to both highlight and protect them.

On the third floor of the museum, there are several audio stations, where visitors can listen to first-hand accounts of a number of family histories, told by descendants of the Jews of H o h e n e m s , which are translated into several languages. I listened to several of them, including the stories told by my late father, Stephan Rollin, which are quite special for me.

I think Dr. Hanno Loewy and his team deserve tremendous credit for the way in which they redid the permanent exhibition - with great care, skill and laser-like attention to even the smallest details. It is certainly not easy to decide how best to recount a multi-faceted and troubled history but they seem to have found the perfect way to do so.

I was also quite impressed with both the moral and financial support that the museum is now receiving from the local, regional and national governments in Austria, as well as a number of leading industrial companies, banks foundations and numerous individuals. As much as the American Friends have long supported the Museum, it could not continue to thrive without the support of the local governments and people.

For a relatively small museum in a small town that has virtu-

ally no Jews today, there were more than 400 people who came to celebrate the grand re-opening of our Jewish Museum. Some of those people stood for almost two hours during the program that preceded the grand re-opening of the museum!

In addition to the local Bürgermeister (mayor) of Hohenems, the Landeshauptmann (top elected official) of the Vorarlberg region of Austria came to participate in the festivities. Sue (Rosenthal) Shimer spoke (in German no less!) on behalf of the American Friends and did an outstanding job representing us. It was a significant milestone in the history of the museum that I shall not soon forget.

I hope that you and your family have an opportunity to visit the museum and tour the new permanent exhibition in the near future. It is certainly worth the trip. If you don't have the opportunity to visit this year or early next year, I hope you can make it to the descendants' reunion that is being planned for late July/early August in 2008.

Thanks again for your continued support of the American Friends and the Jewish Museum in Hohenems. I hope you and your family have lots of fun during the summer months.

All the best to you and your family!

Sincerely,

*Claude Rollin*

## CELEBRATING THE NEW PERMANENT EXHIBITION

The Jewish Museum Hohenems has reopened and, over the weekend of April 28 and April 29, celebrated the installation of its new permanent exhibition. A reception was held on the evening of April 28 for those who had assisted in the preparation of the permanent exhibition and those who had rendered financial support for it. The President of the American Friends, Claude Rollin, spoke at the reception and expressed the appreciation and support of the American Friends for the Museum and all those who had made such an effort to develop the new permanent exhibition. Also present was his sister, Nadia Follman, who like Claude, came to Hohenems, so that she could celebrate with the many other supporters who attended the reopening. Among others attending was Felix Jaffe, who led the effort to create the Museum many years ago; he too spoke briefly. The celebrants were able to get a first look at the new exhibition. It was a truly joyous occasion!

The following morning at 11:00 AM, a dedication ceremony was held at the Palace in Hohenems. So many people wished to attend this event that not all could be accommodated. To accommodate as many as possible, seating was limited, and many stood through the one and a half hour ceremony. (See accompanying photograph) Among the honored guests were Rabbi Dr. Hermann Schmelzer from St. Gallen, as well as mayors and other officials of a number of neighboring municipalities. The press, including reporters for the Standard, a leading Viennese newspaper, the Austrian national television and radio, and radio and newspapers in Vorarlberg were also present. The masters of ceremony for this event were Dr. Eva Haefele, the president

of the Trägerverein of the Museum, and Dr. Hanno Loewy, the Director of the Museum.

Dr. Richard Amann, the Bürgermeister (mayor) of Hohenems was the first speaker. Herr Amann spoke of the importance of the Museum, which extends beyond the simple building that holds it. The Museum, he emphasized, extends beyond the borders of Hohenems and Vorarlberg; its stories tie it to the whole world. He pointed out that its last resident, Clara Heimann-Rosenthal, can never be forgotten.

The next speaker was Esther Fritsch, the head of the Israelitische Kultusgemeinde for Tyrol and Vorarlberg. She agreed that after 15 years it was time to present a new permanent exhibition and to provoke a discussion of why there is and should be a Jewish Museum here in Hohenems. She

spoke about the movement of the center of Jewish life in Tyrol and Vorarlberg from Hohenems to Innsbruck, culminating in 1918, by which time very few Jews remained in Hohenems. The result, including particularly actions such as turning over control of the synagogue in Hohenems to the Innsbruck Jewish community in 1952, indicated the belief that after World War II there was no future for Jewish culture in this part of the world. But now, she said, things have changed. She pointed out that many Jewish people are living in Innsbruck, where she makes her home and has her office. Indeed, now over 100 people celebrate the high holidays there.

Her remarks were followed by those of Dr. Herbert Sausgruber, the Landeshauptmann (premier/governor) of Vorarlberg. Dr. Sausgruber observed that one should be proud of

one's own traditions without rejecting those of others. He emphasized that one must have strength to accept others and through self-knowledge learn tolerance. He expressed thanks to those who fled from the Nazis, but still lend support here in Hohenems.

Hannes Sulzenbacher, the curator of the new Exhibition, who normally works in Vienna, explained the changes made to the Museum. He pointed out that museum technology has changed over the past 20 years. The old exhibit made it difficult to distinguish between what was the villa and what was the Museum. Now the Museum tells the history of a typical Gemeinde (community) and allows the visitor, from the perspective of personal experience, to

*(Continued on page 3)*



*Audience at the Opening Ceremony*

## CELEBRATING THE NEW PERMANENT EXHIBITION

*(Continued from page 2)*

see what once was. He said that one should never forget, and reiterated what we have heard so often, "never again." Although that is easy to say, Curator Sulzenbacher pointed out, the new exhibition shows how easily the terrible can happen; through the new permanent exhibition, one can see the story unfold, and learn why it happened in Hohenems.

The final speaker was Susan

Rosenthal Shimer, who spoke on behalf of the American Friends and the Descendants. She pointed out that the Museum, through the 1998 Reunion and its subsequent activities, has created a community of people from all over the world. She expressed her gratitude for the governmental and community support of the Museum and the historic Jewish area (which she contrasted with the lack of interest in a historic district in her home-

town of Armonk, New York). Finally, she expressed her wish for tolerance of all people, regardless of religion or background. She closed by observing that all of us stem from the same tree and all of us must face the issues of our planet together.

Musical interludes accompanied the program; one of the pieces was by Salomon Sulzer, a native son of Hohenems. After the official program

ended, there were extensive conversations among the visitors and guests, who then moved to the Museum, where they viewed the new exhibition. ❖



*Landeshauptman Sausgruber, Susan Shimer, Felix Jaffe and Philip Jaffe*



*Eva Haefele and Hanno Loewy at the Opening Ceremony*



*Esther Fritsch at the Opening Ceremony*



*Felix Jaffe and the Count of Hohenems*



# CELEBRATING THE NEW PERMANENT EXHIBITION



*Nadia Follman, Rabbi Schmelzer and Yves Bollag*



*Audience at the Opening Ceremony*



*Hanno Loewy*



*Burgermeister Amann*



*Claude Rollin and Esther Fritsch*



*Susan Shimer, Eva Haeefe, and Hanno Loewy*



*Lillian Bollag*



*The Palace*

## CELEBRATING THE NEW PERMANENT EXHIBITION



*Felix Jaffe, Hanno Loewy, and Countess Schönborn*



*Esther Fritsch*



*Landeshauptman Sausgruber*



*Landeshauptman Sausgruber and Susan Shimer*

“Like a red thread, a chart leads through the different topic rooms listing annual Jewish celebrations. It is cleverly entwined with personal lives. The visitor is led but not patronized.” *Schwäbische Zeitung*, 27.4.2007

“The architects, Erich Steinmayr and Friedrich Mascher have given the Villa a second shell, a new inner skin.” *Vorarlberger Nachrichten*, 28/29.4.2007

“The new exhibition is stronger [than before] for viewing and communication.” *Jüdische Allgemeine (Berlin)*, 26.4.2007

“Developed is a multifunctional, yet seemingly more intimate space.” *Der Standard (Wien)*, 27.4.2007

“Independently, young people can go on a tour of discovery, promoting intergenerational dialogue.” *Der Standard (Wien)*, 3.5.2007



*Musical Interlude at the Opening Ceremony*



## CELEBRATING THE NEW PERMANENT EXHIBITION



Nadia Follman, Claude Rollin, and Philip Jaffe

"The Story of the Hohenems Jews seems to me, despite its specific locale, to be an example of the story of the European Jewish culture of modern times."  
Austrian Author Vladimir Vertlib in: Die Presse (Wien), 28.4.2007

"The solution that Monika Helfer together with the illustrator Barbara Steinitz found is unique and convincing. One will gladly bend to view the picture stories set at eye level for small visitors." Vorarlberger Nachrichten, 28/29.4.2007



Curator Hannes Sulzenbacher at the Opening Ceremony

"Awaiting visitors is a newly arranged permanent exhibition that utilizes the latest knowledge of museumology."  
Liechtensteiner Vaterland, 8.4.2007



Rabbi Schmelzer with Felix Jaffe

"The Museum presents the House today as a place of meeting, of learning and of mutual attention - and that is a rare piece of good luck about which one can really be astonished and happy. Everyday life history, yes, a subjective view, yes, but please no atmosphere of false coziness."  
Kultur. Zeitschrift für Kultur und Gesellschaft (Dornbirn), May 2007

"The new clarity, which continues all the way to the attic, places the exhibits into the foreground." Südkurier (Konstanz), 18.5.2007

# REMARKS OF SUSAN ROSENTHAL SHIMER AT THE OPENING CEREMONY

TRANSLATED FROM THE GERMAN

Dear Friends of the Jewish Museum Hohenems, First I bring you greetings from the AFJMH and also from the descendants of the Jewish families that once lived here. They live now in many countries: Austria, Italy, Belgium, Switzerland, Holland, England, Israel, Australia, Chile and the United States. We are delighted that the Museum is once again open and that all the hard work of the staff and the contributions of so many of you have made it still better.

The Museum brings me back to my ancestors. One should never forget from where one comes. My father, who died in 1993, often told me that I needed to visit Hohenems, that for our family, the Rosenthals, it was a very important place. Here we had a factory, and that factory founded by my great great grandfathers gave us many possibilities. Possibilities that contributed to our families' success in the many cities to which they migrated over the years. My great grandparents, Robert and Mathilde Rosenthal left for Vienna soon after their marriage in Hohenems. Our family stayed there until 1940, when I escaped to America with my parents.

In 1998, I learned that there was a Museum here in the house that had belonged to my cousin, Clara Heiman Rosenthal; her grandparents were my great-great grandparents. I learned that there would be reunion of descendants of the Jewish families of Hohenems. I thought my father always wanted me to visit Hohenems. And, I thought, perhaps I will meet some Brunners, another family of descendants, to whom I am also related through one of

my great-great grandparents, and who took care of us as we waited in Trieste to catch a boat to America to escape the Nazis.

The Reunion was amazing. It was a "starkes Punkt in meine Leben." The Museum- and Felix Jaffe without whose energy and determination there might never have been a museum- have through the descendants meeting of '98 and the forthcoming meeting of '08 created a community- a community of people from all over the world- people whose centrum is Hohenems. At the 1998 reunion, I met other descendants from many lands, some were cousins, some were the descendants of the Brunners who had helped my family in 1940 and others were people to whom I am not related, but whose families once lived here. I have kept up my contacts with many of them and thus enriched my life. The meeting had other unexpected consequences, not the least of which was the founding of the American Friends.

But there were more people who played an important role on that weekend in August 1998, people who live here now, the mayor, the count, the staff and volunteers of the Museum and many others without whom there would have been no Museum and no meeting, and who helped to make the Reunion a success.

I want to talk a little about the first Director of this Museum, Eva Grabherr, whose phenomenal doctoral dissertation gave me an insight to life in Hohenems when my great great grandparents lived here and who in her busy life always makes time for me

when I come to Hohenems. I could use all your time mentioning others who I have met and am always delighted to see again. But we need to move on. Suffice it to say, I feel privileged to have met these people- people who I now consider my friends. The 1998 Reunion also gave us the feeling that we, the descendants, are still a part of the Hohenems community. And when I visit now, the people at the Museum, the people in the town, still give me that feeling.

But the 1998 visit did more than bring me in touch with people; it brought me to a living museum. The Museum tells our story and the story of this city. There are many museums that contain documents and pictures. But this Museum is more. The Museum was originally developed by people who were willing to think "outside the box." They created a Museum of people- people of the past, such as Solomon Sulzer, and the Gebrüder Rosenthal, and people now living. The Museum presents to those outside of that community a picture of life as it was lived in Hohenems at an earlier time and tells the story of change- changes in which the people now living in Hohenems have participated, and changes in which the past residents have also partaken. It presents the story of changing times through documents, videos and oral history. It tells the story of my great great grandparents, the story of the DPs who lived here after World War II, and the story of the descendants such as Stephan Rollin, the first president of the American Friends of the Jewish Museum Hohenems who left Vienna after the Anschluss and traveled for many years before reaching America. The



*Susan Shimer*

Museum shows that the descendants' paths went in many directions- we traveled and settled in many different countries; we belong to many different religions. Some of us are still Jewish; others are now Catholic, Protestant, and Mormon. We work in many different fields- we have factories, we are lawyers, judges, doctors, teachers, professors in many different fields, psychologists, physicists, oceanographers, mathematicians, musicologists, museum docents, archeologists, computer software and hardware engineers, geologists and economists. And I am certain that I have left out the occupations of many descendants. In other words, we are a diverse group of people, but we have a commonality and that is Hohenems. The Museum through its new permanent exhibition tells its own story, but it also tells our story. And we at the American Friends,

*(Continued on page 8)*

## BRUNNER FAMILY REUNION-MALAGA 28-30 APRIL 2007

## ONCE UPON A TIME: TALES AND STORIES OF A "TRIBE"

HELEN BRUNNER

In 1986, my grandmother Hilda Brunner (1897-1986) ended her book of memoirs with these words:

**Epilogue**

*"With this last vivid, photographic image, I believe I have come to the end of the story of our 'tribe', written, and let this be quite clear, for the 'tribe' only. There are now only about eight male Brunners left who can still hand on the family name to their children.*

*Perhaps nowadays really great families no longer exist, but I think that this brief description of the last three hundred years seen through the eyes of members of our family brings us all closer to understanding what the past was like, with its happiness and suffering, and its joys and defeats.*

*There was always something to hope for, however, and that is why the past is worth remembering today, whatever our age, and whether we are Brunners or not."*

Quite a number of members of the different branches of the family were present at the party she gave at her house in June 1986 to hand out copies of her book. Just a few months later, at the age of eighty-nine, she passed away.

Within the family, her book, which also contains a handwritten family tree,<sup>3</sup> has become on the one hand a kind of bonding agent, a common matrix for many people scattered around the world, from Hawaii to Australia, and on the other (to borrow a term from the Internet) a veritable search engine.

The Jews are also called the people of the Book, where by book the Torah is meant, the five books of the Pentateuch which for thousands of years have been, and in many ways still are today, the fundamental bonding, the matrix, or to put it another way, the common language that has enabled the Jewish people scattered round the world to survive all kinds of persecutions. At the same time, the Book has been and still is a search engine full of potential.

This is just to say that, in its own small way, our "tribe"<sup>4</sup> too, although it sometimes got lost in the desert, has its book<sup>5</sup> with a capital B. In this paper I shall briefly dwell on these two aspects and on how they connect, recounting a few episodes that might possibly provide a better understanding of what I mean.

**February 1993**

One day, quite unexpectedly, I received a letter from an Austrian gentleman, Carl L.T. (Teddy) Reitlinger, inviting me that July to a family reunion he was organizing at his house in Kienberg near Linz. The letter also said that the reunion was being organized to celebrate the visit to Europe from Australia of a cousin of his, George Winter, who not only had drawn up the family tree but had also put it on the internet.

Those names had a familiar ring to me: my great-grandfather Philip, besides a brother, Rudolf, also had three sisters, Helene, Philippine and Emma, who at the end of 1800 married three brothers, the Reitlinger brothers, who were bankers respectively in Paris, Vienna and London. Winter was the surname of

*(Continued on page 9)*

## SUSAN SHIMER REMARKS

*(Continued from page 7)*

through our Newsletter, tell the story too, the story of the descendants, the story of Hohenems and the story of the Museum.

The Museum presents to those outside of that community a picture of life as it was lived in Hohenems at an earlier time and tells the story of change- changes in which the people now living in Hohenems have partaken, and changes in which the past residents have also participated. It presents the story of changing times. I would venture to say it is an important part of life here in Hohenems and in Vorarlberg, as is evidenced by the distinguished guests here today. It goes beyond that. It has made Hohenems an important part of life for many of us who have never lived here.

Through the Museum's work over the past years, including the meeting of 1998 and now through the new permanent exhibition, we can all believe that we are one big family, that as diverse as our interests are, we all have one attribute, an attribute that you here today, also have, Curiosity. You and we the descendants share that. We want to know about and understand other people. This Museum through its publications and its exhibits has shown us how much we can learn when one is curious. We look forward to learning even more.

You, who are here today, have also showed us something else. How a community can join forces to support a Museum, to support a historic area. For that I want to say thank you to [the present and past directors and staff of the Museum], and to you the citi-

zens of Hohenems, the businessmen and entrepreneurs and you the leaders of this city and the leaders of Vorarlberg- all of whom have been involved in the preservation and restoration of the Museum and the Jewish quarter here.

How special you are in what you have done is highlighted for me by what is going on in my hometown... Over the past few months, I have been immersed in trying to save a historic district where I live. Through great effort 20 years ago, we secured landmarking of this district, which dates to the 19<sup>th</sup> century, about the same time as the Jewish quarter here. Now some of the leaders of our community want to encourage a new development at the expense of the historic district. Many of us have been fighting to preserve that past. As I speak that effort is continuing. So I know

what courage it takes for leaders to recognize the importance of preserving and restoring history. This is particularly true when the history leaves many open questions about the past, as it does here in Hohenems, and for that we are truly grateful. Thank you.

One final note- if one goes back far enough in time, we are all relatives. And so we who are the descendants of people who lived together 200 years ago are now good friends and so people whose ancestors lived together 2000 years ago should also be friends. Why not? We are one family- people who must live with the problems of the earth. We should not be making problems between one another. And if we do not create such problems, our world will be better for us and our descendants.❖



## ONCE UPON A TIME

(Continued from page 8)

that young Australian who had been my guest about ten years earlier when he had arrived in Trieste on his travels through Europe. It wasn't much, and I had to consult my grandmother's book for more details.

I went to that reunion and it really was a wonderful experience. *Flash:* On arriving we all met up in a typical Austrian *Gasthof*. There were a great many people, some that I knew and some I had never met before. I went over to a table where some elderly people were sitting and started to introduce myself: "I'm Helen Brunner. Nice to meet you," and a lady answered: "No, I am Helen Brunner". I was left speechless: a case of homonymy! This leads us to the question of names, or, to use computer language, to click on the names link.

Brunner is quite a common surname in Austria, in South Tyrol, in the German part of Switzerland and in southern of Germany. In fact, I occasionally receive phone calls from people asking me if I am related to Alex Brunner, a well-known Italian football player, just as some people are aghast when they hear my surname. It took me years to understand why they reacted like that, but I eventually found out: Alois Brunner<sup>6</sup> was Eichmann's right-hand man, and he ordered the extermination of tens of thousands of Jews.

Brunner is most probably an ancient genitive form of the German word *Brunnen*, meaning spring, well, fountain, source, font. Originally the Brunners, the ones of my "tribe", when they lived in Hohenems, a village of Voralberg on the border with Switzerland, were called with the patronymic Wolf, which means wolf (*lupus*). In fact, from 1722 to 1806 there lived a man, a descendant of Josle Levi the Elder (1610-1688), called Wolf Wolf, and it is from him that we all descend. Then,

in 1813<sup>7</sup>, a law issued by Max I of Bavaria (1799-1825) obliged Jews to take a German surname. According to family tradition, not knowing what surname to take, and having a well in front of the house, the brothers Henle (Heinrich) and Abraham (Arnold) Wolf took the surname Brunner, that is, 'those of the well'. This would lead us to follow other threads, or links, such as the one about animal names, but I must respect the limits imposed by the length of this paper.

### August 1998

For years, another "patriarch"<sup>8</sup> of our "tribe" Felix Jaffé, the son of Carolina (Nina) Brunner, the sister of my grandmother Hilda, had been keeping us informed from Israel, first about the opening, then about the activities of the Jewish Museum of Hohenems. Then one day we were all invited by the Museum to a reunion of descendants of the Jewish families<sup>9</sup> natives of that place. There were a great number of us there: 168 all told, the descendants of 17 families.<sup>10</sup> It was fascinating to see so many people who had come from all over the world moving from the museum to the old cemetery, crossing the streets where once their ancestors had lived, amid surprised glances from the present inhabitants, among whom there is a high percentage of Turkish and Kurdish immigrants.

*Flash:* One evening, by chance, in the hotel hall, I was standing next to an American lady called Susan Rosenthal Shimer<sup>11</sup>. On hearing that I came from Trieste, she started telling me that in 1940, when she was three years old and escaping from Austria with her family, for a few days they had been the guests of some distant relatives of her father's called Brunner. Despite her tender age at the time, she could still

clearly remember the welcome they were given, just as she remembered that for the first time in her life she had seen and eaten oranges. It was one of the few pleasant memories she had of that period.

She also told me that, once they had arrived in the United States, her father had kept up a correspondence with these relatives of his for some years, albeit in a desultory fashion. Then he had lost track of them, and this was something that had always saddened him, as he felt he owed them a debt of gratitude. She wondered if I had any idea of who these people were. From her description, I immediately got the impression they were my great-grandparents, who had fled from Italy in 1943. This might explain why her father had lost track of them.

In the previous months, while putting away some old family stuff, in a long-forgotten box ready to be thrown away, I had come across, as if by some miracle, almost all the diaries of my great-grandmother Fanny Bles Brunner (1873-1950),<sup>12</sup> covering the years from 1894 to 1950. Some very special and decidedly interesting "material". I told Susan about this find, and promised her that I would take a look at my great-grandmother's diaries as soon as I got back to Trieste.

And so I did, and immediately found the answer:

*Tuesday 12 March 1940 – Philipp Wilhelm Rosenthal's son with wife and 3-year-old daughter came to office. They have left Vienna en route for New York.*

*Wednesday 13 March 1940 – Rosenthals here for dinner.*

*Thursday 14 March 1940 – Rosenthals here for dinner.*

*Friday 15 March 1940 – Rosenthals here for dinner.*

*Sunday 17 March 1940 – Rosenthals came for dinner.*

*Monday 18 March 1940 – Rosenthals left for N.York".*

And this would lead us to click on the links: endogamic tendencies and women writing in the Jewish tradition.

### June 2000

On the wave of the enthusiasm for the Hohenems reunion, my cousins Elisabetta Brunner Dalla Palma,<sup>13</sup> Gianni Stavro Santarosa<sup>14</sup> and I were practically forced to organise a meeting in the place that most probably has the greatest symbolic meaning for the "tribe": Trieste. By now a kind of grape-vine had been created, and more and more people joined the reunion. In the end there were 113 participants aged from zero to ninety.

I am sure that the many people who contributed to the success of the reunion, such as the rabbi of the local Jewish community, the deputy mayor of the town, the historians who produced some specific studies for the occasion, still remember meeting this noisy and disorderly group of people.

*Flash:* Here the images are really numerous. Of all the memories, the one of the visit to the synagogue arouses most emotions in me. It was really touching to see so many people belonging to the same family that they filled up the great Trieste synagogue. And among them were people who had done their Bar Mitzvah<sup>15</sup> there in the thirties and never been back since, having had to emigrate because of the racial laws, together with other people who were setting foot in a synagogue for the first time.

### June 2003

Already during the Trieste meeting, there had been some talk of having the next meeting in Rome, where quite a number of the Montezemolo<sup>16</sup> branch of the family live, and in fact Rome was where the last family reunion took place. For the first time since these reunions began, it

(Continued on page 10)

## ONCE UPON A TIME

(Continued from page 9)

was decided to have it in a place where many relatives live today, but where none of our ancestors had lived.

The Roman relatives succeeded perfectly in this challenge. *Flash*: The last evening. When for the first time in the story of the family reunions there had been a form of election of where and when to hold the next one, we all went to the Trevi Fountain<sup>17</sup> and each of us lit a sparkler as a farewell gesture.

### Conclusion

If the decision to hold the last reunion in Rome was already a change, the way in which the place and the year of the next reunion was chosen tells us that something in the "tribe" has indeed happened, something that has to do with the transition through generations. The symbolic places whence the family originally came, Hohenems and Trieste, together with the big houses where the past generations grew up, will always live in our hearts enriched by the memory of our ancestors. While it is true that the sense of these meetings has to do with our common past history, and that as a "tribe" we will certainly return to these places, at the same time, the nourishment of those locations where different members of the "tribe" live presently provides that vital impetus towards the future. Like the stars of the Milky Way, the twinkling of the sparklers we lit at the end of the Rome meeting will accompany us during our journey to Malaga<sup>18</sup> in 2007.❖

### NOTES

<sup>1</sup> This paper was made available as a handout at the 24<sup>th</sup> IAJS International Conference on Jewish Genealogy, Jerusalem, Israel, July 4 - 9, 2004 and is a revised and updated version of the essay: "C'era una volta: storie e leggende di una 'tribù'", in Benussi C. (Ed.), *Storie di ebrei fra gli Asburgo e l'Italia - Diaspora/Galuyyot, Udine, Gaspari Editore, 2003, p. 133-137. It is reprinted with permission from Gaspari*

*Editore. The "tribe" or family to whom I am referring is the Brunner family. Historical references: T. Catalan, La Comunità Ebraica di Trieste (1781 - 1914), Trieste, Lint, 2000; P. Luzzato Fegiz, Lettere da Zabodaski, Trieste, Edizioni Lint, 1984; A. Millo, L'élite del potere a Trieste - Una biografia collettiva, Milano, Franco Angeli, 1989; G. Sapelli, Trieste italiana - Mito e destino economico, Milano, Franco Angeli, 1990; N. Vielmetti L'immigrazione degli ebrei austriaci (da Hohenems) verso Trieste nel XIX secolo in G. Todeschini and P.C. Joly Zorattini (Eds.), Il mondo ebraico. Gli ebrei tra Italia Nord-Orientale e Impero Asburgico dal Medio Evo all'era contemporanea, Pordenone, Edizioni Studio Tesi, 1991.*

<sup>2</sup> Hilda BRUNNER, *A brief "Saga" of the Brunner family*, typescript for private use only, 1986, p.85.

<sup>3</sup> *Link*: family tree. The BRUNNER FAMILY TREE is the result of many years of patient research by George Winter (1916-1998), with the help of many family members and the use of earlier trees by Aron Tänzer, Theodor Trier, Francis Wahle, and Mark Brunner. The tree was revised and updated in April 2001 by Felix Jaffé and produced by Jean-Pierre Stroweis using Generations 4.2 (Software Sierra On-line, Inc). The last version (April 2003) was revised and updated by Dorothy Winter using the same software. It contains 717 persons listed and it covers thirteen generations.

<sup>4</sup> *Link*: tribe - See: *Encyclopaedia Judaica*, Vol.15, Jerusalem, Keter Publishing House, 1971, pp. 1382-1386; B. Bettelheim, *Symbolic Wounds: Puberty Rites and the Envious Male*, Glencoe, The Free Press, 1962; S. Freud, *Totem und Tabu. Einige Überstimmungen im Seelenleben des Wilden und der Neurotiker (1912-1913)*, *Gesammelte Werke*, Bd. XIV, Frankfurt a/M, Fisher Verlag, 1948; C. Lévi-Strauss, *Les structures élémentaires de la parenté*, Paris, P.U.F., 1949.

<sup>5</sup> Other members of the 'tribe' have written some books or essays, which however are mostly accounts of their own experiences: Moritz J. Bonn, *Wandering Scholar*, London: Cohen & West, 1949; Helen Brunner, *Come un pescatore di perle*, Empoli (FI), Ibiskos Editrice, 2001; Mark Brunner, *MARKO - The autobiography of Mark Brunner in the*

*20th century*, S. Francisco, Lupus Press, 1999; Hedwig Wahle, *MUTTER, VATER, BRUDER, ICH - Geschichte einer Familie die den Holocaust überlebte*, Entschluss, N. 5, 1991.

<sup>6</sup> See the website [www.olokaustos.org](http://www.olokaustos.org)

<sup>7</sup> See: A. Tänzer (1905), *Die Geschichte der Juden in Hohenems*, Bregenz, H. Lingenhöle, 1982.

<sup>8</sup> *Link*: Patriarchs and Matriarchs - See: *Encyclopaedia Judaica*, Vol.13, Keter Publishing House, Ltd., Jerusalem, 1971, p.183 - 184.

<sup>9</sup> See: *Hohenems Re-visited/ Begegnungen in Hohenems. Meeting of Descendants of Jewish Families of Hohenems/Treffen der Nachkommen Jüdischer Familien aus Hohenems, August 1998*, Jüdisches Museum Hohenems, 1999.

<sup>10</sup> The descendants of the following families took part in the meeting: Bernheimer, Elias Brentano, Brettauer, Brunner, Burgauer, Danhauser, Kafka, Landauer, Levi-Löwengard, Levi-Löwenberg, Levi-Hirshfeld, Levi-Hohenemser, Moos, Reichenbach, Rosenthal, Sulzer, Tänzer. About sixty were the ones of the Brunner family.

<sup>11</sup> See: F. Jaffé, *The descendants of Philip Rosenthal (1807-1859)*, in *Rosenthals/Collage einer Familiengeschichte, Materialien zum Ausstellungsprojekt*, Band 2, Jüdisches Museum Hohenems (Ed.), 2003.

<sup>12</sup> See the essays by F. Vetta, *Musica, salotti e famiglie borghesi ebraiche a Trieste tra il 1814 e il 1914. La famiglia Hirschel e la famiglia Brunner*, in Shalom Trieste, Gli itinerari dell'ebraismo, Comune di Trieste, 1998; *La borghesia e la musica ovvero "morgens an der Kanzlei, abends am Helikon"*, in M. Girardi (Ed.), *Lungo il Novecento*, Marsilio Editori, Venezia, 2003.

<sup>13</sup> Daughter of Caterina Martinovitz and Oscar Brunner. Oscar Brunner was the third child of Fanny Bles and Philip Brunner, brother of Carolina (Nina) and Hilda.

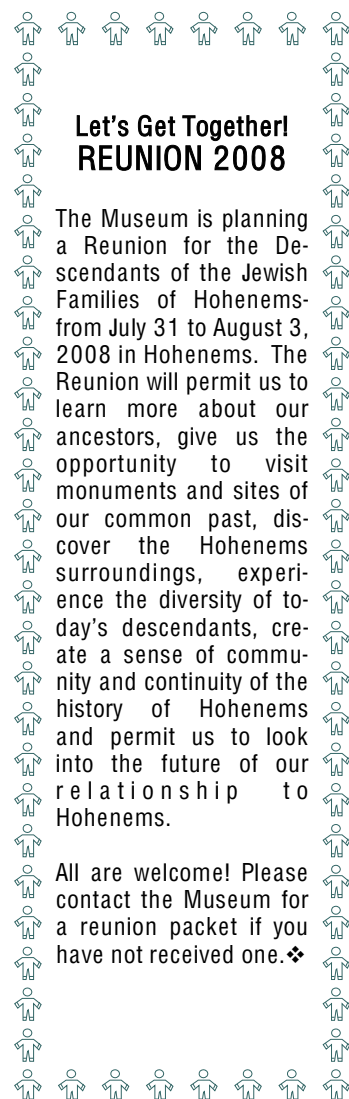
<sup>14</sup> Descendant of Gina Segré and Rudolf Brunner.

<sup>15</sup> *Bar/Bat Mitzvah* - Lit: 'son/daughter of the commandment'. Jewish ceremony of religious coming of age when the boy is thirteen years old and the girl is twelve.

<sup>16</sup> The children of Regina Stavro Santarosa and Antonio Cordero di Montezemolo.

<sup>17</sup> The Trevi Fountain is a famous fountain in Rome where it is the custom to throw a penny in for good luck.

<sup>18</sup> In Malaga lives Filippo Faraguna and his family. He is the son of Elisabetta Brunner Dalla Palma (see footnote 13) and Mariano Faraguna.



## Let's Get Together! REUNION 2008

The Museum is planning a Reunion for the Descendants of the Jewish Families of Hohenems from July 31 to August 3, 2008 in Hohenems. The Reunion will permit us to learn more about our ancestors, give us the opportunity to visit monuments and sites of our common past, discover the Hohenems surroundings, experience the diversity of today's descendants, create a sense of community and continuity of the history of Hohenems and permit us to look into the future of our relationship to Hohenems.

All are welcome! Please contact the Museum for a reunion packet if you have not received one.❖

## WHAT IS THE NEW PERMANENT EXHIBITION?

For the first time, the Museum presents the history of the Hohenems Jewish community in English, French and German, for an international audience, thanks to a new audio guide system.

The Exhibition presents the wonderful villa, an image of the past, providing an insight into an earlier time. Although it is no longer a private house, it is a vital part of an exhibition of Jewish life. The new permanent Exhibition tells the story of the diversity of Jewish life, from the peddlers to the industrialists, from innkeepers and teachers to businessmen and scientists. And it tells their stories from a very personal perspective. This is possible today thanks to a large collection of artifacts and personal documents, such as letters, diaries and photographs, the Museum has acquired over the last fifteen years, thanks to all the donors and loaners, particularly the Descendants.

The new architecture, by Erich Steinmayr and Fritz Mascher, and design, by Roland Stecher, has turned the villa into a modern Museum, which can concentrate on exhibits and stories in a unique setting. The new Exhibition's audio guide, developed by curator Hannes Sulzenbacher, together with the Museum staff, gives insights into personal experiences for children and adults.

Lost to those of us who want to see the furnishings of Clara Heimann's old house is the furniture. But it is not gone. The Vorarlberg branch of the "Bank für Tirol und Vorarlberg" (BTV), formerly owned by the Brettauer family of Hohenems, has created the "Klara Rosenthal Room" of the Villa Menti in Feldkirch, in which the old furnishings of Clara Heimann's house are preserved and displayed. Because the furnishings are no longer at the Museum, it is now easier to see the old floor with its complex designs and the ceil-

ings with their painted friezes. Perhaps unexpectedly, the upper floor is brighter. And we can still see the paintings of the Gebrüder Rosenthal, Philipp and Josef Rosenthal. The story of Clara Heimann-Rosenthal is told in the new Exhibition, finally leading to her last postcards that are on display. The audio guide includes Clara's words of hope for the future. Also, Clara is one of the protagonists in a completely new children's Exhibition that presents personal stories for the younger and youngest generations. Here we meet Clara at a happier earlier time of her life; it shows her painting a picture of herself dancing. The audio guide describes the scene:

*"Clara, the daughter of Anton and Charlotte Rosenthal, loved music and wanted to become a dancer or a painter later on. Her Dad was always busy. He owned a large factory. There were a thousand people working there. He had prom-*

*ised to watch Clara dancing some time, but something always happened to get in the way. Clara sat down on the floor and painted herself as a dancer. She painted seven pictures. When her father was having his midday rest, she took all his business papers out of his briefcase, and put her pictures in there instead. That afternoon Herr Rosenthal wanted to discuss contracts with a business friend.*

*In the evening he said to his daughter: "Clara, today I saw you dancing." And he winked at her."*

The Salomon Sulzer room has changed, but it is still there and now one can listen to his music in a much quieter atmosphere.

The Exhibition contains peepholes, some of which give a view out into what Hohenems might have looked like years ago. The refurbished Jewish quarter and the grand hills behind the town are all visible.



*View of Hohenems from a Museum Peephole in the Exhibition*

But there is much more to the Exhibition. The Museum has created a living history—the story of the Jews in Hohenems. There was a Jewish community in Hohenems for more than three hundred years. Its heyday was in the first half of the nineteenth century, when it contributed to the region's swift economic growth. In 1850 the community numbered more than five hundred people, or one sixth of the town's population.

In the 1860's the community began

to decline as people moved away. What was left of the community was later destroyed during the period of Nazi rule. The last eight Jews living in Hohenems in 1939 were sent to concentration camps and murdered. One of them was Clara Heimann-Rosenthal, the last Jewish resident of the house in which the Museum is located.

There are video interviews of people who lived in Switzerland in recent years, interviews of people who escaped, interviews of people who helped the escapees, and interviews of the Descendants, in English, French and German.

But that is not all. The Exhibition has explanations for adults and children, creating opportunities for dialogue between generations. For the children, the author, Monika Helfer and artist, Barbara Steinitz, have told delicate and vivid stories about life in Hohenems. Children can find these stories, which are shown at a lower level, by pressing buttons in the exhibition area, and the pictures are briefly lit. The audio guide then tells the story in the picture.

For adults, the Museum displays documents, photographs, and physical objects, with the audio guide repeating the texts in German, and, alternatively, in English and French. A number of rooms divide this significant documentation, which will be covered in detail in future newsletters. The first room shows the early story of Jews in the Lake Constance area. It includes a map showing Jewish settlements in the 13<sup>th</sup> century, as well as the Charter of Protection issued by the Count in 1617, which brought the Jews to Hohenems.

There are letters relating to this early period, as well as various anti-Semitic documents from the medieval period onwards. For example, the Museum displays

*(Continued on page 13)*



# WHAT IS THE NEW PERMANENT EXHIBITION?



*Lazarus Josef Levi and Wife Judith*



*Clara Rosenthal's Painting of Herself as a Dancer*



*Part of the Taenzer Display*



*Visitor Looking Through a Peephole*



*Visiting Children in the Sulzer Room*

"A new interior of display cases, text boards and technical sophistication." St. Galler Tagblatt, 27.4.2007

"The Jewish Museum is a fulcrum for the success of the Hohenemser Diaspora, which reaches from Australia to California, from Graz to St Gallen, from New York to Jerusalem." Echo (Vorarlberg), May 2007

## WHAT IS THE NEW PERMANENT EXHIBITION?

(Continued from page 11)

documents that show the Jews were blamed for the Black Death, resulting in pogroms at that time.

The Exhibition shows the history of some of the Jewish families who lived in Hohenems. For example it includes paintings of Lazarus Joseph Levi (1743-1806) and his wife Judith Daniel-Levi (1746-1810). Lazarus Joseph Levi was head of the Jewish community from 1785 until his death. Also included in the Exhibition is the announcement, dated 1814, by his son, Joseph Lazarus Levi, that he had changed his name to Josef Löwenberg, as required by an Edict of 1813,

As explained in the Exhibition, the early 19<sup>th</sup> century was a promising time for the Jews of Hohenems. They had become acculturated and bourgeois, and read Schiller, Kant, and Knigge,

as well as some now-forgotten authors. They formed a Reading Society.

The Lowenberg correspondence of the early 19<sup>th</sup> century reviewed by Eva Grabherr in preparation for her dissertation is also on display. Some are ready to read and can be heard with the audio guide. Others appear, as they originally were found, in a large box. And with it is a discussion of the change from the use of Yiddish to that of German, a point covered in Dr. Grabherr's dissertation, and reviewed in an earlier issue of this Newsletter. Also on display are paintings of the Gebrüder Rosenthal, a copy of the prints they developed at the factory they founded and photographs of that factory.

But not all Jewish men were able to work in Hohenems. A number became peddlers. A map of the journeys of peddler

Josef is on display reconstructed from his passport of 1815. The audio guide prepared by the Museum explains that Jewish peddlers of Hohenems were often only permitted to buy and sell outside the country. They had to cover long distances to try to earn a living. Their routes, which they called Medine, stretched from Vorarlberg deep into southern Germany and Switzerland.

Documents on display show that questions were raised in the community as to whether Orthodoxy or Reform should be followed, and whether or not households should maintain a

kosher kitchen. Other documents highlight the dispute between Rabbi Tänzer, who supported Darwinism, and the only orthodox Jew then living in Hohenems, Joel Nagelberg, a peddler from Lemberg who could not accept those ideas. A number of other documents from Rabbi Taenzer are also on display, thanks to the generous donations of Uri and Erwin Taenzer. Many of the important Jewish holidays celebrated over the course of a year are described, as is the assimilation of the Jewish community during the mid 19<sup>th</sup> century. Nevertheless, the Exhibition notes that equality was not readily available.❖



Route of a Peddler



Synagogue Choir, c1900 with teacher Moritz Federmann (front left)



Map of Jewish Communities

(Continued on page 14)

## WHAT IS THE NEW PERMANENT EXHIBITION?

(Continued from page 13)

Photographs and documentation relating to the construction and expansion of the synagogue are presented, as are secular items used by the citizens of Hohenems, such as lotions and elixirs. The Museum also devotes space to the issue it calls "Side by side or together." This topic raised by the Exhibition is explained as follows:

*"Jews played an active part in various clubs and societies in Hohenems – of a charitable, educational and cultural nature. Both Jewish and non-Jewish children attended the Jewish school. Personal relationships were forged, but not family ties. The Catholic Church resisted calls for the introduction of civil marriage.*

*Christians' Street and Jews' Street became popular motifs on picture postcards... emblems both of commonality and separation. After posters appeared on walls in Hohenems in 1888 calling for death to the Jews, the Jews who were active in municipal politics stepped down".*

The Exhibition also deals with Diaspora and migration. Beginning in the mid 19<sup>th</sup> century Jews could live wherever they wished within the Austro-Hungarian Empire and many left Hohenems for Vienna, Trieste, and other cities within the Empire. Many Jewish families also migrated to St. Gallen, which became an important center of Jewish life in Switzerland. But Hohenems continued as a center of Jewish life until the First World War.

Despite the joy shown in many exhibits, the Exhibition demonstrates that anti-Semitism was not far from the surface; political and social tensions that intensified in the late 19<sup>th</sup> century posed new problems for the Jews. Most were supporters of bourgeois liberalism or felt loyalty to the Emperor. However, the Liberal movement became increasingly nationalistic and anti-Semitic. The developments of this period in Jewish life are

spelled out in the Exhibition. The rise of Zionism in other parts of Europe, though not in Hohenems, is illustrated.

The attempt at integration and assimilation, as we all know, did not end successfully. Small things such as the withdrawal of the Christian members from the Frohsinn, the choir, the exclusion of Jews from the Austrian Alpine Club, and the satirical presentation of the medical advances by Eugen Steinach, a Hohenems descendant, are shown. The Exhibition describes the takeover by the Nazis and the horrendous events that followed. The Jews living in Vorarlberg were not spared and at least one leading newspaper professed delight at the new order.

The Exhibition contains evidence of attempts at escape through Hohenems. Videos on the upper floor tell some of the stories of these escapes, including the stories of those who assisted in the escapes. We will present these stories in later issues.

The Museum also discusses the Holocaust and its impact in Hohenems. It reports that of about 45 Jews living in Vorarlberg in March 1940, at least sixteen were deported and killed and the fate of many others still has not been established. The fate of the descendants, some who were no longer Jewish and most of whom lived elsewhere, is also highlighted. The exhibit lists the numerous deportation trains from Vienna, starting on October 20, 1939 and ending in April 1945.

But the story of the Jewish community in Hohenems does not end there. The Exhibition shows, as an accompanying article in this Newsletter reports, that DPs lived in Hohenems for some time after the war. Their life there is also a major part of the Exhibition, showing the renewal of Jewish life after the Shoah. One can

listen, on the audio guide, to some of the DPs as they describe their experiences in Hohenems.

The final phase of the Exhibition is called "To remember or not to remember." As the Exhibition points out, *"After 1945 Austria liked to see itself as Hitler's first victim. Few people were willing to tackle the problem of anti-Semitism or consider inviting back those who had fled. A wall of silence was erected; the Nazi past and the destruction of the Jewish heritage were ignored.*

*After the war a new Jewish community was founded in Innsbruck in what was then a French occupation zone. As legal successor to the pre-war community in Hohenems it was assigned that community's property, which had been confiscated, and then sold it to the municipality of Hohenems.*

*The Austrian authorities, however, had no interest in returning stolen property or paying financial compensation to those who had been persecuted, let alone in issuing an apology."*

On display is a letter from Harry Weil to the court in Feldkirch, dated June 30, 1949, in which he asked the court to restore to him "the property that had been stolen in 1938, and to enable him to return to his old home in Hohenems and take up his old job again for the Jewish community." The response of the municipality of Hohenems, which rejected Harry Weil's request, arguing he had left voluntarily, is also displayed.

The Exhibition points out that it was former members of the Jewish community and their descendants who kept alive the memory of Hohenems Jewish history. In 1954 they took over the Jewish cemetery and established an association to look after it. It was not until 1991 that Chancellor Franz Vranitzky

became the first Austrian leader to publicly acknowledge guilt for the country's Nazi past.

Finally, also included in the new permanent Exhibition are videos of interviews with Stephan Rollin, the founder and first president of the American Friends, Uri Taenzer, our secretary treasurer, his daughter Laura, and Sue Shimer, the editor of our Newsletter. Americans are not the only persons interviewed. Also to be seen and heard are Jacqueline Heimann, the granddaughter of Clara Heimann, Felix Jaffe, his daughter Luisa Jaffe De Winne, and Kurt Bollag. The Museum contemplates making other video interviews available in the future.❖

## Update:

**At the time of the preparation of this Newsletter, the end of May 2007, over 2300 persons had already visited the new permanent Exhibition.**

## Thank You

The American Friends wish to express a deeply felt thank you to:

Hanno Loewy  
Eva Hafele  
Eva-Maria Hesche  
Helmut Schlatter  
Hahnes Sulzenbacher  
Birgit Sohler  
Gerlinde Fritz

each of whom worked tirelessly to create the new Permanent Exhibition.



# DISPLACED PERSONS

## JEWISH REFUGEES IN HOHENEMS & BREGENZ AFTER 1945

GERHARD SALINGER

The subject Displaced Persons- and in this case specifically Jewish refugees after 1945- has many roots and reasons and has to be seen in the context of a cause and affect relationship.

The Jewish Displaced Persons in Vorarlberg-Hohenems and Bregenz were only a small part of the overall picture but, nonetheless, their story helps to clarify the difficulties that these persons faced.

### The Overall Picture

When the war in Europe ended in May 1945, there were an estimated 8 million displaced persons (DPs) in Germany and the Nazi occupied territories. The victorious Allied Powers gave high priority to the rapid repatriation of these DPs; close to 5 million people were returned to their home countries by August 1945 and another one million by the end of the year. The remainder, persons who could not or would not be repatriated, were put in special camps under the control of the United Nations Relief and Rehabilitation Administration (UNRRA).

The Jewish DPs, however, presented a problem of an entirely different nature than the others. At the war's end an estimated 50,000 Jews were liberated from concentration camps in Germany and Austria. Some of them returned to their countries of origin; others managed in various ways to reach Italy in the hope of continuing from there to Palestine. Most of the Jewish survivors realized that they had no place to which to return because their communities had been destroyed and their families were no longer alive.

While some of those Jews who had survived the concentration camp originally returned to their home towns, most of them did so only for brief periods to ascertain the conditions there. Other

Jewish survivors, who had been in hiding, had joined partisan units or had posed as non-Jews (Aryans) moved from Eastern Europe to DP camps in Germany in the hope of being recognized by the Allies as a separate category of refugees. Their purpose was to find a new homeland and they did not want to be included in the groups of refugees treated by country of origin.

On June 22, 1945, President Truman commissioned Earl G. Harrison, dean of the Faculty of Law of the University of Pennsylvania, "to inquire into the conditions and needs of displaced persons in Germany, who may be stateless or non-repatriable, particularly Jews." Harrison's report to the President on August 1, 1945, described the harsh conditions prevailing in the existing camps and stressed the special character of the Jewish problem: "The first and plain need of these people is a recognition of their status as Jews. Refusal to recognize the Jews as such has the affect of closing one's eyes to their further persecution." He also pointed out that most Jews wanted to leave Germany and Austria and settle in Palestine and were impatient to wait in the DP camps much longer.

President Truman transmitted the report to General Eisenhower, Supreme Commander of the U.S. Forces in Europe, for action. As a result, the American authorities recognized Jews as a special category of refugees who had been persecuted for being Jewish.

Gradually the conditions in the DP camps were improving, new camps were set up to reduce the overcrowding, and a considerable number of Jewish refugees were settled in "DP Assembly Centers," in towns, rather than in outlying camps.



*From the Museum's collection, a photograph of the DPs relaxing in Hohenems*

Food rations were increased and UNRRA was instructed to appoint Jewish refugees to posts in the administration of the camps. Autonomous internal administration was now achieved.

Through great international pressure, in 1946, the British Mandatory government authorized the granting of 100,000 immigration certificates for Palestine to Jewish refugees from Europe.

While the foregoing describes the situation in 1945, it is important to look at the causes underlying the establishment for such camps for Jewish DPs and the necessity for them.

When the German army marched into Poland, where anti-Jewish hatred was always strong, many Poles used the opportunity to kill the local Jewish population either during or

after the German occupation. Too little is known about those events even to this day. Many Ukrainians served as guards in Nazi labor and extermination camps and under the influence of bottles of Vodka did not hesitate to kill Jews by the thousands.

The Jewish survivors of these atrocities, who either would not return to their countries of birth or after doing so again left them, moved to DP camps in order to leave Europe. When some of the survivors returned to their hometowns, they found that their property had been plundered and others occupied their homes and apartments. In fact, a number of Jews who did return to their hometowns were murdered by local inhabitants.

The most publicized case in point was the pogrom in Kielce, Poland, on July 4, 1946, when a

*(Continued on page 16)*

## DISPLACED PERSONS

(Continued from page 15)

Polish mob killed over 60 Jews who had returned to the city. But many other incidents of this nature occurred that did not make headlines. Under those circumstances, the survivors concluded that emigration would be the only solution.

Early in 1945, the Jewish Displaced Persons camps mostly housed those liberated in Germany; this changed during the following years when Polish citizens were repatriated from the Soviet Union. By mid 1946, some 140,000 Polish Jews returned from the Soviet Union, and most of them did not want to stay in Poland; so they left for Germany. Between July and October 1946 alone, 90,000 Jews from Poland came to the American Zone - 70,000 to Germany and 20,000 to Austria. It is estimated that in 1947, the number of Jewish DP's reached 247,000, including 184,000 in Germany, 44,000 in Austria and 19,000 in Italy.

The early Jewish arrivals in the camps were mostly single persons, but later entire families arrived. This meant that an educational network had to be set up for the children.

Despite international pressure, the British Government allowed only a few of the refugees to continue to Palestine. Illegal transports were organized, but not all of the ventures succeeded. In the meantime, the administration of the camps tried to make life as normal as possible. Most helpful were organizations such as UNRRA, the American Joint Distribution Committee and the Jewish Agency for Palestine. These organizations also helped in establishing newspapers, theatres, and orchestra and sports events. ORT (Organization for Rehabilitation through Training) was instrumental in training younger people for new vocations.

With the establishment of the State of Israel in 1948, a solution for those stranded in DP

camps was on the horizon. By the end of 1949, the majority of Jewish DP's from Germany, Austria and Italy had gone to Israel. Only about 10,000 were left in Austria. Their story in Vorarlberg follows.

This section is based on the book "Displaced Persons-Jüdische Flüchtlinge nach 1945 in Hohenems und Bregenz," compiled by Esther Haber, the then director of the Jewish Museum Hohenems, in 1998. Dr. Thomas Albrich and Erik Weltsch made contributions.<sup>1</sup>

To understand the situation in Austria after 1945, it must be remembered that Austria was divided into four occupation zones. The eastern part was occupied by Soviet troops, the southern part by the British, the central part by American forces and Tyrol and Vorarlberg, the western part of Austria, by the French.

After the end of the War, when thousands of prisoners were liberated from concentration camps, they and other refugees migrated from Eastern Europe to Germany and Austria. During the summer of 1945, a number of those refugees arrived in Vorarlberg. Of the waves of thousands of Jewish refugees who reached Austria and Germany, only a few hundred Jewish refugees lived in Vorarlberg at any given time.

This migration from Eastern Europe was supported and directed by the refugee organization Bricha (Escape). The Allied forces needed to find food and shelter for the refugees; those arriving in Vorarlberg were at first placed by the French authorities in private quarters in Bregenz. Practically all of the refugees wanted to emigrate and leave the European continent behind and considered Bregenz a temporary refuge, because their intention was to emigrate. The assumption made by the French who occu-

pied Vorarlberg was also that the refugees would depart for Palestine "in four to five months."

The immediate goal of many of the refugees was to reach Italy and, to a minor extent, Atlantic harbors in the hope of reaching North and South America. Zionist groups in particular were looking at that time for Aliya (a move to Israel) possibilities. Since Palestine was then closed to new immigrants, illegal ways needed to be used for those who wished to reach Eretz Israel (the unofficial name of Palestine before 1948). Since the British government between 1945 and 1947 tried to interdict the so-called "illegal transports" of Jewish refugees to Palestine, any movement through the British occupation zone in the southern part of Austria had to be avoided. The U.S. authorities in Austria, on the other hand, were much more tolerant.

In order to normalize life for the refugees in Vorarlberg and establish some organization, a Comité Israélite<sup>2</sup> was set up and led by the refugees themselves. The Comité was responsible for life's necessities and established contact with the local and French authorities. The first Comité in Vorarlberg was established in Bregenz.

Localities were obligated to provide financial support for needy refugees, although such obligation did not become official in Austria until 1946. The Allied Powers agreed in 1946 that Jewish victims of the Nazis were not obligated to work and help in the reconstruction of Austria. Arrangements were made by the authorities in Bregenz in 1945 and later by the authorities in Hohenems to grant financial support to the refugees. Those persons who lived in Bregenz in hotel rooms and in private quarters were expected to pay their rent from these financial grants. A lot of Austrians resented this be-

cause they considered themselves to be the first victims of Hitler's aggression. They did not feel that they had any obligation to provide the DPs with financial assistance.

The localities also distributed food stamps, since food rationing was in use at that time. They also needed to provide housing, but there was a shortage of accommodations in Bregenz. The French were aware of the situation and sought another town to reduce Bregenz's burden.

The French determined that, because of its long Jewish tradition, Hohenems would be a suitable place. The last Jewish resident of Hohenems, Frieda Nagelberg, had been deported on February 25, 1942, ending the presence of Jewish citizens there. However part of the infrastructure of the old Jewish community still existed: the synagogue building, the cemetery, the rabbi's residence and the school. In addition there existed several so-called Judenhäuser (formerly Jewish-owned homes). According to a newspaper report, the Jewish cemetery in Hohenems had suffered some damage caused by members of the Hitler Youth. The same report mentioned that former Nazis had to repair the damage after 1945.

The Judenhäuser were (and still are) located in the former Judengasse, renamed Schweizerstrasse. It was determined to use the "Brunner" and "Elkan" Häuser (named after the former owners) and, in early September 1945, the residents of those houses were ordered to vacate their apartments by September 20. The mayor of Hohenems expressed the opinion that a temporary residence of foreign Jews seemed to be unavoidable. The mayor of Hohenems declared, however, that space was not infinitely available.

Unhappiness at the move prevailed not only among the Hohenems authorities but also

(Continued on page 17)

## DISPLACED PERSONS

*(Continued from page 16)*

among the Jewish displaced persons in Bregenz, who were living in private quarters and feared a camp-like existence in Hohenems. However, the Jewish Repatriation Committee, which was located at the Hotel Post in Bregenz, agreed to the move to Hohenems.

Soon the Hohenems mayor's office was informed that on November 16, 1945, 180 Jewish DPs would arrive in Hohenems from Bregenz. The mayor was ordered by the French immediately to make available the houses of deported Germans, interned Nazis and of former Nazis who were still at liberty. The town council (Gemeinderat) of Hohenems declared itself ready to provide food and shelter for the former camp inmates. However, the council wanted to limit the number of persons to 60. The French authorities agreed to reduce the number of DPs to 120.

On November 26, 1945, General Dumas, the French Commander-in-Chief, issued the final order for the settlement of 110 to 120 Jewish refugees in Hohenems. An order was issued to the town on November 28 to vacate at once the "Brunner Haus". With one exception the tenants complied and left their apartments. At this time, the town made it known that, in view of the forced evacuation of the Jewish houses, it would no longer be responsible for any damage caused by the Jewish DPs or any expenses in this connection. The French had no objection.

The impatient mayor of Bregenz wrote in the meantime to the Comité Israélite in Bregenz and inquired when the move to Hohenems finally would begin. The Comité answered that housing preparations had to be completed first and promised to leave as soon as possible ending with the words "schliesslich sind wir das Wandern gewöhnt", meaning that they were used to wandering. It also thanked the mayor for the friendly reception

the DPs had received when they arrived in Bregenz.

By the second half of December 1945, eighty of the DPs had finally arrived in Hohenems and they were quartered in the Brunner Haus. Here there were twenty-three rooms available. Thirty additional refugees who arrived from Bregenz in January 1946 were housed in the Hotel Einfirst. All of these newcomers were members of the religious Zionist Mizrahi movement. They established a prayer room in the hotel and occupied themselves with religious studies, Hebrew lessons and preparations for their emigration to Palestine. Shortly before their departure from Hohenems in July 1946, this group had 41 members, 25 male and 16 female. The average age of the male members was 25, that of the female members 21.

Most of the Brunner Haus residents were Orthodox from Eastern Europe. They established in that house a Yeshiva. This Yeshiva called Beth Schmu'el (Lehrhaus (school) Samuel) had 50 students. Books and other supplies were provided by the American Joint Distribution Committee (hereafter "Joint") in Salzburg. Also in place was a Mikva (ritual bath), as well as a communal kitchen, with kosher provisions, in the house.

The forty Jewish residents who were living at the Hotel Post in Bregenz were required to leave for Hohenems. To house them in Hohenems, the French authorities directed the clearing of the Elkan Haus.<sup>3</sup>

The difference in appearance and customs between the newcomers and the former more assimilated Jews who lived in Hohenems before the War must have been very strange to the local people, Dr. Albrich noted.

After this movement of Jewish DPs from Bregenz to

Hohenems, an agreement was made between the French and the local authorities in Hohenems restricting the number of DPs permitted in Hohenems to 110 people. The French also informed the mayor of Hohenems that no additional Jews in transit could continue to remain in Hohenems. Further, in a reflection of a change in the French attitude towards the DPs, those living in Hohenems were to be placed under the control of the Austrian police just as anyone else who had no French citizenship.

What actually happened in Hohenems was quite different. Without informing the local authorities, those refugees who left were replaced by others, so that the total number remained more or less the same. This was also the case in Bregenz. Of course, the local authorities had no control over who used the food rationing cards and the money paid to "needy" DPs. In some cases, the newcomers assumed the names of those who had left. Financial support for housing was not to be provided for the DPs who lived in the "Brunner" and "Elkan" Hauser.

A Comité Israélite's<sup>4</sup> main task was the contact with local and Jewish officials to provide for the material needs of the refugees. In the spring of 1946, there was a shortage of sugar, medicines, clothing and shoes, as well as Yiddish and Hebrew books. In April 1946, the "Joint" was able to secure larger supplies from Switzerland. A local bakery in Bregenz was utilized to bake Matzoh for Pesach (Passover).

After the pogrom in Kielce in Poland in July 1946, about 100,000 Jewish survivors flooded Austria. A number of them reached Vorarlberg, especially Hohenems. The latter's mayor requested that the French authorities forbid the inflow and outflow of the refugees. The mayor assumed-

correctly in this case- that the departing refugees left their food rationing cards for the newcomers, and so the town lost control. But the mayor's request was to no avail.<sup>5</sup>

The official number of DPs in Vorarlberg amounted at times to 250. However, in October 1946 the "Joint" supported 146 DPs in Bregenz and 162 in Hohenems, altogether 308 Jewish DPs in Vorarlberg. And the numbers did not change, only faces changed. For example, in August and September 1946 half the Jewish population left Hohenems but the number of those who departed was replaced by an equal number of newcomers. It was obvious that Bricha intended to confuse the local authorities. The French became aware of this practice in the fall of 1946. The transit through Vorarlberg was secretly supported by U.S. officials in their zone, where manipulated identity papers were provided to facilitate the process.

Until April 1946 there was no friction between the Jewish newcomers and the local population in Hohenems. Members of the Yeshiva even asked for the return of saved objects from the Synagogue and in a few cases, where objects turned up, they were given to the DPs, in return for monetary compensation.

But very soon incidents developed. One involved the mayor and a Jewish DP regarding the allocation of certain food items. The local population took the attitude that they were the "hosts" and the DPs were the "guests" in a town, whose local inhabitants, like the rest of the Austrians, considered themselves as the first victims of Hitler's aggression. The Jewish DPs, on the other hand, considered themselves to be in an enemy country. Most of the refugees were very young and celebrated Jewish festivals such as Purim in a less than quiet manner. This led to complaints against them involving the Aus-

*(Continued on page 18)*



## DISPLACED PERSONS

(Continued from page 17)

trian and French authorities. There was great impatience among the refugees because they wanted to leave the area as soon as possible and were prevented from doing so. Their options were waiting until an opportunity arose or illegal migration. More and more selected the latter course and joined transports organized by Bricha. In most cases, the direction was Italy; in a few instances they went via France (the harbor of Marseille).

Beginning in September 1946, the friction between the DPs and the local population increased. There were complaints and counter accusations. During the Succoth holidays, juveniles broke the windows of the Synagogue. The mayor of Hohenems was accused in the press about this incident and replied with angry words.

In November 1946, the French ordered the creation of a separate Comité Israélite for the Jewish DPs from Hohenems. This Comité was the sole organization authorized to conduct negotiations with the local and French authorities. The first president was Dr. Heinrich Keller, a physician. But in January 1947, he joined a group of Jewish DPs and left, illegally, for Venezuela. Shortly after his departure, the French suspected him of collaborating with the Gestapo during the war. The entire group was arrested in Paris, seven of them returned to Vorarlberg, and six of them, including Dr. Keller and his wife, were interned in a camp in Vorarlberg (Brederis) where former Nazis were housed.<sup>6</sup>

With the formation of separate committees in Bregenz and Hohenems, the French changed their attitude toward the DPs. They were expected to follow all the rules with regard to their registration, and food ration cards, and were expected to be obedient and law-abiding with respect to the local Austrian and French authorities. Each com-

mittee had to provide the French, monthly, with a list of persons present in Bregenz and Hohenems. In order to get more food rationing cards, those in charge at the Comité had reported a higher number of persons than actually were there. This was in part to provide persons in transit with food. To prevent the utilization of food cards for persons not in residence, the Jewish DPs were required to be in possession of Austrian papers with French acknowledgment, residence permits and local reporting cards. This took affect in March 1947. The food allocations in the French zone at that time amounted to 1200 calories; however, through the assistance of the "Joint" this amount was substantially increased. Individuals were excluded from any contact with the authorities.

The French were determined to prevent the "illegal" transit through their occupation zone. Anyone caught "illegally" at the frontier was moved to Camp Reichenau, where German, Austrian and Hungarian Nazis were housed. The French considered the American papers, which some of the refugees had obtained, to be invalid and sent those persons back to the U.S. zone. The French did not believe that the Jewish DP situation was their problem and showed no intention to cooperate with Jewish organizations

The "Joint" was of the opinion that members of the former Vichy Regime with their anti-Semitic attitudes had regained their old positions, which in turn led to the current situation.

In March 1947, the French counted the then number of refugees in Hohenems, but found the number of "illegals" not unusually high. When the "Joint" opened an office in Bregenz in February 1947, they found the Jewish population to be 140 persons, and strictly Orthodox; they ate prepared

Kosher meals in a communal kitchen, were privately housed and paid rent. Their situation was stable and they awaited their emigration.

In Hohenems, the Jewish DPs lived in the Brunner and Elkan Hauser. In preparation for their emigration, workshops were set up to instruct the girls in sewing and tailoring and the men to learn shoemaking. There was also intensive Talmud study. Kashrut (Kosher) was strictly observed and the Yeshiva continued to function. The well-organized Kibbutz group lived, until its departure, in the Hotel Einfirst. The town was eager to repossess the hotel to accommodate guests from out of town who visited the sulphur baths.

In August 1947, young hooligans displayed anti-Semitic fervor and destroyed windows in the Jewish houses. The same occurred again on November 9, 1947. The French, at that time, ordered the town to replace the destroyed windows; that was reluctantly done. Events like this did not occur in Bregenz, perhaps because the DPs lived scattered within the city. Also the DPs relationship with the local population was much better than in Hohenems.

In September 1947, the Comité in Hohenems renamed itself Communauté Israélite à Hohenems; it was located in the Elkan Haus.

The establishment of the State of Israel in May 1948 brought new hope for the DPs. Some of the refugees left Hohenems and Bregenz, but they were replaced by the next wave of newcomers, some of whom probably intended to leave for the U.S.A. or other countries overseas.

The relationship between the DPs—especially in Hohenems—and the Austrian authorities remained strained as before. The customs and lifestyles of the DPs were not compatible with local habits and thus their

presence was constantly resented by some of the population. Others gave English lessons, sold pastries, and were involved with the DP's to everyone's benefit.

The French now realized that Hohenems was only a transit station for the DPs on their way to America, Switzerland, France or Palestine, organized by Bricha and assisted by the "Joint" in Innsbruck. Until February 1949 there were difficulties for some who planned to go to Israel, because under the United Nations armistice provisions younger men and women who were able to bear arms were precluded from traveling there. Some of the excluded persons tried illegal ways and means to reach their objective. Now, the French were very helpful and provided the necessary papers for some groups of immigrants to reach Italy. Also, the U.S. and even the Austrian authorities helped with the paperwork to promote the departure of the DPs. The French even permitted "illegal" transports to cross their zone from Germany to Italy.

While the number of refugees in Tyrol in early 1949 decreased, the opposite was the case in Vorarlberg. One reason for this was the proximity of the border, especially the Swiss frontier. The year 1949 also was the time of the "Hungarian exodus." Most of the Hungarian refugees did not want to move to Israel and, while waiting for other countries to absorb them, made themselves comfortable in Hohenems. Further, at about that time, some of the DP camps were closed and some of the Hungarian Jews were moved to Hohenems.

This situation created great displeasure for the government of Vorarlberg. The Jewish community in Hohenems was requested to provide information to the government and explain how the Jewish DPs earned their livelihood. Financial support was only intended to be granted for

(Continued on page 19)

## DISPLACED PERSONS

(Continued from page 18)

"needy" persons and each case was to be decided on its own merit in accordance with Austrian regulations. The French, as well as the Austrian authorities, considered the DPs as a whole no longer to be "needy" in 1949. Since the DPs pursued no regular occupation, the suspicion arose that they were dealing with goods on the black market. The proximity of the Swiss border was also a factor. The authorities further noted that some of the DPs no longer lived in the two Jewish houses in Hohenems, but rented quarters in private homes. Among those persons was Rabbi Ignaz Roth who intended originally to emigrate "soon" to Israel.<sup>7</sup> Indeed, the Elkan and Brunner Häuser as well as various guest houses could not accommodate all the DPs and some were quartered in the Synagogue, the former rabbi's house and the former Jewish school at various times after 1945. Between 1949 and 1951, apartments were created in the Synagogue and used as such. In 1950, one of the apartments was used by Rabbi Salomon Friedmann, the religious head of the Hohenems community at that time.<sup>8</sup> By 1950, most of the Zionist groups and persons had left for Israel. In October 1950, the Austrian authorities complained again about the transit of Jewish refugees through Vorarlberg. They were offended that the DPs did not register as required by Austrian law and simply came and left as they pleased. However, they did not want to give the appearance that this was based on anti-Semitism. They simply wanted, so they said, to uphold the law and were gravely offended by the unhindered coming and going of the DPs. They no longer wanted to be burdened by social welfare costs or any other expenses caused by the refugees.

In 1952, the Israelitische Kultusgemeinde in Innsbruck was reestablished and claimed the Synagogue building. Tenants living in the building were eventually removed. About this time

also the heirs to the Brunner property, once owned by Marco Brunner, established their claim to the building. It took several years to settle everything. The occupation authorities no longer wanted to have anything to do with the Jewish buildings.

A number of DPs in 1951 were engaged in black market activities and some were also accused of illegal foreign exchange transactions. The judicial proceedings that followed were naturally exploited by local newspapers and vicious anti-Semitic outbursts, such as during the Nazi years, made their appearance again. Some of those accused of illegal activities lived in Hohenems. Members of the Comité Israélite now were accused of having supported some of the "illegal" activities of the DPs and travel restrictions were imposed on the DPs by the Vorarlberg authorities. Simon Wiesenthal in Vienna protested against these discriminatory measures in letters to the Minister of the Interior and the Governor of the province.

Rabbi/businessman Laufer, now 29 years old, and in constant conflict with the mayor of Hohenems and the Bezirkshauptmann (district chief) in Feldkirch moved from Hohenems to Bregenz in 1952 and to Vienna in May 1953.

By May 1953, only a few DPs were still left in Vorarlberg and all had left by the summer of 1954.<sup>9</sup>❖

## NOTES

1 The most important contributions are those by Dr. Albrich and are most comprehensive. Hence the information he presents has been selected for discussion. Dr. Albrich presents general background data, but that is not reported here; this article deals only with events as they unfold in Hohenems and Bregenz

2 The Comité Israélite was the French title for the local Jewish Committee.

3 Some of the DPs who were scheduled to leave Bregenz and move to another location remained in Bregenz, much to the chagrin of the local authorities.

4 Rabbi Hirsch Grossbard led the Comité in early 1946. The delegates for Hohenems were Meyer Herschkovitsch and Oskar Hirschtal.

5 As is the law in some European countries, new residents are required to register at a local office (Einwohner-meldeämter) and report when they move to a different location. To control the DPs better in their zone of occupation, the French issued their own identity cards. If identity cards had been handled lawfully, those departing would have to surrender the unused portion of their rationing cards. Obviously, this did not always happen.

6 Dr. Keller's successor as president, from mid January to June 1947, was Saul Hutterer, soon to be replaced by Hermann Tepfer. Other known successors were, in October 1948, Sije Herzberg and, in December 1948, Josef Landau.

In Bregenz, the president of the Comité Israélite, in November 1946, was Rabbi Melchiades Laufer, a native of Hungary and only 22 years old. His successor, in mid-February 1947, was Mandel

Perez. In November 1947, Rabbi Hirsch Grossbard took the position and remained in Bregenz until his emigration in 1950.

7 In 1950, the Comité Israélite consisted of Melchiades Laufer, Rabbi Roth and Saul Hutterer. Laufer, the president, Rabbi and businessman, moved in 1948 to the Gasthaus Freschen where he renovated his quarters at his own expense. He was much disliked by the mayor of Hohenems.

8 After the departure of Rabbi Friedman in the fall of 1950, Rabbi Ischa Hecht took his position. Rabbi Alexander Silbermann served as Cantor because his predecessor had left previously. Hugo Landau became the Mohel and served the entire region. His younger brother, Rabbi Martin Landau, took over as Mikva supervisor. Rabbi Arnold Silbermann succeeded Rabbi Taub as Mashgiach (Inspector) and was responsible for Kashrut matters in the entire French zone, including Kashrut supervision for the French Jewish soldiers.

9 Dr. Albrich describes the years 1951-1954 in statistical terms as follows: At the end of 1951, 115 Jewish DPs were still living in Vorarlberg, 48 in Hohenems. In March 1952, the number fell to 79 in Vorarlberg and by December 1952, only 49 DPs were left in Vorarlberg. One year later only 7 were left.



Photograph of the renovated Hohenems Synagogue, courtesy of Eric Billes.

# ERWIN TAENZER

MAY 29, 1914—MAY 19, 2007

URI TAENZER, ESQ.

Erwin Taenzer, the youngest and last surviving son of Rabbi Aron Tänzer, passed away peacefully ten days short of his 93rd birthday. He is survived by his wife of 59 years, Ruth (Schiller), three children, Paul, David and Helen as well as five grandchildren. Most of the historical material relating to Rabbi Aron Tänzer and his works in Hohenems, Meran and Goeppingen was donated by Erwin to the JMH as well as the Jewish Museum in Jebbenhausen (Goeppingen), Germany and to the Leo Baeck Institute in New York. An electrical engineer by profession, Erwin was thoughtful, modest and, above all, meticulous. He received numerous awards for technological breakthroughs in connection with radar detection systems developed by RCA Corp.

where he was employed from 1955 to 1965 and Raytheon, his employer from 1965 until 1985. The Taenzers resided in Moorestown, New Jersey and in Lexington, Massachusetts, until they retired to Pennswood Village, a Quaker affiliated Life Care Community in Newtown, Pennsylvania. Erwin was a marathon runner well into his late 70's. He enjoyed yoga, hiking, camping, elder hostels, classical music, his Macintosh computer and, of course, his family.

Rabbi Tänzer married Bertha (Strauss) in 1913, following the death of his first wife, Rosa. She assumed the care of four children, Paul, the eldest, my father, Fritz, Reni, all born in Hohenems, and Hugo,

born in Meran (then part of Austria-Hungary and now Merano in Italy). Bertha and Rabbi Tänzer had two children by their marriage, Erwin and Ilse. Erwin studied electrical engineering in Berlin. He emigrated to the United States in October 1937. He joined the U.S. Army and served in Germany during the war.

After Aron Tänzer's death in 1937, Bertha moved to an old-age home in Sontheim. She perished in Theresienstadt on September 25, 1943. The pain engendered by Bertha Tänzer's murder at the age of 67 weighed heavily on Erwin. Sadly, she had declined several opportunities to leave her retirement home in Germany, for fear of becoming a "burden" to her children, until it was too late. Erwin's sister, Ilse left Germany for England. The

other children traveled to Palestine where Hugo and Paul passed away. My parents, along with my sister and me, eventually settled in the United States.

Erwin donated Bertha's letters, some 257 of them, to the Holocaust Museum in Washington. Last month, Helen Lott, Erwin's daughter, represented Erwin and the family at the Jewish Museum in Goeppingen-Jebbenhausen for ceremonies dedicating a book by Claudia Liebenau-Meyer. One chapter is based on Bertha's letters as well as material supplied by Erwin that describes Bertha's life before and during the Hitler era. At the same time, the citizens of Goeppingen dedicated a "stopplestein" (a memorial stone placed in front of the home of someone who died in the Holocaust) in memory of Bertha. ❖



*Erwin Taenzer with grandson Aaron*



*Stoppelstein*



The Newsletter of the American Friends of the  
Jewish Museum Hohenems, Inc.

## IN TOUCH

JULY 2007



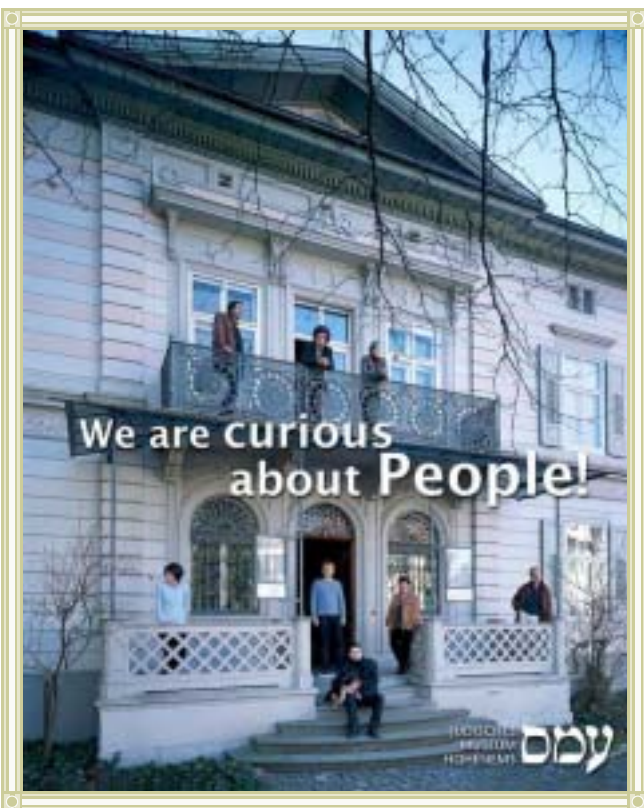
We're on the Web!

<http://www.jm-hohenems.at>

**The Jewish Museum of Hohenems**, as a regional museum, remembers the rural Jewish community of Hohenems and its various contributions to the development of Vorarlberg and the surrounding regions. It confronts contemporary questions of Jewish life and culture in

Europe, the diaspora and Israel - questions of the future of Europe between migration and tradition. The museum also deals with the end of the community of Hohenems, the regional Nazi history, the expulsion or deportation of the last members of the community, anti-Semitism and the Holocaust. Along with these fragmented lines of regional and global history, it is also devoted to the people and their histories and maintains a relationship to the descendants of Jewish families in Hohenems around the world.

The permanent exhibition in the Heimann-Rosenthal Villa, which was built in 1864, documents the history of the Jewish community in Hohenems which existed for over three centuries until its destruction during the era of the Nazi regime. The museum offers annually changing exhibitions and an extensive program of events. ❖



### JOIN US . . .

BECOME A MEMBER AND LET'S KEEP *IN TOUCH*!



During the meeting of the descendants of Jewish families from Hohenems in 1998, the idea to found the American Friends of the Jewish Museum Hohenems, Inc. emerged. The association unites the numerous descendants living in America and supports the Jewish Museum

of Hohenems in various ways. Annual dues are \$25. We hope to count on you to join today. Dues can be sent to:

**PO Box 237  
Moorestown, NJ 08057-0237**

Any additional contribution you could make would be very

much appreciated and thus enable the American Friends to continue to make important contributions to the Museum at Hohenems as well as to other endeavors designed to contribute to knowledge of the Hohenems Jewish Community as it was when our ancestors lived there. ❖