

IN TOUCH

JUNE 2009



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NEWS FROM THE MUSEUM

DR. HANNO LOEWY

"DID YOU SEE MY ALPS? A JEWISH LOVE STORY"

An exhibition project of the
Jewish Museum Hohenems
and the Jewish Museum
Vienna

*In cooperation with the Aus-
trian Alpine Club. This exhibi-
tion is supported in part by
the AFJMH.*

**Jewish Museum Hohenems,
April 28 - October 4, 2009
Jewish Museum Vienna,
December 15, 2009 - March
14, 2010**

**Alpine Museum Munich,
April 2010 - February 2011**

"When I come before God, the
Eternal One will ask me: 'Did
you see my Alps?'"

Samson Raphael Hirsch

"Anyone who hasn't climbed a
mountain has not lived."

Vilem Flusser

"When I look at the moun-
tains I wonder what all the
rest of culture is for."

Walter Benjamin

"I feel eternally alone here
between the radiant land-
scape and the icy hearts."
Stefan Zweig

"Once you've heard the noise
that a groundhog makes, you
will not easily forget it."

Theodor W. Adorno

"Jews and nature are two
distinct things and always
have been,"

Paul Celan

"Not a mountain person and
yet or possibly for that very
reason, you find the Alps
beautiful."

Erica Pedretti

"Of course the mountains,
where else?"

Franz Kafka

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MEET THE HOHENEMS DIASPORA - THE REUNION

**A Film by Markus Barnay - in
collaboration with the Jewish
Museum Hohenems and
Austrian Television**

"One of Europe's most
innovative Jewish
museums" (*Forward*, New
York). The Museum tells about
a community at the borders
between Austria, Switzerland,
and Germany. People in the
center of Europe and their
personal story: the European-
Jewish experience in a
nutshell.

In the summer 2008 more
than 120 descendants from all
over the world: from California
to Australia, New York to
Jerusalem, from Italy and
Switzerland, Great Britain and
Germany, Belgium and France,
Canada, Austria and even
Liechtenstein, met in
Hohenems again, where their
ancestral Jewish community
dwelled for more than 300
years. It was the second
reunion of many of those
families who made their way

from Hohenems into the
world. Hosted by the Jewish
Museum, they celebrated the
vitality of the Hohenems
Diaspora, a living community
transcending all kinds of
borders today, not just
borders of nations, but also of
experience and faith.

Diaspora and migration,
tradition and modernity,
transnational networks and
local roots, persecution and
Heimat: the Museum and the

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MEET THE HOHENEMS DIASPORA - THE REUNION

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 descendants work together to make this world a place of more tolerance, acceptance and a thoughtful memory of history.

Together with filmmaker Markus Barnay the Jewish Museum has prepared a lively 20 minute documentary illustrating those memorable days in July and August 2008.

The film comes together with the children's movie of the Reunion: "Kids on Camera", produced during the Reunion by young members of several families.

We suggest that you order your copy of the newly released DVD of the Jewish Museum Hohenems: A living memory of the Reunion 2008. Copies of the film are

available through the AFJMH. Please send your request to Uri Taenzer, e mail, taenzer@tesalaw.com, or by snail mail, AFJMH, 123 N. Church Street, Moorestown, N.J. 08057, together with a check payable to the AFJMH, or your credit card information, in the amount of \$20 to cover the cost of the disc (\$17) plus the cost of mailing. ❖

AUSTRIAN CULTURAL FORUM EVENT FEBRUARY 2, 2009

On February 2, 2009, the Austrian Cultural Forum in New York City sponsored a program, *At Home: Diaspora, The Jewish Museum Hohenems*. Among those attending the oversubscribed program were a number of descendants, members of the American Friends Jewish Museum Hohenems and directors of Jewish Museums from Europe and America.

The program began with a twenty-minute video prepared by Marcus Bernay of scenes and events at last summer's Descendants Reunion. The video was funded in part by the American Friends and a DVD is available for purchase, as described elsewhere in this newsletter.

After the presentation of the film, Dr. Hanno Loewy briefly described the Museum's new permanent exhibition. He explained that the Exhibition tries to tell the story of the Hohenems Jews through numerous displays of original historic materials placed throughout the Museum. He also described some of the more recent spe-

cial exhibitions presented by the Museum. Among them, "Kantormania, the mixture of religious and secular music," "So easy was it," the stories of Jewish survivors after the war who briefly settled in the three countries surrounding the Museum. On a lighter note, the exhibition of "Jewish Kitsch," included an oversized challah cover to encase a computer screen.

A panel discussion followed, moderated by Andreas Stadler, Director of the Austrian Cultural Forum in New York. It was succeeded by questions from the audience. Participating in the panel

well as Dr. Norman Kleeblatt, curator of the Jewish Museum New York.

Sue Shimer described her initial contact with the Museum and why she continues to participate in its affairs. She feels a connection with the town and the people who live there now because they created the Museum when there were no longer any Jewish people living in Hohenems. They also seem to genuinely care about the town's descendants. She was gratified that the local citizens did not create a museum of a "departed race" as the Nazis had envisioned, but

which endured for over 300 years.

She knew nothing about the Museum until she attended the 1998 reunion to which she was attracted primarily in order to meet descendants of the Brunner family of Trieste who had aided her family when they left Vienna in 1940. She explained that, in attending, she had to overcome her reluctance to visit because of the circumstances under which she left Austria.

Her next shock was finding that the Museum was in the home of Clara Heimann Rosenthal who had been deported to Vienna in 1940 and subsequently to Theresstadt, never to return. The Museum's collection included some of Clara's furniture, just as she left it. Sue noted that the local community she met in Hohenems was welcoming and genuinely interested in the descendants and their family stories. Furthermore, one of the Museum's early exhibitions was an exhibition and dramatization of the postcards that Clara Heimann Rosenthal sent, before her

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discussion were Dr. Hanno Loewy, and Sue Shimer, the editor of this newsletter as

rather a living museum encompassing a vibrant religiously diverse community

AUSTRIAN CULTURAL FORUM EVENT

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deportation, to her granddaughter living in Brussels. These postings were presented as a live performance attended by many local residents who were deeply moved by the experience despite the adverse implications of Clara's deportation.

Thus, Sue became actively involved with the Museum. She described the feeling of community that the Museum has created among the descendants. The Museum has become the fulcrum of the Diaspora as descendants relate to each other and to the town through various exhibitions and projects. This AFJMH newsletter, *In Touch*, not only serves to keep descendants informed of events at the JMH, but it also commemorates the lives of our ancestors and their descendants, families connected by a common ancestry to Hohenems.

She emphasized that the descendants inhabit many countries now, have vastly different cultural backgrounds and religions. Yet, in spite of their diversity, they continue to maintain a common interest in their ancestral home. The Museum, through its exhibitions, demonstrates that over many years people lived together in relative harmony until they began to disperse for economic, religious and cultural reasons. The 2008 gathering, by invitation of the Museum of people who came from all over the world (and also from Hohenems), demonstrates that people of varying beliefs, varying religions and varying professions can relate and gain from their diversity. Acknowledging the former Jewish community's unique contributions to Hohenems, the Museum with the support of the town, has

promoted major recent projects such as maintaining and securing the renovation of the old Jewish quarter, notwithstanding that there are no Jews currently living in Hohenems.

Dr. Norman Kleeblatt, curator of the Jewish Museum New York pointed out that all Museums tend to display artifacts that demonstrate what life was like in the past. However, visitors need to have a connection to the artifacts in order to fully appreciate them. In this respect, when the JMH displays various historical artifacts, it has a ready built audience of appreciative descendants. Some controversial exhibits and programs first presented by the JMH were also shown in New York. Others were not appropriate for an American Jewish Museum, particularly in these dire economic times when museums are constrained by financial issues and are so dependant on donors for their subsistence. He explained that the vast majority of visitors to the permanent collection in New York are Jews while certain special exhibitions also attract others who may be interested in the subject.

Dr. Hanno Loewy divulged what attracted him to be the director of the JMH. He lived and worked in Frankfurt and, having learned that non-Jews had created this museum in a small town, he came by for a visit. Then, in 2004, he read an advertisement that the Museum was seeking a new Director. Consequently, he and his wife "leapt" at the chance to live and serve near the mountains which they love.

Dr. Loewy noted that the Museum attracts

visitors from a three-country area: Germany, Switzerland and Austria (not just the region of Vorarlberg). The majority of visitors are non-Jews. He pointed out that many of the exhibitions which might be considered controversial are, nevertheless, organized by the Museum. Typical examples would be the "Jewish anti-Semitism" and the "Jewish Kitsch" exhibitions. Dr. Loewy emphasized that such exhibitions must be carefully crafted with the cooperation and understanding of the local community.

Another delicate exhibition requiring diplomacy in its presentation was one relating to Turkish migration. Approximately 15 percent of the residents of Hohenems are Turks. He observed that the relationship with the Turkish minority is a big issue in Austria and elsewhere in Europe, viz. the subject of women wearing headscarves in France and the construction of minarets at mosques in Germany. Thus, the Museum has encouraged community awareness in its exhibitions and also promoted wide-ranging discussions relating to the successful integration of the Turkish commu-

nity into the vastly divergent local society.



The well-received program was followed by a wine and cheese reception.

Copies of the Museum's new English catalog *At Home: Diaspora, The Jewish Museum Hohenems* were available for purchase after the program. Remaining copies have been retained by AFJMH. They are now available and may be purchased by contacting Uri Taenzer, email, taenzer@tesalaw.com. ❖



THE JEWISH CEMETERY IN HOHENEMS

GERHARD SALINGER

Several articles have been written over the years about the Jewish Cemetery, but practically all go back to one source: the publication by Dr. Taenzer¹. The history of the Jewish Cemetery in Hohenems is as old as the Jewish community itself, when in 1617 Count (Reichsgraf) Caspar admitted Jews into his territory. The area allocated for this cemetery was called the Schwefelberg (sulphur hillside or mountain), an area that had little economic value for other purposes.

This was not a unique situation. We find that in many European localities the cemetery land consisted of grounds that could not be used for agricultural purposes. For this reason, we find Jewish cemeteries in forests, and where the landscape is mountainous, on very steep hillsides, and even on top of a mountain, especially in Eastern European countries. One wonders and asks oneself: was a funeral conducted here by mountain climbers?

Taenzer's book contains a register of the names of persons who were buried in the Hohenems Jewish Cemetery until 1904. This list includes the names, date of death and the number of the gravestone. The list appears on the following page. The Jewish Cemetery in Hohenems served the entire region of Vorarlberg. Several additions to the cemetery were made over the years and the new sections can be identified. A hand drawn chart showing the additions appears here. Most burials took place in the second half of the 19th century when the Jewish population reached its peak.

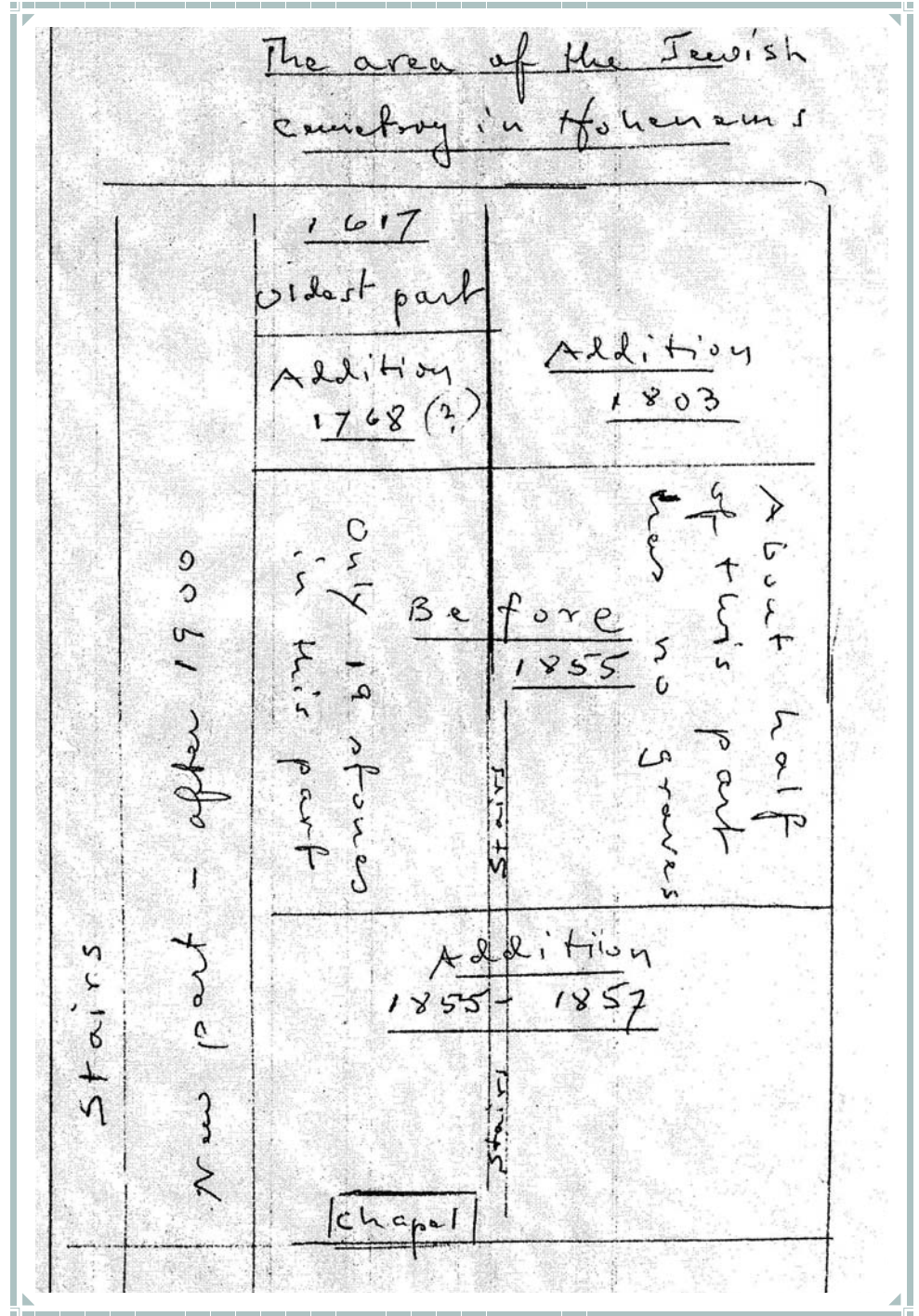
Based on two cemetery charts provided in the book, a comparison of the grave loca-

tions with the years of burial is very interesting, but also puzzling. At the time the cemetery was established in 1617, nine Jews (probably with families) obtained Schutzbriefe (letters of protection), which enabled them to reside in Hohenems. Taenzer assumes that in

1640-1646, there were 16 households. In 1656, an additional 13 Jewish families were tolerated. Twenty years later, in January 1676, when Count Franz Karl succeeded his father, who had died, he renewed his protection. But by September of the same year, Count Franz Karl

changed his mind, as Taenzer said, for unknown reasons and revoked his protection. As a consequence the Jewish population had to leave Hohenems. Most settled in nearby Sulz, a village then under Austrian rule. Twelve years later, in

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THE JEWISH CEMETERY IN HOHENEMS

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1688, the Jewish families were forced to leave Sulz and implored Count Franz Karl to allow them to return to Hohenems. He gave his consent, most probably because he needed to refill his coffers, due to his own financial predicaments.

In September 1696, Hohenems had eleven Jewish households (59 persons), in 1716, it had ten households, and in 1744, it had 23 Schutzzjuden (protected Jewish households). Based on this information, it can be assumed that from 1617 to 1744 (with the exception of the years in Sulz), there must have been an average Jewish population of between 30 and 60 people. As noted,

other Jews in Vorarlberg, although not many, were affiliated with the Hohenems Jewish community, and were probably buried there. Taenzer's cemetery chart contains only 15 names from 1749 to 1799, and none between 1617 and 1748. The list on page 397 of Taenzer's book shows the land acquisitions and enlargement of the cemetery over the years. Another chart, following page 412, indicates the individual gravesites, with dates of death, the number of the grave, and its location in the cemetery. Of particular interest is the oldest part of the cemetery where we can find a few gravesites from before 1800, several after 1800, but none before 1749.

The empty space- without gravesites- at the top of this section could encompass perhaps-at the most- 25 graves. It is obvious that between 1617 and 1748, the mortality rate must have been higher and cover several generations. Taking a very minimum of 100 deaths during this time period, the question arises, how could all of them be buried in this tiny area?

There are some obvious reasons why graves "disappear." Sometimes, in European countries where people could not afford gravestones, they used wooden markers that disintegrated over the years. Sometimes, stones were stolen and used as building

material. Often soil conditions "swallowed" the stones. In Hohenems, as Taenzer pointed out, the desired dry soil conditions did not exist and for this reason many stones sank into the ground. This is especially apparent in the west-central part, a large area, where only 19 gravesites can be found in the chart.

But nothing can explain the tiny area on the chart that was available for burials between 1617 and 1748. One possibility would be the reuse of the old graves, which would, with certain exceptions, be contrary to Jewish law. Such exception was made- to use an example- in the case of the old Jewish cemetery in Prague, where centuries ago, due to local restrictions, graves were placed in layers one on top of the other.

There is also a question of the old boundaries of the Hohenems Jewish Cemetery. Only in 1773, was the cemetery walled. For this privilege, the Jewish community had to pay the Austrian authorities 5 Florin annually. In 1803, the present northeastern part of the cemetery was added. At that time, the head of the community, a titled Austrian (Hoffaktor) by the name of Lazarus Josef Levi purchased the property on behalf of the community. The cost of the purchase was covered by a communal collection of 250 Florins for the grounds and

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The oldest tombstones that could still be identified in 1904, according to Rabbi Taenzer were:

Name	Date of Death	Grave Number
Moos, Koschl, father of Mayer Moos	1749	?
Levi, son of Abraham	1750	238
Fredl, wife of Mendel from Sulz	1750	191
Levi, Josle from Sulz	1753	38
Levi, Esther, widow of Josle	1765	208
Baruch Ben Schmul	1766	144
Moos, Michael	1777	37
Moos, David	1784	227
Landauer, Abraham	1786	127
Levi, Gitel Hirsch	1789	35
Bernheimer, Levi (Samuel Levi)	1792	128
Burgauer, Benjamin	1796	121
Levi, Vögel	1799	145
Moos, Hennel, wife of Mayer Moos	1799	36
Sänger, Sarah (widow)	1799	147

In most cases before 1800 Jewish tombstones were exclusively written in Hebrew letters. There was no compulsion to use family names. This changed under the reign of Joseph II, who was an ardent advocate of the new ideology. He admitted Jews into the universities, permitted them to study handicrafts, engage in agriculture and wholesale commerce and abolished the Jewish poll tax. The German language was introduced into Jewish schools and all documents had to be written exclusively in German. It was under his rule that Austria's Jews adopted permanent family names. In 1787, Joseph II ordered the Jews of Galicia and Bucovina, which were part of the his Empire, to adopt permanent family names¹. At the Jewish cemetery in Hohenems, the assumption of family names is particularly noticeable on the tombstones after 1777, where we find the names of Moos, Landauer, Levi, Bernheimer, Burgauer and Sänger.

¹ Benzion C. Kaganoff, A Dictionary of Jewish Names and Their History, Schocken Books, New York 1977

NEWS FROM THE MUSEUM

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The Alps – a misunderstanding?

“The history of the Alps provides a general and summarised history of Europe, in other words our civilisation,” wrote Arnold Zweig in Haifa in 1940 in the book *Dialektik der Alpen. Fortschritt und Hemmnis*, published long after the author’s death.

For European Jews the mountains in the middle of the continent have always been fascinating, challenging and puzzling. This extravagance of nature, this abundance of beauty, ruggedness and energy had to have a meaning that was worth discovering. Thus evolved an eventful relationship, the story of an often unrequited love. A history that began many years before on Mount Sinai, where earth and heaven met, where nature and spirit together gave birth to reason, the law Moses received, as the Bible tells us. In the mountains, where nature is elevated above the realm of pure needs and economy Jews were always looking for something universal – a quest that made them particular at the same time.

The exhibition “The Alps and the Jewish connection” will take visitors on a voyage of discovery through time and space, from Hohenems to Vienna and from there to Switzerland and finally to Merano: a voyage through the worlds of Jewish mountaineering and the opening up of the mountains to international tourism, a voyage to intellectual childhoods and adult dreams beyond the city, through the contradictions of assimilation and migration, persecution and reconsideration.

It will relate stories of people, places and objects that the visitor will discover on the journey along with associations across time with surprising and sometimes irritating connotations.

The history of the Jews in the Alpine region begins with the expansion of the Roman empire, although Jewish communities in the Alpine valleys did not exist until later and remained a rarity, concentrating in Hohenems, Innsbruck and Merano, then Lugano and Lucerne or the seasonal Jewish life in the spas of Grisons and Valais.

Understanding the Alps

From the 19th century, however, the Jews in the surrounding cities, in Vienna and Zurich, Munich and Milan, Geneva and Basle, also had a relationship with this massive mountain chain and gravitational centre of Europe. And even in far-off Berlin there was a Jewish mountaineering spirit and a Jewish yearning to partake of this energy and experience, to relate to the mountains by climbing and communing with them.

From Georg Simmel’s essay *Die Alpen* to Arnold Zweig’s *Kultur- und Demokratiegeschichte der europäischen Erdkruste*, from Béla Balázs’ breathless articles on flower meadows in Arosa to Stefan Zweig’s dismay at his carefree contemporaries in Swiss luxury hotels in the First World War, there exists a long chain of literary and philosophical writings about the Alps.

Jewish intellectuals like Theodor W. Adorno or Sigmund Freud, Peter Altenberg or Viél Flusser, Walter Benjamin or Viktor Frankl, they all were reflecting the world in this

dimension of nature turning into a spiritual experience.

For others the Alpine club was a social institution for conquering and discovering the mountains in person. When the Hohenems Alpine Club was founded in 1875, nine of the eleven members were Jews. And for thousands of Jews in Germany and Austria the Alpine Club became a main focus of assimilation and spiritual experience alike.

Aryan Alps?

Among the most well known mountaineers and Alpinists were Paul Preuss and Gottfried Merzbacher, both of whom were Jewish. The “Austria” section of the Vienna Alpine Club had 2,000 Jewish members when in 1921 a majority of the members decided that Jews would not be admitted.

Jewish Alpinists did not give up and along with non-Jewish friends founded their own section called “Donauland”. But in 1924 this section was closed and expelled from the Alpine Club. At this time, 99 out of 100 Austrian Alpine Club sections had introduced regulations excluding Jews.

In the early 1920s anti-Semitic activists in Austria managed to gain social acceptance for the unchecked aryanisation of the Alpine Club. Thus the exclusion of Jews was tried out successfully in one of the largest social organisations in Austria long before the Nazis embarked on the “final solution of the Jewish question”.

It took a long time for Germany, and an even longer one for Austria to face up to this history and it was a time of bitter disputes. Today a memorial plaque and an exhibition at Friesenberghaus in the Zillertal Alps, which once belonged to the “Donauland” section of the Alpine Club, re-

calls the fanatical anti-Semitism of the Alpine Club and the fate of its Jewish members.

The Alps as a bourgeois experience

Long before this, the mountains had been opened up to tourists and become part of the bourgeois experience. Since the mid-19th century the British in particular had identified the Alps as a place of relaxation and lofty thoughts in tasteful security. Jewish hotel owners and guests were also among the pioneers of Alpine tourism – and were often eyed with suspicion by non-Jewish hoteliers. “Good customers – but Jews” reads one entry in the secret guest book of the Palace Hotel in St. Moritz, in which the hotel management wrote comments on the guests.

To the west of Vienna, by contrast, the mountains of Semmering were a traditional summer vacationing spot for Jews, part and parcel of the bourgeois lifestyle and cultural meeting places in which Viennese literati, from Arthur Schnitzler and Robert Musil to Genia Schwarzwald and Stefan Zweig, went to enjoy the fresh air and seek creative inspiration.

For many people this Jewish attraction for the mountains was suspicious. “Jews and nature” were thought to be incompatible. Jewish Alpinism was derided in anti-Semitic caricatures, and some Jewish intellectuals were also sceptical about of the glorification of nature, albeit for other reasons.

Arguing about the Alps

Ernst Lubitsch’s silent film *Meyer aus Berlin* takes a humorous look at the mountain-

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earing endeavours of (Jewish) city dwellers. And in the late 1920s Siegfried Kracauer argued heftily with Béla Balázs about “mountain films” [“Bergfilme”], a genre that German film makers created as a response to the American Western, with the enthusiastic assistance not only of Balázs but also of other Jewish writers, composers and film producers. The yearning for involvement remained stronger than many a “rational” argument. Jean Améry, whose roots were in Hohenems and who grew up in the Salzkammergut, also sought for an entire lifetime to come to terms with the contradictions between the desire for a homeland (“Heimat”) and the experience of the most radical homelessness that Auschwitz represented for him.

All of the involvement, work, yearning and love were ultimately of no avail when the Nazis sought to banish the “Jews” from the globe and to exterminate them as “abominations of nature.” The Alpine Club was a precursor of what was to follow. The Swiss Alpine Club (SAC) and many others simply looked on.

In 1938 the Jews in Salzburger Land were forbidden from wearing traditional costumes. It was of no consequence that it was Jewish textile manufacturers such as the Wallach family in Munich who had first made the dirndl or edelweiss-bedecked lederhosen socially acceptable in the first place. In fact, this very achievement was used against them. Wallach’s German nationalist sympathies were of little use to him. The Jews in the German, Austrian and Italian Alps, in Hohenems and Merano, were deported along with the others.

Escaping over the Alps

At this time the Alps became the scene of a completely different type of experience. Between 1938 and 1945 the mountaineering experience was replaced by escape and annihilation. The mountains became a terrain where it was possible to escape, although the attempt was invariably strenuous and challenging.

The border between Switzerland and Austria and between Vichy France and Switzerland gave hope of rescue, but it was controlled by Swiss border guards who, from 1938 onwards, sent more and more would-be escapees back into the arms of the Nazis, although others managed to escape with the aid of Swiss well-wishers.

After 1945 the Alps remained a refugee zone. Now it was the survivors of the camps and Jewish refugees from eastern Europe who crossed the Alpine passes on their way to Mediterranean ports and from there to Palestine.

Camps for displaced persons were set up in Hohenems and near Innsbruck. Jewish refugees were also looked after in Switzerland, albeit in the hope that they would soon continue on their way.

But the fascination for the Alps remained intact. In the early 20th century orthodox Jews had already started leaving the cities, initially in Switzerland and later from all over the world, in the search for an Alpine existence, primarily in Grisons.

Over the Alps – the sky

Even today Chassidic rabbis hold court in Davos, St. Moritz and Arosa. The highest Jewish cemetery in Europe, in Davos,

offers a final resting place for Jews for whom closeness to the sky was and remains an alternative Zion, a spiritual refuge at a time when the Jewish state in the Middle East is still far from being a place of redemption for them.

It is thus possible today to encounter a traditional Jewish world in the mountains with a complete infrastructure, from the Jewish bakery and prayer room to kosher cooking and a Jewish cemetery.

The exhibition “The Alps and the Jewish connection” will give rise to a productive encounter with accustomed ideas of Jewish culture and traditions, with Jewish film makers (in 1931 Béla Balázs and Lena Riefenstahl filmed *Das blaue Licht* together) or Jewish shepherds (the Austrian nomadic shepherd Hans Breuer has become known in the last few years as a singer of Yiddish songs), Jewish Alpine philosophers (such as Vilem Flusser, who talks of valleys, mountains and passes) or Jewish Alpinists (who attracted the particular displeasure of anti-Semites as the trial of Philipp Halsmann in Austria shows).

It is an investigation into ambiguous terrain, as illustrated by Paul Celan’s *Gespräch im Gebirg*, a fictional radically self-tormenting dialogue with Theodor W. Adorno in Engadine, where both so often sought refuge from the complexity of their intellectual discourse.

Writers and mountaineers, philosophers and skiers are not the only ones to have a connection with the Alps. Jewish artists have also repeatedly taken the Alps as their theme, in an irritating and provocative manner.

The exhibition will examine the subjective Jewish connection with Alpine art: in the collages of the Geneva-based artist and writer Roger Reiss, who involves the miracle rabbi of his orthodox youth in a fantastic dialogue with the mountains. New York based Mikael Levin revised the film of his father Meyer Levin, “The Illegals” (1948), that told the story of the DPs wandering through the Alps toward the Mediterranean Sea and Palestine - in the light of today’s conflicts in the Middle East.

Michael Melcer and Patricia Schon set off on a photographic voyage of discovery into the orthodox world of Jewish mountain tourism today. In St. Moritz, Arosa and Davos, Scuols and some holiday resorts in Austria, they look at the orthodox Jewish yearning for the mountains.

“The Alps and the Jewish connection” will take visitors on a fictional journey to dreamlike sites and unimaginable landscapes to a rediscovery of the Alps.

Project team

Hanno Loewy, Jewish Museum Hohenems
Gerhard Milchram, Jewish Museum Vienna

Research
Bettina Spoerri (Zurich),
Rath&Winkler (Innsbruck),
Martin AchRAINER (Innsbruck)

Photography
Michael Melcer and Patricia Schon (Berlin)

Design
Stecher id (Götzis) ❖

THE JEWISH CEMETERY IN HOHENEMS

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600 Florins for the wall expansion. Between 1837 and 1839, a complete "renovation" of the cemetery occurred, presumably- but not stated- some kind of drainage was installed. This was probably required because after 1800 too many stones simply "disappeared" due to wet soil conditions.

The next expansion of the cemetery occurred between 1855 and 1857 under Philipp Rosenthal, who was then the mayor of the autonomous Jewish community². The expansion extended the lowest part of the cemetery down to the street level; it practically filled up as the year 1900 approached. A final addition was made in 1900. The year before, in 1899, the influential member of the community, Iwan Rosenthal, son of the former mayor Philipp Rosenthal, appealed to the former mem-

bers of the community who had moved away for funds for another necessary renovation of the cemetery and another expansion. The appeal was generally successful, but the incoming money covered barely half of the necessary costs. In a board meeting on May 16, 1900, Iwan Rosenthal was empowered to arrange all repairs and maintenance work at the cemetery. A new expansion with a width of 6.5 meters and a length from the base to the top of the cemetery immediately to the right of the stairs was intended to create a hundred new gravesites. Most of the new graves are located here. Rabbi Taenzer mentioned in this connection the excellent work that Iwan Rosenthal accomplished.

A new main gate was created leading to the new chapel. A memorial tablet contains the

words of Isaiah 26:19. The old gate was reset to the left side of the wall and serves as a side entrance. During the course of the renovations and restorations, pipes were laid to collect the mountain water which had undermined the gravestones and caused them to sink into the ground as is especially evident in the west center part.

After many years of complaints, a new hearse was finally purchased in 1886. In a letter dated March 13, 1837, Rabbi Abraham Kohn reported that the long way to the cemetery, with ceremonies on the way, was burdensome for the men who carried the body to the cemetery, and that they also were sometimes interrupted by herds of cattle. At that time he already recommended the use of a hearse, but apparently the funds for such an expenditure were not available or not con-

sidered a priority. It took 49 years until Rabbi Kohn's wish was fulfilled, which Dr. Taenzer noted with satisfaction.

Noteworthy is that 350 years after the establishment of the cemetery, an invitation for a memorial service went out from the Verein zur Erhaltung des Jüdischen Friedhofs in Hohenems. This memorial service took place on September 3, 1967 and was conducted by Rabbi Lothar Rothschild of St. Gallen³. ❖

¹Aaron Taenzer, Die Geschichte der Juden in Hohenems, Bregenz, 1971 edition.

²The status as autonomous Jewish community lasted from 1849 to 1878.

³Montfort, Zeitschrift für Geschichte, Heimat und Volkskunde Vorarlberg, Heft 3, 1967. ❖

IN MEMORIUM - CLINTON H. BROWN

PAULINE BROWN

Clinton Hoyt Brown, the Great Grandson of Wilhelm Mendelsohn of Hohenems, died at a hospital in Washington on February 24, 2009. Clinton was born on January 1, 1917 in University Place, Nebraska (a suburb of Lincoln) to Charles Rufus Brown and Vera Alice Mendelsohn. Clinton wrote a piece about his great grandfather for the January 2007 issue of *In Touch*, in which he described his genealogical research including his visit to Hohenems.

His father, Charles Brown, worked for the Bell Telephone Company and assisted in the installation of the first dial telephone service in the United States. Thereafter,

the telephone company asked the men who had done the installation to move to Los Angeles to install the dial system there. So Charles, Vera and Clinton were transplanted from Nebraska to California at the telephone company's expense.

Clinton, at age four, had been enrolled in Kindergarten at the University of Nebraska. After reaching California his mother could not find a Kindergarten that would take Clinton at that age so she home schooled him for a year. Then he was enrolled at the school nearest them. His mother and father started a word game with him. Every Monday he

had to learn a new word, learn its origin, its meaning and be able to use it in a sentence. In turn they, too, had to learn a new word each week. So by the time Clinton was in high school he had a tremendous vocabulary.

After graduating from high school he enrolled at Los Angeles Community College, majoring in music. He sang in a mixed choir at college and at the First Congregational Church.

He also worked part time at the telephone company. He married Dorothy Steel Patton in June 1937. Two children



were born from this marriage, Gary Charles Brown and Linda Lee Brown. Clinton and Dorothy were divorced in 1941.

He continued working for The Southern California Bell Telephone Company. When World War II was declared the 'phone company asked

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Clinton to attend Toll Transmission School. He went to school and was sent to Camp Young, an Army camp in the Mohave Desert. While there he met Hazel Pauline Benn, who was a telephone company employee attached to the Army. They were married in September, 1944. Their first child, Robert Eugene, was born in February, 1946. Three more children were added to the family. Phillip Allan, October, 1948, Susan Pauline, January, 1951 and Sandra Diann, April, 1953.

Clinton resigned from the telephone company and went into a partnership with his father-in-law and brother-in-law at Myrtle Creek, Oregon. They built the buildings for a service station, body and fender repair shop and a motel. They purchased a large tow truck and opened the business in the spring of 1947. They also bought a Septic Tank business that spring.

In the spring of 1953 Clinton decided he would sell his interest in the business and start college in Pre-Dentistry at the University of Oregon in Eugene. He was accepted for the fall term at Eugene in 1954, the oldest student ever accepted into Pre-dentistry. Clinton and Pauline sold their home and rented a large house on the edge of the campus in Eugene and opened a Day Care Facility.

Pauline went to work at Sacred Heart Hospital at night as a Nurse's Aide and ran the Day Care Center during the daytime. Clinton worked part time at any job he could find that meshed into his school schedule. He took classes in Microbiology his freshman

year and was then able to secure a position at the hospital in their lab.

He completed his Pre-Dentistry and earned a B.S. degree in Biology in three years. After he was accepted at the dental school for the fall class starting September, 1957 they moved to Portland. Again Pauline worked nights at a hospital and Clinton was able to get a position in the Research Lab at the Veterans Hospital assisting a team of surgeons doing Vascular Grafts. He went to summer school each year and took some extra classes in dental surgery and some in orthodontics. He graduated in 1961 and went to work for the Oregon State Board of Health for a year. He inspected X-ray equipment in both medical and dental offices, clinics, nursing homes and hospitals. He discovered there were no emergency services for nursing homes for dental problems.

After working a year and saving his wages he opened his private dental practice in Portland. He built a portable dental unit from component parts, which he could transport to Nursing Homes and notified the Nursing Homes in the area he was available 24 hours a day for emergencies. His dental practice grew by leaps and bounds because of this.

After ten years in Portland he was extended an invitation to open an office in Skagway, Alaska. There hadn't been a dentist in Skagway since the Army moved out after the war. After a trip to Skagway, Clinton and Pauline decided to move up there. Clinton took the state board exam and they relocated to Skagway in May of 1972. His

extra hours of dental surgery came in handy as there was no other dentist nearer than Juneau, about 70 miles by air or ferry south of Skagway. There was no physician in Skagway, so Clinton was asked to take X-rays and diagnose broken bones and other emergency problems. He would then call the nearest physician and be told what to do. Clinton patched up many wounded folks, set broken bones and even delivered a couple of babies along with Pauline's help.

In 1976 a physician at Haines, Alaska built a new medical facility and called Dr. Brown inviting him to move to Haines and share the new building with him. After much consideration Clinton decided to make this move. The people in Haines were so excited about this that they sent a group of men and two large trucks over on the ferry to move the office equipment and household belongings. The women came along and helped pack everything plus bringing potluck meals. This proved to be a good move financially. The folks from Skagway followed Dr. Brown and came over to his new office for their treatment.

While living in Skagway and Haines Clinton and Pauline joined the Church of Jesus Christ of Latter Day Saints.

The fourth winter in Haines Pauline fell on the ice and fractured four vertebrae. She suffered through that winter but the cold weather proved too much for her. In 1980 they moved back to Oregon. They purchased a house in the coastal town of Manzanita, Oregon. It was a three-story house four blocks from the

beach. The lower level had a street opening so they turned it into a dental office while the upper two stories were living quarters. Clinton was the only dentist between Astoria and Tillamook. Again the office was a success. Pauline had taken on the bookkeeping, billing, scheduling and general running of the office in Skagway and she continued this function until Dr. Brown decided to retire in 1987.

After retiring they purchased a pickup truck and a large fifth wheel trailer and traveled the United States, Canada and a bit of Mexico. They had gotten interested in genealogy and decided to go to Salt Lake City and do some research on their families. On their first day in the large genealogy library they happened to run into the Mission President of the Family History Mission. He asked them to fill out papers to become Missionaries. They did and they became Family History Missionaries. They served in that capacity for three years. The more they learned about other families the more they began to search out their own. At the end of their Mission they stayed in Salt Lake City and continued to research their family roots.

In 1993 they made a trip to Hohenems to research the Mendelsohn family. Clinton stumbled onto several cousins that he had no idea were in his family line. He started a correspondence with them and was able to visit them. He loved finding new family members. From Austria they traveled to England, Scotland and Wales to research Pauline's family.

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Clinton suffered from skin cancers and had several removed in 2008 and had some radiation treatments to keep the cancer from spreading any further. Soon, he lost all his energy and so he slept most of the time. He still would get up and spend some time on the computer each day doing his favorite pastime, genealogy.

On February 24, Clinton died. He was 92 years old and had a long and fruitful life. He was a great husband, a good father and a wonderful dentist. His family loved him and will miss him but he is now resting without pain and I am sure in a much better place.

There are a couple of stories about him that I like very much. When Clinton started college in 1954 he took an English course. The instructor gave them an assignment to write a two-page paper on any subject they chose. Clinton wrote his and handed it in. The following day she handed it back with a big fat

red F and a note saying she did not appreciate anyone using the large words he had used and accused him of using the dictionary to write his paper. She said, "No one uses the kind of words you used and no one has that extensive a vocabulary."

He told her he had not used the dictionary and he did have a very extensive vocabulary. He made her a proposition that for the next two weeks she have a word for him each day. He would, without a dictionary tell her the meaning, the origin and use it correctly in a sentence. If he could do that she would change his grade. She accepted his proposition and she informed the class what she was going to do. She came in each day with some word that no one else in the class knew but Clinton was able to give her the definition, origin, spell it for her and use it in a sentence. She could not believe he actually knew all of those words. She gave him an A on the paper and she continued to come in

with words she just knew she could catch Clint on. The whole term she continued to test him. At the end of the term she finally asked him how he had gained such a vocabulary and he told her what his parents had done with him from the time he was 5 years old until he married and left home. She told us after Clint graduated from dental school that she never knew anyone with such an extensive vocabulary. I told her she should have sat at the dinner table when both of Clint's parents were living and listened to the three of them. I was lost after about five minutes until I started using the dictionary.

The other story is that Clint needed to have his tonsils removed when he was thirteen. His mother made the appointment to take him to the outpatient clinic at 8 am on a Friday morning. Clint told his mother he was old enough to go alone. He did not need his mother to hold his hand. So she dropped him off at the clinic at 8 am

and drove away. She said she would return and pick him up at 5 pm. At 4:45 she had not arrived to get him so the doctor's nurse called the house and got no answer. They decided she was on her way. At 5 pm everyone was going home and still no mother. So Clint dressed himself and walked out of the clinic. He took the streetcar home.

As he walked in the front door his father came in the back door. Mom was setting the table and she turned to Clint and said "Clinton Brown you are late. Where have you been?" And then she said, "OH.MY.OH" and fainted. He got his stubbornness from the Mendelsohn side of his family. Clinton was very proud of his Mendelsohn heritage. And he passed that on to his children. He left behind his wife of 65 years, six children, 19 grandchildren, 25 great grandchildren and one great-great grandchild. ❖

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 Ameri-

can Friends of the Jewish Museum Hohenems, Inc. emerged. The association unites the numerous descen-

dants 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. ❖

IN MEMORIUM - ALICE H. BERGMAN

DESCENDENT OF THE REICHENACH FAMILY



Alice H. Bergman passed away on May 10, 2008 in State College, PA, USA, after a courageous battle with Parkinson's disease and Osteoporosis. She was born February 7, 1918 in St. Gallen, the daughter of Carl Adler and Olga Adler Reichenbach. Her father was a partner in the embroidery business Reichenbach & Co. and her mother came from a long line of the Reichenbachs from Hohenems. Her great grandfather Martin Lazarus Reichenbach emigrated to St. Gallen from Hohenems and became a Swiss citizen in 1869.

Alice graduated from City High School for Girls, Talhof, St. Gallen in 1935. After a practical and theoretical apprenticeship, she received diplomas as dietician and social worker in 1939 in St. Gallen. She also took language courses in England and spoke four languages. She was an ardent Girl Scout, and loved skiing and mountain climbing. In 1936 she signed up as a Girl Scout for Swiss military service in case of war, since Switzerland at that time had no women in its army. She was called to active duty on Sept. 2, 1939 and served, on and off, for 431 days in Swiss Military Hospitals. In between, she held various positions in her chosen field including working for Hilfe & Aufbau in Zürich and the Joint with the late Saly Mayer.

Alice was married to Ernest L. Bergman for 60 years. They had known each other for many years while they both lived in Switzerland, but were unable to marry

under Swiss law because Ernest Bergman was an emigrant who had to leave Switzerland "at the earliest possible date." He left in September 1946 and they became engaged by mail in 1947. As soon as Alice could obtain a visa for the USA, she came to the USA, arriving in January 1948, and they were married three weeks later, on February 15, 1948 in Manhattan. At that time Ernest Bergman had a job in Oregon where they lived until 1955. Alice Bergman became a U.S. citizen after the legal years of waiting, but retained her Swiss citizenship. Interestingly, her desire to retain Swiss citizenship led to one of the early decisions by the Swiss Supreme Court in which Swiss women secured rights that theretofore were limited to men.

For three years, Alice Bergman was in charge of the Marion County Tuberculosis Registration in Salem Oregon and then worked in the Library of the School of Forestry, Oregon State College, Corvallis OR.

In 1955, she and her husband moved to East Lansing where she worked for Michigan State University while her husband attended graduate school. At that time, she also tutored graduate students in German and French, languages of which either one was a requirement for the Ph.D.

Since 1958, the Bergmans lived in State College, PA where her husband was Professor of Plant Nutrition of The Pennsylvania State

University. At first she worked in the University College of Agriculture Library and then transferred with it to the Life Sciences Library.

She enjoyed traveling, and visited her parents in Switzerland every year. Furthermore, she accompanied her husband on his many foreign assignments and to national and international conferences.

Alice was a member of the Congregation Brit Shalom, State College, PA and also of the American Friends of the Jewish Museum Hohenems. She and her husband visited the Museum in Hohenems a few times and donated pictures and documents of the Reichenbach family.

Among others, she was a member and secretary of Centre County Chapter of the United Nations Association, Faculty Women's Club, International Hospitality Council and the League of Women Voters. She also taught German to students at the Junior Museum. For many years she was in charge of the annual UNICEF Christmas card sale in State College.

In 1999, she received the George F. Hixson Award from the Kiwanis International Foundation for her service to the community. Alice loved to play bridge and was a fine cook. She enjoyed helping others and especially helping to organize the get-together of the Swiss in State College.

She is survived by her husband of 60 years Dr. Ernest

L. Bergman; a niece Judith Taylor, of Geneva, Switzerland; a nephew Dr. Eric Haywood & family of Dublin, Ireland; and brother-in-law, Willy Bergmann and his family of Silver Spring, MD.

In addition to her parents her sister Nelly Haywood and brother-in-law Gus Haywood predeceased her. ❖

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