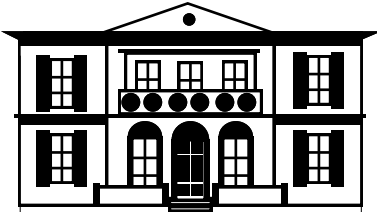


IN TOUCH

DECEMBER 2012

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LETTER FROM THE PRESIDENT

FRANCESCA BRUNNER-KENNEDY

Dear Friends,

I had a strange experience last week that I want to share with you. I'm taking a German class at the University where I work. Although I studied German in college, that was almost 30 years ago. At that time, the classes were focused almost entirely on the language and literature of Germany. Other German-speaking countries were barely mentioned. German language classes have certainly changed. Not only is there an attempt to teach the culture, local idioms, and history of Germany, but those of Switzerland and Austria as well. So there I sat in a classroom last Wednesday night, listening to a lecture on World War II.

I was glad to see this broader handling of the subject, but the slides were becoming a blur, as in my cockiness I thought I probably knew this material better than the professor. Hitler became Chancellor in 1933; the Anschluss (annexation of Austria) in 1938; Germany invades Poland,

starting the war in 1939. Blah, blah, blah.

And then came the Austrian perspective on the war. Suddenly I'm staring at a photo of Hitler shortly after the Anschluss giving a speech at Vienna's Heldenplatz to hundreds of thousands of people crowded into the plaza. And my professor says the Austrians claim that they were the first victims of Hitler; that they hold no responsibility for any of the horrors of the war.

She had my attention now. It was personal. I looked at the photo, and thought ... my father was there. Not in the Heldenplatz, but probably in his family's home only a few miles away. That speech was only a couple of weeks after his 12th birthday. He told me Hitler entered Austria to cheering crowds. That the vast majority of Austrians welcomed him.

Winston Churchill said, "History is written by the victors." But clearly he didn't know post-war Austria. Perhaps denial is

sometimes stronger than victory.

Austria is now showing some signs of reconciling with its past. Still there are only three Jewish museums in the country. So I thank you for your contributions to our little piece of reality in Austria. Here's hoping it spreads.

This year 42 people paid dues totaling \$1,050, and 27 people gave additional contributions amounting to \$13,895. Truly a stellar year! We were able to give \$11,000 to the museum for restructuring the exhibition spaces for better flexibility and building a new lighting system. I encourage you to renew your membership before the end of the year. You can pay your dues by check or by PayPal on our website: <http://www.afjmh.org>.

Happy Holidays and a glorious New Year to all.

*Francesca Brunner-Kennedy
President, American Friends of the Jewish Museum Hohenems ❖*

THE JEWISH CEMETERY IN HOHENEMS

DR. HANNO LOEWY

It has been reported that there was a recent act of vandalism to five of the tombstones in the Hohenems Jewish Cemetery. The stones were thrown over, but fortunately were not severely damaged. We are told by the authorities that the damage was caused by drunkards. The municipality seems to be willing to underwrite repairs, and the

cemetery association is working to assure that all repairs are covered.

Yves Bollag, president of the cemetery association just let us know that the association is in advanced negotiations with the Austrian Republic to eventually receive an important amount of money for the cemetery as a first Jewish historic

monument of the country. The money comes from funds Austria received based on the Washington agreement regarding unidentified money from WW2. The money would allow us to restore all outer walls, some tombstones, as well as the entry hall of the cemetery including a professional water drainage and other smaller interventions.

Once approved, Bollag expects the work would last some years, but should probably be finished by 2017, the year of the 400th anniversary of our cemetery and date of the next descendant's reunion. A report on these plans will appear in the next newsletter. ❖

NEWS FROM THE MUSEUM

DR. HANNO LOEWY

Dear friends of the Museum,

We are proud to be able to rely on your network and support. But we are sad to have lost Felix Jaffé, one of the most energetic friends of the Museum since its very beginning in the late 1980s. We will keep his memory alive.

Our museum's last exhibition turned out to be an unexpected success.

"Everything you always wanted to know about Jews... and were afraid to ask" attracted more visitors than all our previous exhibitions.

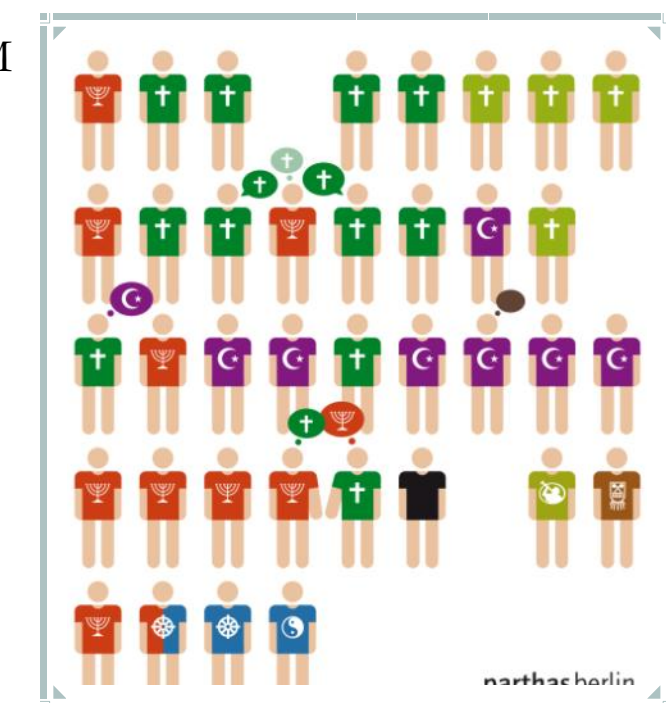
More than 1000 visitors alone came to the exhibition on October 6 as part of the nationwide "Night of Museums" in Austria. The blog of the museum will remain on the Museum's homepage for the next few months at www.wassieschonimmeruebjudenwissenwollten.at. Many visitors enjoyed the witty mood of this exhibition

that took serious some questions that our visitors do not always dare to ask and responded to them, as ambiguous as they are often posed, in a thought provoking way.

So this year the Museum will again exceed the number of visitors of prior years, with an estimate of about 16.000 visitors by the end of 2012. We are glad to be able to continue our work and to explore new subjects in the future.

New exhibition:
Step right in! Step right out!
Why people change their religion

Freedom of religion is a human right. This includes not only the right of religious communities to freely exercise their religion, but also the right of individuals to change one's religion. But conversion, that is, the change from one faith to another, is fraught with conflicts. Anyone converting



Step right in! Step right out! Exhibit book cover and poster design

questions the articles of faith that he or she is leaving. And confirms the truth of the religion he or she turns to.

For a long time, conversions had been characterized by coercion, social pressure, and forced assimilation. Not least, this applied to conversions from Judaism to Christian-

ity. Social discussions of this topic are not without conflict even today, in fact, they touch on new taboos and open questions.

In a joint exhibition, the Jewish Museums of Hohenems, Frankfurt am Main, and Munich offer a stage for these controversies. Together with curator

(Continued on page 3)

NEWS FROM THE MUSEUM

(Continued from page 2)

Hannes Sulzenbacher from Vienna and Regina Laudage-Kleeberg, a scholar of comparative studies of religions from Münster, we worked for two years on this project, which encourages one to cross bounda-

rial resources. For the converts themselves, it is about their identity and finding spiritual meaning; at times it is also about financial and material advantages. It is about the avoidance or resolution of personal conflicts, about

acceptance in a community, about the possibility of marriage and social ascent. The topic has gained new dramatic topicality in the background of global migration and the process of Europe's reinvention. Minorities are not everywhere minorities—nor are majorities everywhere majorities. Religious anxieties are expressed and politically used in an attempt once again to define and redefine identities and to bind political loyalties all over Europe. Individual conversion, most often motivated by personal choices and pragmatic decisions about marriage and career become a subject of political debates.

choose another faith conflicts with the right of minorities to transmit their traditions to the next generation. European societies are slowly beginning to accept that they are depending on migration and the acceptance of diversity with regard to faith and traditions, but they are still far from being a neutral space where different communities have equal access to resources and public recognition. It is still applauded when members of a minority convert toward the (Christian) majority but scrutinized if individuals choose the other way around.

The exhibition seeks to dwell on the experience and the decisions made by individuals, taking seriously the right to converse and to write and tell their own

The freedom to move beyond boundaries and to



Martin Kohlbauer, *Step Right In! Step Right Out!* Exhibition Architect (left) with Hanno Loewy (right)

ries and common notions and engage in a new way in discussing the relationship between faith and tradition. Beginning with the summer university for Jewish studies in Hohenems in 2010 we collaborated with scholars, and individuals who themselves did convert. The diversity of the individual motives, the various ways in which religious communities deal with converts, their rituals, and finally, personal successes and failures are presented in all their contradictions in this exhibition.

Conversions serve many different interests: for the religions and their communities they result in an increase in believers, in political power, and in mate-



From left to right: Ulrike Heikaus (Jewish Museum Munich), Hannes Sulzenbacher (curator), Bernhard Purin (Jewish Museum Munich), Hanno Loewy, Fritz Backhaus (Jewish Museum Frankfurt)

(Continued on page 4)

NEWS FROM THE MUSEUM

(Continued from page 3)

story. Conversion means dividing one's own biography into a "before" and "after" and into a "passage" that usually is manifested in a ritual dependent on the chosen faith and tradition. The exhibition follows converts on their path from one religion to the other and explores whether their hopes and wishes were fulfilled, whether their problems could be solved that way or kept lingering. The exhibition tells of converts and their life dramas across time and space in Europe, of well-known personalities such as Heinrich Heine, Edith Stein, Gustav Mahler, Nahida Lazarus and Leopold Weiss, who became Muhammad Asad, but mainly tells of normal individuals whose stories shift the focus onto everyday life.

Together with Vienna based architect Martin Kohlbauer and the Vorarlberg design studio of Roland Stecher and Thomas Matt, we succeeded in turning a set of ideas into a compelling exhibition space.

An exhibition catalog with essays on the history of conversion in Europe and the contemporary discourse about the subject, and presenting the biographical cases the exhibition explores, is published by Parthas editors in Berlin, edited by Hannes Sulzenbacher and Regina Ladage-Kleeberg. It includes essays by Monika Wohlrab-Sahr, Detlef Pollack, Andreas B. Kilcher, Ulrich Dehn, Anna-Konstanze Schröder, Gerhard Langer, Stefan Schreiner, Martha Keil, Yosef Kaplan,

Wolfgang Treue, Maria Diemling, Deborah Hertz, Reinhard Schulze, Christian Wiese, Beate Meyer, Lida Barner, Kurt Greussing, Melanie Möller, Alfred Bodenheimer/Hanno Loewy, Eva-Maria Schrage and Dimitrij Belkin, as well as biographical miniatures by Regina Ladage-Kleeberg, Hannes Sulzenbacher, Hanno Loewy, Dagmar Reese, Daniel Spoerri and Barbara Staudinger. (Berlin: Parthas Verlag, 2012, 352 Seiten ISBN 978-3-86964-067-9, € 24,80)

Our exhibition on Jewish love for the Alps comes to an end

With the final station of our show "Did you see my Alps? A Jewish love story" in Castle Tyrol in Merano, our touring exhibition on the Jews and the Alps came to its climax. After presentations in Hohenems, the Jewish Museum of Vienna, the Alpine Museum in Munich, and the National Museum of Switzerland in Schwyz, the State Museum of Southern Tyrol in the old Castle above Merano, opened by famous climber Reinhold Messner, hosted the exhibition from July to November 2012.

This time the show was presented with a special exhibition about the history of the Jews of Merano. Thousands of visitors had the chance to explore the history of a Jewish obsession with mountains and Alpine culture and also to learn about the particular history of Merano as a center of early tourism, cure and wellness, developed mainly by Jewish medical

doctors, hotel pioneers and tourism developers – but also by Jewish guests from all over Europe.

Among these pioneers of modernity in Merano, Jewish families from Hohenems played the most prominent role, from the Biedermanns who founded the first bank in Merano to the Schwarz family that founded beer breweries, railroads and cable cars. In 1901 Rabbi Aron Tänzer finally opened the first synagogue in Merano, a temple that is still used today and also serves as the Jewish Museum of Merano.

Tyrol as a focus of our Hohenems genealogy project

For centuries Hohenems was not only the sole Jewish community in all of Western Austria, but also the representative of the few Jewish families living in other places of the region. When in the 1860s Jewish communities started to arise in Innsbruck and Merano, Hohenems became the rabinate for all Tyrol and Vorarlberg. Jewish families were moving and commuting between Hohenems and Merano, Innsbruck and Bolzano for many years. A genealogy of the Jews connected to Hohenems was always planned to include the communities of Innsbruck and Merano, which started to outnumber the community in Hohenems long before the 19th century came to an end.

For many years Thomas Albrich, Niko Hofinger, Martin AchRAINER and students from Innsbruck University

(Continued on page 5)



From left to right: Hanno loewy, Adolf Holl, Regina Ladage-Kleeberg, and Hannes Sulzenbacher spoke at the opening of *Step Right In! Step Right Out!*

NEWS FROM THE MUSEUM

(Continued from page 4)
have been doing research together with the Jewish Museum in Hohenems on these Tyrolian – Hohenemser connections. With funds from the State of Tyrol and the National Fund of the Republic of Austria, we are now able to include the results of years of research in the searchable files of our database, together with photographic documentation of all kinds. This resource will enable thousands of descendants all over the world to connect with the past of their families on a broader scale.

Right now the Hohenems genealogy database comprises about 14,000 datasets on single individuals,

many hundreds of them already enriched with photographic documentation, biographies and other additional sources.



Visitors inside the old Jewish poor house

Various news from activities in the former Jewish quarter of Hohenems

After many years of decay the old Jewish poor house, the former residence of the Burgauer family, is now going to be carefully restored.

Markus Schadenbauer-Lacha took over the building and together with the

Federal Office of Preservation in Bregenz and architect Ernst Waibel they are bringing this charming building to a new life. This building, in its more than 200 years of history (the basement is even much older) saw all kinds of social and family life, from a vibrant merchant's family to the old and poor of a community that took pride in social welfare as did many other Jewish communities.



The old Jewish poor house, former Burgauer family residence

(Continued on page 6)

NEWS FROM THE MUSEUM

(Continued from page 5)

A first encounter with the poor house for many citizens of Hohenems came about when Markus Schadenbauer-Lacha opened the building to the public on occasion of the third Emsiana-Festival in May 2012, when artists from Vorarlberg joined photographer

On occasion of the first street fair in the former Jewish quarter in June 2012 another historical building in the old "Israelitengasse" was restored, this time only as a street painting on the ground, marking the shape of the old Reichenbach House where Jakob-



Installation art in the old Jewish poor house

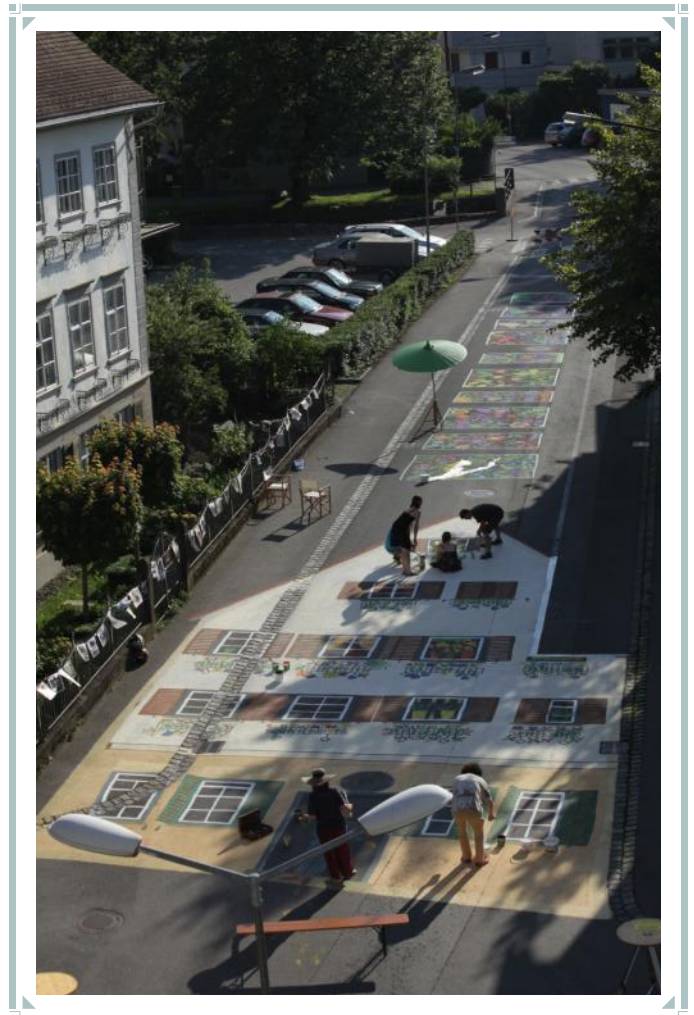
Ursula Dünser and installed their art works, reflecting the history and presence of poverty. We are glad that next year another step will be completed in the restoration of the former Jewish quarter.

This year's Emsiana festival in the former Jewish quarter and the center of Hohenems was particularly dedicated to the memory of Stefan Zweig, the author whose mother came from the Hohenems Brettauer family. The artistic director of the Bregenz festival, David Pountney, emphasized in his opening speech of the festival, in the Markus-Sittikus-Auditorium, Stefan Zweig's role as international and European and an uncompromising advocate of humanism.

Hannibal-Street connects the former Jewish quarter with the rest of the town. Many neighbors of the Jewish Museum took pride in helping this particular work of street art come into being.

Cooperation planned with next Bregenz Festival

After the great success in 2010 of the deeply moving Auschwitz-opera "The Passenger" by Mieczysław Weinberg (accompanied by a series of film screenings organized in cooperation with the Jewish Museum Hohenems) next year's Bregenz festival will not only perform the "Zauberflöte" but also will present a newly discovered masterpiece of a contemporary Jewish composer.



Street fair in former Jewish quarter, June 2012

André Tchaikowsky's opera "The Merchant of Venice", based as one guesses on the play by Shakespeare, and written around 1980 was never performed on stage.

Tchaikowsky, born in 1935 in Warsaw, was smuggled out of the Ghetto and survived hidden in a closet. His opera, expecting its world premiere in Bregenz in July 2013, represents an old Jewish longing, manifest in the novel "The Pojazz" by Karl Emil Franzos or in Ernst Lubitsch's hilarious anti-Nazi

satire "To Be or Not to Be". The desire to turn Shylock – who starts off in Shakespeare's play as an anti-Semitic caricature only to come to life as a human being in the end – into a multidimensional incarnation of Jewish life and hardships: a "mensch". Together with the Jewish Museum Hohenems the Festival will devote this quest as a particular event. ❖

IN LOVING MEMORY OF FELIX (FELICE) JAFFÉ

25 JUNE 1924, BERLIN, GERMANY – 25 AUGUST 2012, GENEVA, SWITZERLAND

LUISA AND PHILIP JAFFÉ

Who else than a daughter and a son can know their father better? Yet through the numerous letters and very personal testimonies, we found out that Felix had countless anecdotes and personal or professional events of his life which we ignored.

There were also common threads in all the correspondence; traits which everyone seemed to see in Felix. He is perceived as a leader, as an ever-curious and cultivated being ... with a sarcastic sense of humor. Some friends or ex-students did not dare to use the word sarcastic and politely wrote about his "unique" or "personal" sense of humor.

Perhaps one particular event which some Brunners will remember is worth recounting. In 2003, the Brunner family gathered for their "Olympics" in Rome. Daddy celebrated his 79th birthday surrounded by close and distant cousins in a Jewish restaurant in Rome. One of the highlights of the 4-day event was a private visit to the Vatican museum. We were divided in two groups: the Italian and the English-speaking Brunners. The American guide we had was astonishing, she walked us through the museum keeping us on the alert and interested for three full hours. Felix followed at first reluctantly, he does not like to be guided, he is used to having the floor and to leading

others. So he started challenging her by asking difficult questions about pretty much anything closely or not related to the Vatican. The guide always had the answer and patiently quoted the most recent article that had been written by a top scholar at Columbia University to validate her knowledge. After a while, to our amazement, he stopped asking questions and he listened to her fascinating stories; not only the adults were mesmerized, the children were challenged on several occasions and never got bored either. After the tour, daddy went to thank her. If I recall correctly her name was Kathrin. She was a young professor of art history at an American university in Rome. Their short dialogue unfolded as follows:

Felix: well, this was a wonderful tour, what do you plan to do next?

Kathrin: I would like to stay in Rome and continue my research and exploring every church, piece of art the city has.

Felix: well, how long do you plan on staying?

Kathrin: until I die, I hope.

Felix: you want to die in Rome?

Kathrin: oh yes, is there a better place than to die in the Vatican?

Felix: you're right. Count on me, I plan to come to your funeral.

A long moment of silence followed, and then all

Brunners who heard this exchange as well as Kathrin could only laugh light heartedly. Felix probably passed away long before Kathrin, and after a life spent on many research projects and experiencing many lives.

* * *

Felix Jaffé was born in Berlin in 1924, as the son of Richard and Caroline (née Brunner) Jaffé. His father came from Frankfurt; his mother from Trieste, that city in which so many of the Hohenemser Brunners sought their fortune. In 1938, when the Italian race laws were announced, the family emigrated to Lugano. In Zurich, Felix studied chemistry at first, but he disliked it. He was not fond of experiences in labs. He continued his studies in Geneva in geology as he had always been indeed interested in rocks, with a father who was a mining engineer himself, but also he had a passion for rock climbing. He reached many summits in the Alps (over 30 of 4000 meters) and 3 of over 5000 meters among those both Kilimanjaro and Mount Kenya.

In 1956, he married Mary-Mead Robertson in Green Lake, Wisconsin. They had met two years before while she spent her junior year abroad with other Smith College girls. They lived together in several countries where Felix's career led him.



He explored for mineral deposits in Turkey, South America, and finally Africa. They had two children, Philip born in Port of Spain, Trinidad & Tobago in 1958, and Luisa born in Nairobi, Kenya in 1964.

From 1969 to 1989, Felix Jaffé was a full professor of geology at the University of Geneva. In those years, he introduced countless students to the field and arranged for them internships in various European countries. He would then spend his summers driving off to Scandinavia or Spain to visit them and learn about their projects.

When he could not climb mountains any longer, he started cross-country skiing at the age of 50. For a decade, nearly every week-end, he would either train or run races. He was very proud to show his friends and family members a certificate showing that he ran over 1000 kilometers in cross-country races in Switzerland, France, Italy and

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FELIX JAFFÉ

(Continued from page 7)

above all the 86 kilometer race Vasaloppet in Sweden.

Prior to his retirement there was no time for two of his passions: the City of Jerusalem and the history of his family – above all his mother's ancestors in Hohenems and Trieste. So In 1989, Felix moved to Jerusalem, where he was an enthusiastic host for people with whom he shared his commitment to the City of Jerusalem, even young Austrians and Germans. He became a guide of the Bible Museum and of the Tower of David Museum. However, he kept a critical eye on the changing political climate, both in Israel and in Europe.

At about the same time, when plans were first made for the Jewish Museum in Hohenems, Felix was in contact with those who took the lead in its founding. Along with five descendants of the Jewish community of Hohenems he attended the opening of our museum in April 1991. Thanks to his initiative and his unwavering commitment, the community of descendants prospered and the first world-wide reunion took place at Hohenems in 1998 one of his "nice ideas", (eine Tolle Idee) as Eva Grabherr said when he first presented her with his project; a second world-wide descendants reunion was held in 2008.

These meetings changed many things for the

descendants but also for the people of Hohenems and for the Museum. Felix's efforts to find genealogical information and his communication with descendants all over the world have contributed wonderfully to the Museum and to his own family, the Brunners. Thanks in large part to him, the Museum is supported by a lively inter-

Hohenems in 2011 to celebrate the Museum's twentieth anniversary. He kept in touch with many people from Hohenems. He would always visit the mayor, the Count, the Amman family, the ex-museum employees such as Eva Grabherr and Eva Maria Hesche and of course spent time with all the museum staff and its current director, Hanno Loewy.

and Zachary, and his numerous relations, will miss him dearly. For he strove with others, sometimes stubbornly, to overcome barriers. With experienced skills in communication he brought together his fellow travelers – his fellow Menschen – reminding us of our humanity.

The last text which Felix heard, read by his daughter, and which he so often quoted:

*To everything there is a season, and a time to every purpose under the heaven:
A time to be born and a time to die (...)
A time to weep, and a time to laugh; a time to mourn and a time to dance (...).*

*Ecclesiastes 3, Holy Bible,
King James Version ❖*

*Inspired by a text written by
Hanno Loewy and
translated by Rega Wood*



Lisette Brunner, Lily Reitlinger, Felix and daughter Luisa at the Jewish Museum Hohenems opening in 1991

national community and has a constantly growing collection.

In 2010, Felix decided to return to Europe to be near to his family and spend his last years in Geneva. That is when he also published his last article in a scientific journal about gold mining in Switzerland. He remained an active member of the department of mineralogy at the University of Geneva into his 80s.

He also remained in close contact with the Museum. Even problems with his health did not prevent him from traveling to

He always told us that among all the academic and personal accomplishments of his prosperous life, Hohenems, the Brunners and all of the other descendants he managed to attract to Hohenems was his life achievement.

On August 25, 2012, Felix closed his eyes for the last time in Geneva. All of us, Luisa, Philip and his wife Aian, his two grandchildren, Jasper



A recent photo of Felix with his second grandchild Zachary, son of Philip

THE EARLY UFFENHEIMER FAMILY

WERNER L. FRANK

The authoritative chronicle of the earliest members of my Uffenheimer family is Rabbi Aron Tänzer's book, *Die Geschichte der Juden in Hohenems* [7]. Herein we are introduced to *Stammvater* [patriarch] Jonathan Uffenheimer and his three sons: Jakob, Maier and Gabriel. Furthermore, five children of Maier are also identified.

Jonathan was a rich merchant who emanated from Innsbruck, Austria, migrating in 1725 with his family to Hohenems in the Vorarlberg region [7, p. 59]. He was received with flourish, paying a *Schutzgeld* [protection money] of 25 fl. per annum as is recorded by Tänzer, bringing with him a wife and two children, Jakob and the younger Maier [7, pp. 60, 315]. Jonathan soon became *Vorsteher* [head] of the community (1737-1749), a position also held later by his son Maier (1777-1789). Both father Jonathan and son Maier were appointed *K.K. Hof-faktors* to the Imperial Household of Maria Theresia as cited on page 306 of the book by Heinrich Schnee, *Die Hoffnanz und der moderne Staat* [6]:

Auf Empfehlung der Regierung zu Konstanz erteilte Kaiserin Maria Theresia am 15 Dezember 1753 dem Judenvorsteher von Hohenems Jonathan Uffenheimer ein "Speditions-und Hof-faktorspatent".....sein Sohn Maier Uffenheimer

*wurde ebenfalls k.k. Hof-faktor.*¹

A document of 27 October 1757 further acknowledges the role of Meier Uffenheimer as *Hofffaktor* [crown agent] and forwarding agent in connection with a business located in Bregenz (fig. 1). The seal of Maier Uffenheimer is shown in Figure 2 [1]. A 1761/1763 general ledger reflecting the business transactions of Maier Uffenheimer is displayed in the Jewish Museum at Hohenems.

The family of Jonathan Uffenheimer grew beyond the two sons that came with him to Hohenems, adding Gabriel, Josua and Lazar as is shown in Figure 3. We know very little about Jakob other than he was older than Maier. Presumably, Jakob was born in Innsbruck as was Maier.

Jonathan and Maier both lived out their lives in Hohenems. The rest of the family apparently dispersed, Gabriel and Lazar to Vienna and Josua to Kippenheim in the Breisgau. However, we are not certain regarding the ultimate fate of Jakob. Tänzer's last citation of Jakob in Hohenems was in 1757 [7, p. 68]; he does not appear in the taxpayer's list of 1779 [7, p. 131]. Also, in a 1777 schematic of the *Judengasse* [Jewish Lane] of Hohenems, showing the owner identity of all of the homes, Jakob is singularly absent. On the other hand, brother Maier is cited in

the 1757, 1777 and 1779 sources.

So, what happened to Jacob Uffenheimer? Why did his brother Maier take on the more prominent role of number one son to Jonathan since Jakob was the eldest? Perhaps Jakob was shoved aside by his father and this may explain why he ultimately left Hohenems.

We are aware of one son of Jacob Uffenheimer, Gideon (Götz) Jacob Uffenheimer, who was born in Hohenems in 1738 and died in Breisach (near Kippenheim) on 21 January 1824. According to findings by David Blum, there exists an acceptance notification for the *Schutz* [protection] of Gideon in Breisach dated 15 March 1776. Could it be that father Jakob ended up in Breisach along with his son? We have no evidence for this possibility.

Gideon was in business with his famous entreprenuring textile manufacturer uncle, Josua Uffenheimer. In the article by Jürgen Stude, *Der Kaiserlich-Königliche "Fabriquewesen-Entrepreneur" Josua Uffenheimer aus Kippenheim* [5, p. 362ff] and the book by David Blum [2, p. 113ff], Josua Uffenheimer is shown as an intrepid individual. His exploits in textile manufacturing are recited with a sense of awe for their times. It is amazing that despite his renown, he still remained a

Schutzjude [protected Jew] throughout his career. Although he was so highly regarded by the citizenry, clergy, and the *vor-der-österreichischen* [the then eastern area of Austria] authorities, he nevertheless was unable to enter some towns due to his Jewish identity.

After Josua moved from Hohenems to Kippenheim, he opened a textile and linen retail store (*Stoffe und Wäsche*). He must have built the business to sizable proportions since he paid a hefty 30 gulden annual tax. His purchases of inventory from places such as distant Tirol and Switzerland brought highly desired tolls into the local authorities' coffers. Such sources of income endeared the Jew to the ruling gentry.

Uffenheimer extended his business activity to money lending. He also dealt with the *kaiserliche Armee*, supplying it with goods brokered from local sources. For example, as purchasing agent in 1754, he handled an expenditure of 4,100 gulden. With Brother Gabriel, Josua was also an operator of a salt monopoly (*Salzmonopols*) located in Innsbruck.

Josua Uffenheimer's main claim to fame was taking over a near bankrupt textile manufacturing plant that produced wool, linen, and silk goods (*Woll-Leinen-Seiden*). In 1764, the factory had been set up by two

(Continued on page 10)

UFFENHEIMER FAMILY

(Continued from page 9)

Swiss businessmen in the prison at Breisach, utilizing detainees to produce the goods.² In 1768, the *vor-derösterreichische "Commerzien-Concerns"* asked Uffenheimer to undertake the rehabilitation of the business and turn it into a more productive enterprise. This he did with a flourish, bringing in textile manufacturing experts to train and supervise the workers, as well as new machinery to increase productivity. His main distributors were Jewish merchants of the area. He sold his goods to markets as far away as Bohemia and Northern Italy.

In 1773, Uffenheimer also accepted the offer by Abbey Karl Vogler to establish a cotton spinning and weaving mill on the premises of the Cloisters of Schuttern. While it was rather unusual to extend such an invitation to a Jew, it nevertheless served the economic interests of the Church, which benefited from the taxes that would be levied on the production.

The Breisacher operation busied some three to four hundred workers, while the Schuttern branch maintained forty spinning wheels, twelve weaving stations, five factory hands, one dye worker, one outfitter, and one accountant. Uffenheimer's two textile enterprises were so successful that he is recognized as one of the key eighteenth century

figures in Jacob Toury's *Jüdische Textilunternehmer in Baden-Württemberg, 1683-1938* [9].

Incidentally, Gideon married Zierle Uffenheimer, a daughter of Josua, making this couple direct ancestors of Werner L. Frank and David Blum (for example, see the direct descendant chart for Werner Frank in Figure 4.) The identification of the descendants of Gideon Uffenheimer is due to the research of David Blum.

The fate of Jakob Uffenheimer remains an enigma in the unfolding of the Uffenheimer story. Recently, a new discovery of genealogical data suggests a resolution regarding his apparent disappearance from the roles of history. In the second edition of the monumental work, *Genealogical Tables of Jewish Families, 14th – 20th Centuries* [3] there appeared the following entry in Table IX, page M for the Oppenheimer family:

Eleanora (Lea) Oppenheimer married Jakob Uffenheimer (d. 1788) Three children: Götz, Josef, Abraham with location Innsbruck

Eleanora is a descendant of the well known Oppenheimer banking family. She is a paternal grand daughter of Isaak Nathan Oppenheimer (1679-1739) of Vienna and a maternal grand daughter of Hoffaktor Emanuel Oppenheimer (1657-1721),

son of the famous banker, Samuel Oppenheimer (1630-1703).

Is this Jakob Uffenheimer possibly the same Jakob Uffenheimer that I had identified through the research of David Blum? If so, I would extend my pedigree to the Oppenheimer family dating to Worms in the fifteenth century. Further, through marriages of these Oppenheimers, my ancestry would also be enhanced through connections to the well-known families Ballin, Bacharach, Brilin, Friedberg, Gumpertz and Weisenau (see Figure 5 for seven generations of Eleanora's ancestors).

Suddenly, my genealogical research stakes became very high.

In order to pursue this line of investigation I next became interested in learning more about the Jewish families of Vienna since there were a number of Uffenheimer marriages that led to that location. In particular, the following data was revealed by studying genealogical data obtained from the archives at the Jewish Museum in Hohenems, correspondence with Gary Palgon,³ and two relevant and comprehensive books on Viennese Jews of the seventeenth and eighteenth century, one by Taglicht⁴ printed in 1917 [8] and the second by Wachstein printed in 1912 [10]:

1. Gabriel Uffenheimer ended up in Vienna where he was buried in 1806. Three of his children married members of the well-known Viennese Leides-

dorf(er) family: Götz Gabriel Uffenheimer married Henrietta Leidesdorfer; Jonathan Gabriel Uffenheimer married Theresia Leidesdorfer; Theresia Uffenheimer married Wolfgang Leidesdorf.

2. Lazar Uffenheimer also resided in Vienna and married Marianna Leidesdorfer.
3. Kalche Katherina Uffenheimer, daughter of Maier Uffenheimer, married Lazarus von Wertheimstein, the great grandson of famous Samson Wertheimer, the latter known as *Hoffaktor*/banker to Royalty and honorary Rabbi of Bohemia and Moravia.⁵
4. Confirmation in Taglicht [8] of the citation in Fraenkel [3], with further details regarding the presence of Jakob Uffenheimer in Vienna upon his death in 1788. His three sons were identified as living in Innsbruck.
5. Details in Wachstein [10] regarding Götz Uffenheimer, son of Gabriel, who was described as an especially learned Jew.

The following conclusions can be drawn regarding the two individuals identified as Jakob Uffenheimer:

Jakob Uffenheimer (according to Blum [2] and Tänzer [7])

1. He was resident in Hohenems, at least until 1757 as per a taxpayer list.
2. He had son Gideon (Götz) born around 1738 in Hohenems.

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UFFENHEIMER FAMILY

(Continued from page 10)

3. Gideon Uffenheimer migrated to Breisach where he died in 1824.

Jakob Uffenheimer
(according to J. Taglicht [8])

1. He married in Vienna [8, p. 310].
2. He had sons Götz, Josef and Abraham, all located in Innsbruck in 1788 [8, p. 248].
3. He died on 6 January 1788 [8, p. 248].
4. He lived at Nadlinger Haus #4 in the Leopoldstadt at the time of death [8, p. 248].
5. A witness to his testament was Isaak Loew Oppenheimer, brother of wife Eleonora and resident of Vienna [8, p. 248].

At first glance, it seems that the two Jakobs are the same individual. They certainly lived in the same time frame. Each had a son named Götz (Gideon). Since we know that Gideon was born in Hohenems, Jakob may have married Eleonora in Vienna and then lived in Hohenems until at least 1757. Jakob may then have spent his last years in Vienna, the city to which two of his brothers had moved.

I cannot explain the reference to Innsbruck as the location for the sons of Jakob in 1788. Perhaps this is a simple misunderstanding since Jakob initially came from Innsbruck. For one thing, we know that Gideon (Götz) was living in Breisach at that time, although he could well

have been doing business in Innsbruck on behalf of his Uncle Josua Uffenheimer who operated a salt monopoly there. As a worst case, it would appear that we may have a Gideon in Breisach and a Götz in Innsbruck, arguing therefore for the existence of two distinct Jakobs.

There is one further clue that could support two Jakobs. In Tänzer [7, p. 63] there is a 1744 list of twenty *Schutzjuden* in Hohenems which includes Jonathan, Maier and Jakob Uffenheimer. Tänzer enhances this list by a second source document which identifies three more Jews in Hohenems, one of whom is noted as "*Jakob Uffenheimer, ebenfalls Sohn des Jonathan Uffenheimer.*" It could be argued that "*ebenfalls*" in this context is meant to convey that this second Jakob Uffenheimer is identical to the already listed *Schutzjude* Jakob. On the other hand, it could also vouch for a second Jakob. I believe that only one Jakob Uffenheimer is intended here.

Bottom line, we cannot conclusively prove that the two Jakobs are identical persons. However, there are very strong indications that they at least belong to the same family of Uffenheimers. We note that the names Jakob, Götz, Abraham and Josef are all prevalent in the Uffenheimer family. If the Jakobs are not identical, then one can conclude that they are probably first cousins since they span the same period of time. This argu-

ment could also lead to the possibility that their great-grandfather, the grandfather of Jonathan, might have been called Jakob since the father of Jonathan was still alive when his son Jakob was born.

Although I believe that the two Jakobs are one and the same person, in deference to further validation, I continue to maintain them as separate individuals in my family tree structure. Hopefully, this article will solicit further comments from readers that will help to resolve this issue. ❖

Notes

1. Upon the recommendation of the government of Constance, Empress Maria Theresia appointed on 15 December 1752 Jonathan Uffenheimer, the head of the Jewish community of Hohenems, as forwarding and financial agent to the crownand equally well his son Meier Uffenheimer as such agent.

2 The prison is variously called *Zuchthaus* (jail), *Waisenhaus* (orphanage) and *Arbeitshaus* (workhouse).

3. Gary Palgon of Atlanta, Georgia is a descendant of the Leidesdorf(er) family through his great grandmother.

4. After noting the reference to Jakob Uffenheimer in [3], I contacted Georg Simon, editor of this revised edition, who kindly pointed me to the source material upon which the Uffenheimer marriage was based. This led to the book by J. Taglicht [8].

5. In the book, *Samuel Oppenheimer und sein Kreis* by Dr. Max Grunwald [4], mention is made on page 251 that the Uffenheim family of Hohenems is related to Samson Wertheimer. The Oppenheimers and Wertheimers are closely knit families due to many intermarriages and common business activities.

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- 3) Fraenkel, Louis and Henry- *Genealogical Tables of Jewish Families, 14th-20th Centuries*; K. G. Saur, Munich, 1999.
- 4) Grunwald, Max- *Samuel Oppenheimer und sein Kreis*, Wilhelm Braumüller, Wien, 1913.
- 5) Historischer Verein, Mittelbaden- *Schicksal und Geschichte der jüdischen Gemeinden*, F.X. Stückle, Ettenheim, 1988.
- 6) Schnee, Heinrich- *Die Hoffinanz und der moderne Staat*, Duncker & Humblot, Berlin, 1953, 1967.
- 7) Tänzer, Aron- *Die Geschichte der Juden in Hohenems*, F.W. Elmenreich's Verlag, Meran, 1905 and new printing by H. Lingenhölle & CO., Brezenz, 1982.

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UFFENHEIMER FAMILY


(Continued from page 11)

8) Taglicht, J. – *Nachlässe der Wiener Juden im 17. und 18. Jahrhunderts*, William Braumüller, Wien, 1917.

9) Toury, Jacob- *Jüdische Textilunternehmer in Baden-Württemberg, 1683-1938*, J.C.B. Mohr, Tübingen, 1984.

10) Wachstein, Bernhard- *Die Inschriften des Alten Judenfriedhofes in Wien*, Vol I and II, Wilhelm Braumüller, Vienna, 1912.

Figure 1
Appointment of Hoffaktor Maier Uffenheimer as Agent



Ndeme die unter dem Namen Johann Christoph Kayser/ Bürger allhier geführte Spedition, aus seinen besondern Ursachen aufgehört / und dem Herrn Johann Caspar Böchen des Raths allhier anvertraut / und übertragen worden ist. Als wirdet ein solches hiermit allen denenjenigen Herren und Freunden / welche bis dato ihre Güther an ihne Johann Christoph Kayser gehen lassen / mit deme hiermit kund gemacht/ das selbe von nun an ihre Güther und Kaufmanns Waaren an ermeldten Herrn Johann Caspar Böchen des Raths allhier / um so ohnbedenklicher gehen lassen möchten / als dieser ein getreu / fleißig / und mehr dann genugsam besmittelter Mann / und männiglich vollkommene Satisfaction geben wirdet. Wegen dem verfloffenen aber werden diejenige / so an ihne Christoph Kayser an noch etwas zu thun haben solten / die Conto current, neben dem allfälligen Rest an den Desi. Vorländischen Hof/ Facorn Mayer Jonathan Uffenheimer nacher Embs einzuschicken belieben. Bregenz den 27. Octobris 1757.



Kaysert. Königl. Erz- und Landesfürstl. Oberamts-Canzley beider Herrschaften Bregenz und Hohenegg.

Figure 2
Seal of Maier Uffenheimer, 26 September 1749



Werner L. Frank



Werner L. Frank was born in Germany and immigrated to the U.S.A. in 1937. Frank studied Mathematics, obtaining his Bachelor Degree from the Illinois Institute of Technology in 1951, followed by service in the U.S. Army. He obtained a Master Degree in Mathematics from the University of Illinois in 1955.

His professional career began in the aerospace industry, followed by co-founding Informatics, Inc., one of the first viable software companies. He ended his career in 1998 as a key executive with Sterling Software, Inc., the latter having acquired Informatics. Capping his career as a software executive, Mr. Frank has published technical papers related to numerical analysis and software engineering, written a topical column for a number of computer oriented periodicals, and authored *Critical Issues in Software*, a book dealing with software economics, published by John Wiley & Sons in 1983. His business career has led to the writing of the novel *Corporate War: Poison Pills and Golden Parachutes*, available in hard copy at Amazon and in eBook format on Kindle and Nook.

Beginning in 1996, Frank has been researching his family's history, amassing a genealogical database of over 34,000 names. This research has led to the history of his family, *Legacy: The Saga of a German-Jewish Family over Time and Circumstance*, published by Avotaynu Foundation in 2003. Prominent among his ancestral lines is the Uffenheimer family with roots tracing to Hohenems in the late seventeenth century.

Werner Frank was a founding member, board member and newsletter editor of the Jewish Genealogical Society of the Conejo Valley and Ventura. He has participated in launching GERSIG on the Internet (the German Special Interest Group of JewishGen, Inc.), and has written for *Stammbaum*, *Maajan* and *Avotaynu*. He has delivered talks related to his research at a number of annual meetings of the International Conference on Jewish Genealogy and lectured on genealogy to both school children and adult education courses.

Frank is married to Phoebe Mannel and they have three children and seven grandchildren. Frank and wife reside in Calabasas, California.

UFFENHEIMER FAMILY

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Figure 3: Descendants of Jonathan Uffenheimer

1 Jonathan UFFENHEIMER b: From Innsbruck d: Aft.1759
 ... 2 Jakob UFFENHEIMER b: Bef. 1718 From Innsbruck
3 [1] Gideon (Goetz) Jakob UFFENHEIMER b: Abt. 1738 Hohenems d: 21 Jan 1824 Breisach
+ [3] Zierle UFFENHEIMER b: 1746 Breisach d: Bet. 1788 - 1802 Breisach
*2nd Wife of [1] Gideon (Goetz) Jakob UFFENHEIMER:
+ Esther bas JEHUDAH b: 1762 Lengnau d: 1812 Burial: Breisach
 ... 2 Maier Jonathan UFFENHEIMER b: 1719 Innsbruck d: 20 Oct 1789 Hohenems
+ Judith (widow) BURGAUER b: 1720 Hohenems d: 6 Aug 1786 Hohenems
3 Abraham UFFENHEIMER b: 1741 Hohenems d: 1814 Venice, Italy
+ Sarah BRETtauER b: 1780 Hohenems d: Venice, Italy m: 1795 Moved to Venice 1814
3 Bertha (Brendel) UFFENHEIMER b: 1744 Hohenems d: 1802 Hohenems
+ Herz Laemie BRETtauER b: 1742 Bretten d: 1804 Hohenems Burial: Hohenems 131, 137, 315, 378, 423, 404, 697, 7
3 Doelzele (Judith) UFFENHEIMER b: 1751 Hohenems d: 1820
+ Nathan Elias BRENTANO b: 1757 d: 1811
3 Rebecka UFFENHEIMER d: Frankfurt/a M
+ Loeb Nathan WETZLER m: Frankfurt a M
3 Kalche Katherina (Kela) UFFENHEIMER b: 1761 d: 14 Jun 1823
+ Lazarus VON WERTHEIM STEIN b: 1740 d: 28 Jul 1818
3 Joseph UFFENHEIMER
+ Zihl BRETtauER b: 1770
 ... 2 [2] Gabriel UFFENHEIMER b: Hohenems d: 28 Jul 1806 Vienna
+ Eva XXX b: 1756 Frankfurt a. M. d: 5 Mar 1814
3 Rachel UFFENHEIMER d: Innsbruck
+ Moses WEIL b: Abt. 1730 Hohenems d: Abt. 1788
3 Goetz Gabriel UFFENHEIMER b: Frankfurt a/M? d: 10 Sep 1819 Vienna Burial: Vienna, Wahringer, #453, grp 4-16
+ Henrietta (Hindel) LEIDESDORFER b: 1748 d: 27 Mar 1823 Vienna Burial: Vienna, Wahringer, #455, grp 4-16
3 Michael UFFENHEIMER
+ Meriche DUX
3 Abraham UFFENHEIMER
 ... *2nd Wife of [2] Gabriel UFFENHEIMER:
+ Wife #2 XNN
3 Jonathan Gabriel UFFENHEIMER b: 1778 d: 1855
+ Theresia LEIDESDORFER b: 1784 d: 28 Apr 1862
3 Samuel UFFENHEIMER
+ Regina NATHAN b: Innsbruck
3 Theresia UFFENHEIMER b: 1782 d: 7 May 1852 Vienna Burial: Wahringer, #124, row 1, grp 130
+ Wolfgang LEIDESDORF b: 1782 d: 4 Nov 1854 Vienna m: 13 Feb 1805 Burial: Wahringer, #123, row 1, grp 131
3 Barbara UFFENHEIMER
3 Heinrich UFFENHEIMER b: 1786
3 Elias UFFENHEIMER b: 1788 d: 28 Sep 1806
 ... 2 [4] Josua (Yehoshuah) UFFENHEIMER b: Hohenems d: 10 Feb 1786 Kippenheim Burial: Schmieheim, #34-3
+ Ziporah ??? d: Kippenheim Burial: Schmieheim, #47-11
3 [3] Zierle UFFENHEIMER b: 1746 Breisach d: Bet. 1788 - 1802 Breisach
+ [1] Gideon (Goetz) Jakob UFFENHEIMER b: Abt. 1738 Hohenems d: 21 Jan 1824 Breisach
3 Maharam UFFENHEIMER d: 4 Jul 1758 Schmieheim, 38-11
3 Isaak UFFENHEIMER b: 1756 d: 28 Apr 1831 Nordstetten
3 Rebekka UFFENHEIMER b: 5 Feb 1760 Kippenheim d: 1 Jan 1816 Lengnau
+ Marx Heneli GUGGENHEIM b: 24 Dec 1756 Lengnau d: 20 Oct 1829 Lengnau m: 24 Nov 1779
3 Abraham UFFENHEIMER d: Bef. 1809
 ... *2nd Wife of [4] Josua (Yehoshuah) UFFENHEIMER:
+ Breinle XNN d: Abt. 1788 Kippenheim m: Aft. 1770 Burial: Schmieheim
3 [5] Fanny (Fradel) UFFENHEIMER b: 1773 Kippenheim d: 5 Feb 1844 Stuttgart
+ Loeb AUERBACH b: 1772 Nordstetten d: 1 Jun 1816 Stuttgart m: 3 Aug 1797 Nordstetten
*2nd Husband of [5] Fanny (Fradel) UFFENHEIMER:
+ Jakob LAZARUS b: Jul 1797 Esslingen d: 26 Aug 1833 m: 18 Sep 1821
3 Ella UFFENHEIMER b: 1761
3 Suess UFFENHEIMER
3 Emanuel UFFENHEIMER b: 1774
+ Fradel AUERBACH
 ... 2 Lazar UFFENHEIMER b: Hohenems
+ Marianna (Gnendl) LEIDESDORFER b: 1750 d: 2 Apr 1803 Vienna
3 Abraham UFFENHEIMER
+ Mina (Wilhelmine) KOHN
3 Gottfried (Eljakim) UFFENHEIMER b: Holland d: 19 Mar 1839 Eisenstadt, Austria
3 Jonathan L. UFFENHEIMER
3 Barbara UFFENHEIMER
3 Theresia UFFENHEIMER

UFFENHEIMER FAMILY

Figure 4
Direct Descendants of Jonathan Uffenheimer

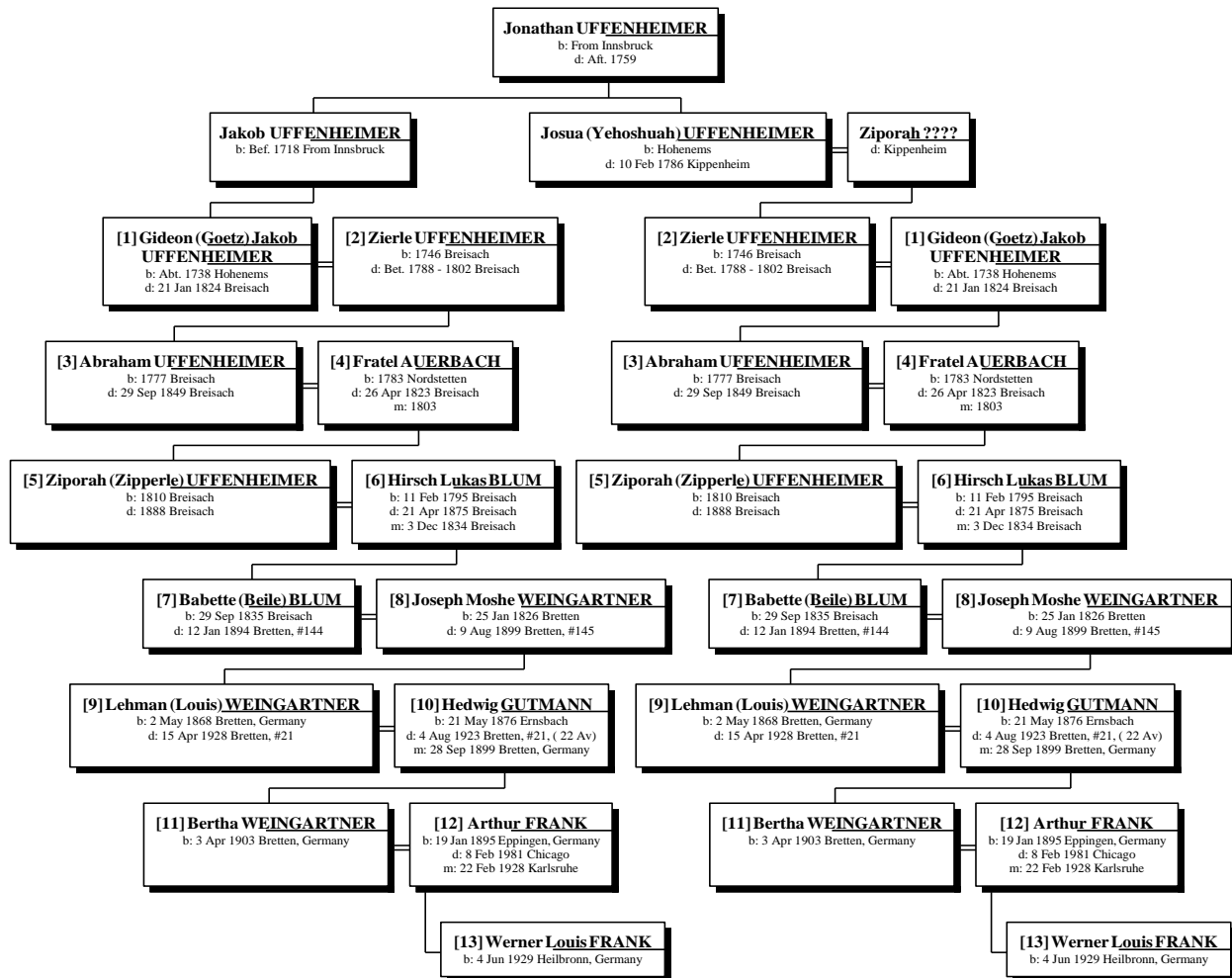
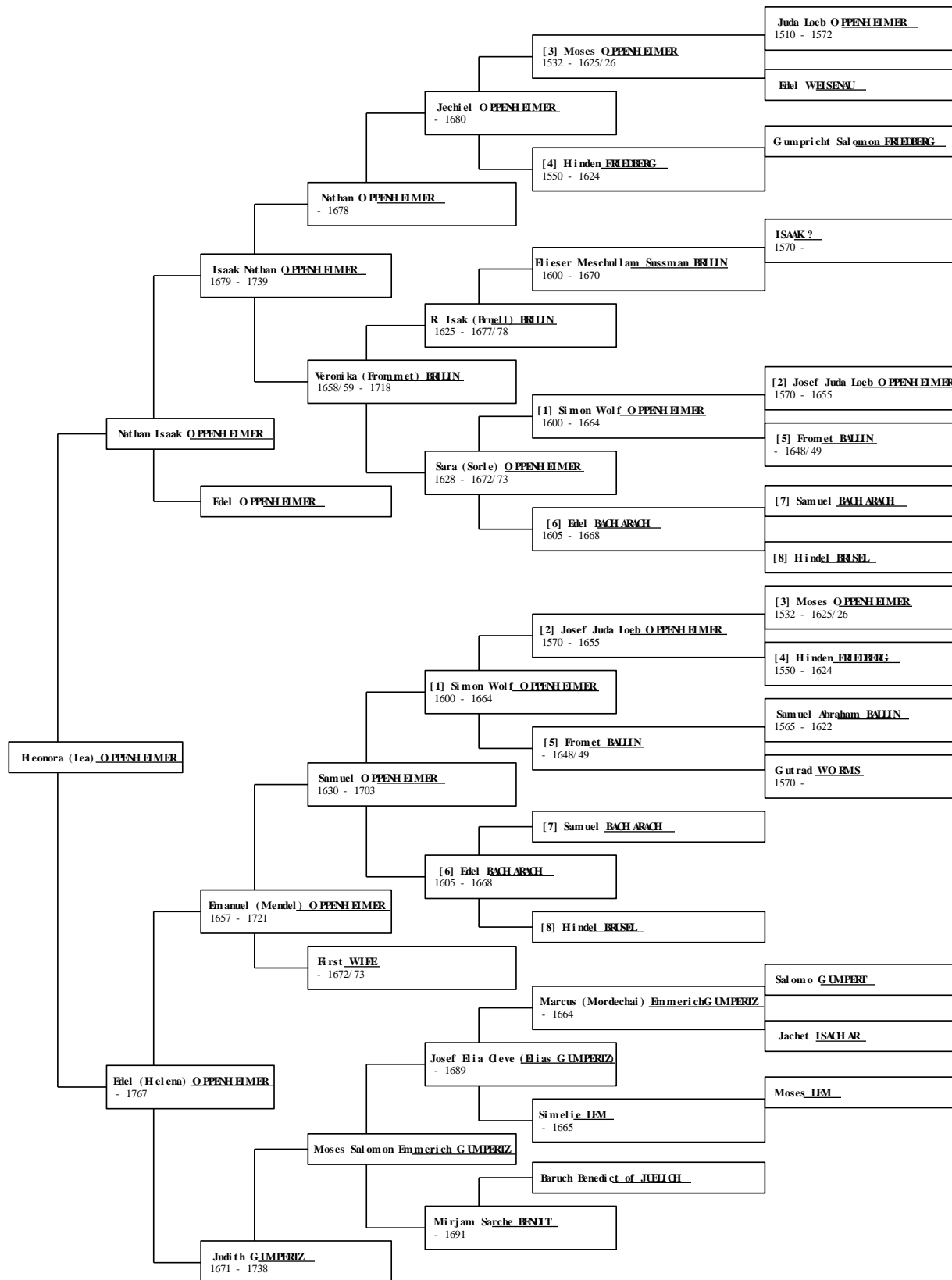


Figure 5: Ancestors of Leonora Oppenheimer



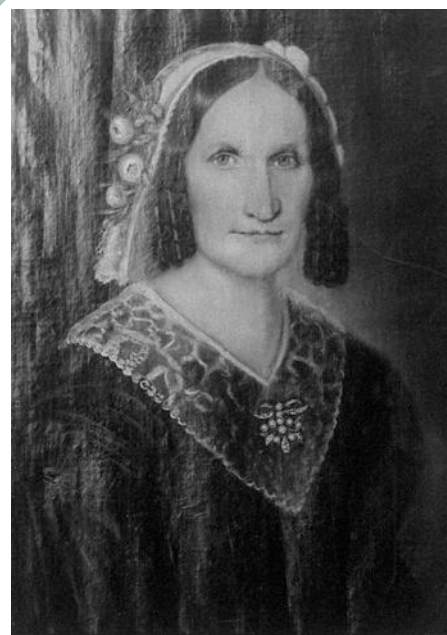
SOME HOHENEMS HIRSCHFELD DESCENDANTS

LLOYD HANFOD AND TIM HANFORD

As happy father and son attendees of the 2008 Hohenems descendants meeting, we are pleased to be able to fill in a few details on one small branch of the Hohenems family tree. The internet has added new dimensions to genealogical research, so we will include links to some examples of the sources we have used for family history.

We'll begin with Martin Hirschfeld (1786-1847). Thanks to Rabbi Aron Tänzer's excellent book on the families in the Hohenems region (available at <http://archive.org/details/diegeschichteder00tn>), we know that Martin was the son of Josef Hirsch Levi (1735-1792) and that all of Josef's descendants took the family name Hirschfeld in 1813. Martin was born in Hohenems and, in 1818, married Maria Rosenthal (1790-1857). We don't know where Maria was born, but she and Martin spent the rest of their lives in Hohenems and can now be found in the town's Jewish Cemetery. From the Jewish Museum of Hohenems, we have these photos of portraits of Martin and Maria. [Hohenems descendants, we would love to know the location of the original paintings and get color photos.]

Martin and Maria had nine children. Two died as infants, and a third at age 5. Two other children spent their entire lives in Hohenems: Clara (1813-



Martin and Maria Hirschfeld

1878) (she married Emanuel Lowenberg (1805-1877), her second cousin); and David (1819-1856). We don't know what happened to Hermann Martin (b. 1815). Julia (1822-1895) married Salomon Guggenheim (1810-1881), a second cousin once removed, and died in nearby St. Gallen, Switzerland. Julia's great-granddaughter Alisa Baginski, a renowned textile historian, also attended the 2008 Hohenems descendants meeting.

The eighth child of Martin and Maria, Gustav (1824, Hohenems - 1901, London) (see photo below), ended up in London where he married Elizabeth (1839-

1901) who was born in Manchester. Census documents state that Gustav was a merchant. Bankruptcy reports from 1873 and 1877 indicate that a Gustav Hirschfeld was associated with the London firm of Neumann, Gingold

& Co., Tea, Tobacco, and Colonial Merchants. Gustav and Elizabeth had six children: Maude (b. 1863, London); Walter (1863, London - 1900, San Francisco); Alfred (1866, London - 1926, San Francisco); Percy (b. 1869, London); Lydia (b. 1871, London); and Alice (b. 1873, London). We don't know much about Gustav's children other than the two who came to San Francisco.

Gustav's son Walter became the manager of the San Francisco outpost of Radam's Microbe Killer Company (a revolting patent medicine described here http://drugstoremuseum.com/sections/level_info2.php?level_id=40&level=2). He married Lillian Haendel, and they had one child, Harold S. Hirschfeld. Walter

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Gustav Hirschfeld

HIRSCHFELD DESCENDANTS

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and Lillian were divorced in 1900, but remarried in November of that year in Reno, apparently determined to reconcile because of their child. But, Walter was deeply in debt and, on December 4, 1900, shot himself at his office. The lurid story of Walter's suicide (and an artist's portrait of Walter) can be found in the *San Francisco Call*

<http://chroniclingamerica.loc.gov/lccn/sn85066387/1900-12-05/ed-1/seq-14/>.

Gustav's son Alfred became a noted photographer. He worked in Alaska and Klondike towns in 1898 and moved to Atlin, BC in 1899. His photo studio there was destroyed by fire in August 1900. For a brief time, he was the owner of the local newspaper, the *Atlin Claim*. He later settled in Vancouver, BC, where he married Margaret Ethel Miller in 1902. That year, he became the manager of the Atlin Lake Lumber Company. For some background on Alfred, including photos of his early studio, see

<http://cameraworkers.davidmattison.com/getperson.php?personID=1455&tree=cw18581950>.

We are descended from Martin and Maria's youngest son, Ferdinand Hirschfeld (1830, Hohenems – 1874, Paris). We know that in 1856 and 1857, Ferdinand travelled extensively, probably as a merchandise buyer. One of his destinations was Constantinople. His passport from

that period is in an elegant embossed leather case. See below for a photo of the passport case and part of the main page of the passport (now in the collection of the Jewish Museum of Hohenems).

We know a bit about Ferdinand's business ventures, and they were not terribly successful. His business was Hirschfeld, Peraire and Company and evidently employed members of his family and his wife's.



In 1857, Ferdinand married Lia Alice Peraire-Suares (1838, Paris – 1915, San Francisco). Alice's parents were both from Bordeaux. Her father was from a family of wine negociants and her mother was descended from families in the group known as "The Pope's Jews" (see <http://www.washingtonpost.com/wp-dyn/content/article/2009/02/27/AR2009022701006.html>).

We have found listings for Hirschfeld, Peraire and Company in London, Edinburgh, and Dublin. And from ebay, we acquired an 1860 letter from Daniel Hirschfeld in Hohenems to Hirschfeld Peraire in Paris discussing the sourcing of merchandise. An 1863 English court case involved the allegation that Hirschfeld, Peraire (operating through a partnership known as the Anglo-American Leather Cloth

Company) had infringed the trademark of the original maker of leather cloth (a 19th century synthetic leather used in upholstery). We found record of an 1866 London bankruptcy filing for Hirschfeld, Peraire.

Ferdinand and Alice had six children: Jules (1858, Paris – 1948, Mexico City); Albert – our ancestor (1860, Paris – 1935, San Francisco); Marie (1861, Paris – 1949, San Francisco); Jeanne (1864, England – 1959, San Francisco); Emile (1867, France – 1904, New York); and Leonie (1870, France – 1965, Los Angeles).

Following Ferdinand's death in 1874, Albert emigrated from France to San Francisco and later brought over his mother and his siblings.

Jules married Marianne Heymans (1865, London – 1928, Mexico City) in London in 1884, moved to San Francisco, and then later established an extensive and successful Hirschfeld dynasty in Mexico (that we hope will be the subject of a future piece in this newsletter).

Marie married Alexander Heymans (Marianne's brother) (1862, St. Petersburg – 1899, San Francisco) in London in 1884, they had one child, Emile Ferdinand Heymans (1887, San Francisco – 1976, San Francisco), and were later divorced. Marie taught French and was author Lloyd's first French teacher in grammar school. Marie's granddaughter, Eleanor Heymans Sheldon supplied

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HIRSCHFELD DESCENDANTS



From left to right, Jules, Leonie, Albert, Emile, Alice, Marie, and Jeanne Hirschfeld

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the above photo of the Hirschfeld siblings.

Jeanne married Robert Lowenberg (1848, Milan – 1895, San Francisco) in San Francisco in 1888. Robert was descended from the Hohenems Lowenbergs and was Jeanne's 3rd cousin.

Emile was a jeweler in San Francisco and never married. Reports indicate that in 1904 he cut his throat while on board a transatlantic ship and later died in New York's Presbyterian Hospital. His brother Albert traveled to New York to claim the body. Since the family never discussed Emile or the reason for his suicide, all we know is from newspaper stories.

Leonie married Hugo Waldeck (1858, Frankfurt –

1924, San Francisco) in 1900 in San Francisco. Lloyd has strong memories of Aunt Leonie including that, despite living in the United States for most of her life, she never lost her French accent.

After he came to the United States, the authors' paternal grandfather/great-grandfather Albert Jonathan Hirschfeld first worked in Portland, Oregon as a night watchman in a store, where he slept behind the counter while learning English. According to his son, Albert moved on to San Francisco when the store owner suggested that Albert marry the owner's daughter. Instead, Albert married Blanche Coblentz (1874, Sutter Creek, CA – 1939, San Francisco) in 1895 in San Francisco. The extended Coblentz clan hailed from Lixheim in

Lorraine. The *San Francisco Chronicle* of April 28, 1895, reports that their wedding took place at the popular restaurant Maison Riche. Among the dozens of family members and friends in attendance was San Francisco's infamous "Boss Ruef" (http://en.wikipedia.org/wiki/Abe_Ruef).

Albert spent most of his career at Levi Strauss & Co. where he became Secretary-Treasurer. He is mentioned in the oral history of Walter Haas of Levi Strauss and in a book on the company. The Levi Strauss archives found us the below photo of Albert and some documents in his hand. Albert was also President of the San Francisco Board of Trade.

Albert and Blanche had two children, Vera (1897, San Francisco – 1968, San

Francisco) and Lloyd, Sr. (1901, San Francisco – 1979, San Francisco).

Vera married Arthur Epstein (1886, Turnau, Bohemia – 1944, San Francisco) in 1919 in San Francisco. The family name later became Easton. Arthur was a part owner of Clayburgh and Company, silk importers. Vera and Arthur had three children: Susanne Epstein De Bakker (1920 – 2003); Joan Epstein Sills (1922 – 1991); and Barth Easton (1929 – 2008). Cousins Barth and Lloyd, Jr. were inseparable friends in their youth. Later in life, Barth kept a vintage fire engine in his mother's garage in San Francisco.

The authors' father/grandfather, Lloyd David Hirschfeld, Sr. was born in San Francisco in 1901. His earliest memories were living in a tent in San Francisco's Golden Gate Park following the 1906 earthquake and fire. Lloyd graduated from Lowell High School in San Francisco and the University of California at Berkeley (1922). He



Albert Hirschfeld
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HIRSCHFELD DESCENDANTS

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started work at Standard Oil and then went into the real estate business, ultimately purchasing Property Management Co. (now Hanford-Freund & Co.) which remains in business today. In 1926, Lloyd, Sr. married Elise Phillips (1901, Honolulu – 1976, San Francisco), whose father worked in a family import/export business. Lloyd, Sr. and Elise had two children, Lloyd, Jr. and Louise. Around 1940, Lloyd, Sr. changed the family name to Hanford. He said he did so because nobody could spell “Hirschfeld,” but he may also have been influenced by the fact that German names weren’t too popular in the United States in the 1940’s. Lloyd, Sr. was a Captain in the U. S. Army during WWII, serving as a chemical officer. He was president of the San Francisco Board of Realtors, National President of the Institute of Real Estate Management (as well as founder of the San Francisco Chapter) and Chairman of the Citizens Participation Committee for Urban Renewal, having been appointed by the Mayor of San Francisco. He also was the author of numerous textbooks and

articles on real estate management.

Author Lloyd Hanford, Jr. was born in San Francisco in 1928. He graduated from San Francisco’s Lowell High School (1946) and the University of California at Berkeley (1950). He served as a Corporal in the U. S. Army in 1951-2 and then entered the real

estate business with his father. In 1969 he started the eponymous Lloyd Hanford Jr. & Co., which later became the Hanford/Healy Companies before being sold to GMAC Commercial Mortgage. Until his recent retirement, Lloyd continued his real estate appraisal practice. He was president of the Institute of Real Estate Management, Chair-

man of The Appraisal Foundation and served on the corporate board of several real estate investment trusts. In 1954, Lloyd married Noel Straus (b. 1932, San Francisco) and is looking forward to celebrating her 80th birthday later this year. Lloyd and Noel have two children Tim (b. 1955, San Francisco) and John (b. 1957, San Francisco).

family generation to do so) and then graduated from Stanford University (1977) – to the chagrin of his Cal father and the delight of his Stanford mother. He also graduated from Harvard Law School (1980) and practiced law in San Francisco for several years before moving to Washington, DC to work as a Tax Counsel for the House Ways and Means Committee. He now is a consultant helping companies keep their profits from the grasp of the tax collector. Tim is married to JJ MacNab who thinks his genealogy hobby is pointless (probably sour grapes since she is descended from Scottish pirates and Mormon polygamists). By his first wife, Tim has two children, Megan, who lives on Staten Island, and Daniel, who with his Berlin-born wife Babette, lives in Maryland.



Authors Lloyd and Tim Hanford

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Lloyd Jr.’s sister Louise (b. 1930, San Francisco) has lived in San Francisco her entire life. She attended Lowell High School and Pomona College and later worked in advertising and communications.

Author Tim Hanford attended Lowell High School in San Francisco (3rd or 4th

Tim’s brother John (b. 1957, San Francisco) lives in San Francisco. He attended Cal Poly San Luis Obispo and is now a contractor. But his favorite activity is photography and he is good – some of his photos were recently displayed at the Palm Springs Art Museum. ❖

Save the Date:

Hohenems Descendants Reunion

July 2017

at the Jewish Museum Hohenems

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

IN TOUCH

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Please visit us on the web -

Jewish Museum
of Hohenems

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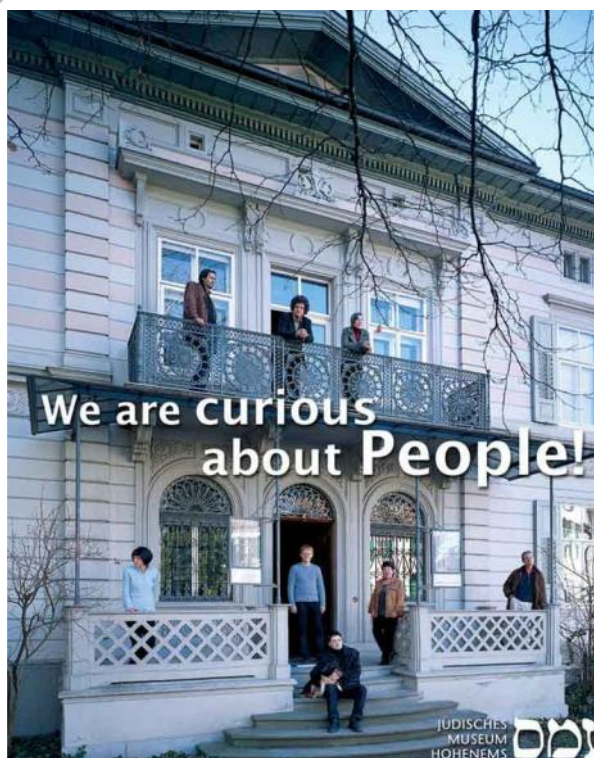
American Friends of the
Jewish Museum Hohenems

<http://www.afjmh.org>

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 first 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. ❖