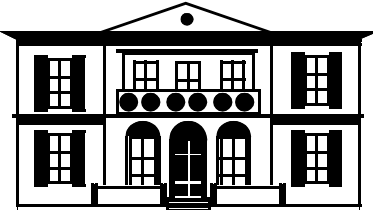


IN TOUCH

WITH OUR AMERICAN FRIENDS OF THE JEWISH MUSEUM OF HOHENEMS



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A LETTER FROM THE PRESIDENT

CLAUDE ROLLIN, ESQ.



Dear Friends,

Next summer we will have a chance to meet in Hohenems for the second major reunion of the descendants of the Jewish families of Hohenems. Plans for the big event that is scheduled to be held July 31 to August 3, 2008, are described in greater detail elsewhere in this Newsletter, so I won't repeat them here. But let me tell you why I think those of you who are descendants should make every effort to participate if you can.

First, the reunion will provide you with an opportunity to learn more about our common ancestors, and actually visit some of the places where they lived and worked. The history of the Jews in Hohenems dates back to 1617 (long before our own U.S. history), with the settlement by the first Jews invited by the local Count's family. Their history ended in 1942 with the deportation of the last Jews from Hohenems to the Theresienstadt concentration camp.

Even though there haven't been many Jews to speak of in Hohenems since World War II, there are still many traces of Jewish history visible in the town such as the former syna-

gogue (now a music hall/community center), the former Jewish school, many houses where our ancestors lived (including the former Rosenthal house where the Museum is located) and the Jewish cemetery. So there are lots of different places to explore. Even if you have already been to Hohenems on several occasions (as I have), there are always new things to discover.

If you haven't seen the new permanent exhibition at the Museum (which opened in April of 2007), then that is perhaps the best reason to visit Hohenems with your family next summer. The new permanent exhibition is really impressive, both in

(Continued on page 3)

NEWS FROM THE MUSEUM

DR. HANNO LOEWY

LOOKING FORWARD: NEXT SUMMER IN HOHENEMS

We are all excited about the incoming confirmations for the reunion Hohenems 2008. This will truly be a remarkable

experience and we are pleased to be able to host so many descendants again in Hohenems. The last day for confirmations to be sent to the Museum is February 28.

Together with the descendants' committee, we are preparing a thrilling program. If you are a Hohenems descendant and have not yet received the invitation and program, please contact the

(Continued on page 2)

NEWS FROM THE MUSEUM

(Continued from page 1)

Museum as soon as possible in order to receive the reunion material.

FEEDBACK ON THE NEW EXHIBITION

Since May 2007, the Museum has been working successfully with its new permanent exhibition. Visitors' reactions are extremely favorable and many of the Museum's guests spend hours, concentrating while watching, listening and enjoying the experience of a journey through time and space. More than 9,000 visitors have visited the Museum in the eight months since the reopening, and we look forward to greeting new audiences and target groups in the coming year.

Some minor corrections still have to be made in some galleries, but the overall impression is that the Museum has succeeded in taking a major step into the future.

With a diverse audience, from local middle school children to tourists from Australia and the US, from Jewish communities in Switzerland to Christian adult programs in the region, from the young to the old, and from English-speaking guests to migrant workers' children, raised with Turkish more than German, the Museum's new facilities do a

great job in encouraging all kinds of discourse between populations rather distant from each other, but which find mutual interests in the Villa Heimann-Rosenthal.

SPONSORS AND HONORS

Renewing the Jewish Museum required many sponsors. The Museum's staff is particularly grateful to the members of the *American Friends of the Jewish Museum Hohenems* and the *Association for the Promotion of the Jewish Museum of Hohenems*. Their contribution provided encouraging support for us on the political front, and also constituted an important part of the overall 460.000€ we raised from sponsors, donors, and foundations from all over the world, beyond public funds contributed by Hohenems and Vorarlberg.

Our most substantial sponsor, the Collini enterprises from Hohenems, were honored, on November 27, 2007, in the fabulous Hotel Imperial in Vienna, with the *Maeceenas Prize* for the most courageous sponsorship of the year in Austria. Collini, whose founder started his business in the year 1900 as an Italian immigrant in Hohenems, by grinding knives in a building he rented in the Jewish quar-

ter, has, in the course of one hundred years, developed into a global player in metal plating, and is one of the leading enterprises in Europe in the finishing of metal products. Collini never forgot his origins and the significance of migration and education. For years, there has been a fruitful cooperation between the Jewish Museum and the training department of Collini, working together with young trainees, most of them migrants from Turkey or the former Yugoslavia.

Also important for the financial balance of the Museum has been the growing attention it receives in Switzerland and in the Swiss Jewish communities.

Yet, the great step the Museum took into the future clearly showed that there is still a lot to do in order to secure its economic balance, particularly with respect to regular maintenance and staff. The municipality of Hohenems and the state of Vorarlberg have recognized this shortage and are now increasing their contribution to the budget, thus covering at least part of what is needed.

NEW CATALOGUE

This spring, in time for the reunion, the Museum

will publish its new permanent exhibition catalogue. It will include essays by Felix and Luisa Jaffé as well as scholars and writers from Austria, Germany and Switzerland. The catalogue, to be printed in German and English, will present a comprehensive, narrative history of the Hohenems Jews and their Diaspora from the beginning to the present, with a visual tour through the Museum and the Jewish quarter of Hohenems, and include documents and sources from the past, in a readable and informative manner.

NEW FIELDS OF EDUCATION: MIGRATION, DIASPORA AND INTEGRATION

New educational programs and materials, with new methods using art and theatrical approaches, have been developed that will improve the performance of the educational activities of the Museum. They include the traditional guided tours through the Museum and the Jewish quarter of Hohenems, but also new workshop activities with schools and adult group education programs.

With the new children's exhibition and special educational programs related to it, the Museum is

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A LETTER FROM THE PRESIDENT

(Continued from page 1)

the scope and nature of the materials presented as well as the artful manner in which they are displayed. Dr. Hanno Loewy and his team did an outstanding job re-telling the amazing story of the Jews of Hohenems in a way that everyone- young and old, Jew and non-Jew - can easily understand. And many of us proudly contributed to the new permanent exhibition.

The reunion will also provide you with an opportunity to meet, and share stories with, an incredibly diverse group of descendants from many different countries around the world. That is probably what I remember most fondly about the first reunion we had in 1998 – all of the remarkable people I met from so many places

around the globe, with whom I share a common ancestry. I am looking forward to meeting even more interesting people next summer.

Another reason to make the trek is because Hohenems itself is just an amazing little town. Nestled at the foot of the Alps, right on the border between Switzerland and Austria, Hohenems is an incredibly beautiful town. I remember the first time I visited, looking out the hotel window, seeing cows grazing in a big grassy field with the mountains in the background. I thought I was looking at a scene straight from "The Sound of Music."

Finally, I have been to many countries in the world and have to say that I enjoy the food in Switzer-

land and Austria better than almost anywhere in the world. Wiener Schnitzel, Weisswurst, Sauerbraten, not to mention the outstanding wine and beer that is available, are my weaknesses and more reasons to make the trek to Hohenems on a regular basis.

So I hope I have whetted your appetite for participating in the Reunion next summer. Don't wait too long to sign up for the Reunion, however, because it is my understanding that they have a limited capacity (only about 200 people can participate) and we have to let the organizers know by February who is coming. I am sure it will be an event that you won't want to miss. There are lots of great memories to be made by all.

Of course, if you are not a descendant or simply cannot arrange to be in Hohenems for the Reunion, please remember, the Museum is always happy to welcome our members. There are numerous events during the year and you might be able to coincide your visit with some of those.

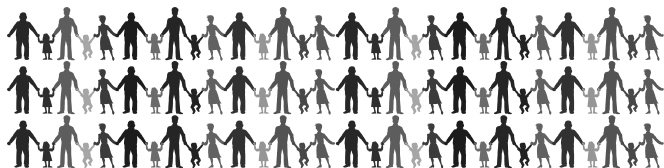
Thanks for your continuing support of the American Friends and the Jewish Museum in Hohenems. I hope you and your family had a wonderful holiday season and that you have had an opportunity to reflect on the many blessings in our lives.

All the best to you and your family!

Sincerely,

Claude Rollin

THE DECENDANTS REUNION



While the Museum is always open to all our members, and all of us who have had the opportunity to go to Hohenems have been greeted with great friendliness and enjoyed our experience, this summer brings a special time for the descendants of the former Jewish families of Hohenems. As we have

reported in previous issues of *In Touch*, the Museum has organized a reunion of descendants to take place from July 31 to August 3, 2008. This will be a wonderful opportunity to meet and visit with others whose ancestors came from this small town in western Austria. The Museum has, together with current resi-

dents of Hohenems, organized numerous activities that will permit us to meet with old and new friends and better know one another and better understand Hohenems today. The Museum has prepared a thrilling program that promises to be an unforgettable experience, for both the adults and the children. Some details of the program appear as part of the registration form, copy of which appears in this newsletter. Please mail your registra-

tion form to the Museum or remit by email to: Sohler@JM-Hohenems.At. The Museum is limiting the number of participants to 200. So we hope you can send in your Registration form early and in any event by the end of February. Registration payments can be made when you arrive in Hohenems; the Museum would prefer to receive payment in cash. There is, at least, one ATM machine near the Museum. ❖

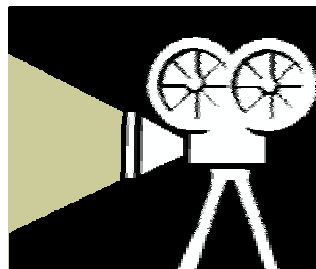
NEWS FROM THE MUSEUM

(Continued from page 2)

better prepared for the high degree of interest by middle school youths (7-10 years) who come to the Museum, a particularly pleasant development. Special workshops are designed to utilize the Museum's exhibition as a starting point for working on the subject of migration, integration and Diaspora in contemporary society. A working group of educators from different fields in Vorarlberg is consulting with the Museum in developing the process. The Jewish Museum Hohenems is expanding its teacher training activities in this field, by seminars and workshops.

Part of the educational activities of the Museum has been in collaboration with the Leo Baeck Institute and its educational museum's branch in Frankfurt. Together with colleagues from several Jewish museums in Germany and Austria, we founded a Jewish museums' working group to consider questions of museums' educational functions. The first workshop was organized in Hohenems in December 2006. Thirty museum educators and experts in multicultural education participated in a lively discussion of different methods and approaches by Jewish museums toward questions of migration and Diaspora. The sec-

ond workshop was hosted by the Jewish Museum Berlin in December 2007. This ongoing process – with the Jewish Museum Hohenems as one of the leading activists among the European Jewish museums-- was also facilitated by the presentation by the Jewish Museum Hohenems at the annual conference of the *Association of European Jewish Museums* in Munich in November 2007.



JEWISH FILMFESTIVAL VIENNA – WEEKS OF JEWISH FILM IN VORARLBERG

For the first time the Museum organized, together with the Dornbirn Spielboden, the Bregenz Filmforum and the Jewish Filmfestival Vienna, the Weeks of Jewish Film in Vorarlberg. A program of movies from Jewish directors or with Jewish subjects portrayed different facets of contemporary Jewish life in the US, Israel, France and Great Britain. Three subjects were chosen: the diversity of life in the Diaspora; the every day life and love

stories in recent tragedies and comedies among Jews and Muslims, and between Israelis and Palestinians, and last but not least, the story of the Jazz Singer. Eighty years after the premiere of the world's first successful talkie, "The Jazz Singer", a film about a Jewish cantor's son abandoning synagogue, family and tradition for a new career as a popular singer and musician, the story of Al Jolson has not lost its fascination and significance, and not just in Hohenems, where the most famous cantor of the 19th century was born.

PLANS FOR THE FUTURE: EXHIBITION PROJECTS

Having calmed down a little after the active years spent on renewing the Museum, the staff has started new exhibition projects for the future. Next fall a photography show will present traces of the memory of the Third Reich in the landscapes of Vorarlberg. More information about this exhibition will be forthcoming.

In the spring of 2009, a cooperative project with the Jewish Museum Vienna will be presented to the public: The Alps – a Misunderstanding? A Jewish story! This major traveling exhibition will present stories of love and hardships. The Jewish romance with the moun-

tains was not always welcomed – and is everything but pure nostalgia. On the contrary, orthodox Jews from all over the world today once again are discovering the Alps as a place of elevation, and a resort for holidays and festivals.

NEW STAFF MEMBER: AYALAH KAHN

For the past year the Museum's staff has included a new colleague. Together with Sylvia Hanspeter, who has been working in the Museum for the past two years, Ayalah Kahn is taking care of the Museum's counter and café part time. Living in Liechtenstein just around the corner and coming from Israel (with manifold roots in Switzerland, Syria and South America) she is a descendant of the Burgauer family. So, for the first time, a Hohenems descendant is participating directly in the Museum's enterprise. She is offering Jewish cooking courses and Hebrew lessons and helps the Museum with its outreach programs. ❖

REGISTRATION FORM

Herewith I register with the *Hohenems Descendants Reunion 2008*.



First Name _____ | Last Name _____

Adress: _____

e-mail: _____

Telephone: _____ Fax: _____

Age: _____ Profession: _____

Occupation: _____

The following family members will come along:

Name: _____

Age: _____ Profession: _____

Name: _____

Age: _____ Profession: _____

Name: _____

Age: _____ Profession: _____

Name: _____

Age: _____ Profession: _____

Name: _____

Age: _____ Profession: _____

(This information helps us to prepare the reunion and will be treated with complete confidentiality.)

LANGUAGE SKILLS		
	good	a little
German	<input type="checkbox"/>	<input type="checkbox"/>
English	<input type="checkbox"/>	<input type="checkbox"/>
French	<input type="checkbox"/>	<input type="checkbox"/>

REGISTRATION FORM

I will /we will participate in the following programs:

Thursday, July 31, 2008

- | | | |
|--------------------------|----------------|---|
| <input type="checkbox"/> | 3:00 pm | Local history and Palace |
| <input type="checkbox"/> | 3:00 pm | Walk to the Castle on the mountain |
| <input type="checkbox"/> | 7:00 pm | Official reception in the Palace of Hohenems |

Friday, August 1, 2008

- | | | |
|--------------------------|-----------------|--|
| <input type="checkbox"/> | 9:30 – 12:00 am | Guided tours through the Jewish Museum and the Jewish cemetery |
| | 2:00 - 6:00 pm | choice between: |
| <input type="checkbox"/> | | Boat trip on Lake Constance |
| <input type="checkbox"/> | | Children's program on the boat for children |
| <input type="checkbox"/> | | Journey into the Bregenzerwald |
| <input type="checkbox"/> | | Children's program in the mountains for children |
| <input type="checkbox"/> | | Trip to St. Gallen |
| <input type="checkbox"/> | | Service in the synagogue of St. Gallen |
| <input type="checkbox"/> | 6:30 pm | Informal Kiddusch in the former Hohenems' synagogue |

Saturday, August 2, 2008

- | | | |
|--------------------------|-----------------|---|
| <input type="checkbox"/> | 9:30 – 12:00 am | Guided tours through the Jewish quarter of Hohenems/
family photographs |
| <input type="checkbox"/> | 2:30 – 5:30 pm | Workshops, storytelling, presentations |
| <input type="checkbox"/> | 2:30 – 5:30 pm | Children's program for children |
| <input type="checkbox"/> | 7:00 pm | Festive evening in the "Otten-Gravour"
(former Rosenthal factory) |

Sunday, August 3, 2008

- | | | |
|--------------------------|------------------|--|
| <input type="checkbox"/> | 10:30 – 12:30 am | Farewell in the Jewish Museum and the garden |
|--------------------------|------------------|--|

Please send, mail or fax this form no later than February 28, 2008 to the Jewish Museum Hohenems.

Jüdisches Museum Hohenems | Schweizer Straße 5 | A-6845 Hohenems | Austria

Tel: 0043-5576-73989-0

Fax: 0043 5576 77793

Mail: office@jm-hohenems.at

Please note the Museum asks that you pay the registration fee of 50 Euros or \$70, per adult (no fee for children) in cash at the time of "check-in". Use of credit cards, etc is costly for the museum and there is at least one ATM machine close to the Museum.

THE BRETTUAER BROTHERS



Left to right on the photo:

HERMANN B. b: 30 Nov, 1849 Hohenems d: 22 Jan, 1925 St Gallen

FERDINAND B. b: 11 Oct, 1852 Hohenems d: ? (lived in Bregenz)

KARL B. b: 16 July, 1847 Hohenems d: 29 Oct, 1929 Zürich (also lived in Berlin)

EUGEN B. b: 31 Aug, 1857 Hohenems d: about 1928 Vienna

JOSUA B. b: 30 June, 1846 Hohenems d: 26 April, 1909 St Gallen

GUSTAV B. b: 20 Oct, 1854 Hohenems d: ? (lived in Bologna)

PHILIPPE HALSMAN, A PERSONAL STORY

NICOLE EMANUEL¹



In 2001, at the age of 39, up late with insomnia, I read about my family and the death of my great-grandfather, "Max" Halsmann, in an article "PRIOR LIFE, the Tragedy that Transformed a Master" by Allen Arpadi and Deborah Weinstein². Max, at the time of his death on September 10, 1928, was a 48-year-old dentist from Riga, Latvia on vacation in the Tyrolean Mountains near Innsbruck, Austria. For 63 years after his unsolved murder, the University of Innsbruck kept his head, which Professor Meixner of the Forensic Medicine Department severed to present as evidence in the murder trial of Max's

son, Philippe³. I learned, through that article, that in 1991 Max's head had been buried in a Jewish ceremony in Innsbruck.

My grandmother, "Grand-mère," was Liouba, the younger child of Max and his wife, Ita. I feel compelled to tell the stories Grand-mère bequeathed in her audiotapes and hundreds of French, German and Russian documents about the family and Max's murder. In early 1975 at the age of 14, I sat down in Grand-mère and Grand-père's living-room in Warm Springs, Virginia to hear Grand-mère record the story about her father Max's murder in Tyrol and

about Grand-mère's Europe-wide campaign, as an 18-year-old, to save her 22-year-old brother, Philippe, from the unjust accusation of patricide.

The outbreak of World War II brought Grand-mère to America, but she retained the documents and the memories. Her suitcase, which I inherited in 2003, had hundreds of documents dating from 1928 to 1930. Buried within that suitcase is correspondence with Albert Einstein, newspaper clippings and 1,078 letters my grandmother exchanged with René Golschmann, my Grand-père -- a virtual diary of Liouba's campaign throughout Europe to exonerate Philippe from accusations of patricide and her effort to free him from prison. She was the real hero of this affair and no account of the events fully portrays the heroine, my Grand-mère, Liouba⁴.

I transcribe from Grand-mère's audiotape: "By September 19, 1928, nine days had passed ... since I returned to Paris from a family vacation ... My parents, Max and Ita, and my brother, Philippe, went on to hike in the Tyrolean Alps, near Innsbruck, Austria. On September 19th, I received the telegram: 'Mother and brother in health, Father accidented. Come immediately. — Richard Glaser.' By then, a forensic examiner already had taken dozens of detailed autopsy photographs, and medical notes.

The autopsist cut off Papa's head and put it in a jar." Grand-mère cried as she spoke. "He planned to bring the head to trial as evidence. Burying Papa whole -- a Jewish burial⁵ -- was now impossible. Philippe was already in prison for patricide. After the police interrogated Mama [Max's wife] for two days, she wandered in the unfamiliar streets of Innsbruck. A stranger, Richard Glaser, found Mama. She was 49; her black hair had turned white" during those days.

On the fateful day, September 10, 1928, Philippe and Max hiked through the Zamsgründ Valley of the Zillertal and planned to take a train from Mayrhofen to reunite with Ita. Once inside Tyrol, events seemed "like a crime film," Grand-mère said. "We are both actors and spectators."

On the hike, Max and Philippe passed the Dominikushütte, operated by Josef Eder, who maintained the hiking trail. The hiking trail narrowed to a span of a meter along a precipice of 45 degrees.

"Papa had to stop for 'a natural business,'" Grand-mère said. "He told Philia (our endearment for Philippe), to catch the train so Mama would not be worried. After a few minutes, Philia heard a cry, and pictured, for a fraction of a second, our father leaning back, ready to fall. Philia wore glasses for his near-

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PHILIPPE HALSMAN

(Continued from page 8)

sightedness and later said he was not sure what he saw. He found our Father at the bottom of the precipice, submerged in a stream, lying half in the water." Grand-mère said that "Philia tried to pull Papa out because he was still breathing and moving his hands. Papa was too heavy; Philia could only pull out Papa's upper body."

Grand-mère recalled that she was told: "Philia climbed back to the trail, running, crying and yelling for help. Finally, he met a peasant woman picking berries, and her brother, a shepherd, Alois Riederer, working on the hill below. Philippe begged the woman to run to the Dominikushütte for help. Philia and Alois went to the place of the accident. Philia clambered down. He could see that Papa's head and half his body were back in the water. Papa was dead. His skull was crushed in three places. A new wound had cut straight across his entire forehead, exposing his brain. Philia sat on a rock near Papa, repeating in Russian, 'Oh my God, my poor father!'"

Grand-mère told me that Max's wallet was found two meters away from the body, with his papers scattered all around, his money and his gold-framed glasses missing. The path was searched and Grand-mère later learned that on it was found a blood-soaked area with a large

stone caked with hair and blood. A trail of blood led to the cliff. When asked where he thought his father's fall had occurred, Philippe gestured toward a place on the path. He could not clearly remember if he was ahead or behind his father when Max fell. Only later did Philippe remember that he was ahead on the path.

The police searched Philippe. Blood covered the bushes around Max, but Philippe was clean. He had no money, no weapon, only a ticket for the little Mayrhofen train. Suspicions arose from Philippe's confusion about his own and his father's exact locations on the path and from Philippe's repetition that he thought Max accidentally fell to his death⁶.

Detailed forensic photographs were taken of the victim from all angles. Crime scene photographs and diagrams recorded details. Max Halsmann's head had three wounds, any of which would have been fatal. His body had no injuries.

To Liouba, it was obvious "one reason for the murderer to kill Papa was for his money." Within a year of Max's murder, newspapers reported two other murder-robberies in that same valley. Police solved neither crime⁷.

Philippe had requested that his father's body be buried simply and quickly, according to Jewish tradition. "People began saying that the son hated the fa-

ther so much, that he could not even carry on the charade of love, but simply had the body dumped⁸." Over the course of two trials in as many years, the prosecution sought to connect Philippe to the physical evidence. They could not do so.

In the 1920s science and psychology had reached esteemed status, "so those people who instinctively disliked Jews, envied their wealth, or rejected their political views," historian Bruce Pauley explains, "felt compelled to justify their feelings on some grounds

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"Innsbrucker, Innsbrucker! The Halsmann trial displays the monstrous influence and clannishness of the Jews for all who to wish to see. The Jew is the master of the German Volk! Anti-Semites, come and help us in our struggle against our Jewish oppressors. Jews are forbidden." -- Nationalsozialistische Deutsche Arbeiterpartei (NSDAP) National Socialist German Labor Party (The Nazi Party).

This is included in the Permanent Exhibition of the JMH, and was contributed by Nicole Emmanuel.

PHILIPPE HALSMAN

(Continued from page 9)

other than religion, or else run the risk of being declared religious bigots⁹."

A number of "racial" anti-Semites avowed that it was a scientifically demonstrable fact that Jews were evil "in contrast to Aryans who were supposedly honest, simple, pious and creative. These 'völkische' [populist] anti-Semites thought that Jews had been undermining the original German peasant way of life for two thousand years¹⁰."

Incidents of anti-Semitism occurred even though Jews contributed greatly to the cultural, intellectual and political life of Austria from the 19th century until the Anschluss. I will only briefly discuss anti-Semitic incidents in Tyrol, the area visited by the Halsmanns in 1928.

Tyrol had a small Jewish population from 1200 to the mid-1700s¹¹. After Empress Maria Theresa threatened to expel all Jews from Tyrol in 1748 that population declined and, by 1800, only eight Jewish families populated Bolzano (then Bozen) and Innsbruck¹².

The Jewish population of Tyrol remained small, but increased after 1867, when Jews were allowed for the first time to move within the Austro-Hungarian Empire without restriction. Around 1910, nearly 500 Jews lived in Innsbruck¹³. After World War I, when the area known as "Südtirol" was given to Italy, the Heimwehr was formed to

protect Tyrol. Richard Steidle, who came from Tyrol, was the Heimwehr's co-leader from 1928 to 1930; he claimed the movement was not anti-Semitic, but merely opposed to Jewish Marxists and destructive Ostjüdin¹⁴." However, Steidle was a prominent member of the Tyrol's Anti-Semite Alliance, which was that province's anti-Semitic propaganda machine in the 1920s¹⁵.

In 1920, students at the University of Innsbruck stormed in on a reading of Karl Kraus' book "The Last Days of Mankind," which was critical of the Austrian and German military and their roles in World War I. The protestors demanded that Jewish students and teachers be limited to 5 percent. The academic senate, tied by constitutional restrictions, could only recommend to the rector that non-Austrian Jews be kept from admissions¹⁶.

"Arian statutes in the various clubs and associations and the Tyrolean Anti-Semite Alliance," wrote historian Bruce Pauley, "left Jews excluded from many areas of public life. For one small example, in 1919, Jews from the outside were restricted from taking summer vacation in the Tyrol ... Numerous city councils, particularly in the Alpine area of Upper and lower Austria, Salzburg, and the Tyrol passed resolutions saying they did not want to have Jews as summer guests, or even to have them stop there¹⁷."

While the August 1925 XIVth World Zionist Congress took place in Vienna, the bishop of Innsbruck, Sigismund Waitz, invited Austrian and German Catholics to Tyrol. He warned his audience of the "world Jewish danger," by an "alien people" who corrupted England, France, Italy and especially America. Jewish control over banks and newspapers, he claimed, had boosted Jews' power¹⁸.

Certainly, the Halsmanns felt anti-Semitism was prevalent in Tyrol. They experienced the anti-Semites taking advantage of the opportunity to claim the trial was proof of wider notions – that Jews were, by race, amoral criminals, and there was a worldwide conspiracy of Jewish "oppressors" with the liberal press as the organ of their conspiracy. Ironically, as in *Catch-22*, international Jewry protesting on Philippe's behalf further supported the myth of Jewish world domination and clannishness.

Testimony at the first trial began on December 13, 1928. Dozens of long-time family friends came from France, Latvia and Germany to testify on behalf of the family's loving devotion to one another. On the side of the prosecution, only strangers were able to speak of their impressions of the father and son during brief encounters during the hike. Minor gestures were interpreted as suspect and the very act of two Jews hiking in the area was received negatively.

Witnesses for the prosecution included a 12-year-old shepherd boy, who encountered the Halsmanns and observed them talking loudly and waving their arms; he assumed they were fighting. The shepherd boy said he "would not want to meet [Philippe] alone," because he feared him. Other witnesses testified that on the day before his death while on a hike and in the evening at an inn, Max Halsmann said that his son looked forward to his death. Liouba reported that "one jest Papa used to like was to introduce Philia as his Crown Prince, or the 'naslednik,' in Russian. It means the son of the King. However, Papa was saying it in German. In German, it had a different meaning – 'the one who will inherit from me.' Prosecutors twisted this simple jest, Papa meant as a compliment, against Philia at the trial." Liouba said that the prosecution tried to show a "motive" by claiming Philippe would inherit insurance money. But there was none.

Hikers testified to having seen the pair walk by, the older Halsmann carrying the rucksack and the son carrying only his coat, exposing his naked upper body. They were offended by this appearance of impropriety by the son¹⁹.

Philippe Halsman's own conduct at the trial did not assist in his defense. An unusually intelligent young man, a privileged intellectual, he did "everything

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PHILIPPE HALSMAN

(Continued from page 10)

possible to annoy the judge and the jury," Pollack explains. "Like so many young people in situations of extreme pressure and stress, the accused behaved seemingly self-consciously, even arrogantly ... When the judge or a member of the jury did not understand immediately what he was saying he openly showed his impatience. When asked something, he tended to lecture – as if he was the professor, and the judge and the prosecutor were his not too bright students²⁰."

It did not help that the family's initial defense counsel was Richard Pressburger, a famous Jewish lawyer. "Firstly, Richard Pressburger was from Vienna ... a deep antagonism existed between the capital Vienna and most of the rest of the country. Socialists governed the so-called 'red' Vienna, while provinces like the Tyrol were conservative and deeply Catholic. In mostly rural areas, many people nursed a profound dislike for the big city, which they thought to be the cradle of every sin under the sun. And secondly, Richard Pressburger was Jewish, like the accused²¹."

"Every time that the lawyer started to speak and especially during the closing defense," Liouba says in her tape recording: "I could hear the people who attended saying, 'Make the Jew shut up. The dirty Jew

is still speaking' ... that is how the public reacted to him."

On December 17, 1928, after four days of testimony, the court sentenced Philippe to 10 years imprisonment.

In January 1929, the Supreme Court of Appeal in Vienna heard the appeal and on March 13, they reversed the verdict on the grounds that the decision contradicted the evidence and there had been unjust legal procedures. The Supreme Court of Appeal sent the case back to Innsbruck.

Max's widow, Ita, suffered from a complete emotional breakdown during the course of the trials, leaving Liouba, by then 20 years-old, in charge of the family and the campaign to save Philippe. The full political spectrum of the European press frenzied over the "facts" of the case and argued about the implications of Philippe as either a victim or a villain.

Liouba traveled to Vienna, Dresden, Berlin, Munich, Paris, Basel and Zurich to meet with powerful individuals and groups. Based on Liouba's efforts, Victor Basch, chairman of the Department of Aesthetics and Literature at the Sorbonne and the League for Human Rights; Henri Guernut, French Minister of National Education and Ernest Bovet, Secretary General of the League for Human Rights, published statements in dozens of newspapers. Petitions to

Wilhelm Miklas, the President of Austria, were sent, as was a joint petition written by physicist Paul Langevin, Nobel physiologist Charles Richet, mathematician Jacques Hadamard and physicist Albert Einstein²².

The second trial began on September 29, 1929. Liouba recalls that in June, before the second trial began, an individual told the defense lawyer that he had exculpatory information, but he never met the presiding judge in Mayrhofen, as he had promised.

At this trial, without interviewing Philippe, a panel from the medical faculty of the University of Innsbruck testified as to a "motive" for the crime: the Oedipus complex. They hypothesized that Philippe competed with his father for his mother's affection. The press reported that one of the defense attorneys, Professor Josef Hupka, asked Dr Sigmund Freud for his opinion of the use of his concept in this case. Freud cautioned the prosecution against taking the concept out of context for its use in criminal indictment.

"If it had been objectively demonstrated that Philipp Halsmann murdered his father," Freud wrote in 1930 after the trial, "there would be some grounds for introducing the Oedipus complex to provide a motive for an otherwise unexplained deed. Since no such proof has been adduced, mention of the Oedipus complex has a

misleading effect²³."

On October 19, 1929, the jury found Philippe guilty of manslaughter. His sentence was four years imprisonment with hard labor.

On January 23, 1930, an appeal from the decision in the second trial was denied. Now the family tried to secure a pardon from the President of Austria, Wilhelm Miklas. That became the focus of all of Liouba's efforts. Through a combination of her remarkable persistence and a lucky series of coincidences, Liouba managed to arrange a last minute meeting with the former President of France, Paul Painlevé, on the eve of his meeting with the Chancellor of Austria, Johannes Schober. She told him the entire tale. What transpired appears from a letter written by Painlevé to Schober soon thereafter:

"Chancellor of Austria: "I well remember the hours we talked about Austria's future and the Austrians' independence. I was pleased that you also think the poor X [Halsmann] is not guilty. He is the victim of a dangerous movement from Germany ... I noticed the evidence is faked and that he is the victim of a monstrous plot. "I know that you have the same opinion as me, and you have the power to stop an enormous judicial error when they show you the Act of Condemnation, when you do nothing. And I am glad that I got your word of honor to rescue the innocent. I know that a busy

PHILIPPE HALSMAN

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person like you can forget promises when you have to worry about other things. Because of that I take the liberty to remind you on your word of honor²⁴."

On October 1, 1930, the President of Austria pardoned Philippe. Painlevé's intervention had been critical. "Chancellor Schober announced that the Minister of Justice signed the Pardon and that he, Chancellor Schober, insisted because he had given his word to President Painlevé," Liouba remembers.

But now as an ex-convict with tuberculosis, Philippe had difficulties finding ad-

mission to a university. After recuperation, he moved to Paris with his mother and sister and turned his photography hobby into his career, working for Paris Vogue, Voila and Vu, designing a twin-lens wooden camera and exhibiting his portraits. In 1931, Liouba married René Golschmann. They lived in Paris and had two daughters, my mother, Liliane, in 1933, and Hélène in 1939. In 1937, Philippe married Yvonne, his photography assistant and a daughter of Ludwig Moser, Czechoslovakia's renowned glasswork artist. They had two daughters, Irène, born in Paris in 1939, and Jane, born in the United States in 1940.

By May 31, 1940, Liouba had organized an escape from World War II Paris to the U.S. for the Halsman women and children. René, Liouba's husband, was a French officer, but became a POW, near Leipzig, Germany shortly after Paris fell on June 14, 1940. Philippe's Latvian passport (the quota was full) and his conviction thwarted his emigration. Nonetheless, through Albert Einstein and Eleanor Roosevelt's Emergency Rescue Committee, Liouba organized Philippe's escape from Europe in November 1940. After René's release, Liouba also helped him to escape to the United States, through Portugal, in 1941.

Within two years after arrival in the United States, Philippe attained artistic success. Decorating the wall where I write this article are Philippe's black-and-white photographs of Einstein, JFK, Salvador Dali, and Marilyn Monroe, illustrating Liouba and Philippe's 32-year career together in his West 67th Street studio in New York City. Always at his side, Liouba did his photo-retouching (with his wife and fellow photographer, Yvonne) and managed his office, making portrait appointments with clients such as Sir Winston Churchill, Jean Cocteau, Duke Ellington, Rita Hayworth, Vladimir Nabokov, Woody Allen, and Robert Oppenheimer.

But, all the turmoil was not over once fame began; every year, an anonymous

caller taunted the family with threats.

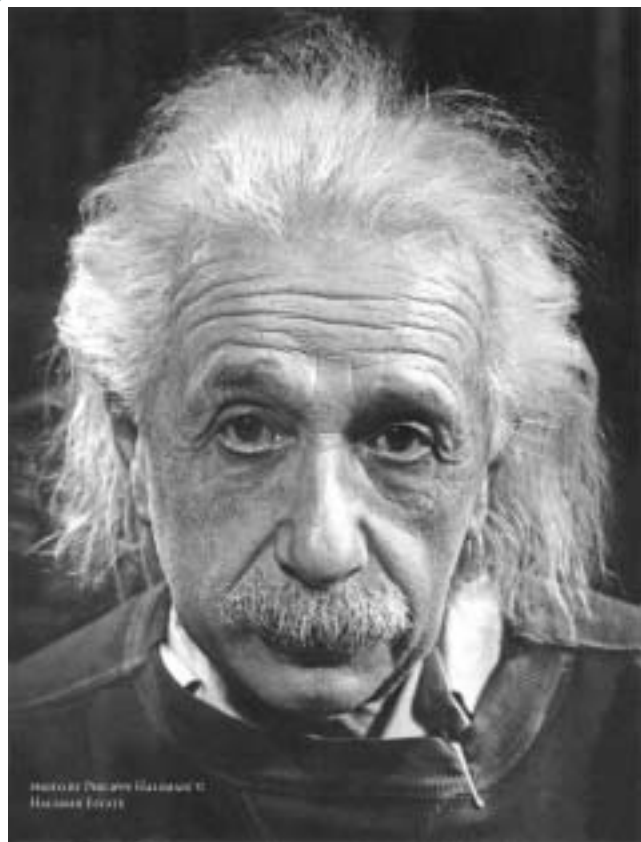
Austrian lawyer, writer, and Halsmann supporter Ernst Ruzicka was murdered by the Nazis in Buchenwald, but his son Martin Ross continued the fight to clear Philippe's name. On February 18, 1973, Ross wrote to Austria's President Franz Jonas asking for the nullification of the verdict against Philippe and asked to have Philippe's name formally cleared in the Austrian court. The answer from the Attorney General's office, dated March 29, 1973, was that the sentence of 19 October 1929 was expunged.

On October 14, 1978, in Charlottesville, Virginia, 17 years after a radical mastectomy, Liouba died of breast cancer. On June 25, 1979, in New York City, suffering from Parkinson's disease and sorrow, Philippe, the self-proclaimed "happy pessimist," died.

Max had been buried in the Jewish cemetery in Innsbruck, but in 1980 many of the Jewish graves in Innsbruck were dug up and amassed under a single bronze headstone to make room for a highway. Families were not notified²⁵.

In 1991, 63 years after the murder, Dr. Erhard Busek, then the Minister for Science and Research, responsible for all universities in Austria, ordered the chief of the forensic medi-

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cine department at the University of Innsbruck "to hand over the 'specimen' [Max's head] to the Jewish community for a proper burial." I was informed of this by the president of the Jewish community, Dr. Esther Fritsch, in an e-mail in 2006, in which she also wrote, "so, I ... invited the chief rabbi of Austria, Chaim Eisenberg, and others to Innsbruck to celebrate with us a proper reburial of Mordecai Halsmann in the Jewish cemetery."

The reburial inspired interest in the Halsmann trial anew. ❖

1 Nicole Emanuel is a painter, raising two young children in the Kansas City area and working on the biography of her grandmother Liouba. She can be contacted by e mail: nemanuel@kc.rr.com

2 American Photo, May/June 2001

3 After moving to Paris in 1930, Philipp Halsmann changed his name to Philippe Halsman. Aside from quotes and citations, the modernized name appears in this article.

4 A number of articles report some details. See e.g. Allen Arpadi and Deborah Weinstein. "The Austrian Dreyfus Affair" Reform Judaism. Winter 2000, pp. 39-41, 63.

5 This was "an act of mutila-

tion that violated Jewish law." Arpadi and Weinstein, *ibid*

"Such a sacrilegious act for the Judeo-Christian tradition is the only one in the history of jurisprudence." Moises Kijak, "Freud and the Halsmann Process" Psychoanalysis Association (Argentina), April/June 2004

6 Martin Pollack "The Strange Making Of A Great Photographer. Philipp Halsmann, an Austrian Dreyfus?" 2001 speech at the Latvian Museum of Photography in Riga.

7 In August, a Berliner's body was found in the mountains. First, they thought he had fallen. Then the newspapers reported it was an assassination with robbery, Liouba remembered. The circumstances accompanying the death were nearly identical to that of Max Halsmann. Someone found the victim a half-hour from an inn, 12 meters below the path. Next to him, they found his rucksack with his wallet missing. Blows from a rock made the same sort of wounds and killed the victim. The press and the Court dismissed this murder as though it were unrelated to the Halsmann murder.

8 Arpadi and Weinstein, *ibid*

9 Bruce Pauley, *From Prejudice to Persecution – a History of Austrian Anti-Semitism*. University of North Carolina Press. Chapel Hill, North Carolina: 1992.

10 Pauley, *ibid*

11 "History of Israelitische Kultusgemeinde für Tirol

und Voralberg", http://www.ikginnsbruck.at/home_en.php?id=5000

12 Singer, Isidore, and Tänzer, Aaron, *Tyrol* <http://www.jewishencyclopedia.com/view.jsp?artid=376&letter=T>

13 "History of Israelitische Kultusgemeinde für Tirol und Voralberg" *ibid*

14 Pauley, *ibid*, p. 176

15 "History of Israelitische Kultusgemeinde für Tirol und Voralberg," *ibid*

16 "At that time less than 1-percent of the students at Innsbruck were Jewish ... Anti-Semitic students feared that Innsbruck University would experience a large influx of Jewish students as had Vienna and Graz." Robert Wegs, Review of Michael Gehler's "Studenten und Politik: Der Kampf um die Vorherrschaft an der Universität Innsbruck 1918-1938," Haymon Verlag, Innsbruck, 1990, in The American Historical Review, Vol. 97, No. 1 (Feb., 1992), pp. 243-244. It should be noted that at the University of Innsbruck the Jewish population never exceeded 1.5-percent. Pauley, *ibid*, p. 31

17 Pauley, *ibid*, p. 244

18 Pauley, *ibid*, p. 153

19 *Unglück oder Vatemord? (Accident or Patricide?)*, *Tiroler Anzeiger*, datelined December 13, 1928, Nr. 286, p. 9; *Vatemord in den Bergen (Patricide in the Mountains)*, *Neues Wiener Journal* datelined December 14, 1928. Both articles are included in the collection of the Jewish Museum

Hohenems.

20 Pollack, *ibid* Philippe's arrogance did not help his case. It is never a good idea to make people you depend on feel that you are sure they are idiots.

21 Pollack, *ibid*

22 Liouba's recordings and appointment sheet confirm she met with these individuals as well as novelist and journalist Henri Barbusse; French Prime Minister Leon Blum; writer, novelist and poet Georges Duhamel; French Senator Justin Godart and writer, poet and secretary to Senator Justin Godart, Henri Hertz; Nobel Prize novelist Thomas Mann; mathematician and French Prime Minister Paul Painlevé; and writer Romain Rolland.

23 Sigmund Freud, "The Expert Opinion in the Halsmann Case," (1930) Abstracts of The Complete Psychological Works of Sigmund Freud. Carrie Lee Rothgeb, editor, New York, International Universities Press: 1973.

24 Lucian O. Meysels, *In meinem Salon ist Österreich: Berta Zuckerkandl und ihre Zeit*. Herold. Wein, Austria: 1984. Translation by Alex Kris for the author, 2006

25 Niko Hofinger, correspondence with the author, 2006

ASPECTS OF JEWISH LIFE IN HOHENEMS BETWEEN 1800 AND 1860: THE POORER ECONOMIC CLASSES

GERHARD SALINGER

In her publication, "Arme und Hausierer in der Jüdischen Gemeinde von Hohenems, 1800-1860" (Dornbirn 1993), Monika Volaucnik-DeFrancesco examined the socio-economic conditions of the Jewish lower economic classes in Hohenems.

The situation in Hohenems was not unique and was not substantially different from the other Jewish communities in central Europe. During the 18th century, the Jewish community in Hohenems was relatively small. Due to various circumstances, especially lesser migration restrictions, the Jewish population in Hohenems increased from year to year after 1800 until it peaked in about 1860. The Bavarian edict of emancipation of Jews of 1813 was instrumental in this development. At that time, Jews were obligated to adopt German family names. In Hohenems, which was under Bavarian rule from 1806 to 1814, Matrikelnummern (family numbers) which limited the number of Jewish families allowed in an area were introduced. The maximum number of Jewish families in Hohenems was limited to 90.

After a brief summary of the Jewish history in Hohenems, Monika Volaucnik-DeFrancesco named the categories of people of special interest to her: the poor in the community, the strangers, the beggars, but

in particular the Hausierer (itinerant traders, peddlers). About 60% of the Hohenems Jewish community at that time consisted of people of that economic strata, which was not a unique situation.

Generally, the membership of most European Jewish communities in those years, and even later, can be classified as follows: Five to 15% were those with the highest income. They were the well-to-do merchants and manufacturers. Since they were the largest contributors to the community till, they wielded the greatest influence in all matters, but especially financial. They usually comprised the board members of the Jewish organizations and were the leaders of the community.

The second group- with middle incomes- were mostly merchants with somewhat lower incomes as well as a few professional people. Many were similarly active in the community and selected the board members. This group might have included between 10 and 25% of the community.

To complete this profile of the Jewish community, we must consider the third group, which was mostly the largest group in larger Jewish communities. This group included small traders, peddlers, low paid employees, widows and the unemployed. Most of them made a nominal con-

tribution to the community to retain their voting rights.

The methods of collecting communal funds were somewhat varied, but in many, if not most cases, especially in the first half of the 19th century, the basis for communal levies were income estimates provided by a special commission created for this purpose. Only at a much later time, after income taxes had been imposed, Jewish communities usually imposed as a commu-

nal levy a certain percentage of the secular imposed income tax.

Hohenems had autonomous Christian and Jewish communities. Since no public social support system existed in the first part of the 19th century, the Jewish community was responsible for the Jewish poor and had to provide food and shelter for them. Monika Volaucnik-DeFrancesco includes as "poor" butchers and bak-

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Peddling was subjected to tight control. All peddlers had to apply regularly for permits. There were further restrictions on Jewish peddlers.

Shown above is the passport of the peddler Samuel Josef from 1815 from the Museum's Permanent Exhibition.

ASPECTS OF JEWISH LIFE

(Continued from page 14)

ers, as well as others. Since "poor" is a rather relative term, "low income" may be more appropriate, despite the marginal existence led by these people.

When Jewish peddlers and small traders from elsewhere came through Hohenems, especially on weekends, they were assisted by the Jewish community during their stay in town. Actual beggars in the sense of the term, probably existed only in very small numbers, but there were cases in which due to misfortune or illness families came into dire need, and unless relatives supported them, the community was there to help.

A very substantial part of the author's discussion centers around the subject Hausierer. The term denotes a person who sells his goods by going from house to house and does not sell from an established store.

This particular occupation was neither favored by the authorities nor by the Christian population. The latter considered it as not "productive" because the Christian population's occupations were either in the field of agriculture, as artisans or as day laborers. In order to work as a Hausierer, a person was required to obtain a pass (Hausierschein) from the District Office (the Bezirkamt) in Bregenz. Under certain circumstances, such a pass could be refused, especially if such a

person was accused of the slightest offense.

An edict in 1813 outlawed this occupation (Hausierhandel) altogether, but the authorities realized the difficulties in enforcing such a law, and people continued to work as Hausierhandel. In some cases the father pursued this occupation and the son did the same. Choices were limited. Jews were not permitted to own land and so agriculture was not open to them. The guilds (Zünfte) saw to it that Jews could not compete with them in their trade.

A considerable influence over all the activities of the Hohenems Jewish community was exercised by the District Court (Bezirksgericht) in Dornbirn. The court acted not only in legal matters, but also voiced opinions (Gutachten) about social and economic matters that arose in the Hohenems Jewish community.

Since often questions arose about a particular person who wanted to work as a Hausierer, the Jewish community usually supported such an individual and sent recommendations to the authorities so that a pass would be issued to him. This way the community made sure that persons who wanted to work were able to do so. An unemployed person frequently became a financial burden to the community, a fate which was to be avoided.

In the early part of the 19th century, there were no Christian Hausierer in Hohenems. There were a number of instances where Jews lost their passes (Hausierscheine) sometimes on a temporary basis because of accusations of fraud. A bad reputation endangered the livelihood of such persons. Foreign Hausierer were not permitted to trade in the Hohenems region. On the other hand, many of the local Hohenems Hausierer traveled long distances and returned to Hohenems only on weekends, and sometimes not even then.

Early in the 19th century, the authorities made it very difficult for the Hausierer to marry, because the assumption was that those people could not support a family. Due to the allocation of Matrikel numbers, which were intended for established families, this created special problems.

Despite the views of the Christian population, the occupation of the Hausierer was a very difficult one. These persons had to carry their goods from village to village, comply with all trading regulations and were exposed to all kinds of hazards on the road. They were not permitted to work on Sundays and holidays and since they were also Shabbat observers, they were limited to a five-day week. As small traders (peddlers), they paid a reduced tax rate.

The number of Hausierer in Hohenems in 1807 is

given as 20 (Jewish population 360), in 1811 as 49 (Jewish population 484), in 1815 as 40 (Jewish population 475), in 1819/20, as 20-22 (Jewish population 490). That number increased to 37 in 1825 (Jewish population 525) and fluctuated between 31 and 33 in the period 1842-1849 (Jewish population about 525). From 1857 to 1860, the number fell from 11 to 8 (Jewish population 495) and the number is listed as 3 in 1861.

The reasons for this decline in the number of Hausierer in Hohenems vary. Some of them opened stores, others were too old to continue this strenuous work, a few moved away from Hohenems and a few had died. The younger generation also drifted away from the occupation of their fathers. With the decrease in the Jewish population in the second half of the 19th century in Hohenems the Hausierhandel, in any event, became gradually irrelevant. But this was not the case elsewhere in central Europe, where Hausierer also declined, but where a small minority continued this trading practice until 1938. ❖

Sources:

Monika Volaucnik-DeFrancesco "Arme und Hausierer in der Jüdischen Gemeinde von Hohenems, 1800-1860" (Dornbirn Vorarlberger Verlagsanstalt 1993);

Aaron Tänzer, Geschichte der Juden in Hohenems Verlagsbuchhandlung H. Lingenhölle und Co. Bregenz (1971)

A NOTE ABOUT GERHARD SALINGER

In Touch has been blessed to be the recipient of a number of articles by Gerhard Salinger. Mr. Salinger, a tax accountant, is not a Hohenems descendant. He was born in 1933 in a town then called Stolp in the former German province of Westpreussen, the area south of Danzig. Deported during the Holocaust, he survived in Auschwitz, remaining there from 1943 to 1945. Although he was not one of the DPs who stopped in Hohenems on their journey elsewhere, he presented us with a fasci-

nating account of the DPs stay in Hohenems in an article published in our July 2007 newsletter. Mr. Salinger has written a number of books about Jewish communities of Europe. Most recently two have been published and copies are available at the 42nd Street library (Jewish Division) in New York, the Center of Jewish History at the Leo Baeck Institute and other Jewish libraries. These books are:

Journeys in Hungary: Jewish Communities of the Past and Present

A Journey through Hungary: Traces of the Jewish Past

A 4 volume series soon to be printed is entitled: "Zur Erinnerung und zum Gedenken, Die Einstigen Jüdischen Gemeinden Pommerns." This 4 volume study is dedicated to "all who were murdered during the terror years of 1940-1945"

A review of all of these books by Dr. Leslie Baruch Brent (Professor Emeritus, University of London), in the AJR Journal of Septem-

ber 2007 describes them as "an extraordinary achievement. Scrupulously researched and presented in a straightforward yet scholarly fashion, they are a unique resource for anyone seeking information about a multitude of villages and towns."

We are indeed fortunate that Mr. Salinger continues his research and writes articles of interest to the friends of the Jewish Museum Hohenems. ❖

THE PERMANENT EXHIBITION: A VIEW INTO THE MUSEUM'S EXHIBITS ABOUT PEDDLERS

Many Jews worked as peddlers or servants and were hardly able to feed their families or remain in any one place for long. Peddlers roamed across Switzerland and southern Germany, often traveling from one Jewish community to the next, where they could store goods in the homes of relatives or observe the Sabbath.

In the early 19th century, the servants, maids, tutors and clerks of the prosperous Jewish families of Hohenems were still mostly Jewish.

Many peddlers and servants became destitute in their old age if they had no family to look after them. In 1871 the Jewish community established a poorhouse with an endowment

from Josef and Clara Rosenthal.

The Exhibition includes:

The Map reproduced in the previous issue of *InTouch*.

This map is based on the passport of the peddler Samuel Josef, dated 1815. Samuel Josef from Buchau lived in Hohenems. It is possible that he was not only a peddler but also worked as a servant.

The Story of Peddler Mendel

Mendel was a poor Jew, and his feet hurt. He worked as a peddler. He traveled through South Germany as far as Augsburg. He carried his peddler's pack on his back. It was full of interesting things like buttons from Italy, embroidery from St. Gallen, or silver and tin

spoons. Mendel complained because his shoes hurt him.

Someone asked him:

"Don't you have enough money to buy yourself new shoes that fit better?"

"I do indeed," Mendel said. "But listen! I go from house to house, and people are often very unfriendly to me. Some tell me off because I work on Sundays, others because I don't work on the Sabbath. Then I spend the night at an inn where everything gets pinched if you don't hold on to it. And the following day I meet a colleague who's done better business than me. All that's bad. But finally I come home and take my shoes off. And that feels so good! If I buy myself shoes that

fit me better, then I won't even have that pleasure left."

The Story of Hirsch Bernheim

Hirsch Bernheim had already spent long hours walking in the snow, it was cold, and small frozen flakes that were almost hail were falling from the leaden grey sky. Hirsch could hardly find the path, which basically was not a path.

Prices in the country were rising, and especially in winter Jewish peddlers from the small towns and villages did not know how they would escape hardship and get through the cold months. The humble trade the laws forced them to follow barely fed them and their many children, over whom they piously rejoiced, and who

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MINISTRY TO ALIENATED CATHOLICS IN THE DIOCESE OF WESTMINSTER

At the end of 2005, Fr Francis Wahle, a Brunner descendant, was appointed as the Diocese of Westminster's representative for Catholics who feel alienated from the Church. His aim is to reach out to those who, for whatever reason, do not feel that they are part of the Church any longer, to listen to them and to offer them pastoral care.

"Looking back over the past twelve months, I have no doubt that this is a necessary ministry and that

God has blessed it," says Fr Wahle, a retired Priest of the diocese.

Since January 2006, Fr Wahle has put posters with his contact details up in the porches of churches he has visited, and has distributed them around four deaneries, with support from the clergy. As a result a number of Catholics have contacted him, but not all were alienated from the Church.

"The practical question has been from the very

start how to make contact with those who, almost by definition, are not in contact with the Church" says Fr Wahle. "Personal contact and posters in churches are not always the best ways of reaching them." More recently, he has persuaded a number of libraries within the Diocese to display posters with Fr Wahle's photograph and contact details. This means that his ministry is now being advertised in over one hundred libraries. He is optimistic that this will allow him to reach

people who no longer visit a church.

Recalling a series of coincidences which led one man to contact him having not been to Church for many years, Fr Wahle says "Experiences like this make me believe that God will continue to make use of me in this apostolate. In any case, we have a duty to reach out and search for those who feel offended by the Church, its teachings, its practices or its representatives." ❖

THE PERMANENT EXHIBITION

(Continued from page 16)
gave them the courage to keep on living, regarded as grace from God for their way of life which was pleasing to him.

It was Friday. Today Hirsch had wanted to be home by midday at the latest in order to prepare properly for the Sabbath, and be able to spend the holy day with his family and in the kehilla. But yesterday the snow had started to fall unrelentingly on top of old snow that had already lain there, and when Hirsch had waited for the post-sledge this morning on the road between Bonndorf and Weizen, standing for an hour in the snow, he had had to accept that the vehicle could not run because of the snow drifts, but he had also recognized that he would not be able to get home for the Sabbath.

Not being at home with his wife and child on the Sab-

bath, and not even in a Jewish house, not to mention the fact that he could not go to the synagogue! All that oppressed him

greatly. What a sin!

Peddlers would try to reach a Jewish community before sundown on Friday

evening, to spend the day of rest or Sabbath with other Jews. For wandering peddlers that was not always easy. ❖



Eric and Doris Billes in front of the Museum.

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

IN TOUCH

WITH OUR AMERICAN
FRIENDS OF THE JEWISH
MUSEUM OF HOHENEMS



We're on the Web!

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

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

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

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



JOIN US . . .

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



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

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

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

Any additional contribution you could make would be very

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