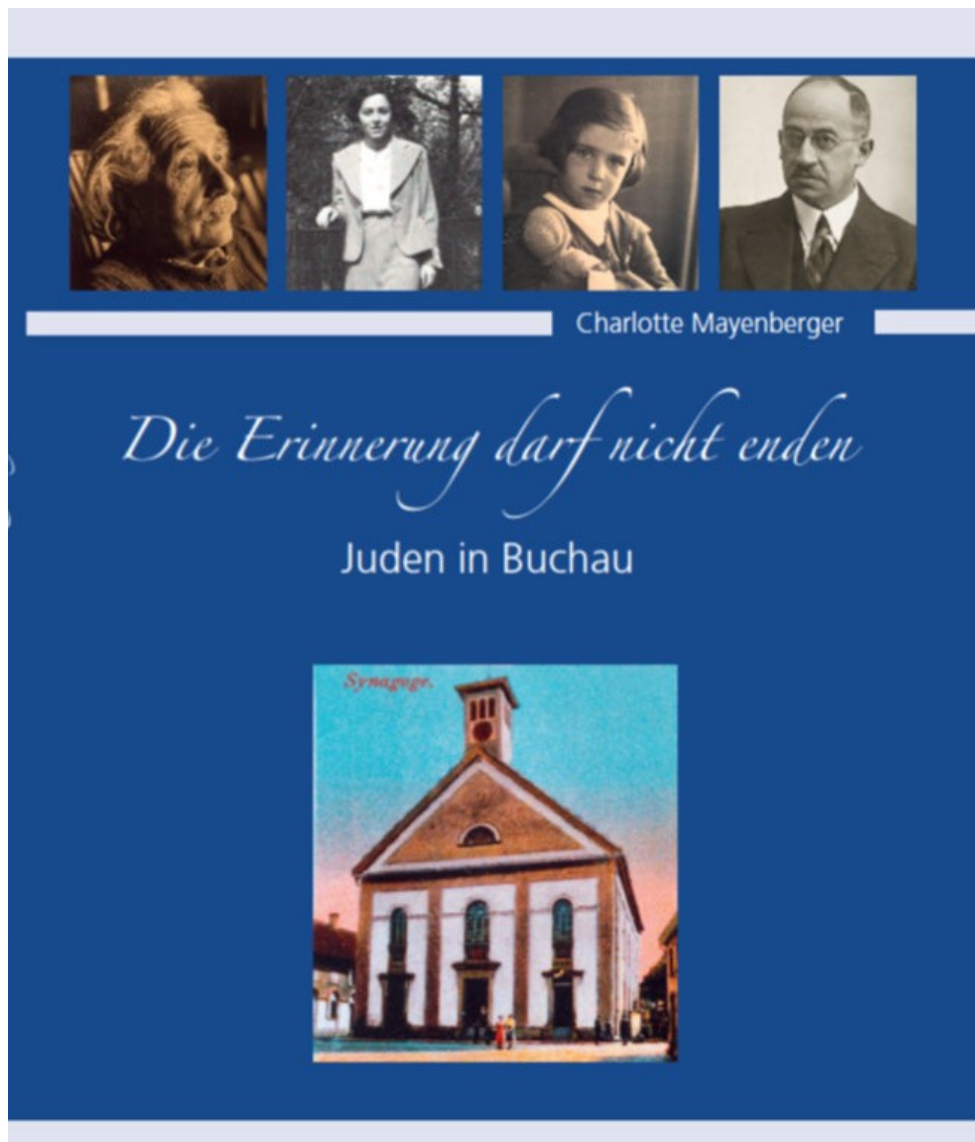


Charlotte Mayenberger:

Die Erinnerung darf nicht enden - Juden in Buchau

Keeping the Memory Alive - Jews in Buchau



Charlotte Mayenberger:

Die Erinnerung darf nicht enden - Juden in Buchau

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Translators' Note

As translators, we are dedicated to making sure that stories cross linguistic and cultural boundaries and reach as wide an audience as possible. This role took on new meaning for us while translating this book. In an impressive work of research and genealogy, Charlotte Mayenberger traces the history of the Jewish community of Buchau dating back almost 600 years. Her work makes it possible to preserve knowledge about German Jewish communities before and after the Holocaust, offering a different perspective, allowing glimpses into their lives, work, thoughts, and feelings over the centuries through testimonies, documents and photos.

With our translation, we bring this piece of Jewish history closer to the Anglophone descendants of the former residents of Buchau as well as other interested parties, while at the same time preserving the specific German Jewish context of these social, political, and cultural events. We have retained important terms and official titles from the German original and kept the spelling of these proper names and titles. Anglophone readers might find the usage of umlauts and the sharp S (ß) unfamiliar at first, but it helps maintain a true connection to the places, organisations, and individuals mentioned throughout the text. For the same reason, Jewish terms, most likely familiar to the descendants, were not translated. Another important aspect that we considered during the translation was the ongoing scholarly discourse between Translation Studies and Holocaust Studies which also informed our translations. One instance in which the reciprocal engagement between those two disciplines bore fruit was the distinction between immigrate/emigrate and flee. Use of these terms was determined by the year of departure and thus the political context. Up until 1938, using the verbs immigrate/emigrate seemed to be adequate since the political circumstances still allowed for a more or less voluntary departure. This changed in 1939 at the latest, thus the verb flee was used.

We were committed to a respectful treatment of the source material and kept in mind our responsibility towards the author and her readership as well as the citizens of Buchau. The translation is kept very close to the original in order not to lose any information and to keep the closest possible connection to occurrences and facts described by Mrs. Mayenberger. Explanations of German words and concepts were

inserted in brackets after the corresponding instance in order to provide a better understanding. We hope our translation provides the English-speaking readership with the same insight that Mrs. Mayenberger's important work offers in the German original, and in this way, furthers her intention of accessibility.

The translation was completed by students from the University of Heidelberg under the supervision of Robynne Flynn-Diez between 2019-2023.

Abraham, Felix
Akpai, Sevrin
Aza, Niki
Baghiu, Oana-Mihaela
Beach, Katherine
Berninger, Sarah
Beuth, Corinna
Böhmicke, Muriel
Camilleri, Helena
Christodoulou, Margitsa-Valentini
Dettling, Julia
Dürr, Annika
Götz, Julia
Graf, Julia
Gramlich, Leah
Grossi Mayer, Sophia
Hankel, Jana
Himes, Heather
Jost, Ester
Karakas, Jülide
Klinkhammer, Judith
König, Antonia
Kruse, Pia
Latzke, Elizabeth
Luttrup, Bastian
Müller, Manuela
Rao, Aaditi
Rehm Christina
Serafimova, Denitsa
Sikorska-Bienias, Malgorzata
Urban, Markus
Walsh, Vanessa
Wiersma, Martin

Keeping the Memory Alive - Jews in Buchau

The Admission of Jews to the Imperial Town of Buchau



Buchau, founded in the vicinity of the Buchau Abbey, was first mentioned in 1022 as a market settlement. In the late 13th century, the settlement's rank was raised to that of a town by the Abbey advocate. In 1320, Buchau appeared among the free imperial cities. At first, the imperial town only consisted of the streets Seegasse and Badgasse, as well as the market square leading to the town gate. From here, a dam led across the moor to the solid Moränengrund (moraine bottom), and then, to the monastery village of Kappel.

In the 14th century, the first Jews settled in town – on the southeast side of the main street in Buchau. In 1385, King Wenceslas allowed the imperial town of Buchau, among others, to accept Jews but the first mention of Jews in the Federsee area goes back to 1382.

Between 1475 and 1498, many Jews were driven out of Ulm, Bamberg, Passau, and Nuremberg under Emperor Maximilian. Some of them moved to Buchau, where they were gladly received by the town's municipality. Around 1570, the Buchau Jews were referred to as a community.

However, until the beginning of the Thirty Years' War (1618-1648), the Jewish community was not particularly large. The population only did increase somewhat around 1682. In 1692, the tax register contained the following names:

Hitzig Jud, Levi Jud, Davidt widow, Abraham Jud, Lemble Jud, Moises Jud

However, in 1694, the number of taxpayers had already increased:

Altmaier Jud, Klein Maierle, Jacob Helle Jud, Khuon Jud, Wolf Jud, Abraham Neiburger Jud, Welsch Jud

Jacob Helle, also called Hänle, and Abraham Neiburger (Neuburger), also called Günzburger. They were expelled from Aulendorf on May 27th, 1693.

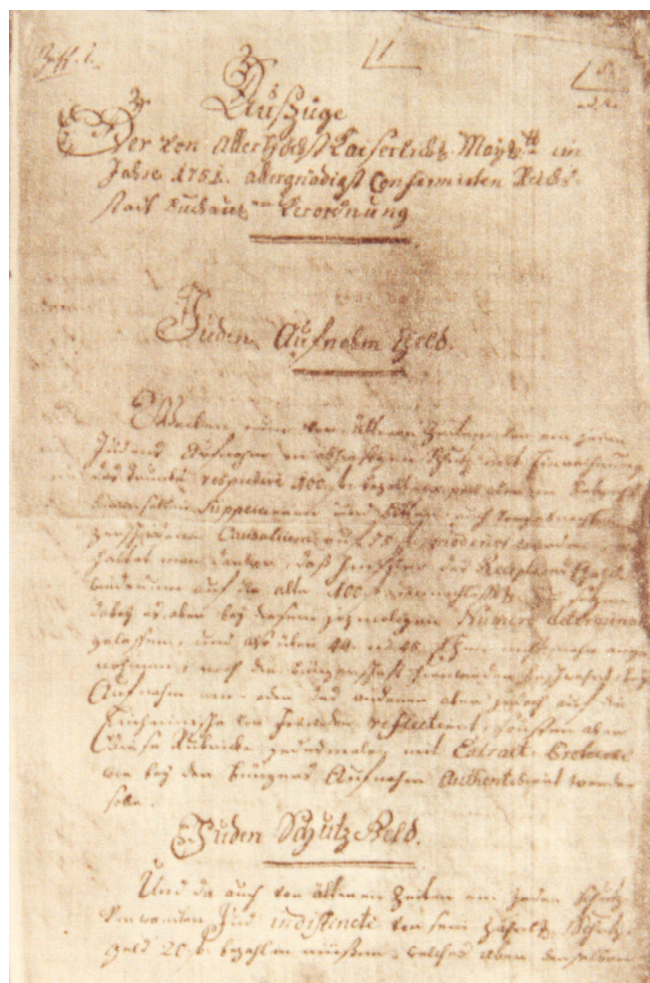
From the beginning of the 18th century were accurate numbers of all Jews over the age of 13 published. According to those numbers a total of 48 Jews lived in Buchau in 1722. The following names of the heads of households are known:

Abraham Neuburger, Moyses Einstein, Abraham Kuon, Mayer Bernheim, Lemble Mendel, Wolf Isac, Simon Bernheim, Abraham Einstein, Hürschle Neuburger, Judas Neuburger, Leeb Einstein, Gerschel Wolf, Salomon Jacob, Wolf Abraham, David Einstein, Mendel Kuon, Isac Khuen, Isac Bernheim, Chaim Bernheim, Isac Löw, Leeb Ulmers' widow .

In the following years, the number of Jews in Buchau increased. In 1827, there were 542 people of Jewish faith living in Buchau, and in 1880, approximately 800. They formed a third of the total population of Buchau.

The admission log regulated the duties Jews had to fulfill. They had to pay an admission tax and annual protection money.

One of these protection money agreements from 1751, which had previously been kept in the synagogue museum, is now only preserved as a photograph.

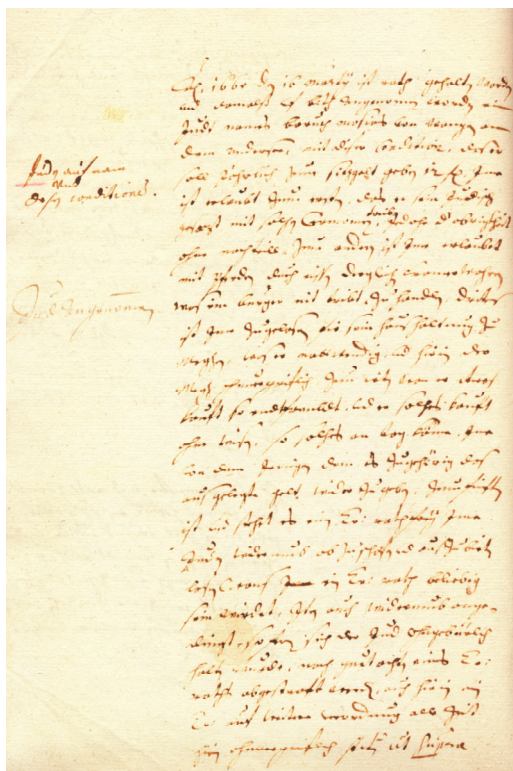


Letter of protection from 1751

Council minutes, such as the one from March 16th, 1665, also provide information about the admission of Jews. According to those council minutes Baruch Mosios, arriving from Wangen am Untersee, had to pay additional charges of 12 guilders. They also mention that in 1674, Hitzig Jud had to pay 20 guilders. Between 1681 and 1698, an amount of 18 guilders was mentioned in the minutes as an additional charge or as protection money. In 1701, Jacob Weil paid 25 guilders. Over the course of the century, a sum of 20 guilders was settled upon as the standard. One can therefore assume that the town adjusted the protection money in proportion to its financial situation and thereby also regulated who was allowed to move into the town.

The occupations held by Jews were also regulated by the town. They were not allowed to learn a common craft unless it was one that was not available in the town. Jews were mostly traders. They traded in fabrics, furs, and leather, but also with money because Jews were not affected by the interest ban.

The Jews in Buchau were allowed to practice their religion but they were not allowed to interfere with the Christians. They were forbidden to trade goods on Sundays. One of their religious freedoms included the kosher slaughtering of animals for their own households. They were also allowed to have their own burial ground.



Council minutes from 1665.

In the year of 1665, 16 March, council was held and, at that time, accepted the request of a Jew named Baruch Mosios living in Wangen on the undersee, on condition that he should pay additional charges of 12fl annually. He is allowed, first of all, to practice Jewish law, with its ceremonies, but without interfering with the authorities. On the other hand, he is allowed to trade goods by calling out, unlike other citizens. Thirdly, he is allowed to slaughter what he needs to for his own household, if it is not available in the local butcher shop. Also, if he buys something without knowing on the day of purchase it was not kosher, and has witnesses testifying so, he may get back his money. Moreover, the council is free to abolish Jewish products and trade or to have them offered, as pleased. Offered items can also be prohibited again as long as the council dictates so.

The Jewish Community in the Monastery Village of Kappel

In 1793, the first Jews were allowed to settle in Kappel. The Imperial Princess Maximiliana von Stadion, abbess of the secular lady's convent in Buchau, made a building site available to twelve Jewish families free of charge. The site was located between the streets of Kirchstraße and Riedlingerstraße.

An insurance letter from September 18th, 1793 listed the rights and obligations of Jews in 45 bullet points. One of the rights allowed the children of Jews to attend the convent school in Buchau. It also ruled that the Jews of Kappel should be buried in the same burial ground as the Jews living in Buchau.

Some Buchau Jews also used the Right of Establishment to start families in Kappel. The first Jews to live in Kappel were:

- Josef Kohn and Rebekka Simon from the town of Lauchheim
- Domenikus (Kusel) Einstein and Julie Heilbronner from the town of Fellheim
- Abraham Kohn and Caroline Simon from the town of Lauchheim
- Samuel Gorum Wallersteiner and Helene Essinger from the town of Laupheim
- Elias Einstein and Caroline Leopold from the town of Lauchheim
- Abraham Levi and Veronika Kohn from the town of Buchau
- Salomon Kohn and Madel Kohn from the town of Illereichen
- Maier Neuburger and Adelheid Leopold from the town of Laupheim
- Marx Dreifuß from Altbreisach and Genoveva Herz from the town of Hechingen
- Moses Moos from the town of Hechingen and Johanna Schmal from the town of Buchau
- Abraham Weil and Veronika Fanny Einstein from the town of Laupheim

These twelve families quickly sought their own synagogue because the church in Buchau was too small and no longer met the requirements of all Jews.

Because the community lacked funds, Jewish communities in southern Germany were asked for donations. Imperial Princess Maximiliana supported the donation campaign and the Bank of Kaulla, from the town of Hechingen, also donated 204 guilders to help build the synagogue.

Karoline Kaulla was born in Buchau and therefore supported the construction of the synagogue.

Drawing by David Wallerstein (1854-1938). The drawing shows the synagogue and the Jewish school in Kappel.



Master bricklayer Bader and master carpenter Kleinheinz from the town of Kappel began building the synagogue in 1801. As early as 1802, the Jewish community in Kappel was able to inaugurate the synagogue in the presence of Imperial Princess Maximiliana von Stadion and Rabbi Maier Wolf. Maier Wolf was also a rabbi of the Jewish congregation in Buchau.

In 1804, the community built a school building next to the synagogue. In 1840, it was extended to set up a teacher's residence. In the school, one could also find the mikveh, where the oven for the annual baking of the matzos was located.

When the conditions of the Jews in the Kingdom of Württemberg were regulated in 1828, only qualified teachers were allowed to teach. Leopold Hofheimer, born in Lau-
pheim on February 5th, 1810, was the first teacher at the Jewish school in Kappel. He had completed his training at the Esslingen Teachers' Seminary. In 1834, he began teaching at the school with an annual salary of 312 guilders. He earned additional income as a cantor and teacher of Sunday school. Hofheimer was also active as an author; his best-known work was his prayer book "Das Gebet, ein Atemholen der Seele" (Prayer, the Breath of the Soul).

In 1841, Buchau and Kappel organized a big celebration to mark the 25th anniversary of the reign of King Wilhelm of Württemberg, and the Buchau preceptor chaplain Baptist Hafen wrote a chronicle thereof. At the end of his notes, he wrote the following words: "Every owner of this booklet will be well advised to attach some writing paper here to record all the important events of the land, the town, and the family, and thus add to the chronicle; then, in the years to come, these house chronicles will be of tremendous value. " Leopold Hofheimer adopted this idea, handing down an interesting chronicle annually until the year 1863. Leopold Hofheimer died on March 2nd, 1865. He was buried at the Jewish cemetery in Buchau; unfortunately, his grave-stone (No. 103) is no longer legible today. It read:



Leopold Hofheimer
born February 6th, 1810
died March 2nd, 1865 - 4th Adar

Here lies a teacher of the youth
His words urged to always tell the truth
Two children he saw perish untimely
But he always endured his heartache wisely
A true hero in exams, trials and grief
Nothing but love and peace his heart could conceive
Now reunited with daughter and son
So he rests, mourned by everyone.

Hofheimer was followed in 1865 by Jacob Levi from Mühlen and the teacher Forchheimer from Niederstetten. In 1867, the school in Kappel was closed and the children attended the Jewish school in Buchau.

Ten years ago, some pages written in Hebrew were found in a house in the former Jewish Quarter in Kappel, which turned out to be pages from a school exercise book.

There was also a Jewish guest house in Kappel. It was called "Zur Traube" and was built by Benedikt Bernheim on Riedlingerstraße in 1845. At that time, 33 Jewish families with a total of 163 people were living in Kappel. Bernheim bought his beer from the brewery called "Thurn und Taxissche Brauerei" in Buchau. The guest house was often used for meetings and events because it offered a large hall. The guest house was also home to the reader's club "Leseverein," an association in which local dignitaries, Christian and Jewish citizens, met to read as well as to exchange ideas about what they had read. In 1865, a postal house was established in the guest house "Traube." It was also Benedikt Bernheim who, when the bells of the new synagogue in Buchau called to prayer, filed the motion that the Jewish community of Kappel should also be given a bell tower for their house of worship. His request was denied.

Kappel was a kind of filial community of Buchau with its own synagogue, school, and municipal finance. It shared a common rabbinate with Buchau as well as a representative committee for the congregation, in which Kappel was represented by a committee member. On February 25th, 1873, representatives of the communities of Kappel and Buchau decided to merge both communities. On May 10th, 1873, the last service was held in the synagogue of Kappel. Rabbi Elkan Weimann delivered a moving farewell sermon. The biblical text he chose was Moses 5 28:6: "Blessed shall you be when you come in, and blessed shall you be when you go out."

The synagogue was demolished on March 6th, 1882, after it had previously been offered for sale to the young Protestant community in Buchau.



Aerial photo of the former Jewish quarter in Kappel (1975).

The Emancipation of the Jews and the Development of the Town

As a result of the so-called mediatization, in 1806, the former imperial town of Buchau became part of the Kingdom of Württemberg. King Friedrich I. was well-disposed toward the Jews. He demanded the standardization of duties and rights and the equality of Jews and Christians.

In 1808, a draft for the Equality Acts was proposed. The commission that prepared the draft included several Jews from Buchau. Some of the suggestions made by Coßmann Marx Erlanger, the head of congregation, Benedikt Einstein, the municipal accountant, Marx Mändle and of Benedikt Bernheim for Kappel were reflected in the Emancipation Acts of 1828. Now, the Jews of Kappel and Buchau were able to acquire civil rights and were subjects of the Kingdom of Württemberg.

The main points of the Emancipation Act were:

- *Dissolution of the Jewish Protection Association (Schutzverband);*
- *De jure recognition of the Israelites as subjects of Württemberg;*
- *Free choice of profession and study.*

In 1809, the following Jews were accepted into the guild list: the butchers Abraham Wallersteiner, Jakob Einstein, and Jakob Essinger, the bakers Baruch Vierfelder and Isac Bernheim, the shoemakers Heinrich Max Erlanger, Heinrich Levi, Gabriel Dannhauser, and Isac Kahn, the tailor David Wolf Bernheim, and the bookbinder Hirsch Einstein.

The first Jewish student from Buchau was Martin Einstein in 1819. He studied medicine and worked as a doctor in Buchau until 1887.

- *Entitlement to civil rights and to membership of the municipal council of the home community;*
- *Entitlement to civil rights and membership of the municipal council of another community upon proof of ten years of agricultural or craft work;*
- *Loss of civil rights in the event of a relapse into petty trade (Schacherhandel) and punishment according to the police ordinance of September 11th, 1807,*
- *Definition of petty trade (Schacherhandel) as peddling, junk trade, lending on pawn, brokerage, and renting of cattle;*
- *Permission to acquire land if the property is farmed by the owner himself;*
- *Compulsory school attendance for all Israelite children from 6 to 14 years of age;*
- *Right to establish denominational schools for primary education.*

The Jews were, however, denied the most important right: the right to vote. For this reason, the Buchau Jews also participated in the Revolution of 1848. They demanded civic equality, which would grant them the right to vote.

The Jews of Buchau made active use of their new rights. From 1849 onwards, the names of the following Jewish council members can be found in the minutes of the municipal council:

1849 and 1852 Dr. Wallersteiner	The committee of citizens included:
1856 Mayer Löw Neuburger	1849 Mayer Löw Neuburger
1862 Samuel Hirsch Neuburger	1856 and 1862 Raphael Ruppert Einstein
1866 Abraham Einstein	1856, 1862 and 1866 Josef Neuburger
1866 Gabriel Erlanger	1864 Heinrich Bernheim
1867 Karl Neuburger	1864 and 1877 Mayer Josef Kohn
1864 and 1873 Martin Mayer	1864 and 1867 Gabriel Erlanger
1869 and 1875 Hermann Moos	1864 David Abraham Neuburger
1897 to 1909 Michael Weil	1866 Lazarus Moos
1897 to 1918 Jakob Dannhauser	1866 and 1871 Hirsch Weil
1912 to 1928 Josef Berliner	1875 Gabriel Bernheim
1922 to 1932 Abraham Moos	1890 Ludwig Neuburger
1923 to 1932 Max Dreifuß	1890 Bernhard Moos
	1890 Abraham Moos
	1890 to 1912 Hermann Einstein
	1905 to 1922 Max Dreifuß as chairman
	1905 to 1909 Josef Berliner
	1905 to 1909 Martin Mayer
	1917 to 1919 Albert Moos

However, complete equality was finally achieved with the law of August 13th, 1864, the first article of which read:

"The Israelites residing in the Kingdom shall be subject to the same laws in all civil relations that apply to the other citizens; they shall enjoy the same rights and be subject to the same obligations and services."

The Jewish Emancipation Act meant a rapid economic upswing for Buchau. Now, Buchau was benefitting from having opened itself up to Jews in the Middle Ages. They had been bound for centuries to the city and had been able to attend to their businesses. But now, for the first time, they had legal certainty. They no longer had to worry about economic and social discrimination due to arbitrary regulations of the authorities.

The Jews were loyal to the Emperor and the King, and thankful that German Emperor Frederick sent a decree to the Prince of Bismarck in which he expressed that, in Germany, all religious groups were equal. The decree read as follows: "I want the sacred principle of religious tolerance to serve as protection to all my subjects, no matter to which religious group or creed they belong. Each one of them is dear to my heart, for each of them has shown their full devotion in the days of danger."

In the 19th century, the Jewish community of Buchau reached its floruit. One third of the total population was of Jewish faith.



Aerial photo of Buchau with the Federsee in the background (around 1900).

Before Emancipation, Jews lived mainly on Judengasse, Waldhorngasse and Schuster-gasse. In 1818, they were allowed to acquire property outside of Judengasse for the first time. As of 1829, they began building their houses on Hauptstraße, Schussenriederstraße, and Hofgartenstraße. From 1829 to 1849, 126 buildings were constructed, all of which, for a varying amount of time, were owned by Jews. In 1860, 116 out of 393 buildings were in Jewish hands.

Until their emancipation, the Jews were peddlers who sold their goods on foot in the surrounding area. After Emancipation the situation changed. The salesmen had a well-stocked warehouse, sold fabrics and products made of leather and furs, and visited fairs and markets at home and abroad with their goods. In 1852, Veit Abraham Neuburger and David Wolf Bernheim even had a second residence in Switzerland in order to trade from there. The Jews also traded in horses, bonds, and real estate. At the markets, the Jews of Buchau bartered in the Yiddish language they were familiar with, and which many butchers and innkeepers also understood. Transactions were sealed with a handshake.

In 1848, the average assets of the Jews of Buchau amounted to 2,067 guilders and those of the Christians 1,246. Between 1849 and 1869, the average assets were significantly increased due to the Jewish manufacturers. The Jews had average assets of 6,783 guilders and the Christians of 1,534.

Surely, this economic upswing was based on the fact that Jews seldom practiced a craft, as the craftsmen's trades in Buchau were already taken. Instead, they began to set up factories. The first of them were not big buildings by any means, but rather smaller factories with homeworkers.

- In 1835, Samuel Neuburger established a cotton mill.
- In 1840, Hermann Moos established a shirt factory.
- In 1852, Josef and Adolf Erlanger founded a shirt factory.
- In 1860, Heinrich Essinger founded a cigar factory.
- In 1865, a cotton mill was founded by Josef Berliner.
- In 1895, Louis Einstein founded the Süddeutsche Trikotweberei (South German Shirt Weaving Mill).

The shoe factory Salamander can be traced back to Rudolf Moos, also a Jew from Buchau. For Hermann Moos, it was possible to establish a shirt factory due to the invention of the circular loom and the sewing machine; and from 1900 onwards, the factory had branches in Weingarten and Schussenried. Many women from Buchau worked “at Moos.” In 1911, he employed about 200 workers and around 400 home-workers. Louis Einstein’s Süddeutsche Trikotweberei on the Schussenriederstraße was also an important employer in Buchau.



Louis Einstein founded his jersey weaving mill in Schussenriederstrasse (around 1900 Bahnhofstrasse). This became the company Dannhauser oHG in 1932.

The town profited from income derived from business taxes paid by Jewish entrepreneurs. Buchau was debt-free in 1866, thanks to good turnover in the Jewish companies.

At the turn of the century, Jews held the economic power in Buchau. They were employers and had influence on community politics; they participated in the municipal council or the committee of citizens.

During the First World War, Jewish men fought on the front, side by side with their Christian friends. Many of them were honored for this, others died a "hero's death." They set up a reserve military hospital in the Buchau castle where young Jewish and Christian women helped the German Red Cross as nurses, taking care of the wounded together. When the Queen of Württemberg visited this military hospital, the Jewish doctor and *Sanitätsrat* (Chief Medical Officer), Simon Nördlinger, was awarded the *Charlottenkreuz* for his service.

On February 26th, 1922, a memorial service for the Jewish victims of the First World War was held in the synagogue. The chorale lyrics were written by teacher Max Marx.

The lost war hurt both Jews and gentiles alike, for all of them identified as German. The currency devaluation affected many Jews in Buchau. Those who had not invested their money in goods or material resources experienced losses. At the height of the inflation, the company Trikotagen Hermann Moos AG, where many residents of Buchau and people from the surrounding area worked, introduced emergency money. Bank notes of 5, 10, and 20 million were valid from September 17th, 1923 to December 21st, 1923.

Emergency mones from the company Moos.



People in Buchau also lost their work, and the decline in trade and commerce was notable in Jewish businesses.

On February 21st, 1931, at the inn, "Zum Adler", the local Buchau group of the National Socialist German Workers' Party (abbr. as NSDAP in German) was founded, which consisted of 27 members. A few weeks later, a *Sturm* (a sub-unit) of the *Sturmabteilung* (SA) consisting of 21 men was founded; but at the beginning, it was difficult for them to spread their racist inflammatory ideology throughout the population. In the Reichstag elections on March 5th, 1933, 500 votes out of 1,321 went to the NSDAP.

Jews and Community Life in Buchau

Jews and Christians were equally involved in the community. On May 31st, 1909, the town celebrated its 1000th anniversary with a historic parade, and everyone was involved in its planning and execution. The manufacturer Moos provided clothing for the children partaking in the parade and many a piece of fabric from a knitting mill in Buchau were used to build the wagons.

Jewish citizens were also involved in the organization of the St. Adelindis Children's Festival, which resulted from this celebration, and Jewish children together with their Christian friends participated in the parade.



Children's festival 1924 the children pull a wagon with the replicas of the Buchau and Kappler Synagogue

The Jewish *Sanitätsrat* (Chief Medical Officer), Dr. Simon Nördlinger, wrote some poems for the children's festival:

My Buchau

Dedicated to the St. Adelindis Children's Festival
by *Sanitätsrat* (Chief Medical Officer) Dr. Nördlinger

My heart is filled with joy today
My youthful soul is never gray
By this song I will always stand
By Federsee, my trusted land
O Buchau mine, O Kanzachtal
To you a thousand times I call!

A thousand years ago, you see
Buchau was part of Germany
Even five thousand years ago
The culture here began to grow

And mirrored in the alpine lake
The fir tree needles softly shake
How magical the flowers are
The heather's blooming wide and far!
My Federsee, my Blütental
To you a thousand times I call!

If once we were by all defied
Now Adelindi's by our side
And when my final days are near
I wish to then be buried here
A thousand times to you I call

Greetings from the Children of Buchau at the St. Adelindis Children's Festival
Written by Dr. Nördlinger, Chief Medical Officer, Buchau am Federsee

Adelindis Festival
Is the greatest of them all!
So, hurry up; let's have some fun
We're going now; you'd better run!
All the children welcome you
See the magic with us, too!

Up at 5 a.m. – how great
Wakey, wakey; don't be late!
There's fireworks and beating drums
The party's started; here it comes!
Adelindis Festival
Is the greatest of them all!

Between 1 and 2 o'clock
Party tents around the block!
Come see our schools and see our sights
Our history and its highlights!
Don't forget the parade floats,
and their lovely music notes!

The procession can be heard
Do you see it? Spread the word!
Dancing, singing, playing, talking
Fun events will come a-knocking!
Adelindis Festival
Is the greatest of them all!

Give us children every year
This festival to hold dear!
We're thankful to each one of you
To share this happiness anew!
Fun and joy for all children
'Til next year; we'll see you then!

In many associations in Buchau, Jews and Christians were equal members. They did gymnastics together in the local Gymnastics Association, worked together in the Red Cross's medical convoys of the time, and were involved in preserving Buchau's historical legacy in the local Antiquarian Association.

In the minutes taken in the founding protocol of the Antiquarian Association in 1911, the names of 22 Jewish citizens are mentioned, including that of Moritz Vierfelder, who was the recording clerk in the Association until 1935. He was also in charge of signing the bank notes that were put into circulation for financing archaeological excavations in 1921. Many Jewish citizens also supported the establishment of the local museum in 1913. In the newly constructed *Federsee Museum*, which was situated on the grounds of the former castle of Buchau, a beautiful collection of *Judaica* was also on display, which was then removed during the *Third Reich*.

Moritz Vierfelder was always present during the archaeological excavations even when, during the *Third Reich*, Jews were no longer allowed to participate in local associations.



Moritz Vierfelder (standing) uncovering the palisades of the Wasserburg Buchau (Bronze Age settlement).

There were also Jewish members in Buchau's *Schwarz-Gelb* Gymnastics Association. At the General Assembly in February 1933, a schoolteacher who was also Jewish, Hermann Einstein, was elected Chairman; and his brother, Gustav, was elected youth leader. However, already in April 1933, the situation was beginning to change, as was shown by Fritz Witschel's letter to Moritz Vierfelder:

Buchau, April 11th, 1933

Dear fellow gymnast!

We have worked together for decades in heartfelt cooperation, in true and sincere friendship. Now, with one fell swoop, this bond is to be torn apart against our mutual will. Whose heart wouldn't break at such a thought? You should have seen our last gymnastics council meeting, and how that blow struck us to the core. But what can we do about it?

Rest assured, my dear fellow gymnast, that even if we have to submit to separation from one another, we will never allow our inner bond to be torn apart. My sense of gratitude for your loyalty, hard work, and endless commitment to the association could never ever allow this to happen. Please accept our heartfelt thanks for everything you have done.

A special thanks is also owed to our dear fellow gymnast Sigge Einstein, who has rendered outstanding services as an excellent recording clerk.

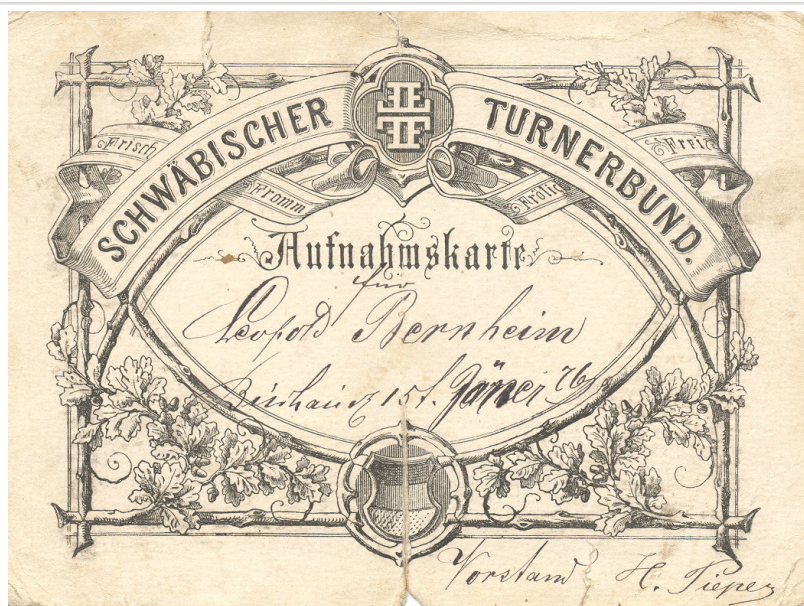
We would also like to thank all members and honorary members, who have likewise been forced to leave our association, for their loyalty and devotion.

In our hearts, you still remain our dear fellow gymnasts, and we hope that in the not too distant future the day will come when we will be reunited once again.

*With loyal German Gymnastics regards,
Fritz Witschel*

P.S. On behalf of the entire Gymnastics Council, I ask you to forward this letter to all former members.

Admission card to the
Gymnastics Federation
of Leopold Bernheim.



Siegfried (Sigge) Einstein responded to this letter with the following:

Buchau, April 18th, 1933

Mr. Fritz Witschel, Chairman of the Buchau Gymnastics Association

Dear fellow gymnast!

In your letter from the 11th of this month, you expressed, in your name and in the name of the gymnastics council, your gratitude to our previous honorary Chairman Vierfelder and to all of us for our loyalty and hard work within the association, and assured us of your continued solidarity to this day and beyond.

I feel compelled to express to you and to the other members of the gymnastics council my gratitude for these words of acknowledgement, as well as the gratitude of the Jewish community.

We have neither the right nor the opportunity to criticize the reality of our expulsion. But if you take a look at the history of the Gymnastics Association and the Gymnastics Community of Buchau, you will see how upstanding and strong the Jewish people have always been in their commitment to the ideals of the German Gymnastics Association, and how much their inner bond has grown and continues to grow beyond mere membership in the association. Just as our fathers did decades ago, we as gymnasts have put all our strength into the service of a cause that seemed to us worthy of our dedication. Whoever reflects upon this will understand how deeply this expulsion affects us, and will see that as a result of this reality (which is accompanied by so many other undeserved abuses) something has been shattered in our souls, in that we are being forced to stray from values and concepts that were previously sacred to us.

Our Jewish community has experienced considerable, bitter suffering over the more than 3000 years of its history; and so, we too will be able to bear the pain of these days with dignity, and through our faith and in our faith, we will not despair or doubt the good in people. But our roots in German soil, our integration into German identity, and our attachment to German nature is too deep for the wound inflicted upon us by our German brothers, to ever stop bleeding.

We also look forward to welcoming the day, should it come, that this personal friendship, which has grown and deepened in years of being together, survives this hardship, and to continuing to live together peacefully as honest and genuine human beings in mutual respect.

I wish the association all the best for the future!

In loyal fellowship!

Yours,

signed: S.E.

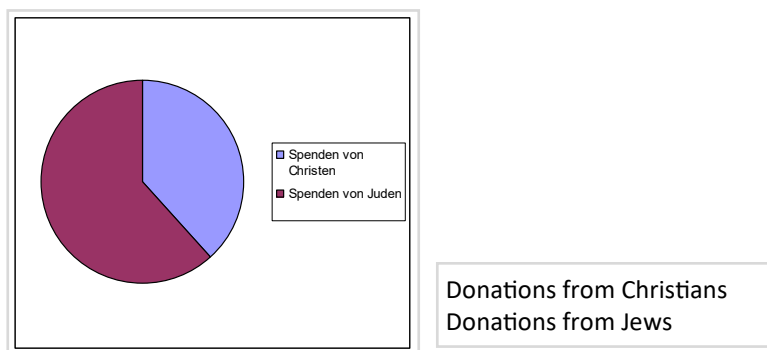
In his memoirs, Moritz Vierfelder writes about the Gymnastics Association:

[...] I was able to see how much my membership had been appreciated when I received an honorary invitation issued by the Regional Committee inviting me to the Regional Gymnastics Festival in Waldsee on July 21st and 22nd, 1934, after Hitler seized power. For 30 years, I led women's and girls' gymnastics classes in the association, and it proved to be a great success. After the First World War, when the two Gymnastics Associations were united, I received an honorary membership in the gymnastics community and, afterwards, the position of honorary Chairman of the Gymnastics Association. Upon losing my membership, I sent the documents back to the Regional Gymnastics Association of Upper Swabia.

In January 1933, there was a General Assembly at the ADAC Motorists' Association in Buchau, and Chairman Hermann Moos was able to report a good year for the association. On that day, nobody would have thought that only a few years later, Jews would no longer be allowed to drive cars.

Hermann Moos always made his truck available to the Red Cross so that the members could participate fully in the events outside Buchau.

When the Community Enhancement Association was founded in 1883, Jewish members were also present. Jakob Bernheim became Treasurer, and, when the Community Enhancement Association constructed the *Federsee* foot bridge in 1911, some of the Association's Jewish members happily donated money towards it. While contributions from Christians amounted to 836.50 RM, donations from Jews amounted to 1,345.00 RM.



In the *Third Reich*, Jews were no longer allowed to use most of the footpaths laid out and tended by the Community Enhancement Association.



Postcard of the Federseesteg 1911.

Fellow Jewish citizens were welcomed as members of the Swabian Hiking Association. Moritz Vierfelder, who was awarded the Badge of Honour by the Hiking Association in 1927, writes about his fond memories of the association's hikes and excursions in his memoirs.

Christian and Jewish citizens alike would meet in the local reader's club. The club met at the *Traube Inn* in Kappel, at the *Krone Inn* by the Buchau marketplace, and at the *Waldhorn Inn* in *Waldhorngasse*.

But there were also exclusively Jewish Associations in Buchau:

- Zionist Federation of Germany, Buchau chapter. Every four weeks, Rabbi Dr. Schlesinger held a religious lecture for the members.
- *Gesellschaft Harmonie*, a very active association, had its own library, which was opened in 1924 and was also open to the general public.
- Reich Association of Jewish Front-Line Soldiers, of the *Buchau am Federsee* chapter. During the First World War, Jewish soldiers were also stationed on the front line and fought for their Fatherland.
- Israelite Private Charity. The Jewish charity was quite active and hosted events to raise money for those in need. Until the time of the *Third Reich*, not only were fellow Jewish citizens supported, but other citizens of Buchau, as well. For example, the charity often supplied clothing for Christian children in need during their Holy Communion. Funeral services were also of great importance for the charity. The members took care of ritual washings of the dead and funeral processes.
- Israelite Women's Association Buchau. Supported nursing and childcare.
- Israelite Private Community Service Society. Maintained the *poorhouse* that also housed poor Christian citizens. This association celebrated its 50th anniversary in 1882. In 1896, the association received a donation from a former Catholic priest.

These associations were all kept under surveillance during the *Third Reich*. They had to hand in a list of participants so that each member was known and documented. The Mayor's office needed to issue a permit for every meeting. Only meetings without any political topics were allowed to be held, which needed to be explicitly stated in each permit application.

The rabbis of Buchau's synagogues and the rabbinate



Rabbinate around 1930

The term “rabbi,” or *Rebbe* in Yiddish, comes from the Aramaic word *Rabbuni* and means “master” or “teacher”. After the Babylonian Exile, the priest Ezra was the first to be mentioned in the Hebrew Bible as a scribe proficient in the Law of Moses. The duty of a scribe in his tradition was the exegesis of the Torah and the practical relevance of Jewish teachings for everyday life. Their tasks and earnings were regulated in employment contracts. Today, rabbis are responsible for religious teaching. As Talmud experts, they have decisional power in religious matters. They are, however, not required for worship services; any qualified member of the congregation can lead a service.

A rabbi's education takes place in a rabbinical seminary at university level or in the context of a traditional *yeshiva*.

The following rabbis worked in Buchau and Kappel:

Hirsch from Deggingen	1737—1754
Jacob ben Issachar from Fellheim	1754—1785
Maier (Meir) Wolf from Kleinnördlingen	1785—1808
Anschel Levi from Rosenheim	1808—1818
Jacob Berliner from Berlingen	1818—1829
Jacob Kaufmann from Archshofen	1829—1834
Moses Bloch from Gailingen	1834—1841
Dr. Michael Güldenstein from Sontheim	1841—1861
Elkan Weimann from Treuchtlingen	1862—1886
Jonas Laupheimer from Laupheim	1887—1914
Dr. Ferdinand Strassburger from Buchau	1915—1916
Dr. Abraham Schlesinger from Mergentheim	1916—1939

In 1835, a building site next to the synagogue was bought for the rabbinate. The building was completed in 1840 and was used as the rabbi's residence and as a community center. In 1924, there was a public library in the rabbinate, too.

After the destruction of the synagogue in 1938, a room for prayer and meetings was established in the rabbinate. Some Torah scrolls and other ceremonial items were returned to the Jewish congregation.

Worship services and lectures were then held in this room. While the Jewish congregation had to file an application for each service, these were usually granted by the Mayor's office, always accompanied by a note stating that political gatherings were not allowed.



The prayer hall in the rabbinate



Tombstone of Rabbi Maier Wolf:

This tombstone was found in a landfill in Riedlingen and has been returned to the Jewish cemetery. The inscription attests to the significance of this rabbi. It says: "Lehrer der Gerechtigkeit" (Teacher of Righteousness), a title for a rabbi with court authority.



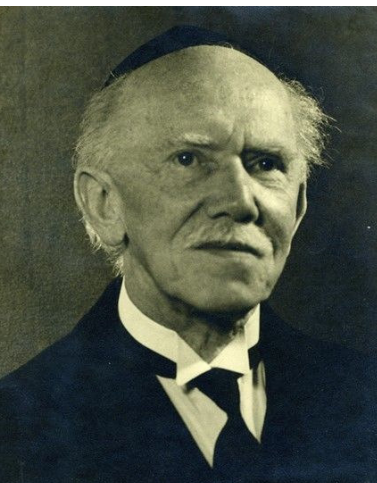
Jonas Laupheimer was 30 years old when he came to Buchau and took over the rabbinate. The rabbinate district comprised Saulgau, Leutkirch, Ravensburg, Riedlingen, Wangen im Allgäu, and the sanatoria in Weissenau, Liebenau, and Pfingstweide near Tettnang.

In 1914, Jonas Laupheimer died of a stroke in Buchau.



Dr. Ferdinand Strassburger, born in Buchau in 1884, served as a rabbi in Buchau for one year after his education. It was there that he met his wife, Alice, née Nördlinger. He left Buchau to work at the rabbinate in Ulm. In 1927, Dr. Ferdinand Strassburger died in Ulm.

His grandchildren and great-grandchildren have visited Bad Buchau (renamed in 1963) many times.



The last rabbi of the Jewish congregation in Buchau was Dr. Abraham Schlesinger. He was arrested in 1938 and deported to Stuttgart. From there, he immigrated to Israel and died in Jerusalem in 1961.

The Zionist Rabbi Schlesinger did not like that the Jews in Buchau were called to prayer with a bell, and that the bell was also rung when a Jewish citizen of Buchau died. He wanted to ban the use of the bell, but the senior citizens recorded it in their will that the death-bell should be rung for them.

The Jewish School



From 1770 to 1803, Jewish children were able to attend convent school free of charge, and, as of 1803, Catholic elementary school as well. When compulsory education was implemented in 1825, the Jewish community decided on March 8th, 1825 to build their own school in *Spitalgasse*, seeing as the public school was quite crowded. The school opened in 1826. The teacher's residence was located on the first floor and the school itself on the second floor. As the number of students quickly rose to 100, the community set up a second classroom. The first teacher was Leopold Lammfromm, who was the first to pass the *Königlich Württembergische Lehrerseminar* (Teacher's Seminary of the Kingdom of Württemberg).

In 1840, the decision was made to build a rabbi's residence next to the synagogue and to relocate the school to the rabbinate. From 1842 to 1879, students were taught in the new classroom until both the elementary school and the Jewish school were moved to the building *Langer Bau*. The classrooms in the rabbinate were converted into apartments.

The Jewish school had its own classroom in the *Langer Bau*, as well as its own bathroom, as can be read in a newspaper article from September 9th, 1902, in the weekly newspaper *Der Israelit*:

[...] "As in every orderly school building, every class has its own lockable privy to allow the students to be monitored. The Israelite elementary school as a municipal school is also located in the school building, which is why one of the inscriptions over the doors says *Isr. Schule* (short for Israelite school). There is no inscription for Catholics, only *I.*, *II.* and *obere Klasse* (upper grade). The protestants have their school in a remote building, which is why there is no inscription for them either. [...] Confessional relations, especially concerning the educational system, are ideally regulated here and there is a great sense of harmony among the different confessions." –Teacher Straßburger.

The house built and inhabited by Rabbi Dr. Michael Güldenstein on *Inselstraße* (today no. 16/18) is referred to as a school in the fire insurance registry as well. The school was founded by Güldenstein in 1850 as a preparatory institution for secondary schools and vocational high schools. In 1852, the newspaper *Allgemeine Zeitung des Judentums* wrote:

“Buchau (am Federsee), September. The private school, run by local Rabbi Güldenstein, has 36 students, eight of whom are Catholic. At last year’s public inspection by the *Kreisschulinspektor* (County School Inspector), Principal von Moser in Ulm, the institution was awarded a commendation from the *königliche Studienrat* (Royal Board of Education). A Hebrew table of declination and conjugation that Güldenstein recently published was recommended to all teachers of religion in the country by the *israelitische Oberkirchenbehörde* (Israelite Central Consistory).”

In 1856, Rabbi Güldenstein expanded his private school and offered students the possibility of living in his house. He ran the school as a boarding school until 1860 and then discontinued his lessons to be able to dedicate himself to his actual work as a rabbi. When Rabbi Güldenstein died in 1861, his widow offered his books for sale.

The first teacher in Buchau was Leopold Lammfromm from Oberdorf in 1826. In 1836, assistant teacher Samuel Rödelzheimer came to Buchau and taught until 1866.

Leopold Lammfromm died in 1859; his successor was Isak Löwenthal from Nordstetten. As of 1860, Leopold Hofheimer from Laupheim also helped teach the students of Buchau. He was a teacher in Kappel as well. After his death in 1865, teacher Jacob Levi from Mühlen came to Buchau and when the school in Kappel was closed in 1867, Lazarus Bernheim from Laupheim took over the lessons. In 1881, Samuel Rödelzheimer returned to Buchau. At the same time, Max Neckarsulmer from Rexingen was working as a teacher there. From 1882 to 1906, Baruch Straßburger gave lessons. Straßburger immortalized his name in Buchau with the statement “Ich sitz gut” (“I have plenty of room”) when he sat down on a sled straddle-legged during a sled-ride organized by the Verein Harmonie, where seating was quite cramped, and when the others complained about the limited space, he only said: “I have plenty of room.”

Until 1933, Max Marx from Hohenbach taught the Jewish class. Several chorales from within the Jewish community are indebted to him.

During the Third Reich, teachers changed positions several times and were often only in Buchau for a short period of time: Moritz Warscher from Stuttgart, Josef Herbst from Düsseldorf, Hermann Einstein from Buchau, Heinz Säbel from Ludwigsburg and Sigmund Zodick from Laubach.

The children were no longer allowed to be taught in the municipal school during the Third Reich. The few students that still lived in Buchau attended classes in the rabbinate.

The last Jewish children that were born in Buchau and attended school there were:

Jakob Dannhauser	1922
Anneliese Moos	1922
Ruth Hilb	1923
Richard Moos	1923
Helmuth Ullmann	1923
Ruth Zodick	1923
Ilse Berliner	1924
Rosa Dannhauser	1924
Walter Moos	1924
Kurt Zodick	1925
Lore Weil	1926
Heinz Siegmund Berliner	1927
Werner Dannhauser	1929
Edith Kahn	1929
Hede Gompetz	1930
Frieda Strauss (Weil)	1930



Teacher Marx with his students. From left: Anni and Ruth Moos, behind them Eugen Ullmann, on the right Jakob Dannhauser and Käthe Beer, behind them Jakob Bernheim.

From the Prayer Hall to the Synagogue

Since the Babylonian Exile, the synagogue (from the Greek word *synagōgē*, assembly) has been the place where Jewish services are held. Synagogues are also a place of study and meeting places for the congregation (Yiddish: *schul*). There are no general rules for the construction of a synagogue. Often, residential buildings were simply converted for this purpose. Moreover, synagogues are built based on the architectural style of the respective era in which they are built. In the broadest sense, a synagogue was formally any place where ten Jewish men came together to pray and study the Torah.

The main elements of the synagogue are:

The Ark of the Law (Heb. *Aron Ha-qodesh*), a shrine in which the Torah scrolls are kept. It is often located in a niche or an apse along the eastern wall. A few steps lead up to it. The Ark of the Law itself is covered by a curtain. The tablets with the Ten Commandments and a lamp (*ner tamid*), symbolizing the pillar of fire which guided the Israelites, are placed above the Ark.

The *almemor* (*bima*) is a platform or a table on which the Torah scrolls are spread out and read. It is often placed elevated at the center of the synagogue.

Furthermore, there are seats, individual chairs or benches, lecterns for the storage of prayer books, prayer shawls and phylacteries, and a sink for washing one's hands before prayer.

Women rarely visited the synagogue; they were responsible for domestic duties. The women's section was originally completely partitioned off. From the 16th century on, galleries with high or low railings were built. It was only at the beginning of the 20th century that liberal trends allowed women and men to attend services together.

In many places where Jewish communities developed in the Middle Ages, synagogues were built. A prayer hall in a Jewish house was sufficient for smaller congregations. For a service to be held, ten men over the age of maturity, i.e. over 13 years old, the *minyan*, had to come together.

The oldest known prayer hall in Buchau dates back to the end of the 17th century and was located in the former Jewish Quarter in the street *Schustergasse*. The Ark of the Law stood at the eastern wall between two narrow windows—one facing north and the other facing south—and had a coffered, wooden ceiling. Another prayer hall that was used a little later in time was at *Schussenriederstraße* no. 6.

A third prayer hall was set up at Judengasse no. 6. Since it was not very convenient for the Jews in Buchau to celebrate Sukkoth outdoors, this room later served as the sukkah. The coffered ceiling painted with flowers is still preserved today. The inner part of this room's door has the same floral pattern.

Prayer room ceiling that could be opened at Sukkot.



When the Jewish congregation had grown so large that a prayer hall was no longer big enough, a synagogue was built in the *Judengasse* in 1730. Not much is known about this place of worship; it had two rooms and could be heated, which is an indication that the room was also used as a school. In the council protocol of July 23rd, 1765, one can find the following note: [...] *that the roof of the synagogue, as this may be done, should be inspected [...]*. The roof had to be renovated only 30 years after its construction.

In the logbook from 1824 there is a note which says that in proportion to the size of the small room there were so many men that when the procession with the *lulav* took place on each of the *Sukkoth* days, only the men from one side of the synagogue were allowed to walk around at a time. A drawing showed which side would go first. Those who did not cooperate had to pay a fine of 18 kreutzers.

After the congregation had moved into the big new synagogue, the old one was demolished, and the ornaments were sold publicly at an auction. Buyers were expected to respect their former sacred use.

Due to secularization the Prince of Thurn and Taxis came into possession of the courtyard garden and divided it into building plots. The Jews bought a plot there and built a large new synagogue.

In the logbook of the Jewish congregation from June 7th, 1833, it was noted that they were considering building a new synagogue. At the same time, they were considering merging the Jewish congregations of Buchau and Kappel in order to save money, as well as asking the ministerium whether only the local congregation would be allowed to use the new synagogue or if the congregation from Kappel could, too.

On March 24th, 1835, subject to the ratification of a higher authority, the unanimous decision was made to buy a plot for a community center in the courtyard garden in addition to the plot for the synagogue. A rabbinate with an apartment and an office was to be built there.

The following entry was made on July 3rd, 1836:

To the honorable Oberkirchenbehörde (Central Consistory).

For the past several years, the growing congregation of Buchau has found the synagogue, which was built more than 80 years ago, to be too small and cramped to comfortably accommodate all of its adults. This issue negatively affects services and devotions during festivities and festive gatherings.

The construction plan and floor plan have been submitted for approval. The estimated construction costs amount to 12,811 guilders, 41 kreutzers. The congregation and building maintenance bills have been carefully maintained for several years. Without real estate and buildings, liabilities included, our assets amount to 3-4,000 guilders. With the addition of probably significant proceeds from new stands, there is the bright prospect that the costs of such a new building, which are certainly high, will be fully paid within the near future without a serious burden to the congregation and that the debt will be repaid. We kindly ask you to approve raising a capital of 10,000 guilders with a 4 % interest rate.

The building plots for the new synagogue and the rabbinate cost 1.406 guilders and 95 kreutzers. The congregation was able to raise 1.000 guilders by selling the former community center in the Spitalgasse and was therefore able to pay for a large part of the property with that money.

On November 6th, 1835, master builder Baur presented the design for the Buchau synagogue. On November 11th, at the meeting in which the building of the synagogue was discussed, he also explained the construction costs, and the congregation applied for a low-interest loan to the Oberkirchenbehörde.

Members of the congregation contributed to financing the construction of the synagogue as well. Every man who was called to the Torah on Shabbat had to donate three kreutzers. The pews were auctioned off in advance to the highest bidder for a sum of 23,940 guilders. The sale of the old synagogue and the money for the demolition of the old shed brought in 1,505 guilders. Adding in the donations of King William I of Württemberg (800 guilders), Prince Maximilian of Thurn and Taxis (300 guilders), and the charity, and the foundation of Abraham Bernhard Moos (500 guilders), the sum of 23,092 guilders and 16 kreutzers required for the construction was not only reached but exceeded.

The construction project was tendered in 1837. The decision was made to call in *Kreisbauinspektor* (district building inspector), Bücheler, from Ravensburg, and to advertise the contract not only in the daily paper "Schwäbischer Merkur" but also in the local newspapers of Buchau, Biberach and Ravensburg.

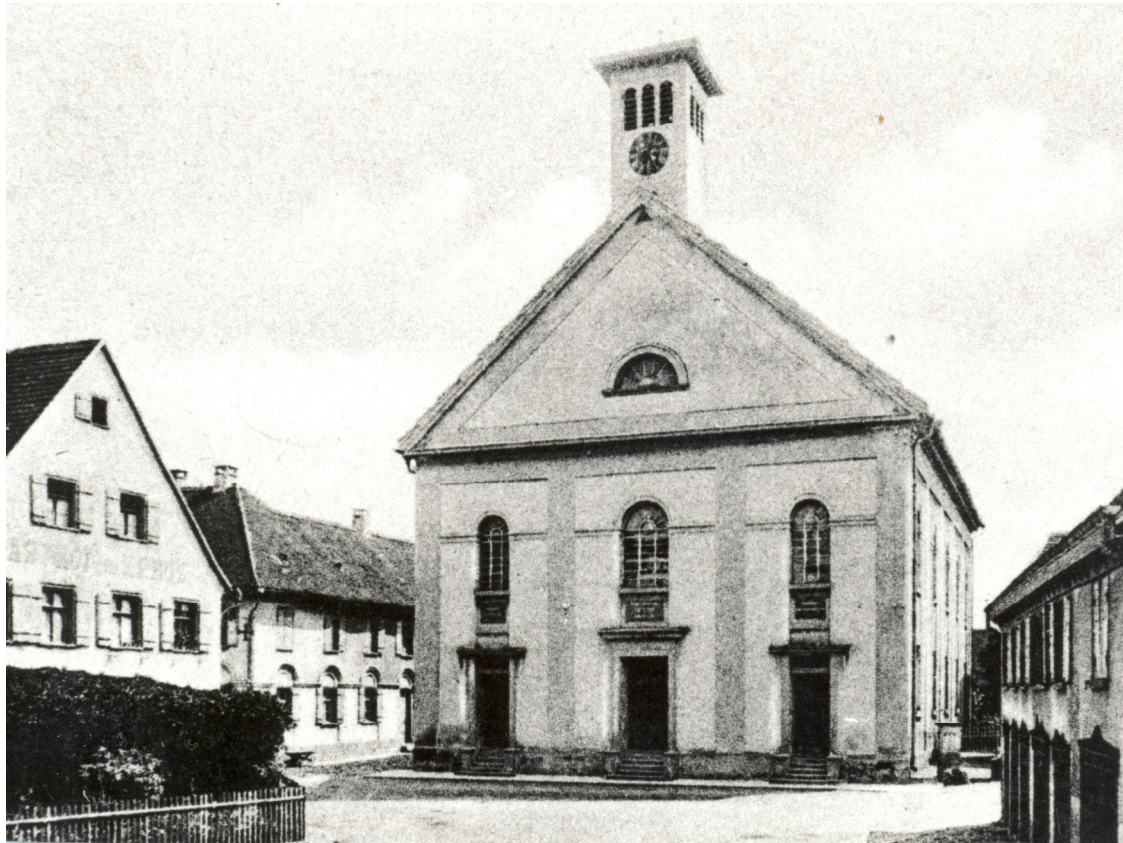
Interested parties could come to the Buchau town hall and submit their offers. The construction contract was signed on September 4th, 1837, by representatives of the congregation Benedikt Bernheim, Hirsch Veit Neuburger, Kosmann Abraham Erlanger, Jakob Bernheim, and Rabbi Moses Bloch. Heinrich Mörike signed on behalf of the *Fürstliches Bezirksamt* (Prince's District Office), Mr. Bücheler from the district's building inspectorate Ravensburg, Alex Baur as master builder and Mr. Prielmayer as town clerk. Hirsch Veit Neuburger and Jakob Bernheim were responsible for construction funds and management.

During the construction work, the Jewish community had already expressed its wish for their synagogue to have a tower, and in January 1839 an application for the same was made to the consistory. It said:

After the foundation of our new synagogue was laid, the general need became apparent that such a splendid temple should not lack any ornaments in its external decoration that would distinguish it from a distance as a sanctuary of God, setting it apart from other people's dwellings.

So far, it was seen as a part of Israel's sad fortune that while the temples of the ruling Christian worshipers majestically lifted their heads towards the clouds, the synagogue had to wistfully bow its head like a widow mourning with her orphaned children. Now, however, thanks be to God and our lenient government that they have started to recognize that Israelites are a moral people, glory came to the God of Israel and His worship became glorious. In this happy conviction, a large number of the members of our local Israelite congregation united to make an offer to have a small tower built on the synagogue from voluntary contributions, accompanied by a clockwork as well, as we were already granted permission by the governing authority to place a clock on the outside of the temple.





Exterior view of the Buchau synagogue.

In the same application, the congregation also asked for permission to install bells in the synagogue tower. The project was approved, and the tower was built in such a way as to accommodate a carillon. The master carpenter's name was Rebholz, and he came from Steinach, close to Waldsee. At the meeting of February 3rd, 1839, the decision was made to buy the piece of clockwork, striking every quarter of an hour, for 150 guilders, as well as the bells for an additional 50 guilders from Valentin Stohs in Ulm. Two more bells were bought from clockmaker Biebel in Ochsenhausen. The carillon did not meet the requirements of the congregation; in 1854, a larger bell was bought with an inscription of the Hebrew verse *"I delight when I am told that we want to go to temple"* in the front, and in the back: *"Cast by Wenzeslaus Beker Biberach 1854"*.

At the consecration of the new synagogue, Buchau had 736 Jewish citizens and the then independent Jewish community of Kappel counted 141 members. There was space for everyone in the new synagogue.

The building was constructed in a neoclassical style. The massive ceiling had no staves, as it rested on the outer walls. The women's gallery was supported by twelve oak beams, decorated with scagliola. The main room, decorated in white, blue and gold, had excellent acoustics.

The dedication of the new synagogue took place on August 30th, 1839. Not only the Jews celebrated this event; but the Christian congregation with their pastor and the mayor were also present. Rabbi Moses Bloch, who delivered the opening sermon, prayed for fellow Christians, for the Christian clergy, for the sovereign and for the Princely House. It was a celebration for the whole community. Even the King of Württemberg was at the consecration ceremony in Buchau.

In September 1839, the "Schwäbischer Merkur" wrote in its edition No. 247:

Buchau, September 2nd

August 30th was a day of celebration for every local citizen, the memory of which will not be forgotten. It was the day of consecration of the new synagogue. This day with its many celebrations was preceded by the good news that His Majesty, our beloved king, would bless Buchau with His presence, as He was on his return journey from Stuttgart.

Immediately, the strong desire arose within us that our beloved monarch might visit the temple that was to be celebrated, which is situated on the main street. In the early morning of August 30th, gun salutes and music announced the day's festive significance. The firmament, which was overcast for a few days prior, brightened and we took it as a favorable sign from the heavens.

Midday, at 11:30, His Majesty arrived under a ringing of the bells, gun salutes, a parade of the town's militia, and was received by the local and district authorities, and graciously accepted the invitation to visit the new synagogue. He stayed there for some time and then, seemingly satisfied, continued His journey, with the blessing of all the citizens. God bless our King!

At 3 o'clock in the afternoon, the celebration of the "consecration" began. On a musical signal, every local and foreign official, notabilities of the town magistrate, church officials, Israelites, the congregations of Buchau and Kappel, women, the choir, and the school youth gathered in and around the old synagogue, in which Rabbi Bloch gave a warm farewell speech, completed with singing of four-part chorales. This was followed by a ceremonious procession to the new synagogue, accompanied by the citizen's militia (whose participation was courtesy of the city's magistrate and the K. Brigademusik of Ulm, which the Israelite youths performed) and with singing by the choir and the school youth, accompanied by trombones. Singing, music and gun salutes glorified the ceremonious entry into the new synagogue, in which – after the ceremonial celebrations – Rabbi Bloch ascended the pulpit, where he gave a consecration speech, which was met with general applause. The celebration was ended with a final round of singing accompanied by music and gun salutes.

Evening service. At night, several buildings next to the synagogue were brightly lit up. Further, an illuminated procession took place, accompanied by the citizen's militia and music by the brigade.

At noon, on August 31st, the representative committee of the Jewish congregation prepared a meal for the Christian and Jewish teachers of Buchau and Kappel, as well as for the choir, where they toasted to the health of our King, the Crown Prince of the Royal Family and the Prince of Thurn and Taxis, etc.

Private balls in two inns followed the meal. It was lovely to see so many of our public officials actively take part in all the festivities.

We are grateful to God that this glorious celebration came to pass without any difficulties and with a generally heartfelt participation.

In order to celebrate a proper service, the Jewish congregation asked for an organ and a choir to accompany the service. In 1858, the decision was made to buy an organ for the synagogue. Whoever was called to the Torah from that point on was to give a donation towards the purchase of the organ. The protocols of 1865 state that the organ and the preparation of the ceiling costed 2,200 guilders and the gold-plating of the organ and the ceiling costed 3,200 guilders.

According to the protocol of October 15th, 1865, an acknowledgment was published in the newspaper *Staatsanzeiger for Württemberg* which read as follows:

Buchau. Due to the resolution of His Royal Highness the local Jewish congregation was most graciously granted the amount of 250 guilders towards the cost of repairing their synagogue and purchasing an organ, for which I, in the name of the congregation, humbly express my gratitude.

*Head of the congregation
Weimann, Rabbi*



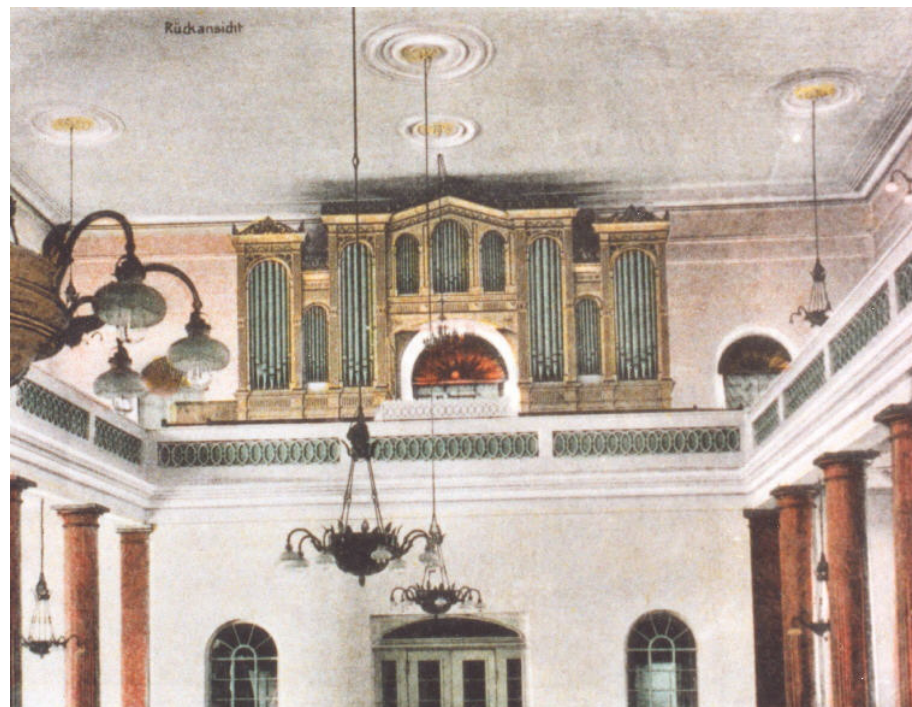
Interior view of the synagogue.

Church services and concerts were held in this synagogue with its bells and its organ for almost a hundred years. Some people from Buchau can still remember going to the synagogue with their parents or Jewish friends to listen to the organ.

The organ was not only played during worship services; organ concerts and lectures also took place at the synagogue.

During the “Third Reich”, Moritz Vierfelder set up a Jewish museum in the women’s gallery with objects from the Jewish communities of Buchau and Kappel, which were originally on display at the *Federseemuseum*, but were no longer allowed to be shown there. In 1937, another display case was made by a Buchau carpenter for pewter items.

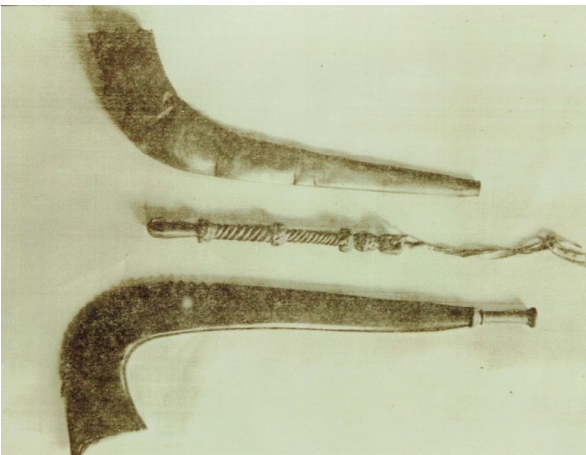
The synagogue was renovated for the last time in the summer of 1937. The roof, the wall on the east side of the building and the turret needed repair.



Organ of the Buchau synagogue.



Objects from the Synagogue Museum:
Above: two Torah shields and a yad.
Left: museum cabinet
Left center: 2 Hanukkah candlesticks
Bottom left: two shofar horns and a yad
Below: godfather's chair



The Destruction of the Synagogue

The assassination of the German diplomat and Secretary of State, Ernst vom Rath, by the 17-year-old Polish Jew, Herschel Grynszpan, in Paris on November 7th, 1938, was ultimately used to rationalize the destruction of Jewish houses of worship.

Once the attack had become known, Goebbels, Reich Minister of Propaganda, gave the order to initiate violent attacks on Jews and to destroy all synagogues. The same fate befell the synagogue in Buchau.

Leader of the *Sturmabteilung* (SA) brigade in Ulm, Erich Hagenmeier, gave the SA unit in Ochsenhausen the order to set fire to the Buchau synagogue.

Leader of the unit, Andreas Deininger, and his men came to Buchau on November 9th, 1938, and set the fire.

Some Buchau Jews noticed the fire and informed each other, as well as the mayor, who then called the fire department. They were able to extinguish the fire quickly which prevented the criminal endeavor from succeeding. The fire department was on watch until midnight to prevent the fire from reigniting.

After he had been notified that the destruction of the synagogue had failed, the leader of the brigade came to Buchau and informed the mayor of Buchau, Hugo Öchsle, that the synagogue had to be destroyed. Mayor Öchsle, local group leader Schüssler, brigade leader Hagenmeier and several other men, among them Moritz Vierfelder, went to the synagogue. There, Schüssler knocked over a candelabra that had stood in front of the Torah shrine shouting "why is that old thing still standing?"

Plainclothes SA members stood guard in front of the synagogue. The SA was probably expecting opposition from the town's population. Early the following morning, 15 men were arrested and locked into the tower of Town Hall, among them Moritz Vierfelder. This is what he wrote about the day of November 10th, 1938:

At about 10 o'clock I was called to the outside of the room where I was then ordered to go into the synagogue with some gentlemen in order to provide information on the items in the museum. I had a large entourage - the local group leader, the mayor, the SA, the 'Landjäger' (local police) etc.

The first thing I brought to their attention was the valuable Torah scrolls. There were 18 Torahs which, thanks to God, had been saved and which were later returned to us, together with the Torah breastplate and the cymbals. Right at the beginning of my talk, the station commander remarked upon all the dirt he saw on the glass in an attempt to flatter the dreaded local group leader. I could not restrain myself and retorted that this house of worship had always been kept clean and that the dust on the glass of the display cases had been caused by the smoke of the oil and gasoline from the night before.



At 3 o'clock, on the night of November 11th, 1938, the SA unit Ochsenhausen started another fire. The SA unit Ochsenhausen was supported by the SA unit Saulgau. This time the fire was lit with wood wool, brushwood and gasoline. When the fire department arrived at the scene the synagogue stood ablaze. The fire department was only permitted to protect the neighboring houses. That way, the rabbinat, to the left of the synagogue, built in 1840 and the shoe shop Bernheim, to the right of the synagogue, were saved from the flames.

The destroyed synagogue was now a "disgrace" in the middle of town. On November 15th, 1938, Moritz Vierfelder, chairman of the congregation, and Franz Moos and Siegfried Dannhauser, members of the representative committee of the congregation were summoned before Mayor Öchsle and district notary Aich to sign a deed of gift. The deed included the plot of land behind the synagogue, the plot of land belonging to the rabbinat as well as the plot of land with the vegetable garden behind the synagogue next to Karlstrasse, the building materials, and the fire insurance. The compensation from the insurance amounted to 90,000 RM (Reichsmark).

On December 5th, 1938, Mayor Öchsle wrote to the district administrator in Saulgau: Based on the enclosed copy of the donation, the Jewish congregation of Buchau has donated to the town of Buchau the plot on which the Synagogue stood and, as much

as this was possible, the compensation sum received for the Synagogue fire. The Synagogue stood at the heart of the town, bordering Hofgartenstraße and Karlstraße. The removal of this building has left a void in the streetscape and the completion of the streetscape is now being negotiated. It cannot be left in its current condition long term.

If the fire compensation sum is left to the city, I plan to build a new town hall and provide the rooms required by the Nazi Party and its subdivisions. To this day, the party has no suitable offices here. The existing town hall is old and will be inadequate once the community of Kappel is incorporated into Buchau (which is to be expected). Once the old town hall is vacant, it can be repurposed as a Hitler Youth home or a youth hostel.

The town's financial situation is not favorable. The town has virtually no profitable assets. Therefore, the town is in no position to carry out the planned projects from its own resources. The removal of Jews from the town will result in a further loss of tax revenue, as the town has had to bear tax disadvantages due to the 22 local Jewish tradesmen in the years past. There are approximately 130 Jewish residents in the town today.

Due to the aforementioned reasons, I request the favorable relinquishment of the fire compensation sum to the benefit of the town of Buchau.

I request the honorable district administrator to forward my petition along with a favorable recommendation.

The mayor was not content with the response to his petition because the town was not permitted to accept the donation from the Jewish congregation. By decree of the interior minister of Württemberg, the Synagogue plot remained in possession of the Jewish congregation. Despite this, the town documented the "donated" plots of land as belonging to the town in the official land register.

After the second fire, only the enclosure walls of the Synagogue remained. On November 18th, 1938, the 33.5 inch thick foundation walls of the Synagogue were destroyed by explosion. The Jews of Buchau had to finance the demolition, paying 10,000 RM. The Jewish citizens had to pay an additional 16,000 RM into a fund for the construction of the town hall. Despite the involvement of lawyers, an application for restitution after the war was unsuccessful.



In his memoir, Moritz Vierfelder wrote:

Repurposing the Synagogue as a museum would have been a much more meaningful use of the space. Those of us horrified by the fire must say today: if we had only to mourn the loss of our house of God it would have been better. Now, we mourn its serving as a means to profane ends.

The bricks left over from the explosion were sold. The following advertisement was published in the *Buchauer Zeitung* (a local newspaper) on November 17th: "Used bricks for sale." A few residents of Buchau bought bricks and used them for construction work. The rubble and many of the bricks from the explosion were used as fill material to level roads that had become wet.

14 large bricks from the Buchau Synagogue were excavated from a private plot of land on October 9th 2006. The previous owner of the plot had used them to build with, and when they were no longer needed, had used them to fill up a pit. Today, the bricks can be found at the Jewish cemetery in Bad Buchau (Buchau received the title "Bad" meaning "spa", in 1963).

After losing its house of worship, the Jewish congregation set up a prayer hall in the rabbinate, so that members could still meet and pray together. In consideration of this, Moritz Vierfelder was handed over some Torah scrolls, a Torah curtain, and other ceremonial objects.

When the synagogue was destroyed, so was the communal life that had developed there over centuries. The Jews of Buchau could not come to terms with the fact that their house of worship – a place of worship open to so many citizens; Jews as well as Christians – was destroyed by the hands of men. In April 1945, Moritz Vierfelder wrote in his *Buchauer Blättle* (Buchau Pages, a newspaper Vierfelder published to maintain contact amongst émigré Jews):

Hopefully, they will learn once again to feel ashamed when they walk past the place where our synagogue once stood. The day our house of worship went up in flames and the history of harmony and peaceful cooperation was so noticeably destroyed, should go down as the blackest day in the history of Buchau. [...]

Ludwig Heimbach, who came to Buchau in 1945 as an officer of the US Army, described it as follows:

I missed the synagogue very much, and seeing the empty space where it once stood brought tears to my eyes. [...]

The Jewish congregation of Buchau was officially dissolved in 1940.

Moritz Vierfelder compiled the following list of the contents of the synagogue for the *Kultusvereinigung* (Jewish Cultural Association) in Stuttgart in 1951:

Youngstown/O. September 15, 1951

To the

Israelitische Kultusvereinigung (Jewish Cultural Association)

Württemberg

I was asked by Mr. Siegbert Einstein on behalf of the head of your association, Mr. Warscher, to as soon as possible, prepare a list of all the objects in the Buchau Synagogue before the fire. As the former president of the Israelite Head Office in Buchau, I attempt, in good faith, to fulfill your request.

List:

- 1.) Synagogue museum with valuable antiquities, curtains for the Holy Ark, dating back to the beginning of the 18th century. Six Venetian crystal chandeliers from the Synagogue in Dettensee. 1 painted wooden lamp, estimated to be worth several thousand Reichsmark at that point in time; three silver Torah shields, gold-plated Augsburg style with jade; and a brass Menorah weighing over one Zentner (approximately 110 pounds.) One ornate wooden Elijah's Chair from the Kappel Synagogue, dating back to 1700. Additionally, several small silver and silver gilt objects, over 200 of them privately owned, pewter cistern and basin weighing 1 ½ Zentner (approximately 150 pounds), various pewter objects, Menorahs, one old Shofar, documents, employment records of the rabinate from 1737 onwards, letters of protection from the emperor as well as the city, letters of court factors, and the (priceless) letter of protection from the last abbot for the new Jewish congregation she had established in Kappel, wrapped in silk.
- 2.) An organ with a motor, a bell with a Hebrew inscription, and a tower clock.
Benches that can seat approximately 500 people
A pulpit, and a lectern for the prayer leader.
3 carpets covering the entire length of the floor (in the building)
as well as 2 carpets covering its width, 1 woven carpet in front of the pulpit
2 large metal standing lamps, 3 large and 6 small heavy bronze lamps
18 Torah scrolls with valuable Torah mantles
3 Torah shields and 3 pairs of cymbals, 3 Yadayim, as well as pictures and photos from the community center.

Yours faithfully,

Signed, Morris Vierfelder.

1. Land register of Buchau Issue No. 299
Building No. 46, synagogue along with the courtyard
Hofgartenstraße map 179/6 – 0.0499 hectares –
2. Destroyed by fire and explosive demolition
3. Time of destruction: *Kristallnacht* (Night of Broken Glass) on November 9th/10th 1938

4. Total loss

5. Building damage

The enclosed area was:

main building, main room with gallery 27 x 17.2 x 10.8	6,56 yd^3
Central roof 27 x 17.2 x 7.6	2,31 yd^3
Bell tower	74,55 yd^3
	8,94 yd^3

DM 20 per 8,94 yd^3 = DM 136,700

With an initially assumed construction index of 350 %, this means =DM 478,450

Annual depreciation from 1938 (table Ress, with a building lifetime of 200 yr. after 100 yr., column b) 25 %

DM 119,612.50

DM 358,837.50

Damages incurred by the destruction of the building at least approx. DM 358,800

6. The interiors (inventory, furniture as well as religious objects) were destroyed along with the building.
7. a.) Furnishings: at least

240 seats with desks and drawers for men for DM 35 per piece	DM 8,400
28 seats for men sideways under the gallery for DM 20 per piece	DM 560
20 seats for children for DM 12 per piece	DM 240
150 seats for women on the gallery for DM 30 per piece	DM 4,500
1 big organ on the gallery	DM 15,000
20 seats for the synagogue choir for DM 15 per piece	DM 300
Torah shrine (of excellent workmanship)	DM 1,000
Bimah with prayer board	DM 800
Preacher's podium	DM 500
3 large ornate hanging lamps for DM 800 per piece	DM 2,400
3 little hanging lamps under the gallery	DM 300
2 big candelabras (artful forging) for DM 750 per piece	DM 1,500
8 hanging lamps under the gallery for DM 100 per piece	DM 800
1 valuable hanging lamps over the choir	DM 250

3 coconut mattings DM 20 per 25 m	DM 1,500
2 coconut mattings DM 20 per 15 m	DM 600
1 woven carpet in front of the Kaddish pulpit	DM 150
2 charity boxes for DM 50 per piece	DM 100
2 cloakroom furniture (coat racks, desks, and wardrobes)	DM 1,000
Furnishings of the rabbi's chamber	DM 450
Furnishings of the community room	DM 1,000

Furnishings **DM 41,350**

b.) Damage to religious objects:

18 Torah scrolls DM 4,500 per piece	DM 81,000
20 Tallits DM 150 per piece	DM 3,000
6 sets of silver Torah jewelry for DM 1,200 per piece	DM 7,200
30 Torah pennants for DM 5 per piece	DM 150
6 Torah curtains for DM 500 per piece	DM 3,000
6 burial sheets for DM 350 per piece	DM 2,100
1 Eternal Light	DM 50
1 Menorah	DM 500
2 silver candlestick holders for DM 200 per piece	DM 400
2 sets of Kiddush cups for DM 100 per set	DM 200
1 chuppah	DM 750
1 megillot for DM 200 per piece	DM 200
2 shofars for DM 150 per piece	DM 300
12 prayer shawls for DM 25 per piece	DM 300
40 prayer books for DM 5 per piece	DM 200
30 copies of the Pentateuch for DM 5 per piece	DM 150
20 sets of prayer books for the High Holidays for DM 65 per piece	DM 1,300
1 bell	DM 1,500
1 clock	DM 600
	DM 102,900

After the war, the land tenures around the synagogue square were reviewed. Due to the rejected deed of gift document, the Jewish Synagogue Association of Stuttgart and the French branch of the Jewish Trust Corporation of Germany were the owners of the property. There was an avalanche of correspondence concerning the sale of the land (synagogue plot, the rabbinate, and the vegetable garden behind the synagogue). The town of Buchau wanted to buy the plots of land.

As early as July 1939, the town had already surveyed the plot once again. In September 1939, garden designer F. Sailer drew up a design plan for the area between Karlstraße and Hofgartenstraße/Schussenrieder Straße. A large lawn was laid out and a connecting paved path with benches. Shady trees and blossoming flowerbeds were planted. A large part of this park has been preserved.

In 1951 a weeping willow was planted in the place where the Torah ark used to stand. In 1954, Siegbert Einstein bought the plot of land on which it stood. It is owned by the Einstein family to this day.



Lot with the weeping willow 1951 .

The Jewish cemetery - the “Good Place”



Entrance gate to the Jewish cemetery .

Until 1675, the "Good Place", as the Jews call their cemetery, was located behind Kappel on old Saulgauer Straße. In the first land survey maps of 1822 it is still depicted as a rectangle. The cemetery, which was built in 1650, can also be seen on the map. It still exists today and is the only visible remnant of a once large and thriving Jewish community.

The cemetery is located at the end of the "island" of Buchau. The main reason for the cemetery being built at such a remote location was Jewish ritual regulations, although the quality of the soil was certainly a factor as well. According to these regulations, a cemetery had to be at least 50 cubits away from the nearest house. It also had to be guarded and enclosed.

Jewish cemeteries are meant to be a permanent resting place, where the buried must remain undisturbed in perpetuity. This is why Jewish cemeteries, unlike Christian ones, are never removed. Nearly 1000 people have been buried in the Buchau cemetery and 827 gravestones are still preserved. The many gravestones bear testimony to the reverence for the dead, and the recognition and appreciation of their lives. This is where the expression "*Beth Hachajim*" (House of Life) gets its true meaning, because here the "monuments of life" signify the people and their community, and through writings and pictures, through their forms and age, tell about life. The gravestones face east and the inscriptions on them are in German as well as Hebrew.

In the oldest part of the cemetery there are up to three rows of graves placed on top of each other. Since Jews had great difficulty expanding the cemetery, after the first area had been occupied, burials were placed on top of each other, as in many other places, so as not to disturb the eternal rest of those previously buried there. The coffins were mostly made of soft, inexpensive spruce wood, since soft wood decomposes more quickly than hard wood, and thus allowed for the commandment "to dust you shall return" to be fulfilled more quickly. The wood of the coffins was not to be polished. The coffins were to be very simple too, as in death all people are equal. Metal was not used, as it was considered a warlike symbol that disturbs the peace and tranquility of the dead.

The importance of the Jewish community in Buchau is reflected in its cemetery. It was not only a burial ground for the community of Buchau; Jews from Aulendorf, Ravensburg, Leutkirch, Ulm, and many other towns in the area also found their final resting place here.

The cemetery on the island was first mentioned in 1650. The final purchase letter of December 9th, 1659, was recognized by the church and handed down by Pastor Schöttle in a copy from 1789:

[...] Moyses Israel and Abraham, Jews from Aulendorf and Buchau, registered a request to purchase a plot of land in Kutzwinkel (on the then island of Buchau) [Up to the beginning of the 19th century, Buchau was an island on the lake Federsee, connected via a causeway to the village of Kappel, which was under the authority of the Buchau Abbey.] for a burial ground for exclusive use by the Jews of Buchau and Kappel. For the past one year, Jews from Buchau and Kappel along with those from Mittelbiberach had been striving to have this burial ground on the island of Buchau approved. Their application was rejected because the Abbey had no prior knowledge about it and had therefore not approved their purchase letter. Now, they are all united in requesting the Abbey for permission to make this purchase, to ratify their purchase letter, and for the continued free transit of Jews through Kappel to the island of Buchau – which was forbidden at the beginning due to the purchase. The Gerichtsamman [In the 1700s this was a person responsible of the administration of the local court] of the court in Kappel declared that he helped the Jews to make such a purchase but never expected that the abbess would become involved. The Jews of Buchau should have negotiated the purchase of the plot of land (which they were fully authorized to buy) with him. That is why Moyses vigorously denied that the Jews of Buchau had made the purchase without his knowledge. [...]

In 1795, the burial ground was extended. For a fee of 33 guilders, the community was able to buy a rectangular plot of land. Nevertheless, due to lack of space, two or three layers of graves were placed on top of each other during the 18th century, as Moritz Vierfelder was able to prove in the 1920s and 30s by excavations in the south-eastern part of the cemetery.

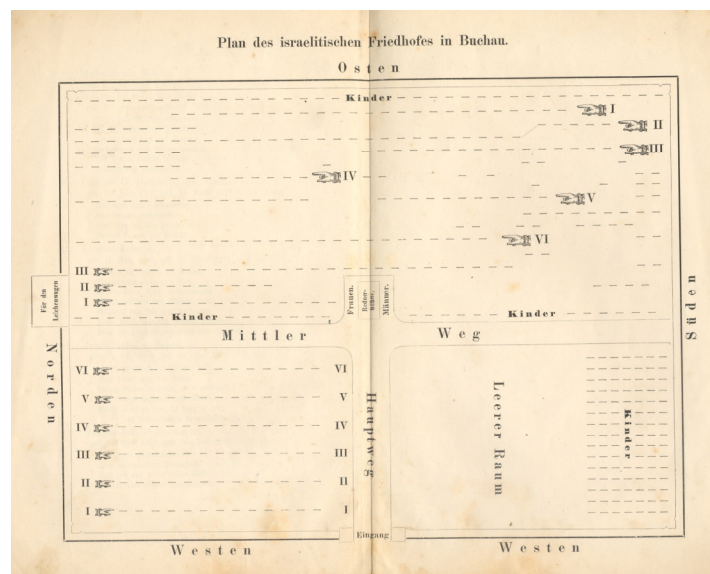
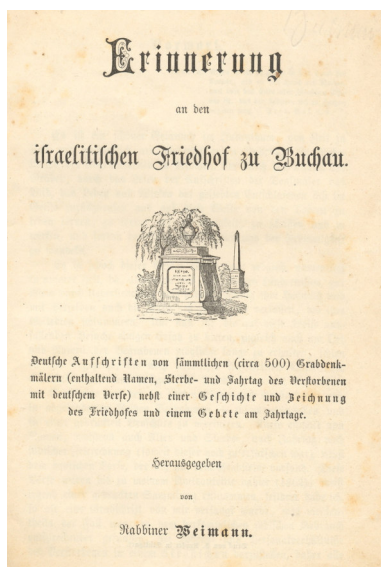
In 1804, God's Acre was extended by 187.5 rods [Rod : an old English measure of distance equal to 16.5 feet (5.029 metres), with variations from 9 to 28 feet (2.743 to 8.534 metres) also being used.]. The town was paid 25 guilders for the deserted square, and an annual land interest rate of 30 kreutzer was set, which was replaced by a payment of 8 guilders only in 1874.

The cemetery was surrounded by a hedge, and in order to drain it, a moat was dug along the hedge in 1846. But within three years, in 1849, it needed to be expanded again. Parts of the island were bought from six adjacent landowners for the sum of 775 guilders in order to create a regular square, and another 10 rods of wasteland were bought from the town for 1 guilder and 30 kreutzer.

Then the hedge was removed. In 1851, Mattmann, a master bricklayer from Kappel, built a stone wall 42 shoes long and 21 shoes wide (Weimann certainly did not mean

shoe but rod because otherwise the wall would only have a length of 59ft (1 shoe = 11,26in, 1 rod = 9ft), which was placed on driven-in piles and cost 1700 guilders. It was certainly the economic success of the Jewish community of Buchau that made the construction of this wall possible.

When the wall was completed in 1852, straight paths were paved and trees planted. In 1894, parts of the wall were renewed by Eugen Traub from Betzenweiler and an entrance gate with pillars was built. In 1897, Abraham and Luise Weil donated the capitals (topmost structural elements) for these pillars. On the panels to the right and left side of the gate stand the German and Hebrew inscriptions: "Bring your house in order because you are going to die."



Rabbi Elkan Weimann recorded all the gravestones in a memorial book and had a plan drawn up.

Motto: *It is better to go to a house of mourning,
than to a house of feasting;
for all are destined to be mourned;
the living should lay this to heart.*

Ecc. 7:2

It is a lovely Jewish custom to visit the final resting places of departed family members from time to time, especially on the anniversaries of their death. By seeing the graves and by reading the inscriptions on the memorials one may recall in spirit the image, the life and work of the departed loved ones, and in this way, learn to live from the dead, and learn to create and work for eternity, and henceforth to walk the path of virtue and piety.

However, such a visit is not always possible, especially in today's times. Apart from other hindrances, many leave their hometowns to relocate or emigrate, and in doing so, they lose proximity to the cemeteries where their loved ones were laid to rest. To provide some kind of an alternative for visits rendered infeasible, as well as to preserve the burial place and name of the buried person for as long as possible, I considered it appropriate to prepare a list of the inscriptions from all gravestones which were still legible – with the exception of the gravestones of those who had passed away in the tender years of childhood as well as those who have been buried in separated rows – and compile them in a printed brochure. This brochure now contains the names, and often also the ages and the date of death (according to the Jewish calendar, insofar as it was possible to calculate) of the people buried here, along with the German verses that were found on their gravestones. Until my taking office (1862), these verses were usually taken from some printed collection. Since then, whenever I was asked to write an epitaph (which was the case more often than not), I considered it appropriate to depict the personal background as well as the course of life of the person in an **acrostic**, in accordance with the customary Jewish practice. Thus, all the epitaphs after 1862 have been composed by me. In order to indicate the location of the graves as accurately as possible, I added a sketch made by master builder G. Rottach. I noticed, however, that burials in the uniformly organized sequence of graves in the first rows running from north to south on the (old) eastern side have only taken place since 1857, and on the western half to the left of the entrance since 1863, where it was possible for graves to be numbered. In the entire eastern half of the cemetery, however, people were not buried in an organized manner because earlier, family members were buried next to one another. But I also tried to arrange and put together a list of 6 rows - except the 3 already mentioned - as best I could, even though they do not always run neatly parallel to each other because many of the gravestones in between have sunken in, and the ones that are still standing have often moved out of position from the straight line over the course of many years. The empty spaces are indicated on the drawing. Many of the inscriptions are decipherable only with the utmost effort and many simply not at all. That is why I am extremely grateful to the representative of the congregation David Hirsch Neuburger, who was kind enough to extend me a helping hand in the form of his local knowledge and contacts.

I present to you the compilation, preceded by a brief history of the cemetery based on information I have obtained from the original documents available to me, along with a prayer also meant to be recited by those unable to visit the graves of their loved ones on the anniversaries of their death.

Given the large amounts of time and effort that went into searching for and (with great difficulty) transcribing the more than 500 gravestones, I believe it is understandable how very happy it would make me to know that, through my dedication and work for the past 18 years, I have rendered a service to the members of the community.

Buchau, in Elul 1879

Rabbi Weimann

Prayer to be recited on the anniversary of the death of a loved one

With a heart full of deep, painful melancholy, I recall today the day on which you, dear, beloved (father, mother, brother, sister, son, daughter) were separated from us, here (removed from the place that carries your earthly shell in it), all the love and goodness that you have bestowed upon me in life. And even now, when your bodily presence no more dwells on the earth and in my vicinity, I am still bound to you and your beloved memory, by ties of love and adoration which no force, not even that of death, can undo. Even though the love and grace of God has, with the balm of divine consolation, given me some respite from the suffering this great loss has caused me, never will I ever be able to forget you. The beloved image of your life appears before my soul anew today, and I think of all the goodness, and the love that you have shown me, all the troubles you went to for me, all the concern you had for me, and all the sacrifices you made for me.

For all of this, I give to you afresh the most profound, warmest, eternal thanks, and may your life encourage me, and will me on towards virtue, love of God, and people.

May you as well, beloved, transfigured one, be a true and loving advocate for me, and those dear to me at the Almighty's throne of grace, that I may draw a pleasant, peaceful lot in life, a healthy and happy life, and that my will be strengthened to walk in virtue and piety as long as my earthly abode is granted to me.

But you, beloved, transfigured one, may enjoy all divine eternal joys there, in the dwellings of true bliss and true peace.

A m e n



The oldest tombs in the Jewish cemetery .

In 1860, the congregation bought a hearse, which can still be found at the mortuary along the cemetery wall.



Hearse

Some of the nearly 1,000 gravesites were destroyed during the Third Reich. A total of 180 gravestones were vandalized, some knocked over and their inscription panels shattered. Some gravestones disappeared from the cemetery. One of these stones was found decades later at a landfill in Riedlingen, and has been standing in its original place once more since 2003. It was the gravestone of Rabbi Maier Wolf (sometimes written as Meir Wolf), who passed away in 1808.

Upon Siegbert Einstein's return from Theresienstadt in 1945, he as well directed his efforts towards the cemetery. On some graves, the traces of this repair work are visible to this day. The grave of Rabbi Laupheimer for instance required a new inscription panel to be made. Since glass and marble were not available, Einstein made do with what was, and used metal sheets. On June 23rd, 1947, he wrote to Moritz Vierfelder: [...] *The cemetery is now in very good shape. I had 12 new panels made in order to replace the damaged inscriptions of the gravestones. There are no marble or glass plates. We are using metal sheets, which are now also no longer available. We have, however, been able to roll out the metal from Verpflegungsbomben (bomb casing-like devices used for aerial supply of rations) and now use it for this purpose.* [...] Over the years, the metal panels were replaced with stone panels once again.

As mentioned in a letter written by Elsa Einstein on July 11th 1947, the cemetery was repaired time and again after the war:

[...] *Now, I have something on my mind. Just last year, Ida Sauter (née: Schwarzkopf, wife of Bahngramper Wilhelm)* [Bahngramper was an employee of the railways, responsible for ensuring that the railway tracks in the area assigned to him were in good condition], *and Ms. Griebel undertook repairs on the cemetery. At that time, light meals were still offered by Ms. Schultheiss vom Kreuz. This year, despite her best efforts, it was not possible for her to offer any, as the situation has worsened considerably. And despite this, the women have done a very good job of getting the cemetery in order. No one is willing to work unless they get foodstuffs in return. Would it be possible to send each of these women a small package as a token of our appreciation? If it had somehow been possible for us to offer snacks, we would have done it. But it was not.* [...]

For many years, one had to fetch the keys in order to visit the cemetery. Today, it is almost always open to visitors.

Sadly, desecrations have been a frequent occurrence at the Jewish cemetery in Buchau. On the night of November 12th 1988, 17 gravestones were knocked over and smeared with SS-insignia and swastikas.

1992 saw the destruction of gravestones as well: 18 gravestones were thrown over. The perpetrators were not caught in either of the cases.

In remembrance of the victims of the Holocaust, the town of Bad Buchau had a memorial erected at the Jewish cemetery on April 16th 1991. The stela bears the names of the victims and the Hebrew saying "May their souls be bound in the covenant of eternal life." The stone bears the inscription "IN MEMORY OF OUR FELLOW JEWISH CITIZENS."

Since 1992, a commemorative event takes place every year on November 9th at the site of this memorial stone, so that the atrocities of the Shoah are never repeated. The destruction of the synagogue in Buchau as well as the victims of the Holocaust are remembered here.

The poem "D Jüdana von Buacha" by August Mohn is recited at the commemoration. It honors the women who were killed in Riga and whose names are written on the stela.

Charlotte Mayenberger began documenting the cemetery in 1990, and completed the process of doing so in 2005. Her work (a book and a CD) contains photographs of all 827 gravestones along with the epitaphs inscribed on them, some of which have been compiled by Rabbi Weimann. Many of the epitaphs that were still decipherable in 1990, are no longer legible.

The maintenance of the Jewish Cemetery is carried out by the town of Buchau with the support of the local county. Town staff as well as volunteers look after the cemetery.



Stones of the former synagogue.

Jewish women of Buchau

The small train is steaming, it carries me -
away from the Russians.
I'm glad to be out
of this shit for a while.

And, when we arrive in Riga, we hear:
Wash, brush, and soap up!
Lice and other trash must not
come into the "Reich".

And as I stand all neat and clean,
with my beard now shorn and sheen,
suddenly I hear,
Swabian being spoken.

It feels to me like home's embrace,
long I have missed its tender grace;
I approach the construction crew,
I want to know for sure!

A guard stops me rudely,
and starts to bellow:
"You, get out of here at once!" he roars.
That didn't feel good to me!

That's why I get furious,
and pigheaded like a tank.
This villain wears other clothes,
not the gray ones worn by us soldiers.

That's just what I've been waiting for, slave-guard!
I am seething with rage.
If I must battle against the Russians,
I shall conquer you as well!

So, I did it. I went over to the construction crew.
They are working hard.
My goodness, I am astonished indeed,
for they are all women!

They glance around with great timidity.
Oh, I should not have ventured here!
Terror is etched upon their faces,
along with dread and fear!

I say: Don't be afraid.
Fear not in the least.
I just heard there were Swabians around,
and I wanted to check up on them.

Now the ice melts, and their hands come to rest.
A soldier wishes to visit us?
It's true, we are Swabians,
(But) Jewish women from Buchau.

They tell me they've truly done no wrong,
never cheated even a penny.
Yet from them, all they had was taken,
and they were torn away from their hometown.

The whole nation hates them blindly,
Everyone does curse them!
The lament does not end,
from Riga to Buchau.

In times of war, each must bear pain.
I say, there's nothing we can do.
Soldiers too are thrown as brutally,
to the wolves, as you!

I don't have much to eat,
But I'd like to give it all to you.
Even if I have nothing left,
Somewhere, I'll find something else.

They thanked me with tears in their eyes,
and ate quickly as if they would never
be given food again.
They said, if it's possible, to
please send their regards to Buchau!

My heart stood still,
I was so deeply touched by sorrow,
when I was told in Buchau
none of them returned home!

August Mohn 1986

Life in Buchau under National Socialism

After the Buchau chapter of the Nazi Party (NSDAP) was founded in the *Zum Adler* inn on February 21st, 1931, 27 new members joined the party. Just a few weeks later, a 21-member unit of the SA was established, who at first had a hard time getting the public to warm up to their racist slogans. In December 1931, the first member of the NSDAP joined the municipal council. During the *Reichstag* elections on March 5th, 1933, the NSDAP in Buchau earned 500 out of 1321 registered votes. This meant that there were now four members of the Nazi Party and six members of the Center Party in the Buchau municipal council.

When Adolf Hitler was appointed as Chancellor of the Reich the lives of Buchau Jews also changed. The respected businessmen who were previously members of the municipal council stepped down from their positions and relinquished their board seats. On March 21st, 1933, the NSDAP banned *shechita* [kosher butchering], thus the Jewish community had to hand over their large and small *hallaf* knives. They asked to at least be allowed to keep the small knife so that poultry could still be slaughtered. Certainly, members of the community were not aware at that time that they would soon no longer be able to shop at the local Christian butchers who all slaughtered their animals. The small *hallaf* knife was returned to the *shohet* Max Heimbach [professional *shechita* butcher].

Despite the regulations, badges of honor continued to be awarded to deserving combatants in World War I.



Moritz Vierfelder and other veterans of World War I were awarded the Ehrenkreuz für Kriegsteilnehmer [Cross of Honor for War Veterans] in 1934.

On April 1st, 1933, the first Nazi boycott of Jewish businesses was declared, but only a small part of the Buchau population complied and instead most continued to shop in Jewish stores.

During interviews with witnesses, it was repeatedly mentioned that people were careful not to be seen when patronizing a Jewish shop. Jewish shop owners also assisted by first checking to see if the street was “clean” so that the customer could go back out on the street unseen. The ban on selling to Jews was also circumvented when children took goods (eggs and milk directly from farmers) to Jewish households in the

evening after dark. This is how it remained for a long time, with many deals being made in the evening or on the black market. Farmers from the surrounding area also continued to do business with the Jewish livestock traders. The livestock trader Norbert Kahn, for example, continued to visit the farmers in the Waldsee area to sell his animals. His trading ledger has been preserved and discloses that he was actively trading until he fled in 1939. In March 1937 the following was written in the Nazi newspaper "Flammenzeichen":

The Jewish servitude, which we must call a betrayal of the German people, is especially visible in the flourishing trade in Buchau between Jews and the members of the German nation. Buying and selling, bartering and haggling – the friendship has almost no limits. Neither warning nor admonition helps, and no Jewish funeral passes without a few Buchauer walking with their wives in the funeral procession, grief stricken with sorrow over the passing of a Jew.

When a nationwide call for donations to the Adolf Hitler Fund was made on April 20th, 1933, the Jews of Buchau also participated. But at the gathering at the town square, the district leader of the NSDAP threw the money they had collected from Jews into the street and shouted that Jewish money was an insult to the Führer.

On May 5th, 1933, at the request of the district notary Mr. Aich, who was the party whip of the NSDAP, the municipal council decided that the market square (it was actually still officially called Hauptstraße at the time) would be renamed Adolf Hitler Square.

The lower part of the Hauptstraße (which once again carries this name today) was renamed to Hindenburgstraße. The redesignation of the Wallersteinstraße to Leo-Schlageter-Straße was decided on May 22nd, 1933. The renaming of the Judengasse did not happen so quickly. As late as in December 1935, the municipal council was in favor of leaving it as Judengasse, as it was a historical designation. When deportations began and no more Jews lived in the Judengasse, the population repeatedly asked why it was not renamed. Therefore, Mayor Öchsle wrote to the Saulgau NSDAP district administration at the end of February 1942:

The residents of the local Judengasse repeatedly request the removal of the street designation now that the Judengasse has finally been rid of circumcised Jews.

The district administration agreed to the request and in the municipal council meeting on March 1st, 1942, the Judengasse was renamed Freigasse. This name was officially used until 1986, when the street was given back its original moniker. In the Buchauers' everyday language, the alley was called Judengasse even during the time of the Freigasse.

On September 15th, 1935, the Nuremberg Race Laws went into effect. Many girls in Buchau who were employed in Jewish households were no longer allowed to work there. One domestic helper, Johanna Bücheler, did not comply. She stayed with Mrs. Ida Dreifuß in the household and cared for her until her death in 1940.

Johanna Bücheler



Many of the former maids told of how well they fared in the Jewish households, how they received their trousseau at Christmas and that "the woman" of the house always made sure that "the young lady" was well dressed.

According to the Nuremberg Laws, mixed-religion marriages were also no longer allowed. Elsa Einstein, a Protestant woman, did not separate from her Jewish husband Siegbert Einstein, nor did Isidor Einstein's wife, Martha Einstein separate from him. Isidor's two daughters also stood by their father. When he was deported to Dachau in 1941, the women had to move from the house in Waldhorngasse to Luise Erlanger's house in the Wuhrstraße.

Mixed marriage was no longer possible during this time; the goal was "to preserve the purity of German blood." Those who did not comply were arrested. The significance of these race laws is made clear by the fact that it was left up to the Führer to decide whether or not to grant a marriage license in uncertain cases.

There was a case in Buchau, but Hitler did not give his consent. Ilse Natalie Einstein, Isidor Einstein's daughter, was half Jewish according to the Nuremberg Laws and wanted to marry Dominikus Rist, who was known in Buchau as a "recluse". She applied for marriage in 1938 and received a rejection after waiting a long time. The administration invoked the Blutschutzgesetz (Blood Protection Law), which prohibited marriage because the purity of German blood would supposedly be endangered if children were born. Dominikus Rist did not want to bother with this and wrote directly to Adolf Hitler on April 26th, 1939:

My Führer!

After our marriage permit application came back unapproved after three-quarters of a year and our mayor still very kindly explained that all further efforts would probably be futile and would only be costly, we withdrew the marriage permit application. Now entrusting you my Führer with the troubles which weigh on my heart, I allow myself to send you our papers and await in advance most gratefully your kind decision.

With a Sieg Heil to our Führer

Dominikus Rist

Dominikus Rist and Ilse Einstein were not allowed to marry and were always being watched to see if they were meeting secretly.

In his memoirs, Moritz Vierfelder describes his life under National Socialism:

Now, back to the conditions in Buchau: the bonafide Nazi district notary Aich regarded the city's civil treatment of the Jews as a thorn in his side. He was a devil in human form, who had a Mephisto mask imprinted on his face, who could never face up to anyone, who always pushed others to the front and in malice and spite was transferred to a certain Mr. Schüssler, who was a party member of very low ranking and a first-rate anti-Semite from Sigmaringen.

As a greengrocer, an insignificant and uneducated brute, he couldn't get ahead in life, but as a party baron he was quite useful, and Aich had a compliant worker in him.

From the time that he arrived, the Buchau Jews were faced with troubles. One harassment after another, he exploited his authority to force Jewish shops and businesses to be sold or shuttered, including the "Judencafe." I was not permitted to license my business to a successor, thanks to the intercession of my colleagues Schiele and Geray, so I was forced to sell the cafe at an outrageously low price.

It was only when the Oberrat in Stuttgart began to require immigration numbers that people decided to apply for them. Our friend Rosa Beer tried in vain to convince me to submit an application, but I was torn. By the time I finally decided to do it, we received the number 27,000. Our lives were left up to fate: many of those with high numbers could escape, while many with lower numbers unfortunately didn't manage to get out, instead losing their lives through endless mental and physical agony. And if God does indeed take from us at length but always pays us back, as we always say, and as it appears in truth when these lines are written down, the heart must tremble at the thoughts of our martyrs, of whom the Father in Heaven is surely a merciful judge.

Schüssler began by inciting the students, giving special recognition to those who resorted to verbal abuse, spitting, and throwing stones. He found an eager helper in the form of the evangelical teacher Nagler (note from the author: the teacher's name was Nagel), who was credited for the destruction of the Jewish gravestones and later the torching of the synagogue. Nagler [Nagel] had the help of the potter Mr. Wachter and the plumber Paul Gröber, who gave the necessary instructions to the Ochsenhausen SA trooper after they didn't succeed in setting the synagogue on fire during the first night. Nagler [Nagel] played an accompanied prelude on the organ. One day, when he boasted about instigating the fire in front of a group of 7-8 year-olds, he got the following response from one of the children: "Yes, Mr. Teacher, that means you're an arsonist!" "Death to the Jews" and other threats were scrawled on houses and stairs and asphalt streets in oil paint, just as had already been done to the newspaper stands. The last Jew to live on the main street experienced so much harassment, including things being thrown through his windows, that he was eventually forced to sell. As long as the Jewish cafe was still open, Schüssler ensured that every Sunday, he had a man placed at the front and back entrances in order to observe who among the Christians was frequenting the cafe. Despite the direct threat of punishment, many of them could not be deterred from coming. The pressure to sell their homes began to affect more and more Jews. Our Vorsteheramt [synagogue council], which included Franz Moos, Hermann Weil, Siegfried Dannhauser and myself, with Siegfried Einstein as secretary, had begun to work on doling out compensation. We were able to shelter four families in the former rabbinate house as well as build a prayer hall and a recreation room. After our departure, the circumstances got considerably more alarming. Since we were no longer able to receive updates on the situation, someone else will have to write about that at a later date. I mentioned above that the Ochsenhausen SA members were called in to set fire to the synagogue because the closer SA groups were unable to handle it. The Ochsenhausen SA was well-supplied with the necessary fire-starting materials, such as gas and kerosene, as well as beams to ram into the oak doors of the synagogue. They even brought cobblestones to throw at the windows of the nearby Jewish homes. The Buchau local police officers who were recruited as a

special police force received the order too late to not hinder the arsonists, which was the sole factor I had to thank that my cafe was not demolished. The upper windows on the second floor of my house were not spared, however, when pebbles and glass shards flew onto our beds. The screaming of the fanatical mob echoed gruesomely through the quiet streets: "A thousand dead Jews for every Christian!" The banging of the synagogue door as the mob rammed into it, the shattering of glass in every direction – these sounds will echo in my ears for the rest of my life. That was the prelude for what was to come. All who witnessed it will never forget it, nor could we forget what those who were taken away had to endure. No punishment of Germany is too severe. Those who had regarded the old law "eye for an eye, tooth for a tooth" as inhumane, would now find it fully justified after all that has happened. During the same night, the next order came, that in the morning fifteen of the wealthiest Jews were to be arrested and taken away. A sizable squad of local police officers from the Oberamt arrived at 9:00 and arrested practically all of the Jews, both rich and poor. Only a few were spared. The residents of Buchau and the older local police officers as well as Police Officer Buck behaved diplomatically, while the younger ones tried to win the praises of Mr. Schüssler through incivility, arrogance, and nasty treatment towards their victims. Another who stood out quite markedly was Chief Weideler, who had only had good experiences with the Jews up to that point. Everyone heard him putting on airs in his commando tone from above. I myself was taken away alongside Hermann J. Weil. To have conceived of the despicable actions of the crowd, one had to have seen how the locals rubbernecked out the windows and heard how the schoolchildren outside the town hall dutifully cheered on the procession. At the town hall, one of the young local police officers ordered me to "put your hands out sideways", then inspected me from head to toe in the crudest manner. We then joined the others on the first floor of the town hall after I heard the mayor say to the local group leader, "That's him." A group of those who had already been detained were in the tower of the town hall. Jeering, shouting and yelling things I do not want to repeat, and egged on by the local group leader, the mob pressed themselves against the windows. A local police officer who was ordered to keep watch stood with his legs spread out and his arms wedged against the door of our room so that we dangerous criminals couldn't escape. He didn't allow Alfred Bernheim, who had a bladder condition, to relieve himself. Early the next morning I filled in Mayor Öchsle – who, it needs to be said, always did the right thing – about the valuable Jewish Museum in the synagogue. He called the Gestapo in Stuttgart and received the order to take the objects to the Federsee Museum. Seeing as I was the recording clerk and the deputy chairman of the congregation, the pharmacist Adolf Bauer would, in the old days, come to my house every day to discuss matters regarding the antiquarian society, the Federsee Museum, and the grave exhumations. But since the changeover, he had turned into a downright Jew hater through the influence of his wife. She was a fury, a classic example of who Schiller meant when he wrote "where the women turn into hyenas." With her active participation in anti-Semitic activities, she tried to obscure the fact that her mother-in-law's grandmother was a Jew. However, she couldn't prevent the SA flag, which was stored at their home, from being lifted elsewhere for this exact reason. And she couldn't stop the Aryan

children from telling her own children, who echoed their mother in tone and sentiment, that they were only 50% Aryan. And this same woman made sure that the wooden Jewish gravestones and much more stayed in the synagogue for the occasion of the fire so that they burned up along with the building. Also among the victims of the flames were the five candelabras made from Venetian glass, which we had acquired from the previously dissolved Jewish congregation of Dettensee, near the town of Horb. To help put these valuable candelabras back together, I had painstakingly labored for over 200 hours, thanks to the information of our good and forever faithful Fritz Reichert, foreman of the knitwear factory Jakob Dannhauser. If the vandals had been aware of all that they had destroyed along with the synagogue, what treasures they could have saved for the Federsee Museum, if only they had been led by someone experienced and informed, and not by the goading of this fury, they would have been more careful. The museum could have also found a use for the synagogue itself. Those of us who were horrified by the fire must say today, however, that it was better to have shed tears over the destruction of our house of worship than to mourn for it now, seeing it desecrated by the Nazis.

And now back to the situation at City Hall. Around 10:00, I was called and ordered outside the room to go with the men into the synagogue and to provide information about the museum's artifacts. I was escorted by a sizable entourage, including the local group leader, mayor, an SA trooper, local police officers, and more... First, I made them aware of the valuable Torah scrolls. There were 18 of them, which were indeed saved, thanks be to God. We later got them back along with the Torah breastplate and cymbals. At the very beginning of this demonstration, the station commander put on a groveling display to the local group leader by declaring "Look at how dirty this place is!" At this point I could not restrain myself any longer and retorted that cleanliness has always prevailed in this house of worship and that the kerosene and gasoline smoke from the previous night's attack had caused the filth currently covering the display case glass. When the same entourage brought me back to the room, none of my fellow detainees dared to ask why I had been summoned. That's how frightened and humiliated we all were. Shortly after my return, Hermann R. Moos, who was sitting in the tower with the others, approached as commissioner to ask if we wanted to go to the district court prison in Riedlingen upon our deportation. In that case, we would have to cover the costs ourselves, which we all agreed to. So first, we would be off to Riedlingen. After that, the vast unknown, and even more so for our loved ones. Yes, indeed, these Nazi thugs knew exactly how to torture us. Before our forced removal, in which we traveled through the Kappel train station facility, the list of those to be released was read out. I was the last one on the list, which I owed only to the intervention of the mayor. At the district court prison in Riedlingen there were two Jewish men who had already been arrested. These compatriots were taken away in a bus to an unknown destination. In Saulgau, Leonard Bernheim was dismissed due to old age, as was Hermann Moos because he had been awarded the Iron Cross First Class. For weeks we were in the dark as to where people were until postcards arrived. Four, six, even eight weeks long their suffering lasted, the degrading manner of which they will never forget for the rest of their lives. Surely one of the victims must have penned a

narrative of these events. Those of the elderly who did not die were forced to work until exhaustion and stand for hours in the rain, snow, and icy wind in insufficient clothing. This great suffering would accompany them through the rest of their lives. Our friend Hermann Weil contracted paratyphoid fever, which, after a long period of suffering, ultimately led to his death. On the second night, while our people were sitting in Riedlingen, the second arson occurred, even though we had heard on the radio that the mission was to be called off. This time, it was even more intense, even more successful. During the day, plainclothes SA men stood guard in front of the synagogue. None of us were allowed to set foot in there anymore. I myself had the order from the mayor to make myself available to help clear out the museum. Fortunately, I was never actually called upon to help out. But district notary Aich did not refrain from summoning me to his apartment on one of the following days. The mayor and Mr. Schüssler were already there. As chairman of the congregation, I was asked to transfer the ownership of the synagogue's land over to the city of Buchau. I was also to provide any available building materials and metal for the construction of a city hall. They wanted me to sign a deed to this effect. I stated that I myself was not responsible for this alone and asked to be allowed to summon my jointly responsible representatives Franz Moos and Siegfried Dannhauser by telephone. The men approved this request. Given our predicament, we had no choice but to sign the agreement to transfer. Mr. Franz Moos, by the way, had called the Oberrat immediately in the morning after the first fire. The office staff of the Oberrat had already been forcibly deported to Welzheim (as had our Rabbi Dr. Schlesinger, who had been spending some time in Stuttgart). Mr. Moos instead spoke to two SS men on the telephone. From their curt responses, he realized that something was wrong and broke off the call. Only afterwards did we learn about the wider mission.

A few days later, we received the request to immediately procure 6000 Reichsmark for the following: demolition of the walls by Ulmer Pioniere [a battalion from the city of Ulm], removal of the rubble, and construction of a lawn. How could one not lose their mind under such circumstances!

Summoned once more, we had to transfer 11,000 Reichsmark, or rather what was left of our communal funds, for the construction of a new town hall. It wouldn't seem far-fetched to claim that new cars had been purchased for Schüssler and Aich, the rest lining their own pockets. During yet another meeting in the town hall, anyone who hadn't been yet deported to the Dachau concentration camp was strongly advised to donate considerable sums to the town hall fund. The gentlemen agreed under the condition that permission from the fiscal expropriation office in Stuttgart be acquired. Although Mr. Aich claimed willingness to comply, he never did obtain the permit. And just like that, the stipulated sums went out of our hands and into the pockets of those men. Being too hasty, I and a few others forfeited the money right there and then; in my case it was 400 Reichsmark. The more cautious ones were met with the same fate later on. The synagogue had stood for 99 years and in the end the wish of the former rabbi Dr. Bloch, "father of the community", as he was honorably called, came true

when it eventually burned down. In his consecration sermon, he said: "Lord and Father, give this temple your protection and let it only ever serve as a place of worship". My grandfather Moses Vierfelder held the first and many other weekday services after that. I myself held the last service, as the cantor was away teaching in Ravensburg. As is evident from the attached decree, further restrictions were introduced. Jews were no longer allowed to leave their homes after 9 during the summer and 8 during the winter. In order to visit the sick and dying, a special permit was necessary, which was originally issued to me. After my departure, Franz Moos, the Oberrat representative, was allowed to visit the men and Clara Marx the women.

Additionally, I want to point out another peculiarity during this time, namely that some people refused to use the bricks of the synagogue to repair their own houses. Others did not hesitate using the stones to repair their pigpens as that too would easily garner approval from Schüssler. As soon as some other members of the Jewish community returned from Dachau, they were forced to hand over their cars to the NSDAP for a giveaway price.

And then came the assassination of the foreign office secretary in Paris. This was a welcome pretense to pin all of the blame on the Jews. When the article was published in the papers, I said to my wife "today they'll be coming to get us again". And sure enough, we were taken into custody once more that afternoon. Max Heimbach and Siegfried Ullmann, who were the first ones to be arrested, were sent to the Götz brewery to fetch some straw for provisional beds on the concrete floor of the old medieval tower. To this day, it is connected to the town hall. The chamber could not have been intended for more than two people, us inmates being packed together like sardines. Hermann Beer, Karl Weil, Alfred Erlanger, Albert Moos, Leonhard Bernheim and Emil Dreifuss were also arrested that day. The comfort of the two mattresses was given to the eldest, Bernheim and Dreifuss. The only other piece of furniture we were provided with was an ancient chamber pot to relieve ourselves. For ventilation, there was a tiny, barred window high up on the wall that was only partially opened. Just imagine this many people in an unlit room, constantly stumbling over each other's feet at night, combined with the stench; it was horrible. The chamber pot was finally emptied in the morning. Sleep was the last thing on our minds. The monotony was interrupted at around 10, when the local group commander along with Adolf Bauer, Erzberger, police officer Weideler and others set up camp in front of the tower, viciously taunting us inmates by the way of song. Siegbert and Ernst Einstein, Alfred Berliner, David Weil and Max Heimbach, who had been placed on the upper floor of the tower – held under much more humane conditions in terms of relieving themselves – were able to hear the singing, which was later intensified by the jeering chants of some students. The fact that Bauer stooped down to such blatant displays of hostility showed that he probably wanted to cover up some irregularities concerning his family tree. In times to come, anyone interested in the fate of the Bauer family will surely find that the mills of God grind slowly but surely, and for the Bauer family there was no exception. During the night, police officer Weideler came by the cell accompanied by an SA-trooper. Shining the light into the room, he asked in a stern voice: "Everything in order

in here?”. After that, our wives were ordered to bring us food. When they opened the door, they were not only appalled by the stench but also our appearance - after some 40 hours in that cell, we had taken on the color of mustard. On the following day, the poor women had to endure the humiliating gawking looks of the locals three more times, while bringing us our food. Two days later, Mr. Weideler all too proudly read out the names of Leonard Bernheim, Karl Weil, Ernst Einstein, Albert Moos and David Weil, who were to be transported to Stuttgart. The rest of us were allowed to return home after cleaning up the cell. All of them would be released from Stuttgart after a couple of days, except David Weil. Being the youngest and having therefore not fought in World War I, he was sent to the transit camp in Welzheim for 8 weeks. It was hardly surprising that he and his wife were in despair, but their misfortune wasn't over yet. They made it to Lisbon, where their intended transatlantic ship had already departed, and they had to wait 5 months for new papers to be issued. They were eventually reunited with their child in Los Angeles, where they are alive and well now.

After the gentlemen of the Oberrat had returned from Welzheim, we as the Vorsteheramt decided to inform the chairman of the Oberrat, Dr. Gumpel, about these harrowing incidents concerning our Jewish community. Franz Moos, Siegfried Dannhauser, Max Weil and I went to Stuttgart to tell the chairman of our plight. After the events had been described, Dr. Gumpel, a distinguished and noble character, declared: “Gentlemen, you were acting under duress. I would have behaved in the same way considering the circumstances.” It goes without saying that these words eased our conscience greatly.

In his memoirs, Vierfelder describes various other acts of harassment directed at the Jewish community of Buchau. For instance, they were banned from using the public moor bath at the Federsee lake and the hospital refused to admit any Jewish patients. What follows is an account of the morning after a screening of the movie “Jud Süß”.

Early in the morning, we were roused by noise coming from the Synagogenplatz, which sounded like hammering, although we didn't know what to make of it. It was only at dawn, when we were able to see that a gallows had been put up in the square. They must have been assembled by some carpenters several days before. From the gallows hung a male mannequin, labeled with inscriptions like “The Jews have it coming”. The local pastor Endrich was courageous enough to mention in his Sunday sermon, that while it was pleasant to see the service being well attended, true devoutness does not include taking delight in other people's misfortune. By now, a herd of younger schoolchildren had gathered in front of the rabbinate and former school building and incessantly bombarded the windows with rocks. Franz Moos phoned the Oberrat, which immediately declared the activities as illegal. The fire department was promptly ordered to remove the gallows and the mannequin. Indeed, Mr. Schüssler, Mayor Kohler from Dürnau and their spies, one of which, Mr. Schaich, had been heavily wounded in action, never seemed to run out of ideas.



Arrest of Moritz Vierfelder, 1939

Until 1938, the situation of the Jewish community in Buchau had been almost bearable. Many Christians watched out for their fellow Jewish citizens and refused to be intimidated by the Nazis. The party caught wind and sprang into action towards the end of 1938. Thus, the position of the local chapter leader of the NSDAP was handed to Paul Schüssler, a party member and honoree of the Golden Party Badge. He was brutal in his persecution of Buchau's Jewish population and the devout Christian community was also a thorn in his side. He and his informers were rigorously making sure that all regulations against the Jews were being adhered to, such as wearing the yellow star at chest height or Jews no longer being allowed to own a radio or to have any pets. There were many more instances of malice, for example denying the Jewish people the right to use paths built by the Community Enhancement Association, even though many members of the Association were Jews, whose contributions had helped in creating these paths in the first place.

The direct prosecution of the Buchau Jews began with the destruction of the synagogue on November 9th, 1938 – later known as the Kristallnacht. On November 10th, 15 Jewish men were incarcerated in the town hall tower. Some of them were sent to the concentration camp in Dachau, only to return to Buchau a few weeks later. A month later, on December 20th, 1938, all Jews had to forfeit their driver's license.

20. Dezember 1938.

An den

Herrn Landrat

in Saulgau.

Betreff: Einziehung der Kraftfahr-
zeugpapiere und Führer-
scheine der Juden.

Anlagen: 20.

Folgende Führerscheine von hier wohnhaften Juden sowie
Kraftfahrzeugscheine folgen im Anschluß.

I. Führerscheine:

- 1.) Karl W e i l , Kaufmann Buchau a.F.,
- 2.) Max W e i l , Kaufmann Buchau a.F.,
- 3.) David W e i l , Kaufmann Buchau a.F.,
- 4.) Norbert K a h n , Viehhändler Buchau a.F.,
- 5.) Martin K a h n , Viehhändler Buchau a.F.,
- 6.) Anna K a h n , Ehefrau Buchau a.F.,
- 7.) Helene D a n n h a u s e r , Buchau a.F.,
- 8.) Alfred B e r l i n e r , Buchau a.F.,
- 9.) Leonhard B e r n h e i m , Kaufmann Buchau a.F.,
- 10.) Siegfried E i n s t e i n , Kaufmann Buchau a.F.,
- 11.) Ernst E i n s t e i n , Kaufmann Buchau a.F.,
- 12.) Ernst E i n s t e i n , Kaufmann Buchau a.F.,
- 13.) Siegfried D a n n h a u s e r , Buchau a.F.,
- 14.) Siegfried E i n s t e i n , Buchau a.F.,
- 15.) Hermann R. M o o s , Fabrikant Buchau a.F.,

II. Kraftfahrzeugscheine:

- 1.) Karl W e i l , Kaufmann Buchau a.F. III Y 5144,
- 2.) Emil K a h n , Viehhändler Buchau a.F. III Y 554,
- 3.) Alfred B e r l i n e r , Buchau a.F. III Y 5070,
- 4.) Fa. M. W e i l & Co. Buchau a.F., III Y 5623,
- 5.) Fa. Jakob Gabriel B e r n h e i m , Buchau a.F. III Y 5108.



List of vehicle owners

The expropriation of Jewish property and the boycott of Jewish businesses caused considerable tax deficits. In 1938, there were still quite a number of Jewish businesses left in Buchau. Mayor Öchsle knew that closing these businesses would lead to a massive deficit in tax money.

Buchau a.F., den 19. Nov. 1938

Nachweisung

der voraussichtlichen Steuerausfälle von Juden infolge Einstellung des Gewerbebetriebs oder Wegzugs usw. im Rechnungsjahr 1938 unter Zugrundlegung der Steuererträge 1937.

lfd. Nr.	N a m e	Grundsteuer	Gebdeent. Steuer	Gewerbe-Steuer
1	Beer Adolf Wtw.			63,60
2	Berliner J. & A.			153,70
3	Bernheim Leonhard			503,50
4	Buchau Jsr. Gemeinde	207,-	12,50	
5	Dreifuß Emil			79,50
6	Erlenger Albert			53,--
7	Kahn Gebrüder			1462,80
8	Moos Abraham			212,--
9	Vierfelder Moritz			265,--
10	Weil Hermann			119,25
11	Weil Max			540,60
		207,-	12,50	3452,95

Bei den nachbezeichneten jüdischen Firmen betrug im Rechnungsjahr 1938 die Gewerbesteuer :

Fs. Jacob Dannhauser	2602,30	hier ist ein Ausfall voraussichtlich nicht zu erwarten, da die Betriebe erisiert u. von den Besitznachfolgern in unveränderter Weise weiter betrieben werden
Fs. Herm. Moos A.G.	14606,80	
Fs. Ernst Einstein & Co	397,50	

Bürgersteuer: Für das Kalenderjahr 1938 betrug das Bürgersteuersoll von 54 jüdischen Steuerpflichtigen 2055,- RM. Hier dürfte ebenfalls infolge weiteren Wegzugs usw. mit einem größeren Ausfall zu rechnen sein.

List of estimated tax deficits

On December 23rd, 1938, Jews were excluded from German economic life entirely.

Der Landrat

Saulgau, den 23. Dezember 1938.

An den

Herrn Bürgermeister

in B u c h a u a/B.

Bürgern Buchau Eingeg. 27 DEZ 1938
--

Betr.: Ausschaltung der Juden aus dem
 deutschen Wirtschaftsleben.
 Hier: Einzelhandelsgeschäft in Buchau.

Anl.: 0.

Ich nehme Bezug auf das Ergebnis der Besprechung am 14.12. 1938 in Buchau über die Ausschaltung der Juden aus dem Einzelhandel. Darnach wird nur ein volkswirtschaftliches Bedürfnis für die Aufrechterhaltung des Schuhwarengeschäftes B e r n h e i m anerkannt. Sämtliche bestehenden anderen Geschäfte sind aufzuheben. Sofern die jüdischen Geschäfte infolge der Ereignisse vom 8.9. und 10.11.1938 geschlossen worden sind, dürfen sie als jüdische Gewerbebetriebe nicht wieder eröffnet werden. Die übrigen jüdischen Betriebe sind gesetzesgemäß nach der Verordnung vom 12. bzw. 23.11.1938 auf 1. Januar 1939 zu schliessen. Dies gilt auch für das Geschäft der Geschwister Weissberger, dessen Geschäftsinhaber eine Jude ausländischer Staatsangehörigkeit ist,

In allen Fällen, in denen Betriebe aufzulösen und abzuwickeln sind, ist, insofern eine ordnungsmässige Abwicklung nicht gewährleistet erscheint, ein Abwickler einzusetzen. Es sind von der zuständigen Industrie- und Handelskammer auf Vorschlag seinerzeit genannt worden für das Geschäft:

1. J.R. Berliner - Kaufmann Frech Saulgau,
2. Jakob Behr - Kaufmann August Gehring in Buchau,
3. Emil Dreifuss - Kaufmann Frech - Saulgau
4. Gebrüder Kahn - ohne
5. Geschwister Schmal - Kaufmann Gehring Buchau,
6. Geschwister Weissberger - Kaufmann Gustav Manz in Buchau
7. Hermann Vierfelder - Kaufmann Gustav Manz in Buchau
8. Einstein - ohne
9. Mayer - Essinger - ohne
10. Erlanger Alfred - Hermann Dürnay in Buchau
11. Bernheim Leopold - ohne.

In some cases, the sale of Jewish-owned real estate was heavily controlled by the city council. The mayor himself manipulated negotiations and handpicked potential buyers. Having been ostracized from economic life, it became increasingly clear to the Jewish community that there was no future for them in Buchau. When the synagogue was destroyed, many families gave up their hopes for improvement of the situation, and thus, many Jews made the choice to emigrate in 1939. Even then, they still had to endure continual harassment. Before they left, they had to meticulously list every single item they wanted to take with them. After this, the mayor had to sign off on these lists. To this day, these lists are preserved in the city archives, describing the emigrants' possessions when leaving Buchau. The listed items span from pieces of furniture, clothing and pictures to entire households, complete with broom and undergarments, pianos and the pile of clothes that needed mending. Many had big wooden trunks made, lined with zinc sheets, to ensure that all of their belongings arrived safely in their new homes overseas. The forced emigrations were managed by the international shipping company Barr, Moering & Co GmbH from Stuttgart.

Stadtarchiv Bad Buchau, Band 4	Nr. 1590
BARR, MOERING & CO., G. M. B. H. STUTTGART-N	
V e r z e i c h n i s -----	
Über das gebrauchte Umzugsgut des Herrn Martin Erlanger, Buchau, Bahnhofstrasse 76 verladen in einem Lift N.R. Nr. 453 über Hamburg nach San Francisco.	
Bücher 2 gr. Bilder 3 Kl. Bilder 2 Tisch-Leib- & Bettwäsche 3 Federbetten mit Matratzen Steppdecken 1 Couch 1 Gheiselounge 1 Klubsessel 1 Teewagen 1 Blumenbank 1 Handnähmaschine 1 Kofferschreibmaschine	1 elektr. Herd 1 Staubsauger 2 Teppiche 4 Bettvorlagen 3 Lampen Glas- & Porzellan Küchengeschirr Esbestecke 2 Leuchter einige kl. Schalen 1 Bücherschrank 2 Stühle 1 Leica
<p>Es wird bezeugt, dass Herr Martin Erlanger aus Buchau seinen bisherigen Wohnsitz in der Bahnhofstrasse 76 aufgibt und dass die verzeichneten, einzuführenden Gegenstände vor seiner Übersiedlung ununterbrochen in seinem Gebrauch gestanden haben und fernerhin auch von ihm benutzt werden wollen.</p>	
Stuttgart, 30. September 1937	
Der Stediteur: Barr, Moering & Co., G.m.b.H.	
Der Absender: MARTIN ERLANGER	

Martin Erlanger's List

When Moritz Vierfelder and his wife decided to leave the country, they too had to itemize their belongings. This list was not limited to clothes or shoes, but also every pair of socks, every handkerchief, every undershirt. Vierfelder's list to the mayor consisted of 285 items. A few days later, Vierfelder handed in another list, as he had previously forgotten to include his Tachrichim, his Tallit, his typewriter and some other miscellaneous items. Furniture was often sold for a very low price and many Buchau families still own memorabilia sold or gifted to them by their Jewish neighbors. The belongings of already deported Jews were auctioned off in the local gymnasium.



Ester Kahn's sled was gifted to her girlfriends, when she emigrated to Israel with her parents.

Anything that could not be sold, given away or packed up was auctioned off. Thus, many a good piece was sold under value to new owners, as the following report by Franz Xaver Müller from Dürnbau reveals:

This auction took place under the supervision of Mayor Öchsle himself, who personally selected the buyers. It soon became apparent that the more valuable pieces of furniture were exclusively sold to certain party members from Buchau. Almost always, they received the items for a price noticeably below the highest bid. One of the Jewish sellers had been withholding a nice enough bedroom set until his emigration. When I took a look at it, I said to the Buchauer standing next to me, "Whoever gets this is a lucky duck". The man responded that a certain N.N. has had his eye on it. This man was a party member, a worker and family man. Not one of the front runners, but one who all too often had to do the higher-ups' dirty work. I thought he had probably earned it then. The bedroom could reasonably be priced at around 600 Reichsmark. During the auction, I observed the party member. He only bid the even numbers, 200, 220, 240 and so on. When the price approached 400 Reichsmark, Öchsle called out: "That is way too much for this junk! Who bid 220 Reichsmark?" The party member raised his hand and was granted the furniture for no more than 220 Reichsmark. [...]

From 1939 on, the aryanization of Jewish businesses was underway. Many businesses had already been taken over by new owners, leaving Jewish storekeepers to scramble for the meager selling price of the shops. In the course of the aryanization, the former owners were not even allowed to sell the remaining stock for a lower price, as was the case with Leonhard Bernheim. In a letter to the Württemberg minister of commerce, Mayor Öchsle wrote:

[...] The Jew Bernheim had initially refused to sell his store and had started selling his shoes at very reduced prices, successfully relying on word of mouth to increase the demand. I pointed out to Bernheim that, if he legally intended to hold a clearance sale, he would have to obtain permission from the chamber of industry and commerce in Ravensburg. Bernheim did not hold the sale. Nevertheless, his business was thriving more than ever, much to the dismay of the local population. To combat this, the NSDAP, the SA and the Hitler Youth resorted to special measures, such as harassing the customers and vandalizing his house while the Hitler Youth scrawled parols all over town "How long will we tolerate the Jew Bernheim's business?" Complaints were heard everywhere. I therefore felt compelled to try my utmost to persuade Bernheim to sell his store, which he later promised the city council to do. It was during this time, before the decrees were issued, that Greis approached me to inquire about taking over the store. At the same time, the district administration told me to leave no stone unturned to resolve the whole Bernheim situation. Greis came to me with a recommendation from the district administration and the NSDAP, namely district leader Dr. Weizenegger from Saulgau and district leader Müller from Biberach. Greis was the first choice when it came to selling the shop, as it was understood that Greis was desperate for some cash to help him rebuild his livelihood. By the by, in order to get Bernheim to sell his property at all, the first purchase agreement was signed with a price of 16,000 Reichsmark. Bernheim made sure that a full payout was made part of the contract. Greis was advised to consent to this price, in the hope of convincing Bernheim to take part in negotiations in the first place.

A witness gave me an account of her experience with some beautiful, but very expensive dancing shoes that were being sold in Bernheim's shop. When she learned that Bernheim had reduced the price of his goods, she decided to get a pair of the newly affordable shoes for herself. Once there however, a group of Hitler Youth boys dragged her back out of the shop by her hair. The next morning, she found the pair of dancing shoes sitting on her doorstep.

A lot of business was now conducted this way. The Jewish community was pressured into expressing their willingness to sell, then came further "negotiations". For instance, a property was estimated at 35,000 Reichsmark with a land value of 2,000 Reichsmark. In the end, only 6,940 Reichsmark were paid. However, there were exceptions to this procedure. Some Jews were able to choose buyers themselves and got their original asking price. Norbert Kahn, for example, sold an empty plot of land to a buyer of his choosing at a reasonable price. This was also the case with his house on Weiherstraße which he sold to his former neighbor. The value of a property was often determined by appraisal. Still, new owners were keen on contesting the price, if they found the condition of the building to be worse than expected.

In June of 1940, the vacant homes of Jews who had already fled or emigrated were requested to be used as Sammelhäuser by the Ministry of the Interior. These houses had been expropriated from Jewish families to be used for NSDAP purposes. Back

then, the mayor managed to claim that there were no unoccupied homes, since many Jews from various places had been sent to Buchau. They were living in the houses of the former owners or had to room together with relatives. However, when the request came again in 1942, the mayor had no choice but to make some houses available.

At this point in time, many Buchau Jews had to leave their homes and were moved to these Sammelhäuser. There were also multiple families placed in what used to be the rabbinate.

September 1940 saw the implementation of a new decree. From now on, Jews were no longer allowed to be treated in the local hospital.

In December of 1940, Moritz Vierfelder and his wife fled to New York City. Since 1939, political circumstances no longer allowed for emigration. The lives of the remaining Jews were marked by bans and bylaws. When local group leader Schüssler left Buchau on October 21st of 1941, many hoped that his departure would bring relief to the situation. It did not. Only two months later, the deportations began, all of which were executed in a similar manner. First, Jews were sent to a transit camp in Stuttgart Killesberg and from there transports continued to different concentration camps. When they were first called up, many Jews didn't realize they were being sent to their deaths. Some Jewish women even went to their hairdressers - even though this was prohibited. They made themselves look neat for the journey.

Of the 270 Jews, who lived in Buchau during National Socialism, 106 were able to emigrate. 44 died in Buchau, three of them by suicide. Two Jewish men were sent to Jewish nursing homes in Herrlingen and Dellmensingen respectively, one Jewish woman was sent to the ghetto in Piaska, Poland. One Buchau Jew was murdered in the Dachau concentration camp. Two people were deported to the Gurs transit camp. Three people were sent to the Auschwitz-Birkenau killing center, eleven to the one in Izbica. 31 Jews were deported to the Riga concentration camp, 62 to Theresienstadt. From those two places, some of them were sent to the killing centers in Treblinka and Auschwitz-Birkenau. The fate and time of death of many Jews remains unknown. Four Jews returned from Theresienstadt. 74-year-old Jenny Moos went on to live in a nursing home in Stuttgart, while Siegbert Einstein, Frieda Ullmann and Lina Schmal eventually on March 8th

Present during National Socialism	270
Emigrated	106
Died in Buchau	44
(3 by suicide)	
Deported	120
(fate unknown 7)	
Present in February 1945	0
Returned from Theresienstadt	4

On the Townmap, the houses of the jewish population are marked in red.



German-Jewish citizens living in Buchau under National Socialism:

Bäck Family, House No. 24:

Julie Bäck, neé Bernheim, born April 28th, 1885, in Buchau. She was married to Fritz Bäck, who owned the Württemberg Paper Manufacture in Stuttgart. They had two children: Max and Lisa Ruth. Fritz Bäck was a corporal in the 3rd Regiment of the Tyrolean Kaiserjäger and fell in battle on July 17th, 1916, at the Cosmagon near Rovereto, Italy. Julie Bäck, daughter of Leopold Bernheim, lived with her parents in Buchau again in 1914. She died on June 13th, 1941, in Buchau (grave 11a).

Max Bäck, born December 20th, 1910, in Stuttgart, Germany. He lived with his mother in Buchau until 1938, and then emigrated to Colombia. From there he sent a letter to Moritz Vierfelder, who published it in the Buchauer Blättle of November 1947:

[...] In the next few days it will have been nine years since I left Buchau. When the Blättle was delivered, it was as if these nine years had been just one day. I cannot easily express my feelings in a few words, but never in all these years have I received such a beautiful, albeit sad, holiday present. Sad because it showed the death of so many loved ones, but beautiful because it demonstrates the solidarity of those who are still alive.

Never before had I understood the content of the former commemorative plaques in our synagogue dedicated to the fallen, as I do today: "Peace, peace, to the far and the near." May this be one of our main wishes for these holidays. Peace to our friends in Palestine, peace to our friends in Africa, peace to our friends in faraway India, in Europe - which is not very well-disposed towards us yet - and, last but not least, in our America. I read the paper more than a hundred times and had to think of all my friends. I could see their faces right in front of me. Please send my regards to all the people from Buchau.

Sholem Aleichem once said: "It is difficult to be a Yid." It is even much more so here in South America, but I have never been so consciously Jewish as I am today. Here in this city we can't even do minyan on Yom Kippur as there are only a few Jews. So, I went to the neighboring Republic of Venezuela to be with our people on Rosh Hashanah and Yom Kippur. ... Do you want to know something about South America? Here we have the same heat the whole year, around 36 degrees Celsius in the shade. There is neither winter nor summer, but an eternal midsummer all year round. More than half the land is uncultivated, with thousands of kilometers covered with jungle. The country is more than twice the size of Germany and has a population of only 10 million people. Nevertheless, when the story of 4,500 Jews with alleged visas to come here was made public (the Exodus), there was a lot of fuss as if 450,000 Jews wanted to come. Yet, from daily newspaper articles one can tell that there is no racial prejudice against us; still the farther away we are, the more people like us.

To conclude, I'm doing pretty well, I have a shop together with a Lithuanian Jew. [...]

Max Bäck died on June 24th, 1949.

Lisa Ruth Bäck, born September 15th, 1914, in Buchau, where she attended school but then was not allowed to learn a profession. In 1939, at the age of 25, she emigrated to Holland and from there was deported to the Auschwitz killing center, where she perished on August 24th, 1942.

Beer Family, House No. 18:

Adolf Beer, born February 25th, 1879, in Buchau. He lived at 161 Waldhorngasse (today REWE) with his wife, Rosalie, and their children Frieda, born June 13th, 1912; and Käthe, born June 12th, 1918. There Adolf Beer ran a prosperous tobacco shop with his family. Even before his death on June 7th, 1933, he had experienced the first boycotts against his shop.



Rosalie Beer, née Günzburger, born October 31st, 1888, in Emmendingen, continued to run the tobacco shop after the death of her husband, up until 1940. When she was deported to Riga on December 1st, 1941, she was only allowed to take what was absolutely necessary. She was 53 years old at the time. She had to sell her property in Emmendingen and her joint ownership of the tobacco shop in Buchau was taken from her. She perished on March 26th, 1942, at the Jungfernhof concentration camp in Riga.

Frieda Beer, born June 13th, 1912, in Buchau. She was trained as a nurse and emigrated to America in 1938. In New York she worked as a infant nurse. Frieda Beer participated in many donation-appeals in the Buchauer Blättle. In America she married Hans Cahn, who came from Germersheim. In 1992 she visited Bad Buchau and celebrated her 80th birthday there. Her daughter, Carolyn, came as a surprise guest from Florida. Frieda Cahn died on May 16th, 1994, in New York.



Käthe Beer, born June 12th, 1918, in Buchau. She lived with her parents at Waldhorngasse. When Hitler came to power, Käthe Beer was 15 years old. She was not allowed to learn a profession and therefore she worked at the tobacco shop until it was closed. On June 3rd, 1940, she moved to Herrlingen and worked as a housemaid in the Jewish retirement home there. On December 1st, 1941, at the age of 23, she was deported to Riga, where she perished on March 26th, 1942



Hermann Beer, born July 9th, 1876, in Buchau. He was the brother of Adolf Beer. After he returned from Ulm, where he had been the commercial director of the Wach - und Schließgesellschaft, he lived with his sister-in-law and helped out in the cigar shop. He died on January 8th, 1941.

Josef Berliner Family, House No. 7:

Josef Berliner, born March 14th, 1858, in Buchau, and lived at 16 Wuhrstrasse with his wife Julie, née Erlanger. They had three children, Alfred, Helene and Pauline. Josef Berliner had a prosperous shop for manufactured goods at 16 Wuhrstrasse. He was known and respected far beyond the area surrounding Lake Federsee. Even today people talk about the high-quality products that could be bought in his shop. Before 1933 he was a businessman who would allow poor people to purchase his products on credit. After Hitler seized power, he himself became one of the needy citizens of the city. Josef Berliner, at the age of 84, was deported to Theresienstadt together with his wife on August 22nd, 1942, where he perished of exhaustion and malnutrition on November 2nd, 1942.

J. A. Berliner, Buchau a. F.

Manufakturwaren :: Hohlglas, Tafelglas :: Spiegel, Spiegelgläser
Porzellan :: Goldleisten und Glaser-Diamante.

Postscheck-Konto Stuttgart Nr. 17648 :: Bankkonto: Gewerbebank Biberach.
Giro-Konto Nr. 457 bei der Oberamtsparkasse Riedlingen.

Fol. 150

Buchau a. F., den 16. Juli

1928

Fernsprecher Nr. 58

Rechnung

für

Herrn J. J. Mannweiler

Herrn Prof.

		R. Mk.	Pfg.
7 1/2	nach. Silber-Schneide	2.00	11.-
7 1/2	nach. Silber-Schneide	3.-	22.50
2 1/2	nach. Silber-Schneide	2.50	25.-
6	nach. Silber-Schneide	85	5.10
6	nach. Silber-Schneide	80	5.40
8	nach. Silber-Schneide	160	19.90
			45.10

Julie Berliner, née Erlanger, born February 19th, 1864, in Buchau, worked at her husband's shop. Together with her husband, she came to Theresienstadt at the age of 78, where she perished of exhaustion and malnutrition on September 5th, 1942.

Helene Berliner, born April 4th, 1889, in Buchau, lived with her parents and worked at their shop. On July 13th, 1942, at the age of 53, she was deported to Auschwitz.

Pauline Berliner, born May 28th, 1897, in Buchau, married the businessman Max Hilb on November 22nd, 1921. Pauline and Max Hilb had a daughter, Ruth. Under National Socialism, the family lived in Buchau with Pauline's parents at 16 Wuhrstrasse. On October 18th, 1937, the Hilb family emigrated to New York. Pauline Hilb was the only survivor of the Josef Berliner family. She died in Baltimore.

Ruth Hilb, born May 8th, 1923, in Tübingen, emigrated to America with her family and married Berthold Strauss on March 10th, 1946.



Alfred Berliner Family, House No. 5:

Alfred Berliner, born May 30th, 1887, in Buchau, married Frieda Guggenheim on September 4th, 1922, and had two children, Ilse and Heinz Sigmund. Alfred Berliner lived at 14 Wuhrstrasse and, together with his father Josef Berliner, ran the manufactured goods shop at 16 Wuhrstrasse. At their shop one could buy cotton goods, linen, glass and porcelain, as well as rosaries and crosses. Alfred Berliner was a front-line soldier in the First World War. He was arrested on November 10th, 1938, and taken to the Dachau concentration camp, but was released a few weeks later. Under pressure of directives from the National Socialists, he sold his house to his neighbor and friend Hermann Dürnay, who was then ordered to terminate Alfred Berliner's rental contract in February 1940. On December 1st, 1941, Alfred Berliner was deported to Riga at the age of 54, and from there, he was deported again. According to the district court of Riedlingen, he died on March 31st, 1943.

Frieda Berliner, née Guggenheim, born November 25th, 1886, in Tiengen. She worked with her husband Alfred at his parents' store. On December 1st, 1941, at the age of 55, she was deported to Riga with her husband. The time of her death is unknown.

Ilse Berliner was born January 11th, 1924, in Buchau, where she also attended school. Beginning in 1933 her classes were relocated to the rabbinate, as the Jewish school was no longer allowed to be in the "Langer Bau" [name for the Buchau school building], with the other classes. Ilse Berliner moved to Herrlingen on July 12th, 1939, and worked there as a domestic worker at the Jewish retirement home. She returned to Buchau on November 18th, 1941, and was then deported to Riga with her parents on December 1st, 1941, when she was 17 years old.



Ilse Berliner, Annemarie Dürnay and Ruth Hilb.

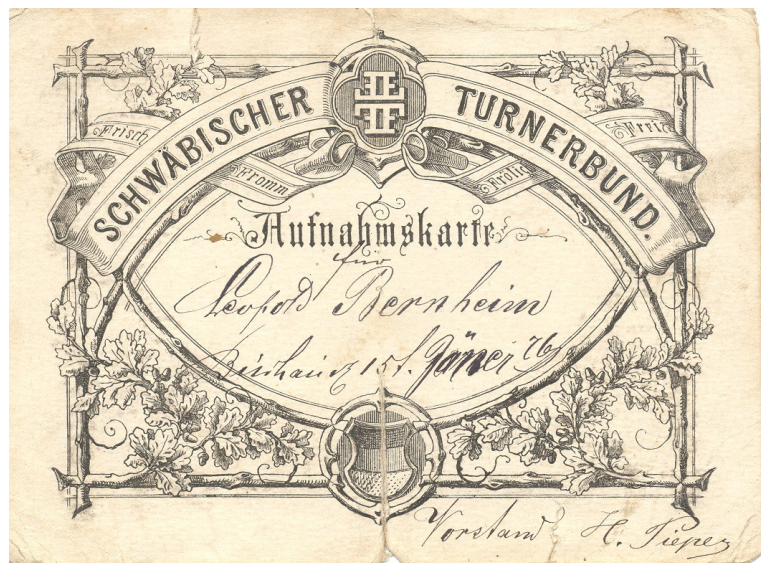
Heinz Sigmund Berliner, born May 14th, 1927. With the assistance of the Swiss Aid organization he was taken to Herrliberg near Zurich on April 28th, 1939, and was able to emigrate to the USA after the war.

Moritz Vierfelder wrote about the Berliner family in his Buchauer Blättle of March 1946:

[...] On March 10th, Ruth Hilb's wedding to Berthold Strauss, who has just returned from the Pacific, took place in New York. All the best to the young couple. Unfortunately, there was a shadow hanging over their joy. The news about the whereabouts of the Berliner siblings is very sad. Some of the people sent to Riga returned to Haigerloch. The Alfred Berliner family was with them in Riga; on March 20th, 1942, they left on a transport and have been missing ever since. Helene Berliner went to Isbica, Poland one of the large transit camps [according to the memorial book she was deported to Auschwitz]. On the other hand, it is encouraging that Heinz Berliner, who is on his way to New York from Switzerland, will arrive in mid-April. [...]

Leopold Bernheim Family, House No. 24:

Leopold Bernheim, born August 29th, 1853, in Buchau, married Mathilde Moos on July 21st, 1884. They had four children: Julie, who later married Max Bäck; Thekla; Frieda, who married Siegmund Weil; and Selma, who married Robert Klein. Leopold Bernheim was called "Dragonerpöle" in Buchau. He dealt with real estate and horses and his house was on the corner of Schussenriederstrasse and Judengasse. His wife Mathilde died in 1933 and is buried in the Jewish cemetery (grave 321). In 1937 Bernheim was banned from practicing his profession and, under pressure from the National Socialists, had to sell his property. On April 10th, 1941, at the age of 88, he was brought to the Jewish retirement home in Herrlingen. There he died of old age on July 6th, 1942.



Thekla Bernheim, born October 4th, 1887, in Buchau, where she lived with her father. On November 28th, 1941, she was sent to a concentration camp in Stuttgart and was then deported to Riga on December 1st, 1941, at the age of 54. She was declared dead by the district court of Riedlingen.

Leonhard Bernheim Family, House No. 31:

Leonhard Bernheim, born May 23rd, 1871, in Buchau, was married to Theresia Bollag from Endingen. The Bernheim couple had three children: Emma, Hedi and Jakob. Leonhard Bernheim had a flourishing shoe shop at 17 Schussenriederstrasse that was famous all over the Lake Federsee area. Leonhard Bernheim was a member of the Zigarrenspitz Stammtisch that supported children from needy backgrounds, for instance on the Second Sunday of Easter with clothes and shoes. Leonhard Bernheim also donated some items to the Jewish Museum in the synagogue, which he would have been happy to have had back after the destruction of the synagogue.

In February 1936, Leonhard Bernheim asked the mayor for permission to hire a maid, which was not approved.

In November 1938, the Bernheim shoe shop next to the synagogue was subject to measures for Aryanization. Leonhard Bernheim had initially refused to sell his shop and tried to sell shoes at reduced prices by word-of-mouth, which he was forbidden to do. Nonetheless, some customers did not comply with the regulations “not to buy from Jews” and were harassed and removed from the shop.

On December 20th, 1939, Leonhard Bernheim emigrated to Switzerland and then to America. He lived in New York until he died in November 1943.

Theresia Bernheim, née Bollag, born December 19th, 1882, in Endingen, emigrated with her husband in 1939 and died on February 24th, 1976, in New York.

Emma Bernheim, born May 29th, 1907, in Buchau, worked at her father's shoe shop after her school education and emigrated to Chicago on October 23rd, 1938.



Hedi Haas, née Bernheim, née Bernheim, born August 14th, 1908, in Buchau. Like her sister, she also worked at her father's shoe shop. She married Adolf Haas and emigrated to Glarus, Switzerland, on December 11th, 1935, and then to the USA. Her husband was in the American Army and temporarily stationed in Germany. Hedi Haas visited Buchau multiple times after the war.

Jakob Bernheim, born December 7th, 1919, in Buchau, emigrated to Milwaukee, USA, on September 18th, 1937. There he joined the Army. As an American officer stationed in Germany he visited Buchau several times. During his first visit, Bernheim asked the then mayor, Dr. Arthur Herbig to take care of the cemetery, which he did. On his next visit to Buchau, he was pleased with the clean-up work in the cemetery. He took objects back with him to the USA from the Synagogue Museum that were still intact. In America, he studied law at the University of Wisconsin in Madison. After working in various legal positions, he became a partner in the law firm Michael Best & Friedrich.



Jakob Bernheim died on October 20th, 2006 in Milwaukee and was buried in Greenwood cemetery.

Julius Bernheim Family, House No. 63:

Julius Bernheim, born February 11th, 1869, in Buchau. Together with his wife Karoline, née Weil, he ran a shop in Buchau at 12 Marktplatz. Bernheim traded in *schmatte*, bones, animal skins and scrap material, which he collected from the area around Lake Federsee. He was known as an honest businessman. On October 2nd, 1939, he was taken to the Jewish retirement home in Herrlingen. On August 23rd, 1942, at the age of 73, he was deported to Theresienstadt, where he perished on September 7th, 1942.



House of the family Bernheim

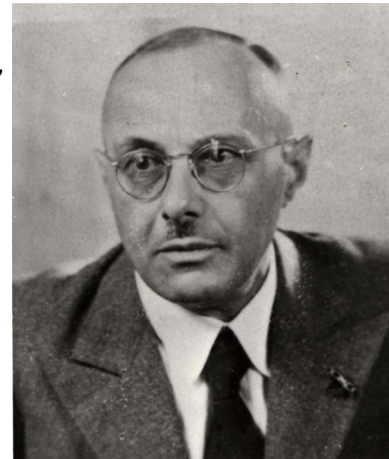
Karoline Bernheim, born January 18th, 1877, in Randegg. She ran a store selling household supplies at 12 Marktplatz, which she had to sell owing to the political circumstances in 1938. She came to Herrlingen in 1939. In 1942, at the age of 65, she and her husband were deported to Theresienstadt and then on September 26th, 1942, to the Treblinka killing center.

Manfred Bernheim, born April 13th, 1917, in Buchau, emigrated to New York in 1939. There he changed his name to Fred Bern. In the newspaper Buchauer Blättle of November 1945 it says:

[...] S/Sgt. Fred Bern (Manfred Bernheim) tells us that he met Albert Einstein during his summer vacation in Saranac Lake, NY. Einstein was very interested in hearing about Buchau. [...]

Albert Bernheim Family, House No. 65:

Albert Bernheim, nicknamed "Bommel", born April 30th, 1871, in Buchau. He owned the inn "Zur Krone" at the Market Square. Bernheim was a very critical contemporary, and when criticism of the city administration or the local council was raised, "Bommel" was there. Albert Bernheim died on March 2nd, 1939, in Buchau (grave 339).



Julie Bernheim, née Stern, born July 15th, 1868. Together with her husband, her brother-in-law and her sister-in-law Luise, she ran the inn "Zur Krone" at 18 Marktplatz. On April 19th, 1939, she emigrated to Zurich.

Luise Bernheim, born November 19th, 1875, in Buchau, died on October 28th, 1933, in Buchau (grave 312).

Mathilde Bernheim, House No. 34:

Mathilde Bernheim, née Moos, born June 21st, 1849, in Buchau. After the death of her husband, Gabriel Bernheim, born September 12th, 1840, died April 26th, 1906, Mathilde Bernheim lived at 2 Helenenstraße, in the rear building of Franz Moos' house. She emigrated to Holland on March 19th, 1939.

Alfred Bernheim Family, House No. 52:

Alfred Bernheim, born October 19th, 1871, in Buchau. He married Berta Lederer on January 10th, 1903 in Regensburg. They had two sons, Siegbert and Felix. In 1935 the family came to Buchau after they had to sell their business in Passau.

In Buchau they bought Fritz Kuhn's house at 12 Oggelshauserstraße. Already as early as 1939, the family had to sell their house due to political pressure. In a letter dated May 17th, 1939, Alfred Bernheim wrote to the mayor:

[...] After deducting all my liabilities - Judenabgabe (confiscatory taxation of Jewish property), emigration tax, Reichsfluchtsteuer (Reich "flight" tax - emigration levy put on Jewish people leaving Germany) - I still have around 30,000 RM from the sales of my two buildings in Buchau and Passau. I will be emigrating to France with my wife in the near future. I give up all of my remaining assets, from which I wish one half to go the State of Württemberg and the other half to the Gauleitung (regional administration) Württemberg of the NSDAP to use at their disposal.

I commission and authorize Mayor Hugo Öchsle in Buchau to handle all financial transactions a. F. I will issue any required power of attorney at any time. [...]

The party accepted the "gift" even though accepting gifts from Jews had no longer been permitted under National Socialist laws since 1938. Station Commander Schüssler then occupied the house with the beautiful garden.

On June 28th, 1939, the Bernheims emigrated to St. Dié in France. At first, they lived with their daughter Helene; later they went to the south of France and lived underground until the liberation.

The Bernheim family's name appears again and again in the Buchauer Blättle, for example in November 1944:

[...] We hear indirectly from Alfred Bernheim that the people of the village where the whole family was hidden had been very good to them. That the German soldiers also took pity on them, and that they were only afraid of the Gestapo. Now they were provided enough food and money from someone in Switzerland. [...]

In September 1945 it says:

[...] The Alfred Bernheim family describes their distressing journey through France in a detailed letter. Now everyone is safe in Castelmauron, Hte. Gar., France. [...]

Unfortunately, only this note and not the entire report is printed in the Blättle. In the summer of 1946, Alfred Bernheim was permitted to enter Israel. In the Buchauer Blättle of December 1946 it says:

[...] Alfred Bernheim celebrates his 75th birthday in good health, in Palestine. Many happy returns! [...]

Berta Bernheim, née Lederer, born December 17th, 1875, in Bamberg, came to Buchau with her family and emigrated with her husband to France and later to Palestine.



Berta and Alfred Bernheim

Siegbert Bernheim, born February 20th, 1905, in Deggendorf, came to Buchau with his parents and married there on June 18th, 1937, Elsbeth Steinacher, born December 28th, 1912, in Nuremberg. The couple emigrated to Palestine on July 8th, 1937, where they founded Kfar Shmaryahu with 60 other families. Siegbert Bernheim's children, Uri and Amos Bernea, still live there today and now have children and grandchildren of their own.



Elsbeth and Siegbert Bernheim

Felix Bernheim, born 1906, emigrated to France with his parents and later went to South Africa.

Isabella Dannhauser Family, House No. 57:

Isabella Dannhauser, née Bernheim, born March 6th, 1854, in Buchau, married the horse trader Abraham Dannhauser on June 10th, 1873, and lived at 5 Hofgartenstraße. The Dannhauser family had four children, Sophie, born January 18th, 1874; Elise, born April 29th, 1875; Cilli, born April 6th, 1877; and Betty, born May 30th, 1886. Abraham Dannhauser died on November 30th, 1908 (grave 44). Isabella Dannhauser died on February 11th, 1937 (grave 331).

Betty Dannhauser, born May 30th, 1886, in Buchau, was a respected dressmaker. She lived with her mother at 5 Hofgartenstraße. She also had her business there; there she employed two apprentices. Before her deportation, she even had her hair dyed because she simply could not imagine the final destination of her transport. On December 1st, 1941, at the age of 55, she was deported to Riga.

Dannhauser Family, House No. 48:

Fanny Dannhauser, née Dreifuss, born December 29th, 1863, in Buchau, married Jakob Dannhauser on August 12th, 1886. They had four children, Siegfried, Wilhelmine, Alfred and Anna. Fanny Dannhauser was co-owner of the Jakob Dannhauser oHG (partnership) company. She lived with her son Siegfried at 4 Karlstraße. She died on June 30th, 1936.

Siegfried Dannhauser, born June 7th, 1889, in Buchau, married Helene Einstein on June 14th, 1921. They had three children, Jakob, Rosa and Werner. (They also had a son Berthold between Rosa and Werner, but he died in infancy.) During the First World War, Siegfried Dannhauser was a front-line soldier for Germany and was awarded the Eisernes Kreuz zweiter Klasse (Iron Cross 2nd Class).



Siegfried Dannhauser with his wife Helene (right), his sister Wilhelmine (left) and his sister Anna

He was an individually liable partner of Jakob Dannhauser oHG located at 62 Schussenriederstraße. In 1938, as part of the measures taken for Aryanization of Jewish firms, he had to sell the company, which employed 100 people. Due to restitution claims, he and Siegfried Einstein became owners of the company again in 1950, until it was bought by Paul Garms KG (limited commercial partnership) in 1954.

The Siegfried Dannhauser family lived with Siegfried Einstein at 4 Karlstraße. On February 19th, 1939, they emigrated to the USA, but Siegfried Dannhauser remained in close contact with the former residents of Buchau.

The Buchauer Blättle from June 1945 says:

[...] The Dannhauser factory is again producing on a small scale, but only for the French. [...]

On the occasion of Moritz Vierfelder's 70th birthday, Siegfried Dannhauser wrote from Cleveland:

My dear Moritz, happy 70th birthday!

The "editors" of our Buchauer Blättle asked me, as a former colleague from the Buchau Israelite Representative Committee, to dedicate a few lines to you on the occasion of your birthday. I am happy to grant this wish, since I, as an erstwhile colleague, know best what you have contributed to our former Jewish community and beyond that - to all of Judaism. It would go far beyond the scope of these lines if I were to touch upon all of your merits and achievements. Yet, there is one thing that should be mentioned here. Something that is heard from almost all of the small Jewish communities is that an utter Klassegeist (social-class consciousness) prevailed within the community, except in Buchau. The fact that Buchau was a notable exception to this, and that all professions such as cattle dealers, merchants, factory owners, traders and others employed in Buchau already were, so to speak, a forerunner of the democracy of our new homeland, that was mainly owed to you, dear Moritz, and the influence of your unfailingly fair and just character. So, it's no wonder that even in your new home you are renowned and appreciated as the heart of all Buchauers - scattered all over the world, from northern Canada down to southern New Zealand. As you can see, I am supposed to write as a former colleague from the Israelite Representative Committee and have digressed from my subject. But I cannot stop at your achievements in Buchau. As great, as exemplary, as unique as they were, they are still eclipsed by your achievements here in the US. What you are doing now, at the age of 70, despite your demanding day job, to give the Buchauers the solidarity they are accustomed to, is unheard of. These lines are only intended to give our compatriots a small example. (I know you get annoyed when I say it out loud, but today I don't care.) So, you get up every day - summer or winter - at 4 a.m. to hold correspondence with your Buchauer peers all over the world. I could go on and on about your schooldays, but we don't want to tease you too much on your 70th birthday.

All of us have only one wish: Stay the same dear old Moritz.

Today, you are no longer a colleague of mine, but have grown closer to me as a friend, if that were even still possible.

In true friendship, yours Siegfried Dannhauser

Helene Dannhauser, née Einstein, born March 24th, 1897, in Buchau, emigrated to the USA with her family in 1939.

Jakob Dannhauser, born February 5th, 1922, in Buchau, emigrated to the USA with his parents in 1939. Jack Dannhauser was in Buchau as an American soldier, which the Buchauer Blättle reported in August 1945.

[...] A third of the Buchau boys visited Buchau. S/Sgt. Jack Dannhauser was in Buchau at the end of June (Jack has since been promoted to Staff Sergeant and is now in Berlin-Wannsee, where he is living in the SS guest house.) Jack writes, among other things:

We arrived in Freising on a Wednesday.

In the evening, we were told that the plans had changed and that we were going to Berlin, where we would probably become part of the ACC (Allied Control Commission). On Friday, we had to go back to Halle, which is the American assembly point for Berlin. We were off on Thursday to rest. I told my captain then that I would love to go to my former hometown. He had no objection. A driver took me and my friend to Buchau on Thursday morning. I didn't see much of Munich, it is very destroyed, for instance, there are only empty walls from Bayerstraße to Landsbergerstraße at the main railway station. However, it's not as bad as Nuremberg, which is completely destroyed.

We arrived in Buchau at 12:30pm. We went to the American unit in the castle. Local civilians also work there. A woman served us cocoa. I was certain that I knew her and she gave me a weird look. I started talking to her when it dawned on her who I was and you should have heard the scream: "Du bisch joo Dannhauser's Bibe, do sag i gar nix meh!" (in dialect: "Aren't you Dannhauser's boy? Words fail me!") It was Anna Fetscher, our former neighbor. I visited Siegbert Einstein first. You should have seen the joy of the whole family. Siegbert is now very thin; Elsa has aged dramatically. I also saw Lina Schmal and Werner. Siegbert told us, among other things, that Aunt Elise Erlanger survived the labor camp against all expectations, but unfortunately was later sent to a killing center. Helmut Ullmann was shot dead. Julie and Joseph Berliner died of typhus from malnutrition. Frieda Dreifuss took her own life when she heard she had to leave on a transport of damned people to which the Jewish psychiatric patients of Zwiefalten and Schussenried were also assigned. Unfortunately, I didn't see Reichelt since he was in Aulendorf. None of my former "friends" are left; the boys have either fallen or gone missing, a fact that has filled me with a sense of satisfaction. Then we went to the cemetery, which is in reasonable condition. I have visited all the graves and given instructions for minor repairs. I was at the Staudachers. Karl is in French



Jakob Dannhauser and his cousin Lisa Moos.

captivity; the son is missing. Our former factory was closed, I took a picture of it and one of Karlstraße. I saw Dr. Klauer, who was very happy. I went to Kemmerle to check on my dog; Brunner and the baker, Rutz, jumped up and came toward me immediately. Even more people talked with me, they all wanted to be very nice, which now means nothing. I was invited for coffee on various occasions, which of course I did not accept. [...]



Seamstresses from the Dannhauser factory at the factory gate.

Rosa Dannhauser, born April 28th, 1924, in Buchau, emigrated to the USA with her parents.

Werner Dannhauser, born May 1st, 1929, in Buchau, emigrated with his parents in 1939.

Regina Degginger, House No. 13:

Regina Degginger, née Dreifuß, born November 16th, 1868, in Buchau, was married to Oskar Degginger (1862 - 1910), who had a thriving shirt factory in Rottweil. During the reign of National Socialism she was forced to sell it. Regina Degginger returned to Buchau in 1936 and lived at 8 Engalgasse in a house that belonged to Moritz Kahn, who had given her a lifelong right of tenancy. Moritz Kahn's daughter married Ludwig Böhler from Konstanz, who was directed in 1940 to give notice to his Jewish tenant.

Regina Degginger resided at 8 Engalgasse and was cared for by her faithful Christian domestic worker, *Nanne*, until her deportation. On August 23rd, 1942, she was deported to Theresienstadt, where she perished at the age of 74 September 21st, 1942.

Ida Dreifuß Family, House No. 27:

Ida Dreifuß, née Erlanger, born March 13th, 1877, in Buchau, was married to Eugen Dreifuß, born August 10th, 1874, in Buchau. Eugen Dreifuß served two years with the 7th Württemberg Infantry Regiment in Tübingen and Stuttgart (1895-1897). He was drafted in 1914 after World War I broke out and was reported missing on January 9th, 1915, at *Hartmannsweilerkopf*. Dreifuß was declared dead on May 20th, 1921.

Ida and Eugen Dreifuß had four children, Peppi; Martha, born October 29th, 1903, and died January 16th, 1922 (grave 272); Jakob, born January 17th, 1910, and died July 3rd, 1923 (grave 277a); and Max. After her husband was declared dead, Ida Dreifuß ran the shop for manufactured goods at 8 Judengasse with the name *Frau Eugen Dreifuß Manufakturwaren* (Mrs. Eugen Dreifuß Manufactured Goods). Although she had lived comfortably until the Nazis seized power, she was utterly destitute when she died September 15th, 1940. She was buried in the Jewish cemetery (grave 347).

Ida Dreifuß had a loyal domestic worker, Johanna Bücheler, who continued taking care of her until she died, even though Ida could no longer pay her.



Peppi Dreifuß, born February 13th, 1901, in Buchau, worked at her mother's shop. On June 6th, 1939, at the age of 38, she started working as a maid in the Jewish retirement home in Herrlingen near Ulm. She returned to Buchau on April 3rd, 1940, and from there emigrated to the USA on May 15th, 1940. In 1977, Peppi Dreifuß donated the commemorative plaque for the Buchau Synagogue.



Max Dreifuß, born October 3rd, 1913, in Buchau, emigrated to Milan on January 15th, 1934, where he worked at his cousin's textile factory. Max Dreifuß met his wife, Many Torem, in Milan. He considered emigrating to America. Albert Einstein, a cousin of his mother's, would have supported him in this, but Max went to England instead, hoping to fight the Nazis. Even while he was still in Italy, he was active in the anti-fascist movement. Thanks to a friend's warning he was able to leave Italy just in time.



Max Dreifuß went to England in 1939 and joined the Army there. He changed his surname to Davis and worked at an Italian detention camp in Scotland translating Italian and German. In 1939, Max Davis married Mary Torem. They had two children, Henry, born May 6th, 1941; and Edith, born February 11th, 1951.

After the war, Max Davis set up his own furniture manufacturing business in London and moved on to catering equipment in the 1950s.

In the November 1945 issue of the *Buchauer Blättle* there is mention of Max Davis and Lotte Bensch-Einstein having met one another in Glasgow. There is also a report from April 1947, which references a gathering of former Buchau citizens including Martl Krämer-Dannhäuser, Hermann Vierfelder-Fielding, Max Dreifuß-Davis, and Lothar Marx.

Max Davis died at the age of 79 in London June 2nd, 1993.



Eugen Dreifuss with his children Peppi, Martha and Jakob in front of the house in the Judengasse

Hedwig Dreifuß, House No. 28:

Hedwig Dreifuß, née Bernheim, born October 6th, 1864, in Buchau, was married to Moritz Dreifuß, born November 15th, 1854, died May 30th, 1894 (grave 475), who ran a shop for leather goods in Buchau. Of their four children only their daughter Luise, born June 17th, 1891, reached adult age. She married Arthur Einstein, son of Salomon and Cilli Einstein. Hedwig Dreifuß lived at 15 Judengasse and died May 5th, 1937, in the municipal hospital. She was buried in the Jewish cemetery (grave 332).

Emil Dreifuß Family, House No. 6:

Emil Dreifuß, born November 9th, 1872, in Buchau. He married Frieda, née Erlanger, on November 5th, 1900. They had two daughters, Wilhelmine and Julie. Emil Dreifuß was a well-esteemed merchant. He had a shop for manufactured goods at 13 Wuhrstraße which, under National Socialism, he was forced to sell. Karl Reich, who owned a textile business in Schussenriederstraße, bought his entire inventory. When Emil Dreifuß died on April 16th, 1942, his fortune amounted to 27,000 RM, which his heirs, wife Frieda and daughters Wilhelmine and Julia, however, did not receive. Emil Dreifuß was buried in the Jewish cemetery (grave 352a).

Frieda Dreifuß, née Erlanger, born November 10th, 1880, in Buchau. On July 13th, 1942, she took her own life out of fear and despair over her impending deportation. Her suicide caused shock and sorrow in Buchau at the time; and some Christians from Buchau attended her funeral (grave 352b).

Julie Dreifuß, born November 25th, 1907, in Buchau. After graduating from elementary and secondary school she worked at her parents' shop until she emigrated to the USA on August 17th, 1939.



Residence of the Emil Dreifuss family on Wuhrstrasse.

Max Dreifuß Family, House No. 67:

Max Dreifuß, born May 19th, 1861, in Buchau. He married his first wife Anna, neé Dreifuß, on August 1st, 1895, who died May 14th, 1901. Together, they had a daughter, Wilhelmine.

He married his second wife, Berta, neé Erlanger, on July 17th, 1902, with whom he had three daughters, Anna, born December 20th, 1903; Helene, and Rosa. Max Dreifuß had a successful banking business at 10 Hauptstraße and was well-respected in Buchau. Due to political pressure, he had to give up his banking business and was deported to Theresienstadt on August 23rd, 1942, where he died August 31st, 1942, at the age of 81.

Berta Dreifuß, née Erlanger, born December 21st, 1871, in Buchau. Together with her husband Max, she was deported to Theresienstadt at the age of 71, where she died September 3rd, 1942.

Wilhelmine Dreifuß, born April 17th, 1896, married merchant Irwin Türkheimer in Düsseldorf on October 26th, 1921. They did not have any children and were divorced on December 6th, 1922. Wilhelmine returned to her hometown and lived with her parents. She resumed use of her maiden name. In Buchau she had the nickname "*Millionenkügele*" (multi-million dumpling) - she was a bit plump and her father was a banker. Wilhelmine Dreifuß ran a shop in which she sold hosiery and knitwear at 10 Hauptstraße. On December 1st, 1941, she was deported to Riga. She was 45 years old. Some of her monogrammed clothes, which she exchanged for food, still belong to the memorabilia of Bad Buchau.



Helene Dreifuß, Helene Dreifuß, born May 25th, 1905, emigrated to the USA. She married Karl Ehrlicher. The following article was published in the September 1945 issue of the Buchauer Blättle:

[...] Ms. Helene Ehrlicher, neé Dreifuß, Philadelphia, writes an interesting letter, which we reprint due to its importance: "Meanwhile I have received a letter from Ms. Anna Rothschild. She now lives in a camp in the Tivoli Hotel, Lucerne. This week we received more sad news; my father-in-law passed away near Riga, a few weeks after being deported. We don't know what became of my mother-in-law and sister-in-law and Wilhelmine, who were in the same transport (December 1st, 1941). However, we did immediately write to Sweden and asked for more information. The message was delivered to us by Hanny Oppenheim, Flyktings-Lagret, Holsby-Bruenn, Sweden, who used to live in Stuttgart. She writes, among other things: "There were 5,000-6,000 German-Jews in the holding camp near Riga. On March 26th, 1942, the camp was reduced in

size as per the usual motives. All children under the age of 14, as well as all women and men over the age of 45-50, were sent away. There were only 350 survivors that day." [...]

Rosa Dreifuß, born September 19th, in Buchau. On February 25th, 1938, she emigrated to the USA.

Martin Einstein Family, House No. 44:

Martin Einstein, born February 20th, 1859, in Buchau, was married to Sally, neé Dreifuß. They had two sons, Siegbert; and August, born June 10th, 1893, who was killed in World War I in France on April 11th, 1918. Like his grandfather, August Einstein had studied medicine and had become a medical officer. He was transferred to Buchau on May 30th, 1918, and was buried in the Jewish cemetery (grave 2). His grave was desecrated during National Socialism; the steel helmet was taken. The media referred to this as "common pranks."

Martin Einstein lived with his family at 9 Inselstraße. He had a flourishing business trading linens, including burial clothes. He used to say, "*Mei Wäsch trägt sich gut, s'hot sich no keiner beschwert*", (My laundry wears well, no one's complained yet). He had adopted this saying from his father. His wealth enabled him to travel to the World's Fair in Paris in 1900. Martin Einstein was full of zest for life until his death on July 17th, 1933, (grave 3).

Sally Einstein, neé Dreifuß, born November 30th, 1864, in Buchau. She suffered greatly from the death of her son, August, and she could not understand why under National Socialism someone had desecrated his grave. She also did not take it well that her other son, Siegbert, married a Christian. Only when her daughter-in-law, Elsa Schlitter, proved to be a very capable woman did she agree with his choice. She was found dead in her bed on April 17th, 1938 (grave 3).



Sally and Martin Einstein with their sons Siegbert and August.

Siegbert Einstein, born October 25th, 1889, in Buchau. He was a German front-line soldier during World War I and was awarded the Iron Cross decoration of the 1st and 2nd class, as well as the Friedrich Order of Merit. He married Elsa Schlittler. They had two sons, Kurt, born August 9th, 1923; and Rolf, born September 24th, 1929, and died June 11th, 1957.

Siegbert ran a draperies shop called *Einstein & Erlanger* at 29 Schussenriederstraße, and later at 9 Inselstraße in Buchau. The shop went out of business in 1938, and he had to work as a laborer at the *Butterwerk* (dairy factory) in Riedlingen. He had to sell his house at 9 Inselstraße in February 1939 and afterwards moved in with Sara Einstein at 4 Wuhrstraße.

He was deported to the Theresienstadt transit camp on February 21st, 1945, but returned to Buchau on May 22nd, 1945.

After his return, Siegbert Einstein worked on behalf of many Jewish people from Buchau for reparations and he kept frequent correspondence with them. Many of his reports on Buchau were printed in the *Buchauer Blättle*, so that even those with whom he did not have direct correspondence could be informed about what was happening. So, it says in the December 1946 issue of the *Blättle*:

[...] *The municipal council election and the election of the mayor were held here on September 15th. I have been offered the office of mayor multiple times, but I have resolutely refused it each time. And if I were to run for counselor, I would not do it for the sake of the general public but rather to gain some influence to further help former Jewish interests. Provided, of course, that I even get a chance in this complicated election system.* [...]

Siegbert Einstein ran as a candidate for the *Freie Wähler* (Free Voters), even though a businessman from Buchau openly questioned his right to do: "A Jew does not belong in city hall." Siegbert still received the most votes and was thus elected deputy mayor.

In 1959 he was awarded the German Federal Cross of Merit, 1st Class, for his efforts on behalf of the city of Buchau and for reparations.

Siegbert Einstein died December 24th, 1968. He was buried in the Jewish cemetery (grave 1). He was the last living Jewish person of the large Jewish community of Buchau.



Cilli Einstein, House No. 55:

Cilli Einstein, née Friedberger, born December 24th, 1871, in Laupheim. She was the widow of late horse trader Salomon Einstein and lived at 6 Hofgartenstraße. They had three children, Blanda, born November 29th, 1895; Ernst, and Arthur. Cilli Einstein died January 16th, 1936, in the Buchau municipal hospital (grave 310b).



Ernst Einstein in front of the house at Hofgartenstraße 6. In the window on the right next to the door Arthur Einstein and in the window above the door Salomon Einstein.

Ernst Einstein, born February 25th, 1897, in Buchau. He lived with his wife Erna, née Oppenheimer, at 6 Hofgartenstrasse, and owned an apron factory and a wholesale draperies business. The company *Ernst Einstein & Co.* had ten employees. Due to the political situation under National Socialism, Einstein had to sell his company. He was arrested on *Kristallnacht* and sent to Dachau. After his release on December 6th, 1938, he lived a very secluded life in Buchau. On December 1st, 1941, he was deported to Riga at the age of 44.

Erna Einstein, née Oppenheimer, born September 23rd, 1897, in Esslingen. She was a beautiful, dark-haired woman who, not knowing where she and her husband would be taken, had had her hair dyed before her deportation. They were deported to Riga on December 1st, 1941. Erna Einstein was then 44 years old and was forced to work in road construction.



Ernst and Erna Einstein in March 1928

Arthur Einstein Family, House No. 19:

Arthur Einstein, born May 21st, 1898, in Buchau. His first wife was Luise, née Dreifuß. He had a flourishing cigar shop in Waldhorn-gasse. Einstein was very popular among his customers. After his wife died, he moved to Ulm, where he married Irene Guggenheimer, and then emigrated to the USA. His son Fred visited Bad Buchau in 2017.



Luise Einstein, née Dreifuß, born June 17th, 1891, in Buchau, worked at her husband's shop. She died April 14th, 1935 (grave 326).



Fred Einstein, son of Arthur Einstein, with his wife Irene and their children and grandchildren during their visit in 2017.

Simon Einstein Family, House No. 22:

Simon Einstein, born April 7th, 1864, in Buchau, was married to Sofie, née Ries. They had six children, Jakob, Bertha, Helene, Max, Selma and Ida, and lived on Waldhorn-gasse. Simon Einstein was a livestock trader. After he was banned from practicing his trade, he sold his property in 1936 and emigrated to the USA on July 23rd, 1936, with his wife and their daughter Bertha.

Sofie Einstein, née Ries, born December 19th, 1864, in Buchau, emigrated to the USA with her husband and their daughter Bertha in 1936.

Bertha Einstein, born April 14th, 1891, in Buchau, emigrated to the USA with her parents in 1936.

Ida Einstein, born January 7th, 1904, in Buchau, emigrated to the USA as early as January 3rd, 1934, and there she married Mr. Dorn.

Pauline Einstein Family, House No. 38:

Pauline Einstein, née Erlanger, born August 5th, 1867, in Buchau, had been married to Leopold Einstein (1854-1930) since October 29th, 1894. They had four children. (Actually five: a third daughter Rosa, between Helene and Martha, died in 1919 in the Great Influenza.) Two daughters, Helene, who later married Siegfried Dannhauser; and Martha, who married Richard Gompertz; and two sons, Alfred and Siegfried. Pauline Einstein lived at 32 Schussenriederstraße. On March 18th, 1939, she emigrated to the USA and took residence in Cleveland.

Siegfried (Sigge) Einstein, born March 24th, 1905, in Buchau. He was an individually liable partner of Jakob Dannhauser oHG at 62 Schussenriederstraße. He lived at 32 Schussenriederstraße until early 1938. After a trip to explore the USA, (The trip was to arrange affidavits for the family with Cleveland relatives; if he had not returned, the rest of the family would not have been allowed to get visas.) he lived with Jakob Dannhauser and his family at 4 Karlstraße. Sigge Einstein was arrested during the *Kristallnacht* and was sent to Dachau concentration camp. He was released shortly before Christmas. After the company had to be sold, he emigrated to Cleveland, USA on February 12th, 1939. He collaborated on the *Buchauer Blättle*, which published news about him on several occasions. In 1944, for example, the paper reports Siegfried Einstein's marriage to Ilse Bergmann from Laupheim.



Siegfried Einstein authored the account of the *Kristallnacht*, when an attempt was made to set fire to the synagogue.

Siegfried's son Ted has visited Bad Buchau several Times. When the first *Buchauer Nachrichten* (Buchau News) was sent out in 2010 by the *Arbeitskreis Juden in Buchau*, Ted got in touch and told them that the Buchau Chanukah Song is still sung in his family to this day. The melody is taken from "In March, the Farmer ..."

*Im Himmel, im Himmel muss Chanukka sein
Es flackern und flimmern die Sternlichterlein
Viel hundert und tausend in friedlicher Schar
Die glänzen am Himmel so hell und so klar*

*Up in the heavens it's Chanukah time
See how the twink'ling starlights do shine
There're hundreds and thousands in a peaceful array,
They shine in the heavens so brightly today.*

Alfred Einstein, House No. 37:

Alfred Einstein, born April 16th, 1903, in Buchau, and lived at 1 Helenenstraße, which was connected to his parents' house by a footbridge. Alfred Einstein married Erna Kempenich. During the *Third Reich* they emigrated to the USA (They went first to France and Alfred was in the French Foreign legion for a time, to save them from being turned over by the Vichy regime.) with their son Claude. Together with Moritz Vierfelder and his brother Siegfried, he edited *Buchauer Blättle*, which was also referred to as *Buchauer Nachrichten*.



Sara Einstein, House No. 10:

Sara Einstein, born March 1st, 1872, in Buchau. She had a knitting and notions shop at 4 Wuhstraße. Sara Einstein only had one leg. When she was deported to Theresienstadt transit camp on August 23rd, 1942, she was 70 years old. Many people in Buchau were deeply affected when Sara Einstein was deported. She perished on September 8th, 1942, in Theresienstadt.

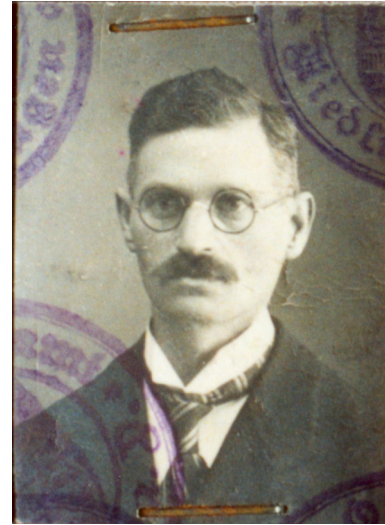
Franz Xaver Müller has written of a visit to Sara Einstein: [...] *I went to her shop once and asked, "Sarah, how are you? Do you have anything left that you can sell?" "Yes, I still have some good yarn and it's selling quite nicely now." It was true, she still had about 25 kg of good yarn. "Be careful, Sarah," I said, "don't sell your nice yarn too cheaply. You can still sell it at the regular price." [...]*

Bertha Einstein, House No. 17:

Bertha Einstein, born August 29th, 1859, in Buchau. She was a seamstress, living at 149 Schustergasse. On August 23rd, 1942, at the age of 83, she was deported to Theresienstadt, where she perished December 27th, 1942. To many people in Buchau she was just "Aunt Bertha".

Isidor Einstein Family, House No. 14:

Isidor Einstein, born January 24th, 1883, in Buchau, married Martha Orthey on October 15th, 1912. Martha was a Lutheran and that is how she raised her children Viktoria Lotti, born May 20th, 1914; and Ilse, born June 21st, 1915. In Buchau, Isidor Einstein was called “Baron Isi” or “Bamber”. Together with his family he lived at 2 Engelgasse, selling stockings and socks. In April 1933, he was deported to Dachau concentration camp but was released soon after. In 1941 he was brought back to Dachau where he died on February 14th, 1942. His ashes were sent to his widow on March 15th, 1942. Two days later she received a second parcel also claiming to contain her husband's ashes.



Konzentrationslager Dachau
Kommandantur.

Dachau 3/2., 15. März 1942

An
Bürgermeister/Friedhofsamt
Buchau/Württemberg

Beifolgend werden die Aktenstücke des am 14. Februar 42. gestorbenen und am 18. Februar 42. im hiesigen Krematorium feuerbestatteten
Mr. 2279 / 10. 42. Einstein, Isidor
zur Beisetzung auf dem dortigen Friedhof übersandt mit der Bitte um Aufzählung, Abtrennung und
Nachsendung des anhängenden Formblattes.
Anschrift d. Angeh.: Frau: Marta Einstein, Buchau, Wuhrstr. 263
Übersandt gemäß Ihrer nach hier gereichten Bestätigung

Red. Nr. 4415

Vehmiat
Leiter des Krematoriums.

After Isidor Einstein was deported, Martha Einstein and her daughter Ilse lived at 18 Wuhrstraße. In 1944, they lived in Hamburg. Ilse married Robert Wiesenthal. Her mother went to Wittenberg where she opened a vegetable retail shop.

There were repeated attempts to send her a care package from the USA, which were unfortunately returned to the sender, as Wittenberg was located in the Russian zone. Viktoria Lotti moved to England, got married and was then called Lotti Bensch. In September 1945, the Buchauer Blättle reports:

[...] I cannot express what I felt when I received the first issue of Buchauer Blättle. For 6 whole years I had no contact with anyone from Buchau. I think it was a great idea to publish the paper. [...]

After the war, Lotti Bensch maintained correspondence with Maria and Karl Beck in Buchau.

Josef Einstein Family, House No. 17:

Josef Einstein, born February 2nd, 1863, in Buchau, was married to Sara Beissinger. They had two daughters, Nelly and Selma, as well as two sons, Hermann and Gustav. Josef Einstein and his family lived at Schustergasse. He was the *shammash* and *shohet* of the community. Under National Socialism he was banned from practicing his profession and had to hand in his *hallaf* (shohet's knife). On May 8th, 1938, he died of a stroke in Buchau (grave 8a).

Sara Einstein, née Beissinger, born December 16th, 1865, in Gundelsheim, died November 9th, 1937, in Buchau (grave 8b). Sara Einstein had diabetes and died of old age.

Nelly Einstein, born April 7th, 1898, in Buchau, and returned to Buchau from Oberdorf am Ipfe January 9th, 1936, and was deported to Riga December 1st, 1942, at the age of 43.

Hermann Einstein, born February 11th, 1902, in Buchau, attended secondary school in Buchau and then went to the teachers' seminar in Esslingen. He was a teacher in Laupheim and in Buchau for a short time during National Socialism. On February 8th, 1933, he was elected by a large majority to the board of the Gymnastics Association. Already in April 1933, he was forced to resign from the association. On January 17th, 1938, he emigrated to the USA with the help of Carl Lämmle from Laupheim, who founded Universal Studios in Hollywood.

Hermann's son Sandy (Sanford) Einstein has visited Bad Buchau several times. After his visit in September 2013, he donated his father's *tallit* to the *Arbeitskreis Juden in Buchau*. On his last visit in 2014, he was accompanied by a camera team making a film about Carl Lämmle and Hermann Einstein and their hometown.



Gustav Einstein, born November 29th, 1904, in Buchau. On February 8th, 1933 he was elected youth leader of the Gymnastics Association, but he was forced to resign in April 1933. On July 22nd, 1939, he emigrated to the USA and settled in New York. He married Lotte Haarbarger, who was born in Düsseldorf. Their daughter Peggy was born in March 1949.

Irma Einstein, House No. 9:

Irma Einstein, née Levinger, born December 6th, 1882, in Augsburg, was the widow of horse trader Martin Einstein (born October 21st, 1874, in Buchau, died December 3rd, 1932, in Buchau (grave 318). They had two children, Max, born November 17th, 1903, and Frieda, born May 21st, 1905. Irma Einstein lived at 7 Wuhstraße. On May 1st, 1935, she emigrated to the USA and took residence in New York.

Josef Einstein, House No. 17:

Josef Einstein, born May 5th, 1867, in Buchau, married Rosa Bernheimer in 1903. On February 17th, 1938, he came back to Buchau from Hechingen. On August 23rd, 1942, he was deported to Theresienstadt at the age of 75, and then transferred to Treblinka killing center on September 29th, 1942.

Clementine Erlanger Family, House No. 59:

Clementine Erlanger, née Neuburger, born November 29th, 1855, in Buchau, was married to the businessman Josef Marx Erlanger. Together they had eight children, of which three already died in infancy, Alfred, Hermann (1879-1880); Elsa (1881-1895); Max (1883-1883); Charlotte Irma, Lina and Karl Gabriel. Josef Marx Erlanger died August 28th, 1924 (grave 281). Clementine Erlanger lived with her son Alfred at 12 Hofgartenstraße. On August 23rd, 1942, at the age of 87, she was deported to Theresienstadt. On September 23rd, 1942, she was transferred to Treblinka killing.



Alfred Erlanger, born February 9th, 1878, in Buchau. He was as a German front-line soldier in World War I. Alfred Erlanger was a partner of J. & A. Erlanger oHG, drapery and cotton-goods shop, shirt and apron factory, at 12 Hofgartenstraße. During the *Kristallnacht* he was abused and then deported to Dachau. A few weeks later he returned to Buchau. On December 1st, 1941, at the age of 63, he was deported to Riga.



Charlotte Erlanger, born June 6th, 1885 (May 6th, 1885, according to the deportation list), in Buchau, lived at 12 Hofgartenstraße together with her mother and siblings. She worked at her brother Alfred's company. On December 1st, 1941, at the age of 56, she was deported to Riga.

Irma Erlanger, born January 3rd, 1889, in Buchau, moved to Munich when she got married. In September 1945, the *Buchauer Blättle* wrote:

[...] We are delighted to report that another citizen of Buchau is among those who have been saved. Mrs. Irma Manz, née Erlanger, escaped the Nazis and returned to Buchau. Her report states: "Words can't describe the joy I felt when Friedl came for a visit. You can be proud of your daughter [Friedl was Moritz Vierfelder's daughter]. She is a clever girl. For the last 8 days I have been enjoying the hospitality of the Einstein family while I'm recovering from recent exertions. On February 21st, I was to be deported from Munich to a concentration camp. Just one day before the deportation I managed to elude the Gestapo. I walked all the way to Stuttgart with just one backpack. I found shelter with an old friend and a Protestant pastor provided me with groceries. This is how I was able to stay in hiding without identity papers or food ration cards, until my rescuers arrived on April 21st. I met Jenny Moos and Frieda Ullmann in Stuttgart-Degerloch. I was sad to hear about my mother's death, after she had been sent away to Poland. A French field chaplain passed on a message from my husband, telling me he will come soon [...]"

In April 1948 the *Buchauer Blättle* wrote:

[...] We are pleased that Mrs. Irma Manz-Erlanger is recovering well from her difficult surgery in a Munich hospital, and that after 10 years of separation, her husband has now been able to return to her from France. [...]"

Lina Erlanger, born January 14th, 1891, in Buchau, worked in her brother's business and was deported to Riga with him and her sister Charlotte on December 1st, 1941, at the age of 50.

Karl Gabriel Erlanger, born August 15th, 1895, in Buchau, was a German soldier in World War I, as was his brother. In Buchau, he worked together with his brother. On March 17th, 1933, he went to Düsseldorf. From there he emigrated to England. He later lived in Switzerland, where he died March 11th, 1986.



Luise Erlanger Family, House No. 3:

Luise Erlanger, née Neuburger, born September 12th, 1856, in Buchau, was married to Adolf Erlanger, born in 1848. Adolf Erlanger died October 18th, 1922 (grave 276a). Luise lived at 18 Wuhrstraße with her son Hugo. In 1941, Luise Erlanger had to take in Martha Einstein, née Orthey, Isidor Einstein's wife, and her daughters. Luise Erlanger was deported to Theresienstadt August 22nd, 1942, where she perished September 2nd, 1942, at the age of 86.

Hugo Erlanger, born December 11th, 1879, in Buchau, married Anna Theresia Dessauer from Tübingen. They had one son, Fritz Max. Hugo Erlanger was the owner of *Hugo Erlanger Agenturen*, a textiles and tobacco shop at 18 Wuhrstraße. He died January 31st, 1937, in Ulm and was buried at the cemetery in Buchau (grave 330).

Anna Theresia Erlanger, née Dessauer, born May 29th, 1883, in Tübingen. On December 1st, 1941, at the age of 58, she and her son Fritz Max were deported to Riga concentration camp.

Fritz Max Erlanger, born March 31st, 1919 (1913, according to the deportation list), in Pfarrkirchen. The last news about him came from Stutthof forced-labor camp, where he arrived August 9th, 1944, and perished in early 1945.

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Wilhelmine Erlanger, House No. 56:

Wilhelmine Erlanger, née Dannhauser, was born March 4th, 1892, in Buchau. She was married to the local veterinarian Berthold Erlanger (1878-1926). Wilhelmine Erlanger lived at 4 Hofgartenstraße. On October 6th, 1937, she emigrated to New York. In March 1944, she received her Certificate of Naturalization as a US citizen.

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Martin Erlanger Family, House No. 39:

Martin Erlanger, born December 19th, 1868, in Buchau, was married to Fanny Oppenheimer.

After commercial training in Ulm, he worked in the horse-trading business owned by his father Isaak Erlanger. During his work there, the company expanded a branch in Ravensburg, and when his brothers Louis and Moses joined the business, it was named Gebrüder Erlanger, Ravensburg und Buchau. They had large stables in Buchau and Ravensburg. During World War I, the Erlanger company was an important supplier of horses for the military. Among their regular customers were not only farmers but also large breweries as well as Herzog Albrecht of Württemberg in Altshausen and the Fürst of Zeil.

The Erlangers had two sons, Helmut and Walter. They lived at 29 Schussenriederstraße. On August 30th, 1933, Martin moved to Tübingen with his wife after he had been forced to sell his business under political pressure. From Tübingen he immigrated to San Francisco with his wife on September 28th, 1937. Without any command of English, the formerly successful businessman now had to earn his living as a laborer. While in the USA, he kept in touch with the people from Buchau. The Buchauer Blättle of March 1944 reports:

[...] Martin Erlanger (3550 California St., San Francisco, CA), who recently celebrated his 75th birthday, has preserved his good old sense of humor and is proud of practicing his profession as a messenger boy to great satisfaction. [...]

Martin Erlanger died in San Francisco on August 24th, 1954.

Fanny Erlanger, née Oppenheimer, born March 25th, 1880, in Baden, immigrated to the USA with her husband in 1937.

Helmut Erlanger, born July 9th, 1908, in Buchau, studied law in Tübingen and obtained his doctorate in 1932. He worked as an advisor at the district court of Tübingen until he was arrested at the end of March 1933 and deported to the Heuberg concentration camp on the Swabian Alb. He was released in August and immigrated to San Francisco in November 1934.

Just as his father, he maintained contact with the people from Buchau. Moritz Vierfelder proposed listing Nobel Prize winner Joseph Erlanger as an honorary citizen of Buchau, a suggestion rejected by Helmut Erlanger.

[...] Helmut Erlanger (San Francisco, CA): "I most strongly object to the proposal to include Dr. Joseph Erlanger in the honorary list of Buchau. What did this man do for the

Jews of Buchau? Nothing, nothing at all. Quite the opposite, he has repeatedly refused to give affidavits to save those from Buchau and others. It takes more than scientific fame to be included in the honorary list of Buchau." [...]

In May 1949, the Buchauer Blättle reports:

[...] In San Francisco, California, Dr. Helmut Erlanger has successfully completed his legal studies and set up a law firm. Best wishes for your future! [...]

On January 9th, 1982, Helmut Erlanger died in San Francisco.



Walter Erlanger, born January 19th, 1911, in Buchau. He lived with his family until he immigrated to Switzerland in 1933. From there, he went to Holland where he worked in a children's home in Zeist. In 1945, he sent his copy of the Buchauer Blättle, which he had received from Moritz Vierfelder to his school friend Lothar Marx in England. On May 6th, 1972, Walter died while on holiday in Yugoslavia.

Elise Erlanger, born December 2nd, 1873, in Buchau, lived with her brother Martin at 29 Schussenriederstraße. On August 22nd, 1942, she was deported to Theresienstadt at the age of 69. Then, on September 29th, 1942, she was deported to the Treblinka killing center.

Sara Feigenheimer, House No. 20:

Sara Feigenheimer, née Neuburger, was born on August 4th, 1857, in Buchau. She was the widow of businessman Wolfgang Feigenheimer and died of a stomach ulcer in the municipal hospital on April 13th, 1934. She was buried in the Jewish cemetery (grave 323).

Julie Goldschmidt, House No. 10:

Julie Goldschmidt, born November 11th, 1875, in Buchau, lived at 4 Wuhrstraße. On July 29th, 1937, she immigrated to North America.

Gompertz Family, House No. 38:

Richard Gompertz, born August 21st, 1892, in Emmendingen, married Martha Einstein from Buchau. They had a daughter called Hedwig. On July 10th, 1938, he and his family moved to his wife's hometown, from where they fled to the USA on February 13th, 1939. While in the USA, the Gompertz family maintained contact with people from Buchau.



Martha Gompertz, née Einstein, born November 5th, 1901, in Buchau, was the daughter of Leopold and Pauline Einstein. She lived with her husband and daughter at her parents' house at 32 Schussenriederstraße. In 1939, she fled to the USA with her husband.

Hedwig Gompertz, born April 8th, 1930, fled to the USA with her parents in 1939.

Guggenheim Family, House No. 27:

Sofie Guggenheim, née Dannhauser, born July 24th, 1853, in Buchau, married Heinrich Guggenheim (1839-1912) on August 15th, 1886. They lived at 192a Judengasse and had a son, Emil, and a daughter, Marie. Marie died at the age of two. Sofie Guggenheim died in Buchau on June 4th, 1941 (grave 349).

Emil Guggenheim, born March 13th, 1889, in Buchau, immigrated to Los Angeles. The *Buchauer Blättle* mentions that in 1949, he celebrated his 60th birthday in Los Angeles.

Jeanette Guggenheim, House No. 20:

Jeanette Guggenheim, née Erlanger, born April 27th, 1852, in Buchau, was the widow of Sigmund Guggenheim, who owned an inn in Tiengen. After the death of her husband, she returned to Buchau, where she died on February 27th, 1939 (grave 338).

Adolf Hayum, House No. 2:

Adolf Hayum, born December 28th, 1874, in Buchau, married Elis Dorner (a Christian) and lived with her at 23 Wuhrstraße. Adolf Hayum was a trader of chickens and goats and had a very good standing among farmers in the Federsee area. In 1939, he was able to sell a parcel of land in Kappel. He died in Buchau on September 8th, 1941 (grave 350).

Heimbach Family, House No. 36:

Max Heimbach, born February 26th, 1875, in Buchau, was married to Ella, née Dreifuss. They had two children, Frieda and Ludwig. Max Heimbach was a butcher. Due to political tensions, he had to sell his butchery at 3 Helenenstraße. On April 8th, 1940, he and his family fled to Sao Paulo, Brazil. The *Buchauer Blättle* mentions his 70th birthday, and in April 1947, it states that he has recovered well from a complex surgery.



Ella Heimbach, née Dreifuss, born September 13th, 1893, in Randegg, fled to Brazil with her husband and children in 1940.

Frieda Heimbach, born April 28th, 1911, in Buchau, moved to Neu-Ulm on April 8th, 1937, before fleeing to Brazil with her parents in 1940.

Ludwig Heimbach, born April 6th, 1915, in Buchau, immigrated to Detroit on October 6th, 1937. He visited Buchau as an American soldier in 1945.

The *Buchauer Blättle* of April 1945 states:

[...] Sgt. Louis Heimbach (36103484 Ed. 83rd Inf. Div. APO 83 c/o P.M. New York):
“Are you [addressing Moritz Vierfelder] still publishing the *Buchauer Blatt*? If so, I should like to ask for a copy. I read them with great interest and then I send them on to my family in Sao Paulo. By the way, two weeks ago, I received a commendation from our commanding general.” [...]

Another issue of the *Buchauer Blättle* from 1945 reports on Ludwig Heimbach's visit to Buchau:

June 24th, 1945

Dear Fellow Buchauers!

Our friend Ludwig Heimbach has visited Buchau. He describes his impressions in a very interesting letter (dated June 12th). Here is an excerpt!

“Last Wednesday, one year after D-Day, I visited our old hometown Buchau, something I had hoped to do for eight years. My colonel and I were in Koblenz and I asked him if it might be possible to visit Buchau. He said, “Of course.” So, we took the Jeep to Mainz, then to Mannheim, Heidelberg, Stuttgart, Ulm, Ehingen, Riedlingen, and finally, to Buchau. We arrived there at 18:00 on Wednesday evening. I cannot begin to describe how I felt when we drove through Riedlingen. When I left Buchau back in 1937, it was still “Oberamt Riedlingen”, so when we now came in from Kappel, I immediately noticed the sign that reads “BUCHAU KREIS SAULGAU” [the administrative area was redefined]. Buchau seemed quite abandoned to me. The first old acquaintance I saw, but did not speak to, was Fritz Binder, Hofgartenstraße. He has become an old man with white hair. In front of the Götz company office (Hermann Moos), there was a French military station. I stopped there and introduced myself to the captain, a very fine man. He seemed very decent and spoke excellent German. He said there were Americans in the castle and that if we couldn't find quarters there, we should return to him, and he would make sure we were properly accommodated. The Americans (a troop of pilots) gave the colonel and me a warm welcome. I had promised the French captain that I would go see him at the Engel hotel, so I headed there immediately after dinner. He told me that Jack Bernheim had also been in Buchau a few weeks earlier and that he had asked that the cemetery be restored. Notary Aich and several others have since arranged it beautifully. Mrs. Stütze did not recognize me when I introduced myself. She seemed delighted, however, and inquired about Martin Kahn and when he would be returning to Buchau. Many asked me about him, saying they would like to make him mayor. After that, I visited Mrs. Siegbert Einstein, who already knew about the surprise. She didn't know whether to laugh or cry. Kurt and Rolf (all grown-up now) and Werner Schmal were also home. They live opposite Café Schiele

By now you must have heard from Jack Bernheim that Siegbert Einstein and Lina Schmal were deported by the Nazis only last February. Mrs. Einstein had received no news whatsoever, with the exception of a postcard from Lina Schmal saying that they were doing fine. Every Jew in Buchau had been deported. Back in Stuttgart, when Franz Moos had already been forced to wear the yellow star, Anna Fetscher (Hofgartenstraße) approached him without further permission. She was so upset while telling me about this that she cried more than she spoke. Her father, Wilhelm Fetscher, is now a sacristan for the church, and Anna works for the Americans in the castle. She seems to have been one of the good ones. She also told me that many people in Buchau were afraid that the Jews might return, but as for her, she would be very happy to work for Hermann Moos again. I asked Mrs. Einstein if there was anything I could do for her and whether she wanted a better apartment. The answer was no. She only had two requests: a replacement radio for the one that had been taken by the Gestapo and for me to take a letter to Switzerland. I took care of both. The French captain made sure that Mrs. Einstein received a radio. Kurt survived a forced labor camp and is currently not working. The French government is willing to help out in this regard as well.

Then I wanted to visit the cemetery. However, I did not get any further than Albert Geiger's (baker). I was in the Jeep and within 15 minutes, all the old familiar faces had gathered around the car. They all asked about my loved ones, about you [the letter is addressed to Vierfelder] and about other acquaintances from Buchau. Most of them look well, but the boys my age have either fallen in battle or been taken prisoner. Alfons Bollinger had returned from the war only a couple of days prior to my visit. His brother Hans has fallen in battle. The old Bollingers are still alive, and I had to stop for a glass of wine with them. Karl Sinz is in captivity in Russia, as are Hugo Hohl (the son of the local police officer), Willi Fetscher, and various others. One of mason Weiss' sons is in captivity in the USA. Otto Stützle has also just returned from the war, his sister (the younger one with the glasses) had been arrested but is now free again. She used to be the girlfriend of Mayor Öchsle until he ran away. They currently have a mayor from Cologne in Buchau; Remmlinger is still in office, but not for long. Hofherr has fallen in battle in Russia. Notary Aich is still in Buchau, but the French have already blacklisted him. Jack Bernheim gave them the names of the good and bad people in Buchau and the French have good bookkeeping. Georg Mock picked up Lina Schmal's things and I will make sure he can keep them for her. I spoke to the following people: the Albert Geiger family (the elder son is a priest in Stuttgart), the Stützles (Engel hotel), Depenhart (previously owner of the Bahnhof hotel, now a man of private means; he lost his only son two weeks before the end of the war), the Hohls (the local police officer), our entire neighborhood on Helenenstraße (Georg Feurer is in hospital in Ravensburg), the Bollingers (butcher), the Kellers (cartwright), Bosch (accountant), Albert Schmidt and his wife, Maria and Mrs. Gnann, the Fritz Binder family on Bahnhofstraße, Mr. Falleger (shoemaker), the daughter of hairdresser Schuler, and various others. Karl Staudacher – one of Buchau's best – is being held captive somewhere and I believe (but do not know for certain) that his son has either been captured or fallen in battle. Götz, the successor of H. Moos, was arrested by the French.

On Thursday morning, I visited the cemetery. The gate was locked, so I climbed over the wall since I didn't have much time to spare. I visited several graves and took some pictures. Then I visited Mrs. Siegbert Einstein for the third time. I will try everything in my power to get information from the American authorities in Theresienstadt as to the whereabouts of Siegbert, Lina Schmal and those previously deported.

There was no family that did not ask about you, and every single one of them asked me to extend their warmest greetings to you. The same goes for Martin Kahn, Hermann Moos, Siegfried Dannhauser, Sigge Einstein and Gustl Einstein. Forgive me if I have left someone out.

Buchau has not changed much in general. The Nazis used to have their headquarters in the castle and now the Americans have taken it. The museum is still there. I missed the synagogue very much and the empty space brought tears to my eyes.

However, the most difficult thing for me was to visit our old house. A certain Mrs. Knoll lives there now and, although she was very kind to me, I could see that she (as well as the others who live in former Jewish houses) was far from happy. However, they had to pay a heavy price for their and Hitler's actions, so I wish them no evil. Our Lord takes care of everything. I was choked with emotion when I went into my dear parents' bedroom. Who would have thought that I would get to see my old home but not my loved ones? Despite it all, I am glad and grateful that I was able to return to Buchau as an American soldier with a rifle in my hands – a wish fulfilled. Naturally, many are now afraid that even more Jews will return, and some of them will have known the locals from 1938 and after. All those with a guilty conscience are quite concerned, and rightfully so.

Miss Sarah Einstein had lost a foot, but even so, the Nazis (mostly from Stuttgart) dragged the poor woman away. I've heard that Fritz Binder (Bahnhofstraße) was also one of the good ones and that he carried out his duties as a paramedic and not as a Nazi. Reichelt is still in Aulendorf. Unfortunately, I was not able to see him since we drove to Konstanz via Saulgau.

In Konstanz, I visited Else Kahn, who was also very surprised to see me. She lives at 10 Emishoferstraße and has a little daughter. She told me that her husband fought for the Allies against the Nazis and now works for the city. Of course, people in Konstanz are much poorer than those in Buchau. The French all live "like God in France". I had a chance encounter with a man from the Swiss Red Cross at the German-Swiss border at Konstanz/Kreuzlingen. He called relatives of mine; unfortunately, no one was at home but my cousin. He came to the border straightaway, and I was granted permission to speak to him there. We spent almost five hours talking and we were both very pleased to see each other. Leaving Konstanz, we drove on to Bregenz, Innsbruck, Berchtesgaden (Hitler's hometown), Munich, and are currently in Osterhofen (near Passau).

From what I've gathered, I'll be returning to the USA later this year and will be able to tell you everything in person. Incidentally, two weeks ago I received the Bronze Star for meritorious service against an enemy of the United States. I now have 84 points and I will probably receive an extra 10 points for Battle Stars within the next few weeks." [...]

Hirsch Family, House No. 20:

Bernhard Hirsch, born July 8th, 1881, in Hockenheim, was married to Selma, née Heimbach. The Hirsch couple had a son called Max. They lived on Waldhorngasse. Bernhard Hirsch died in the municipal hospital on July 8th, 1936 (grave 6).

Selma Hirsch, née Heimbach, born August 3rd, 1879, in Buchau, had a shop for kosher sausages and matzos on Waldhorngasse. She was deported to Riga on December 1st, 1941, at the age of 62.

Max Hirsch, born December 12th, 1912, in Stuttgart, was deported to Riga together with his mother at the age of 29.

Emil Kahn Family, House No. 8:

Emil Kahn, born June 27th, 1873, in Buchau, married Adele Neuburger on August 15th, 1901. Emil and Adele Kahn had three children: Martin, Helene and Hermann. Emil Kahn was a very orthodox Jew who never missed the Shabbat service. He was a well-respected and trusted livestock trader throughout the Federsee area. He co-owned the Gebrüder Kahn company and lived at 12 Wuhrstraße. Due to political tensions, he had to sell his pastures and all his land. He fled to Switzerland with his wife on March 8th, 1939. He died in Zurich on September 7th, 1940.

Adele Kahn, née Neuburger, born March 7th, 1880, in Gailingen, fled to Switzerland with her husband. After her husband's death, she immigrated to the USA where her daughter Hella (Helene) lived. She died in New York on February 27th, 1952.

Helene Kahn, born May 19th, 1906, in Buchau, married a certain Mr. Singer from Hechingen and immigrated to the USA with him. There, she went by the name of Hella.

Hermann Kahn, born January 3rd, 1910, in Buchau, immigrated to the USA in 1933. In 1936, he became a father. The Buchauer Blättle of May 1949 reports on the bar mitzvah of the son.

Martin Kahn, House No. 4:

Martin Kahn, born April 24th, 1903, in Buchau, ran the livestock trade in the whole Oberland area of Württemberg together with his father. He lived at 17 Wuhrstraße. On *Kristallnacht*, he was arrested and taken away in a nightgown and a leather jacket. He was deported to the Dachau concentration camp and released again in January. He then sold his land and real estate on June 6th, 1939, and organized the sale of real estate for his father Emil Kahn. Martin Kahn first fled to England, then to the USA.

Many people from Buchau remember Martin Kahn to this day and often describe him as quite the ladies' man.



Moritz Kahn Family, House No. 13:

Moritz Kahn, born March 1st, 1877, in Stollenberg, was married to Klothilde Rothschild. They had three children: Willi, born June 8th, 1907; Else, born May 24th, 1909; and Hede, born August 6th, 1912.

Moritz Kahn was a livestock trader at 8 Engelgasse. In 1939, he had to sell his properties. He gave his house to his son-in-law Ludwig Büchler, the husband of his daughter Else, from Konstanz. He fled to Buenos Aires, Argentina, with his wife on December 7th, 1939. This is also where their son Willi lived.

Klothilde Kahn, née Rothschild, born October 13th, 1879, in Stuttgart-Bad Cannstatt, fled to Argentina with her husband. The *Buchauer Blättle* of November 1944 states that she had recovered well from an invasive surgery; in December 1946, it reports on the 40th wedding anniversary of Moritz and Klothilde Kahn.

Hede Kahn, born August 6th, 1912, in Buchau, moved to Braunsbach on June 22nd, 1935, and married Emil Schiller. They had a son in 1936 and immigrated to the USA in 1937. In April 1945, the *Buchauer Blättle* mentions the birth of a daughter; and in May 1949, it reports on the bar mitzvah of the son.

Frieda Kahn Family, House No. 11:

Frieda Kahn, née Thannhauser, born in Hürben (near Krumbach). She was the widow of the deceased livestock trader Hermann Kahn, who died on September 13th, 1931 (grave 311). They had five children: Erwin, who lived only for a few days; Helene, who lived only for one year (grave 565); and Norbert, Bertha and Käthe. Frieda Kahn fled to Holland on December 25th, 1939, and died in Dinxperlo, Holland, on April 2nd, 1943.

Bertha Kahn, born March 18th, 1900, in Buchau, married the manufacturer Gustav Dannhauser from Ulm and immigrated with him to Ramath-Gan near Tel-Aviv, Israel. She maintained an active correspondence through letters with Siegbert Einstein to keep track of the events in Buchau.

Käthe Kahn, born December 8th, 1903, married the horse trader Max Grünbaum from Schlüchtern, with whom she immigrated first to Holland, then to the USA. She died in Baltimore at the age of 101.

Norbert Kahn Family, House No. 11:

Norbert Kahn, born April 1st, 1898, in Buchau, was the son of Frieda and Hermann Kahn. He married Anni Nördlinger on May 28th, 1928. They had a daughter called Edith. After his father's death in 1931, Norbert Kahn took over the large-scale livestock trade; together with his uncle Emil Kahn, he was co-owner of the *Gebrüder Kahn* livestock-trading business with headquarters in Buchau and a branch in Waldsee. The family lived at 2 Wuhrstraße and owned properties on Weiherstraße and in the Seewiesen area near Oggelshausen. Since Norbert Kahn mainly traded in the Waldsee region, he owned a large stable in Waldsee next to the *Hotel zur Post*.



Norbert Kahn was very devout and liked to perform his ablutions in the Mühlbach stream, which ran behind his property.

On the night of the synagogue fire, he was severely battered and deported to the Dachau concentration camp. After his return on December 13th, 1938, he sold his property. The company was removed from the trade register on February 16th, 1939. On March 17th, 1939, he fled to Israel with his family. There, he lived in Shavei Zion until his death on December 17th, 1948.

The *Buchauer Blättle* of May 1946 states:

[...] In a vivid report, Norbert and Anne Kahn describe the rise of the Rexinger colony in Shabai Zion, Palestine. 38 families live there now, working approximately 400 dunam

of land. Shavei Zion is a moshav in which all work is done collectively. Only private life remains untouched by the collective; every family has its own house and cooks for itself. Since its foundation seven and a half years ago, the small settlement has developed beautifully. There is a synagogue, a school, a sports ground. Every house has its own little garden. Edith has recently finished school and is now working in the moshav. Anne is responsible for the nursery, and Norbert – whenever he is not managing the moshav, as he is now – works in the vegetable garden. [...]

The Blättle of May 1949 also reports on Norbert Kahn:

[...] Extremely painful news reached us from Palestine toward the end of last year. In Shavei Zion, the sudden death of Norbert Kahn has left his family, the community there and all of us in shock. The eulogy given at the funeral by Dr. Scheuer, mayor of Shavei Zion (formerly of Heilbronn), expresses the appreciation and importance of the deceased better than our words could. We quote:

“Unable to comprehend, we are standing here at the grave of a man who lived and worked among us not long ago and whose existence was put to an abrupt end by a heart attack. We cannot yet believe or grasp that he is no longer here with us. His wife and daughter as well as his entire family have suffered a severe loss. But the loss to our community is just as severe. He gave all his loyalty and devotion to us and our Shavei Zion for the last 10 years since the beginnings of our settlement. The way he dedicated all his love and concern to our moshav and its development can and should serve as an inspiration for all chaverim.

He has given far beyond what is expected of a chaver. Throughout the years, he was active in the vaad and in the general administration. His firm and substantiated views have always received due attention since everyone knew that they were guided only by the wellbeing and prosperity of the chevra. In his role as manager, he has built up and cultivated the economy of the moshav for years. With great organizational talent, he has met this strenuous task even in the hardships of war. However, he was particularly diligent about his sector, the gan jerakot [vegetable garden], which he had planned and managed from the start. And if the garden is known as exemplary today – not only in the immediate vicinity, but also in the wider area – it is to his merit.

He used his spare time in a commendable way to further his education. What made his achievements possible were the thoroughness, cleanliness and punctuality inherent in his work and the straightforwardness of his thinking.

So, he was and will remain a role model for us. Needless to say, his memory will be preserved; we will be painfully aware of his absence in our daily work and miss his help and advice in all that we do. Nothing can fill the void which he left behind.”

We, the people from Buchau, too, will always honor the memory of our brother who departed this life too early and would like to express our deepest condolences to his family. [...]

Anni Kahn, née Nördlinger, born September 9th, 1901, in Buchau, was the daughter of Chief Medical Officer Dr. Simon Nördlinger who oversaw the field hospital in the Buchau castle during World War I. Anni Kahn fled to Israel with her husband and their daughter Edith in 1939. She died in Shavei Zion at the age of 79 and was buried at the local cemetery.



Edith Kahn, born November 19th, 1929, in Buchau, fled to Israel with her parents in 1939, where she attended school. She then went on to study at the nursing school in Haifa after turning 18. In Shavei Zion, she changed her first name to Ester. She married Schaul Alsberg in 1951. They had two sons, Nachschon and Jair.

After completion of nursing school, Ester was the local nurse of Shavei Zion for 20 years and then worked as a nurse in Akko for another 20 years. Even in 2014, at the age of 85, she was still taking care of patients in the oncology ward of the hospital in Niharia, a neighboring town of Shavei Zion. Today, Ester Alsberg lives in a retirement home. Even until old age, she went to swim in the sea every day.

Ester Alsberg has had to suffer through grave hardships. Her husband passed away at the age of 48; and she had to bury both her sons.



1939

2007



Selma Klein, House No. 24:

Selma Klein, née Bernheim, born September 22nd, 1899, in Buchau, was the daughter of Leopold and Mathilde Bernheim. She lived in Stuttgart with her husband Robert Klein, born November 21st, 1892, in Lodz. Selma moved back to Buchau to live with her parents in 1938. On December 1st, 1941, she was deported to Riga at the age of 43, where she perished on April 1st, 1942.

It could not be determined whether Robert Klein had moved to Buchau with her. However, he too is on the Stuttgart deportation list of December 1st, 1941.

Ignaz Kohn Family:

Ignaz Kohn, born December 27th, 1859, in Wassertrüdingen, Dinkelsbühl district. He was married to Lina Thannhauser. His last place of residence was in Buchau, where he died on August 20th, 1938 (grave 335).

Lina Kohn, née Thannhauser, born April 4th, 1869, in Hürben (near Krumbach). After her husband's death, she moved to Buttenhausen on March 5th, 1942. On August 23rd, 1942, at the age of 73, she was deported to Theresienstadt, where she perished on September 5th, 1942.

Bluma Laupheimer, House No. 54:

Bluma Laupheimer, née Hofheimer, born June 16th, 1858, in Buttenhausen, was the widow of Jonas Laupheimer, rabbi of Buchau from 1887 until his death in 1914. Bluma Laupheimer lived at 4 Hofgartenstraße. The Laupheimer family had five children: Cornelia, Hermine, Frieda and Friedrich who all died very young; and Elsa, who married Moritz Vierfelder. Bluma Laupheimer died in Buchau on August 9th, 1937 (grave 360).



Röse Levi, House No. 42:

Röse (Rosa) Levi, born July 16th, 1857, in Buchau, lived at 39 Schussenriederstraße. She had a small store for doilies and handkerchiefs. Röse Levi died on July 25th, 1936 (grave 280).

Max Marx Family, House No. 19:

Max Marx, born May 10th, 1872, in Hohebach (Hohenlohe), was a senior teacher in Buchau from 1906 to 1933. He was married to Clara Strassburger. They had three children: Alfred, Bertha (who only lived for a month), and Lothar. Max Marx was a very good teacher and cantor for the community. Unfortunately, he felt unvalidated in his profession. His greatest wish was for his sons to seek a profession in which they were not dependent on the community. Max Marx died in Buchau on October 27th, 1933 (grave 4).



Teacher Max Marx with his students: on the left Anni and Ruth Moos, behind Eugen Ullmann, on the right Jakob Dannhauser and Käthe Beer, behind Jakob Bernheim.

Clara Marx, née Strassburger, born October 13th, 1879, in Buttenhausen. After her husband's death in 1933, she stayed in Buchau. She lived on Waldhorngasse until 1941. When the properties on Waldhorngasse were sold, she moved to the rabbinate at 4 Hofgartenstraße. She was deported to Riga on December 1st, 1941, at the age of 62.

Alfred Marx, born October 1st, 1901, in Buchau. He held a Doctor of Philosophy and, as of January 11th, 1928, he had Prussian citizenship. He died in Buchau on July 24th, 1932 (grave 316).

Lothar Marx, born August 20th, 1911, in Buchau. He immigrated to England and became a doctor.

In November 1945, the *Buchauer Blättle* reports:

[...] We received an interesting letter from Dr. Lothar Marx c/o Birmingham & Midland Eye Hospital, Church Street, Birmingham 3, England. He writes: "Finally, finally news about our dear old Buchau. Thanks so much to all of you who run the Blättle. It had been years since I had received any news. Then, a few weeks ago I heard from Walter Erlanger from Zeist, who is working in a friendly children's home in Holland. Just this morning, he sent me the Buchauer Nachrichten, which deeply impressed me. After seeing Martin Kahn in London in 1939, I never saw any of my old acquaintances again. The last time I received a letter from my mother was over three years ago. A lot of the news in the Blättle is terribly sad, and yet I am incredibly grateful for it. I, myself, have been a doctor since 1939. I first worked as an assistant doctor in a clinic, then later at a children's home in Clent. For the last 18 months, I have been working at the local eye clinic. I can definitely say that my work fulfills me. Being able to give back sight to blind people feels wonderful. The other day, I met Mr. Moos from Ulm who is a patient here. He was born in Buchau and has two brothers, one of whom is a (III?) lawyer and the other one a philosopher, a [Doctor](#) honoris causa of Philosophy." [...]



The patient that Lothar Marx met at the clinic would most likely have been Rudolf Moos.

Babette and Fanny Mayer, House No. 35:

Babette Mayer, born September 4th, 1868, in Buchau, was the daughter of Samuel Mayer and his wife Mina, née Guggenheimer. Babette lived at 11 Helenenstraße. On August 23rd, 1942, at the age of 74, she was deported to the Theresienstadt transit camp. From there, on September 29th, 1942, she was deported to the Treblinka killing center.

Fanny Mayer, born July 26th, 1871, in Buchau, lived at 11 Helenenstraße together with her sister. She and her sister were deported to the Theresienstadt transit camp. On September 20th, 1942, at the age of 71, Fanny was taken to the Treblinka killing center.

The reported date of death for the two sisters is October 1st, 1942.

Mayer Siblings, House No. 29:

Fanny Mayer, born August 22nd, 1875, in Buchau, was the daughter of Moses Mayer and his wife Babett, née Wyler. Together with her siblings Ida and Julius, Fanny lived at 15 Schussenriederstraße. The Mayer siblings were owners of the Heinrich Essinger company, a tobacco retail trader. They also traded in antiquities. In June 1939, Fanny Mayer was still transporting goods to Switzerland. On August 25th, 1939, she fled to Youngstown, Ohio.

Ida Mayer, born January 2nd, 1877, in Buchau, fled to the USA with her sister on August 25th, 1939. The sisters Fanny and Ida Mayer kept in close contact with others from Buchau residing in the USA.

Julius Mayer, born May 21st, 1882, in Buchau, fled to Switzerland on January 4th, 1940. In September 1945, his death is reported in the Buchauer Blättle.

Jenny Moos, House No. 19:

Jenny Moos, née Karlsruher, born January 13th, 1871, in Heilbronn. After the death of her husband Alfred Moos (1862–1927), she moved from Munich to Buchau and lived on Waldhornstraße before moving to Stuttgart on April 2nd, 1941. On August 23rd, 1942, at the age of 71, she was deported to Theresienstadt. After her liberation, she lived in a retirement home in Stuttgart-Degerloch. The Jewish citizens from Buchau, who were soldiers stationed in Germany, often visited her there. She is mentioned time and again in several issues of the Buchauer Blättle. In October 1945, she wrote:

[...] On my part, there aren't many nice things to report. Three years of imprisonment is bad, and I have been through a lot. The worst part was the starvation. I sold my wedding rings, my watch and everything else I could spare for bread, just to prevent starving to death. For a piece of bread, I also took care of the sick although I could barely walk myself. If you could see your Aunt Jenny, how old and frail she has become, you would be shocked. I can only walk with the aid of a cane, but at least I am still alive. None of the many people who were deported to Poland survived. They were either gassed or shot. How we trembled when one of those deportations was imminent. Were they going to take you or not? There are no words for the atrocities that were committed in those camps. People were tortured. The children were thrown against the wall, and if that didn't kill them, they were thrown into the fire. I could tell you about a lot of other things, but I don't want to upset you, or myself. Ultimately, we were lucky that the Russians arrived because everything was already set for us to be gassed. One of the Nazi monsters gave it away two days before, which was the reason we were saved. Only about 80 of the 1250 people who were part of our transport from Baden-Württemberg came back. What a horrendous atrocity! Once the Russians arrived, we got better food, especially more bread. Before that, we

had to make do with one piece of stale bread every four days, black coffee every morning as well as nearly every evening, and little for lunch – and that was supposed to be enough to fill our stomachs. After having eye surgery and being sick so many times, it is a true miracle that I am still alive. In the hospital, the patients were treated well by good doctors, all Czech. The most common illness was diarrhea due to poor food. For ten days now we have been given white bread, which we hadn't seen for three years. In Theresienstadt, we used to get 50 grams of sugar and 60 grams of margarine per week. It was terrible in every way. Though we weren't harassed, we were freezing, and the worst part was the hunger. Now I have a great favor to ask. I would be incredibly grateful if you could send me a food package. And there is one other thing I need. For weeks, I have been walking around in shoes that are so worn out that they can't even be compared to the ones on a beggar's feet. All our suitcases were stolen during our transport to Stuttgart, so now I barely own any clothes, underwear, and so on. [...]

I

In an issue of the *Buchauer Blättle* from 1945, Richard Moos, too, recounts his visit to Jenny Moos:

[...] We arrived in Stuttgart at around 18:00 and stayed for the night. There, the US Army had converted the former Reichsbahnhotel into transit quarters and casinos. It had been damaged slightly, but it was still up to par for GI quarters. Right after dinner, I went out to find Aunt Jenny. I went to the MG. After I had looked through all the index cards beginning with the letter M to no avail, I took another chance and went to the police station in Degerloch. There I was told that the Sanatorium Katz (not Jewish) was the only place she could be. I went there, asked for her and found her upstairs in her room. It was already 20:30 but believe me when I say that I cannot describe in words how I felt when I saw her. Now I am a sturdy man and have seen my share, yet I almost had to cry. Aunt Jenny has become a small, shriveled, old lady and did not recognize me at first. She called me Hans but after looking at me for a while, she knew who I was. She was overjoyed about my visit; she could hardly believe it. Still, visiting her made me sad and I left after an hour. When I asked her to write a few lines to you, a pen couldn't be found anywhere, so I gave her mine. You can't imagine how grateful she was. At the end of her imprisonment in Theresienstadt, Aunt Jenny weighed 30 kilograms, but since her release, she has gained 10 The only thing that bothers her are her legs, as they are toothpick thin. Apart from that she is healthy, in good spirits, and happy to still be alive. She shares her room with another woman. They eat well and are being taken care of by the Americans, but there are still some things that they are not provided with. For that reason, I want to ask you to forget about my weekly packages for a while. I don't need those things, but Aunt Jenny does. Send the parcels to the following address: [...]. There is a Jewish chaplain who takes care of the people. Also write Aunt Jenny's address on the outside and inside of the package, this way it will reach the right person. Please take the money that you need for the packages from my bank account. Aunt Jenny is so poor, it is unbelievable. All people formerly imprisoned in concentration camps received 200 Reichsmark from the Welfare Office. [...]

Jenny Moos received packages from many Jews who were able to emigrate from or flee Germany. In 1948, she moved to a Jewish retirement home in Munich. She was fortunate enough to celebrate her 78th birthday there in 1949. She was buried in Munich.

Julie Moos, House No. 51:

Julie Moos, née Hirsch, born July 13th, 1871, in Ulm. She was the widow of businessman Richard Moos and lived at 14 Karlstraße. In Buchau, she was called “heel gazer” as she constantly turned around to look at her heels.

She moved to Stuttgart on December 1st, 1938, from where she was deported to Theresienstadt at the age of 71 on August 23rd, 1942. She perished there on June 1st, 1943. Her grandson Richard Moos recounted a visit to Jenny Moos in the *Buchauer Blättle* of October 1945, in which Jenny told him about his grandmother Julie Moos: *[...] In memory of Grandmother Julie, I have yet to tell: Grandmother Julie was always telling Jenny, her best and only friend at Theresienstadt, that she wanted to die. The two of them always wondered which of them would have to be the first. Grandmother came down with pneumonia, but she was assigned to a poor hospital ward and apparently no one was looking after her. The nurses were always busy. If those who were ill did not give the nurses food, they simply did not take care of them. The inmates stole valuables from each other, it must have been horrible. After Grandmother had recovered from her pneumonia, she got lice. This, too, must have been horrible. Grandmother could not eat anymore, she was constantly suffering from diarrhea, which is what she died of during her second stay at the hospital. [...]*



Julie and Richard Moos' home on Karlstrasse

Hermann Moos Family, House No. 62:

Hermann Moos, born June 8th, 1893, in Munich. He came to Buchau with his parents Richard and Julie Moos. There, he married Wilhelmine Dreifuß on May 8th, 1921. The Moos family had three children: Anneliese, Richard, and Walter, and lived at 11 Schlossplatz.

Hermann Moos was a front-line soldier during World War I and received the Iron Cross 1st and 2nd Class as a lieutenant. He and Franz Moos were the main shareholders of the *Hermann Moos AG*. About 450 people worked "at Moos", as the factory was called by the local population. Another 200 people worked at the Schussenried branch. The company had the biggest tax revenue of Buchau.



When inflation reached its peak in 1923, the *Hermann Moos AG* introduced emergency banknotes. The notes were available in denominations of 5, 10 and 20 million Mark and were valid from September 17th, 1923, to December 31st, 1923.

After repeated arrests and the compulsory sale of his business at 20 Schussenriederstraße, the formerly respected businessman fled to New York on October 20th, 1939. He maintained close contact with Jews from Buchau. In August 1945, he proposed: *[...] After the war, when our children are safe and sound at home, I propose to introduce an annual Tag der Buchauer ("Day of the Buchauers") to be held at a central location. I then propose that the honorary title of VATER DER BUCHAUER ("FATHER OF THE BUCHAUERS") be awarded to Moritz. [...]*



Moos factory in the Schussenrieder Straße.

Wilhelmine Moos, née Dreifuß, born October 2nd, 1901, in Buchau. On October 20th, 1939, she fled to the USA with her husband and their three children.

Anneliese Moos, born January 30th, 1922, in Buchau, fled to the USA with her parents.

Richard Moos, born October 6th, 1923, in Buchau, fled to the USA with his parents. He joined the United States Army and visited Buchau several times. The reports of his visits were published in the *Buchauer Blättle*. The November 1945 issue reads:

[...] First about Aunt Jenny: On Friday evening, I visited her for about two hours. I am glad to tell you that her condition has improved since the last time I saw her. She has gained weight and generally looks better. She received your package in record time, as well as your letter. Many of the former Buchauers had written to her, too.



I arrived in Ulm at 15:00 on Saturday. First, I visited Mr. Wolf. He and Siegbert told me that all Jewish bank accounts had to be transferred to the Riedlingen tax office. Last March, they received orders from Berlin to destroy all documents pertaining to Jewish property. They promptly complied. The new head of the tax office seems to be very competent and upright. Siegbert is trying to gather from him as much information as possible about these assets. Of course, this can now only be done from memory, but they are trying anyway. Siegbert checked the accounts and discovered that the following people still have an account at the Gewerbebank Biberach [bank with business clients only], and the money on them is at their disposal: Max Weil, David Weil, Paula Hilb, Moritz Vierfelder, Frieda Kahn, Johanna Hechinger, and the Jacob Dannhauser Family.

At around 16:00, I visited your friend Weglein. He and his wife were very happy to see me, and let me tell you, they are both wonderful people. They look well and have recovered completely. They left Germany on the same transport as Grandma Julie. They now live in a new, beautiful house with gorgeous Nazi furniture. As you did to me, I will do to you.

On Sunday morning, I set out for Buchau and got through the French Zone without any problems. I made a stop in Oggelshausen, but Dodile was in Buchau at the time. She attended the service in Kappel and on her way home, she was told by Mrs. Wiedergrün that I was in town. That is how fast word spreads around here.

Drove up to Siegbert's place. He was just standing there. We went upstairs and the "schmoozing" began. Siegbert and his family are doing well, they look healthy. They asked me to greet you and all the other Buchauers. Here is the latest report: Sinz (formerly Butscher), who was always against the Nazis, owns a nice, big store now. Gering, a Nazi, had to give up his business. It will be transferred to Butscher, an

anti-Nazi. Siegbert will oversee the transaction. Four new doctors have set themselves up in Buchau. Schoolmaster Blank is now superintendent of the school and all male teachers have been suspended. There is a nice cinema in the gym. Siegbert and his family are guests of honor. There are 200 French children in the castle, 180 of them are Jewish. The nurses and the management team are also Jewish. 250 Jewish families are in the Jordanbad [formerly a thermal spa]. The rooms in the castle that were once used exclusively for large Nazi celebrations are now the backdrop for services on Rosh Hashanah and Yom Kippur.

Café Schiele is now a brothel for French soldiers, as is Café Vierfelder, though for officers only. The shoe store Bernheim has been turned into a casino for the French officers. Kurt Einstein was visited by so many vile rogues from Buchau that he had to put a sign on his door: "Consulting hours only at the town hall!"

50 houses were confiscated by the French, including all the Jewish ones. Kurt is responsible for this department. These houses are reserved for French officers and soldiers who bring their families from France to Buchau. The houses must be vacated as they are. Residents are allowed to take only their personal belongings (clothes and underwear). Mayor Öchsle is still in custody because he was a member of the SS.

I must amend my previous report that Karl Staudacher was killed. Karl and his son are missing, but there is still the faint hope that they are prisoners of war. Teacher Schädel is still alive. Helmut Binder has returned home critically wounded. Bühler (Götz) died a couple of years ago. Ladenburger's son is a teacher, he did not serve in the army. Kurt Löscher, who married Marianne Geray, was killed in the war. Buck (Praster), who went to school with me, has returned home. He had been a lieutenant even though he failed his graduation exams three times. The boys of Köhler and Binder-Rist have returned home.

The Dannhauser factory has resumed production on a small scale, exclusively for the French, though. Götz got permission to use up his old yarn, which is enough for about one month. He has to work for the French as well. Reichelt recently visited Buchau. He says hello to all Buchauers. Witschel's boys have returned home, too. Old Witschel was a dirtbag, his wife was said to be decent. Olga Stier, daughter of the local police officer, came to visit me. She and her father always comported themselves in a decent manner. Olga wishes that you all remember her.

The wife of Karl Staudacher came by to say hello. She is genuinely nice and has not changed a bit. Erzberger is an upholsterer now, he works for Blaser. After word got out about my first visit, many people from all over town came to find out why I had not visited them. The first of them was Eugen Schmid, that swine. He went to Kurt at the town hall several times to find out where I was and why I was not sending for him. This time I was in Buchau for seven hours, but that coward did not have the guts to visit me. He knew exactly what I would tell him.

The people living in our old house told Siegbert that they had prepared a room for me just in case I wanted to stay overnight. I cannot get a read on these people, staying there is the last thing on earth I would do.

I visited Dr. Klauer who was always asking for me. She could only confirm my previous findings concerning Grandma Frieda. The only new thing she told me was that the Gestapo came by every day while Grandma was unconscious. They wanted to see if she was well enough to be sent away. I wanted to visit Mrs. Ackermann and town priest Endrich, who wanted to see me. I was told that they conducted themselves in a decent manner the entire time. None of them were home. Friedl Götz is in prison again. The French locked him up three weeks ago. The verdict: fraud and graft. This is great news; I hope they slit his throat. But Siegbert said that things are in motion to bail him out. Believe it or not, they wanted to make him deputy mayor, but the mayor rejected the proposal. The French did not care. Georg Bosch is deputy mayor now, a good man. By the way, Alois Schmitt is still alive, he was and still is a very good man. I visited Bosch again. He is the person in charge of the factory while Götz is in prison. He was ordered to make sure nothing was removed from the factory because it was a former Jewish factory. After my first visit, Götz went to Bosch, but he did not tell him a thing. He was and continues to be very worried ever since I was here. [...]

Walter Moos, born November 13th, 1924, in Buchau, fled to the USA with his parents in 1939.



Residence of the Moos family on Schlossplatz.

Franz Moos Family, House No. 33:

Franz Moos, born August 12th, 1873, in Buchau, married Ida Einstein on May 14th, 1901. They had two daughters, Anni and Susi. The family lived at 30 Schussenriederstraße. Franz Moos was the main shareholder of the hosiery company *Hermann Moos AG*. The company had branches in Schussenried and Weingarten. Franz Moos was a respected man in Buchau and a member of the municipal council for many years. Since he had fought for his country in World War I and had been awarded the Iron Cross 2nd class, he thought that nothing could happen to him under National Socialism. Thus, he did not heed any warnings to emigrate. Apparently, he used to say, *"People earn their daily bread at my company, I am not going anywhere."* On August 23rd, 1942, at the age of 69, Franz Moos was deported to Theresienstadt where he met his cousin Dr. Oskar Moos (see entry on Albert Moos). Franz Moos perished in Theresienstadt on April 22nd, 1944.

Ida Moos, née Einstein, born September 14th, 1881, in Stuttgart, lived with her family at 30 Schussenriederstraße. She died in Buchau on September 7th, 1941 (grave 12a).



In the garden of the Moos family



Residential building of the Moos family on Schussenriederstrasse

Alice Moos, known as **Anni**, born March 2nd, 1902, in Buchau, immigrated to Israel on October 8th, 1937, where she was a social worker in Jerusalem. In April 1945, the *Buchauer Blättle* reports:

[...] Miss Anni (Franz) Moos is expected to arrive in the United States from Palestine within the next few days. [...]

Susanne Sofie Moos, known as **Susi**, born July 8th, 1906, in Buchau, married Walter Stern on June 2nd, 1925. They got a divorce in Berlin on October 6th, 1933. Susi Moos then married Rabbi Dr. Erich Löwenthal and immigrated to the USA with him. In November 1944, the *Buchauer Blättle* reports:

[...] Unfortunately, Franz Moos did not live long enough to hear about the birth of his granddaughter, given to him by Susi Moos-Loewenthal, Leominster, MA. [...]

The grandchildren mentioned in the *Buchauer Blättle* in 1944 are Abraham and Judith Löwenthal.



Alice and Susi Moos

Albert Moos Family, House No. 66:

Albert Moos, born May 15th, 1876, in Buchau, married Rosa Gottschalk on February 26th, 1910. Together, they lived in the semi-detached house at 22 Marktplatz. After being detained several times, for example in Dachau in November 1938, he was deported to the Theresienstadt transit camp on August 23rd, 1942, at the age of 66. There, he perished on March 6th, 1944.

Dr. Oskar Moos, born 1869 in Buchau, cousin of Albert Moos and Franz Moos, died in Holland in 1966. He was a physician and lived in Heilbronn until he immigrated to Holland in 1938. He and his family were deported to Theresienstadt from there. In his report *Aus meinem Leben* ("About My Life"), he describes the encounter with Albert Moos and his relatives in Theresienstadt:



[...] We had already been in Theresienstadt for 14 days when we ran into a friend from Heilbronn on the street, Mr. Max Strauss (former associate at the cigar factory Gustav Adler, later Adlerkeller). He told us that he was sharing a chamber with our relatives Franz and Albert Moos. We immediately went down to the Dresdner Kaserne ("Dresdener Barracks") where indeed we found our dear cousins Franz and Albert. We were all delighted to see each other again. Both of our cousins were severely emaciated and complained that they could hardly walk anymore. They showed me their ankles, and unfortunately, I had to diagnose them with cardiac edema, the final fate of many obese people. Franz, Albert, and Henry informed us that Aunt Jenny, too, was in Theresienstadt, more precisely in the anteroom of Dr. Hans Elkan. As always, the latter was extremely kind and courteous and led us to his (foster) mother, Helene, who was in a hospital ward in the same barracks. We were enormously happy to be together again and talked a lot about the past. Then we went straight to Aunt Jenny, who was in a retirement home opposite the Dresdner. It is impossible to describe the joyful surprise on our dear aunt's face, but we were shocked when we saw her. Due to Graves' disease, she was terribly emaciated, only a shadow of her former self, no trace left of the lovely features she once had. Julie Loose-Kronenberger, who was quite attractive then herself and had been our afternoon coffee guest for weeks at a time, joined us soon after as well. Just like her grandmother Güdel, she was the walking chronicler and liked to retell the whole history of Wuhstraße in Buchau, all the while her facial expressions and language showed that indeed she was a member of the Mändle family: "I, Max Mändle." Hans and I visited Franz, Albert, and Aunt Jenny daily, and of course, occasionally we also visited Helene Elkan. Theo Elkan had died about a year prior to our arrival; as had sister-in-law Julie on May 31st, 1943, and our friend E. Gumbel and Aunt Hedwig Neuburger. Mrs. Lina Nahm and Aunt Berta Neuburger had left on a transport.

At the end of February, Albert was taken to the infirmary. Unfortunately, this happened way too late, despite me having advised him to go weeks earlier. When I visited him on March 6th, 1944, he was already departing this life and all I could do for him was to close his eyes. I immediately had Henry summoned, who was deeply saddened. Right afterwards, I notified Franz. He was shocked when he heard the news, but then, after a moment of silence, he said in a composed manner: "I saw it coming. When it is time for me to breathe my last breath, keep me in good memory and send my love to my children." This was the second instance of death in our family. On February 27th, Cousin Helene Elkan passed away peacefully. One tragic death followed the next. Julie Loose passed away on March 23rd after a brief time of illness.

Then, Franz' condition was rapidly deteriorating. He could no longer stand up and got extensive decubitus (pressure sore). Now that he was in the infirmary as well, I visited him almost every day. Unfortunately, in the last 4 weeks of his life, I could not do that since I was indisposed myself, but my dear wife and Hans went to his bedside almost every day. When I heard that Franz was nearing his end, I trudged my way over to the Dresdner Kaserne. When I approached his bedside, I found the bed was empty. I was told that about three hours earlier he had taken his last breath and that he had already been taken to the morgue. This happened on April 22nd, 1944. [...]

Rosa Moos, née Gottschalk, born February 1st, 1872 [March 1st, 1872, according to the memorial book], in Gauspohl. She was deported to Theresienstadt together with her husband on August 23rd, 1942, at the age of 70, and then to the Auschwitz killing center on May 16th, 1944.

Abraham Moos Family, House No. 66:

Abraham Moos, born April 21st, 1886, in Buchau, married Toni (née Ullmann) on May 15th, 1911. They had three children: Bernhard, Ellen, and Ruth. The family lived at 22 Marktplatz. Abraham Moos was the owner of the *Bernhard Moos* company, a knit-wear and hosiery business. For many years he was a municipal councilor of the *SPD* [Social Democratic Party of Germany] and a welcome member of many working groups. He resigned from the municipal council and moved to Stuttgart in 1933. In 1940, he and his wife fled to the USA. He died in 1955.



Residential building of the Moos family on marketplace.

Toni Moos, née Ullmann, born May 3rd, 1887, in Haigerloch, fled to the USA in 1940 with her husband. She died there in 1975.

Bernhard Moos, born January 15th, 1912, in Buchau, moved to Stuttgart with his parents. They immigrated to the USA in 1937. Berne, as he called himself in the States, married and lived in Columbus, Ohio. The *Buchauer Blättle* of March 1944 reported that he had become a proud homeowner in 1944. Bernhard Moos died in 1981.



Ellen Moos, born May 9th, 1913, in Buchau, first moved to Stuttgart with her parents. In 1938, she immigrated to the USA together with her sister Ruth and lived in Columbus, Ohio. She married a man called Mr. Levi. In the fall of 1944, she had a son. Ellen died in 1998.

Ruth Moos, born September 23rd, 1919, in Buchau, first moved to Stuttgart with her parents and then immigrated to the USA with her sister Ellen in 1938. She first lived in Columbus, Ohio, and then in New York. In 1947, Ruth Moos married a man called Henry Maengen. After the war, she and her husband were stationed in Germany. The *Buchauer Blättle* of August 1948 states:

[...] Mrs. Ruth (Abraham) Moos-Maengen visited Buchau on several occasions. She was able to send over to Moritz photographs of old Jewish sites. Siegbert had recovered this valuable collection and Moritz is rightfully proud to be its owner. Here is a quote from her letter:

"Siegbert is really making an effort. He receives so many letters regarding asset reimbursement etc... He keeps the cemetery in perfect condition, which most certainly is a great expense. People keep writing to tell him he should deduct all expenses, but even if you have the money, you cannot buy anything. So, I think it would be better if people sent more packages. Lina Schmal and her two little ones also live in poor conditions." [...]



In 2018, Ruth Maengen Moos lives in Oregon. She is still in good enough health to live independently. In 2022 she celebrated her 113th birthday. She passed away on August 2, 2023.



From left: Ellen, Toni, Abraham und Ruth Moos.

Emma and Helene Neuburger, House No. 28:

Emma Neuburger, born May 5th, 1860, in Buchau, lived together with her sister Helene at 15 Judengasse. She died on April 27th, 1940 (grave 10a).

Helene Neuburger, born April 10th, 1859, in Buchau, was mostly known as Lena or Lenele. She died several months after her sister, on December 17th, 1940 (grave 10b). Her greatest worry were the family graves. She therefore stated in her will that the meager proceeds from the sale of her half of the house ought to be used for the graves.

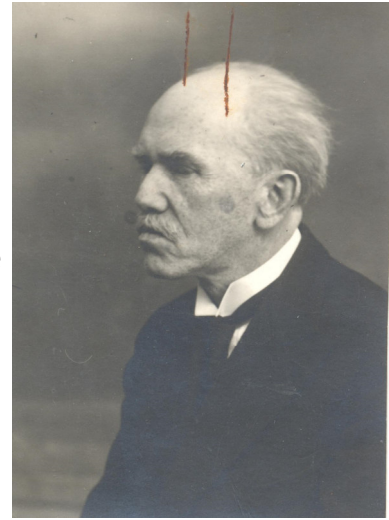


Heinz Säbel, House No. 54:

Heinz Säbel, born December 18th, 1912, in Oberdorf (near Bopfingen). He moved to Buchau on May 10th, 1935. He was cantor at the synagogue. He moved to Stuttgart on June 3rd, 1939.

Abraham Schlesinger Family, House No. 54:

Abraham Schlesinger, born March 20th, 1882, in Mergentheim, married Grete Berlinger on October 22nd, 1918. Dr. Schlesinger (Ph.D.) took over the rabbinate in Buchau from Dr. Ferdinand Strassburger in 1916. He was a highly esteemed rabbi in the rabbinate district of Buchau, which included the towns of Saulgau, Leutkirch, Ravensburg, Riedlingen, Wangen im Allgäu as well as the sanatoriums of Weißenau, Liebenau and Pfingstweide (near Tettnang). Dr. Schlesinger was a supporter of the Zionist Movement, which also influenced the way he taught the children in Buchau. In 1937, Moritz Vierfelder dedicated his commemorative volume *200 Jahre Rabbinat Buchau a. F.* ("200 Years of Rabbinate Buchau am Federsee") to him. Dr. Schlesinger was arrested in 1938 and deported on October 24th, 1938, to Stuttgart. He managed to flee to Israel with his wife. His sciatica was the reason for Moritz Vierfelder's first open letter to all citizens of Buchau, asking them to donate so Dr. Schlesinger could be treated in Tiberias. From this first newsletter the *Buchauer Nachrichten* and respectively the *Buchauer Blättle* were born. At the end of the war, Dr. Schlesinger wrote to the former Buchau citizens. The letter was published in the *Buchauer Blättle* of August 1945 and concludes with the following sentence:



[...] My best wishes to all of you. I greet you with the words of Isaiah, which still have a special meaning for our inner circle:

Shalom, Shalom to him that is far off, and to him that is near.

Jerusalem, May 10th/11th, 1945, Rabbi Dr. A. Schlesinger. [...]

"Shalom, Shalom to him that is far off, and to him that is near" was written on the memorial plaque to the fallen in the Buchau Synagogue.

Abraham Schlesinger died in Jerusalem on July 27th, 1961.

Grete Cressla Schlesinger, née Berlinger, born June 1st, 1889, in Zell (near Würzburg), immigrated to Israel with her husband. She died in Israel in 1960.

Röse Schmal Family, House No. 40:

Röse (Rösi) Schmal, née Einstein, born June 13th, 1853, in Buchau, was the widow of Ignaz Schmal and lived at 31 Schussenriederstraße. She had four daughters: Klara, Anna, Elise, and Charlotte. Rösi Schmal died on March 21st, 1938 (grave 299a).

Klara Schmal, born October 30th, 1874, in Buchau. Together with her sisters, she had a grocery and liquor store at 31 Schussenriederstraße. The locals appreciated the

store very much as they could buy the best Bismarck herrings there. Due to the forced closure of the shop, the Schmal siblings lost their livelihood. On August 23rd, 1942, at the age of 68, Klara Schmal was deported to Theresienstadt, and on September 29th, 1942, to the Treblinka killing center.

Anna Schmal, born on September 3rd, 1876 in Buchau, lived together with her sisters and was employed as a homemaker. She was spared from deportation and died on January 25th, 1939, in Buchau (grave 9).

Elise Schmal, born on September 3rd, 1877 [September 9th, 1877, according to the deportation list], in Buchau. On April 26th, 1942, at the age of 65, she was deported to the transit camp Izbica.

Charlotte Schmal, born on August 25th, 1880, in Buchau. She had one daughter, Lina. Charlotte Schmal died on December 13th, 1938, in Buchau (grave 9a).

Lina Schmal, born on January 15th, 1905, in Buchau, was considered half-Jewish because her father was an Aryan. She had a son, Werner Kurt Schmal. To protect herself and her son, she left the Buchau Jewish religious community in 1940. In the Spring of 1942, on the grounds of having left the Jewish religious community, she applied for an exemption from the discriminatory regulations of the Reich Citizenship Law, passed in 1935 as part of the two Nuremberg Laws. Mayor Öchsle supported her application and attested that she kept away from the Jewish community and worked with Germans every day. Lina Schmal worked as a knitter at the Blank knitting mill. Werner Kurt Schmal was a member of the Hitler Youth and reported for duty regularly.

Lina Schmal was deported to Theresienstadt on February 21st, 1945, at the age of 40. Her son then lived with Elsa Einstein at 4 Wührstraße. Lina Schmal returned to Buchau on May 22nd, 1945, and was able to move back into her house at 31 Schussenriederstraße. On October 27th, 1945, she married Siegfried Moses, from Magdeburg. They had two sons, Walter and Siegfried.

Lina Schmal died on May 31st, 1968, in Saulgau and is buried in Stuttgart.



Siegfried Ullmann Family, House No. 2:

Siegfried Ullmann, born on May 6th, 1875, in Rottweil, married Rike Kohn on March 17th, 1912. They had four children: Elsa, Arthur, Eugen Max, and Helmuth. The family lived at 26 Wuhrstraße.

Siegfried Ullmann was a front-line soldier during World War I. Later he worked as a farm hand at the livestock trade Gebrüder Kahn.

Siegfried Ullmann was arrested in November 1939. Together with Max Heimbach, he was responsible for fetching straw from the Götz brewery and covering the cement floors of the prison cells at the town hall tower with it. He was released several days later after he helped clean the prison cells.

On August 22nd, 1942, at the age of 67, he was deported to Theresienstadt, where he perished on June 26th, 1944.



Frieda Ullmann, née Kohn, born on February 28th, 1878, in Buchau. She was called “Moseles Frieda”, in Buchau, after her father Moses Kohn. In 1902, she had a daughter, Elsa. On March 17th, 1912, she married Siegfried Ullmann.

Frieda Ullmann enjoyed acting in the local theater clubs at that time. She was a member of the choir for 35 years and a highly-esteemed soloist. On August 23rd, 1942, at the age of 64, Frieda Ullmann was deported to Theresienstadt, where she temporarily worked as a nurse. After the liberation of the transit camp, she returned to Buchau and lived at 6 Hofgartenstraße.

Frieda Ullmann lost her husband and her three sons during the period of National Socialism and in 1966, also had to bury her daughter Elsa, who lived in Stuttgart. Frieda Ullmann died on September 17th, 1967, and is buried at a cemetery in Stuttgart.



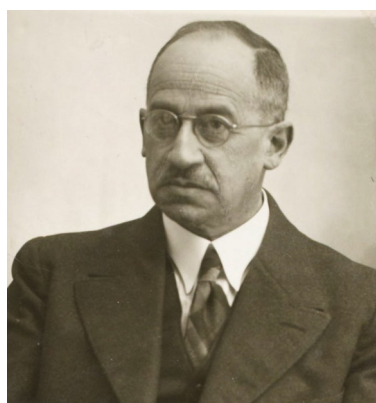
Arthur Ullmann, born on May 11th, 1914 in Buchau, was deported to the detention camp in Gurs, on October 22nd, 1940, to a transit camp in Drancy, on November 28th, 1941, and then to the killing center in Auschwitz, on September 11, 1942. The date of his death is reported as March 31st, 1943.

Eugen Max Ullmann was born on October 23rd, 1916 in Buchau. On November 11th, 1938, at the age of 22, he was deported to the concentration camp in Dachau, then on April 26th, 1942 to Izbica. He was declared dead on March 31st, 1943.

Helmuth Ullmann, born on April 6th, 1923, in Buchau, was deported to the concentration camp Riga-Jungfernhof, on December 1st, 1941, at the age of 18. He was declared dead on March 31st, 1943.

Moritz Vierfelder Family, House No. 56:

Moritz Vierfelder, born on June 13th, 1877, in Buchau, married Elsa Laupheimer on May 23rd, 1904, and had two children together, Frieda and Hermann. The Vierfelder family had a prosperous pastry shop with a café and wine tavern at 3 Hofgartenstraße. Many festivities were celebrated at the "Vierfelders'" and the café was also frequented by Gentiles. During National Socialism, Moritz Vierfelder had to declare his business as a "Jewish business" and any Gentiles who frequented it could expect to have their picture published in the papers



Stürmer or the Flammenzeichen. Likewise, the press liked taking up the cause when someone went to the "Jewish café". By November 22nd, 1938, under the pressure of National Socialism, he was forced to sell his barn and courtyard.

Moritz Vierfelder was a well-respected man. He was part of many local clubs and the Jews in Buchau called him the "Father of Buchau", especially after he fled in December 1940. It was through the newspaper Buchauer Nachrichten, founded by him, which was commonly called Buchauer Blättle and is still known as such today, that Moritz Vierfelder kept the former Buchau Jewish community together.

Moritz Vierfelder also maintained regular correspondence with Buchau after it was again possible to establish written contact with Germany. Some American soldiers visiting Buchau had to bring him things that had belonged to the synagogue or had been stored by individuals.

In 1946, Siegbert Einstein wrote a letter to Vierfelder about how 75 photos, ranging from official documents to historical cemetery photos, were found in the town hall during reconstruction work. Once Vierfelder had received those photos, he gave a presentation about Buchau to his friends.

At the same time, Siegbert Einstein informed him about his house at Hofgartenstraße. A letter from May 1946 states:

[...] It is yet to be seen how it will be possible for all of you to make transfers without the possibility of transferring money, and yet you could use it so well. I wrote to you that the lease of the two café spaces had been terminated. So far, there has been almost no loss of rent, as I have always been able to put that space to use for something. These days, an electrical company from the Russian zone will come here, mostly for motor winding, and I have rented both rooms on the right through an agency in Tübingen from May 1st until further notice. The rent is 80 DM per month, which is about 1,000 DM per year. A refugee family occupies the former store and bakery, on the second floor there is a gymnastic center that offers massages for guests coming for mud baths, and on the top floor, there are two separate people, who had been expelled from East Prussia, so the rent is about 1,900 DM per year. Given the current circumstances around here, this is quite a good income. If only it was possible to transfer. But now everything is deposited in a frozen account, and for the time being not even the legal expenses can be paid from this account. [...]



Cafe and wine bar Vierfelder in the Hofgartenstrasse.

Once in America, Moritz Vierfelder wrote his memoirs, including about his start in the United States:

[...] The good old furniture made it easier for us to settle in. [...] Once I arrived in Youngstown, besides attending three daily classes at the Christian mission, I started making baked goods. This was well received, but the supply of larger quantities to stores was impossible due to the US custom that baked goods that are not sold on the first day must be discarded or half-priced on the next day. I served as a minyan in the morning and in the evening, sat vigil, mowed the lawns of two houses, and earned some pocket money in this way. Not being able to speak the language made any attempt to obtain work difficult for me. The teacher was satisfied with my keen perception, and my mathematical abilities were demonstrated to the other students. Nevertheless, my age made itself noticeable –words and sentences I learned one day, I had forgotten the next. [...]

After a short time, Moritz Vierfelder found work in the Northside Hospital.
[...] My expertise as a former military medical officer and convoy leader of the Red Cross was of great benefit to me here. Despite my poor command of the language after four years in the United States, and after more than two and a half years of working at the hospital, I have already trained 16 new orderlies. Given the high rate of staff turnover due to the poor pay, I'm already the oldest in the service. [...]

Moritz Vierfelder died at 84 years of age on February 25th, 1961, in Youngstown, Ohio. His son Hermann Vierfelder (later Andrew Fielding) recounted in a letter to Siegbert Einstein his father's final hours in an American hospital, which shows how connected Vierfelder was to his hometown:

"I have traveled the world far and wide, I've even been to America", he said, and when asked "Where are you now?", he answered happily: "In Buchau".

In conversations with witnesses in Buchau, many residents also remembered Moritz Vierfelder's baking skills, or how, if you fell, he would stick a band-aid on your wound and as a pick-me-up (Trostpflasterle), he would give you a Schäumle. Some of them also had their first half pint of wine (Viertele) in Cafe Vierfelder.

Pinchas Erlanger (formerly Peter Erlanger from Ravensburg) from Shavei Tzion, Israel, explained how he had celebrated his bar mitzvah in Cafe Vierfelder in 1939.

Elsa Vierfelder, née Laupheimer, born June 3rd, 1879, in Laupheim, came to Buchau in 1887 with her parents, Rabbi Jonas Laupheimer and Bluma Laupheimer, née Hofheimer. On May 23rd, 1904, she married the cafe-owner, Moritz Vierfelder. She supported her husband throughout all his endeavors. On December 9th, 1940, she fled with him to America and supported him there too, helping him maintain lively correspondence with the former Jewish community of Buchau now scattered all over the world. She died in America on September 24th, 1959.



Hermann Vierfelder, born March 30th, 1905, in Buchau, did an apprenticeship at the Nationalbank in Munich after finishing school. Later he worked at the publishing house Rütten und Loening in Frankfurt. Hermann Vierfelder came into conflict with the Nazis as early as 1933. At the publishing house, he sat opposite a colleague, who on the day the Nazis seized power, suddenly demonstratively stuck the NSDAP badge to the front behind his lapel. On his way home from work, he was warned by

acquaintances to head home, because the Nazis were waiting for him there. That same evening, he fled to France, where he initially eked out a living as an adjunct teacher. Having fled to the South of France before the German invasion, he was sent to a camp in the North of France, where the maltreatment he suffered at the hands of the French almost cost him his life. He was rescued by the arrival of the Allied troops and subsequently joined the British Army. It was there that he assumed a new identity, so that Hermann Vierfelder became Andrew Fielding. Together with the British troops, he took part in the campaign in Italy until the Germans surrendered on May 8th, 1945. After the war, Andrew Fielding married his fiancée, Martha Bergmann, and they adopted a boy. Andrew Fielding died on March 29th, 1985, one day short of his 80th birthday.



Frieda Vierfelder, born October 14th, 1909, in Buchau, was simply called Friedl by everyone. After finishing school, she studied home economics at the women's school in Wolfratshausen near Munich. Later, she worked in a children's home in Frankfurt and then at the pediatric clinic in Tübingen, where she also provided post-natal care. Here, she felt the sting of anti-Semitism, leading to her emigration to America in 1934. She married Georg Polk and, after his death, married Werner Fisher. Friedl Vierfelder-Fischer returned to Buchau several times. The first time was through her service as a lieutenant in the American army. In September 1945, the Buchauer Blättle reports:



[...] By means of a Colonel I was acquainted with, who had to make an official trip to the South, I was given the opportunity to pay a visit to Buchau. I returned by car to Augsburg, from where I flew back to Wiesbaden. The journey was wonderful. When we arrived in Buchau, we were informed by the French command that the American unit stationed there had left Buchau a few days earlier. Upon our arrival in the town, Binder and a few others offered us rooms. Binder's rooms were accepted by two officers. I myself was put up in the Engel-Post guesthouse, in rooms belonging to a French officer who happened to be absent at the time. After seeing me again for the first time, Mrs. Stütze wept and couldn't take her eyes off me. She prepared a wonderful dinner and the following morning an equally good breakfast, but refused any payment. Cigarettes and candies as gifts in return were worth more to her than money. After dinner, I went to the Einsteins'. I wish you could have seen the look on Elsa's face; she shrieked; Kurt was the only other one at home. But Irma Manz-Erlanger was there too. Siegbert was in Tettang. Rolf was in Reutlingen. I brought Elsa whatever I

had left: soap, candies, stockings, and paper, and to Siegbert, tobacco and cigarettes. All much-wanted things. In Wuhstraße I saw the Dürnays, Lanz and some others. I also saw Bertl, née Zimmermann, and disregarded her, she turned red in the face. The news of my arrival spread through the town like wildfire, and people came to greet me: our former housemaid Dora Wachter with her four children, followed by Johanna, Lene, and Agnes, Weiss, the Hafner Mayers, Dr. Klauer, and Mrs. Remmlinger, who gave me the task of writing to you about the death of August Sandmaier. Later in the evening we went to the Dolderers'; they were already in bed, but were soon up, and I had to take fresh eggs along with me for breakfast. At Dr. Ladenburger's, the ladies greeted us, but Dr. L. was not home. In the meantime, Siegbert had arrived home, looking worse for wear. Both he and Elsa have been granted permission to travel to Switzerland for 4 to 6 weeks.

It was midnight when we parted, dead tired. In the morning, Senze Dolderer came to see me, followed by Anna Fetscher, Mrs Löscher and a few others. Siegbert, Elsa, Irma and the Colonel drove with me to the cemetery; it is now in good condition, but still not like it was before. The glass plate on Grandfather Leipheimer's gravestone is now broken. The mayor is a very nice man; I went to see him at Siegbert's behest. He promised me that he would see to it that the cemetery was even better maintained, but otherwise Siegbert and Rolf were really doing their utmost. "When can I expect to see your parents again?" he asked me, "I will do everything I can to make them comfortable". I responded by saying that my parents and all the others in the US were both happy and content. The castle is unrecognizable, grand, all of it financed by the Jews. On the street I ran into Klara Heitele. She wanted to be friendly, but she seemed to me to overdo it. I also saw Mrs. Heitele and Josefine. Mr. Heitele came up to me in the Engel, he looks the same as he did before. Everyone sends their greetings to you all, and they all wish to have you back. [...]

Some time later Friedl Fisher visited Bad Buchau with her husband and I was able to make her acquaintance. We corresponded with each other until her death. She died in Youngstown on January 28th, 2007, at the age of 98.



Klara Vierfelder, born April 27th, 1880, in Buchau. She was Moritz Vierfelder's sister and worked together with him in his company. On April 24, 1940, she fled to America.



Strassburger, Fanny, née Vierfelder, born on December 23rd, 1878, in Buchau, returned from Berlin on March 6th, 1938, after her husband Max Strassburger had died there. She lived with her brother Moritz Vierfelder and emigrated to the US on April 24th, 1940.

Strassburger, Hermann, born April 7th, 1910, in Rottweil, accompanied his mother from Berlin to Buchau on April 28th, 1938. On May 13th, 1938, he returned to Berlin and from there emigrated to the US.



Moritz Vierfelder with his wife Elsa and his sisters Fanny and Klara

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Moses Weil Family, House No. 30 :

Moses Weil, born on March 22nd, 1849, in Kappel, married Anna Bernheim on October 8th, 1877, and had four children: Fanny, Lina, Karl, and Bertha. Together with his brother Leopold, Moses Weil took over his father Hirsch Weil's business at 12 Schussenriederstraße in 1882. On June 3rd, 1905, he also acquired his brother's share and continued to run the business alone under the name Hirsch Weil. He sold men's and women's clothing, textiles, and underwear. Together with his wife and children, he gradually expanded the range of products and handed over the business to his son, Karl, on May 18th, 1922.

Moses Weil died on July 4th, 1940 (grave 5b).



Commercial building Hirsch Weil in the Schussenriederstraße

Anna Weil, née Bernheim, born on March 17th, 1858, in Buchau, worked in the textile business together with her husband, and was a skilled businesswoman. She died on October 21st, 1935 (grave 5a).

Fanny Weil, born on September 25th, 1878, in Buchau, worked as a saleswoman in her parents' business after her formal schooling. On April 26th, 1942, at the age of 63, she was deported to the Izbica transit camp, in spite of the fact that she was certified unable to travel by the public health officer, Dr. Kugler. Her name is listed on the gravestone of her sister, Lina (grave 7b).

Lina Weil, born on October 21st, 1879, in Buchau, was nicknamed Ida. She died on January 28th, 1937, in Tübingen and was buried in the Jewish cemetery in Buchau (grave 7a).

Karl Weil, born April 2nd, 1885, in Buchau, took over his father's textile shop on May 18th, 1922, and continued to run it together with his sisters under the name Hirsch Weil. He was a skilled businessman and employer; about 20 employees worked in the company. He also let customers pay on tab when they could not pay right away. A typical phrase of his was: "I didn't ask if you can pay, just take what you need and pay when you can." Under National Socialism, he was subjected to the various boycotting measures, e.g., the designation of his shop as a "Jewish business".

In 1937, he had to sell the business due to political pressure. He built a house next to the synagogue at 3 Karlstraße, where he then lived with his father and his unmarried sisters. This house was also taken away from him. Mayor Öchsle moved in there after Karl Weil's deportation. On Kristallnacht, Karl Weil was maltreated and deported to the concentration camp Dachau, from where he returned on December 13th, 1938. On December 1st, 1941, at the age of 56, he was deported to Riga. Karl Weil's name, too, is inscribed on gravestone No. 7 (grave 7c).

Bertha Weil, born April 25th, 1898, in Buchau, married Julius Weil, a merchant from Saulgau, and immigrated with her husband to India during the time of National Socialism. Bertha Weil owned the house at 3 Karlstraße after the war, since all of her siblings had died. She sold it to Siegbert Einstein. She died in Mumbai in 1988. Her remains were buried in the Jewish cemetery in Buchau (grave 7d).

Frieda Weil, House No. 24:

Frieda Weil, née Bernheim, born January 9th, 1889, in Buchau, was the widow of Sigmund Hermann Weil. She was the daughter of Leopold and Mathilde Bernheim and lived in her parents' house on the corner of Schussenriederstraße and Judengasse. On April 26th, 1942, at the age of 53, she was deported to the transit camp in Izbica.

Babette Weil, House No. 64:

Babette Weil, née Bernheim, born February 18th, 1854, in Laupheim. She was the widow of merchant Josef Weil, who died on January 26th, 1913, in Buchau. They had three children: Alfred, born May 5th, 1878; Theodor, born November 20th, 1880; and Selma, born April 21st, 1885. Babette Weil lived with her son Alfred at 6 Bachgasse. Babette Weil died in Buchau on July 23rd, 1934 (grave 324).

Alfred Weil, born May 20th, 1878, in Buchau, married Gertrud Kohn. He traded in oils and greases and was known as "Schmotz Weil" in Buchau and in the Federsee area. Alfred Weil lived with his wife at 6 Bachgasse. He carried the flag of the Gymnastics Association at the 1000-year celebration of the town of Buchau. He was kind and helpful and maintained close contacts with the rural population of the Federsee area. Alfred Weil died on August 25th, 1938, and was buried in the Jewish cemetery (grave 336).

<p>Hierdurch wird bescheinigt, daß der Inhaber dieses Ausweises</p> <p><i>It is hereby certified that the bearer of this card</i></p> <p><i>Il est certifié que le porteur de cette carte</i></p> <p>Herr: <u>Alfred Weil</u></p> <p>Mr. - M. <u>Buchau</u></p> <p>geboren in <u>Buchau</u></p> <p>born at - né à <u>Buchau</u></p> <p>wohnhaft in <u>Bachgasse</u></p> <p>living at - demurant à <u>Bachgasse</u></p> <p>Street, No. - rue, n° <u>311</u></p> <p>ist der Firma</p> <p>for the purpose of trade - sous la raison de commerce</p> <p>besitzt</p> <p>(est) Handelsreisender im Dienst der Firma - der</p> <p>(est) commis voyageur au service de la firme (raison(s))</p> <p><u>Apotheker u. Chemiker</u></p> <p>at - à <u>Max Ruoff</u></p> <p>which possesses (est) <u>in Buchau</u></p> <p>for the purpose of trade - sous la raison de commerce</p> <p>besitzt - possède</p> <p>¹⁾ Angabe der Fabrik oder des Handelszweiges.</p> <p>²⁾ State the articles or nature of the trade.</p> <p>³⁾ Indication de la fabrique ou du commerce.</p>	<p>Da der Inhaber dieses Ausweises beabsichtigt, in den obengenannten Ländern Aufträge entgegenzunehmen und Käufe für die genannte(n) Firma(en) zu machen, wird bescheinigt, daß die genannte(n) Firma(en) die Berechtigung hat (haben), ihr(e) Gewerbe und ihren Handel in <u>Stuttgart</u> zu betreiben, und daß sie dort die gesetzlichen Gebühren hierfür entrichtet(n).</p> <p><i>The bearer of this card intends to solicit orders in the above-mentioned countries and to make purchases for the firm(s) referred to. It is hereby certified that the said firm(s) is (are) authorized to carry out its (their) business and trade at . . . and that it pays (they pay) the taxes, as provided by law, for that purpose.</i></p> <p><i>Le porteur de cette carte se proposant de recueillir des commandes dans les pays susvisés et de faire des achats pour la (les) maison(s) dont il s'agit, il est certifié que ladite (s) maison(s) est (sont) autorisée(s) à pratiquer son (leur) industrie(s) et son (leurs) commerce(s) à . . . et y paye(s) les contributions légales à cet effet.</i></p> <p><u>Stuttgart</u>, den <u>10. Okt. 1937</u></p> <p>Unterschrift des Leiters der Firma(en):</p> <p>Signature du chef de la (des) maison(s):</p> <p><u>Apotheker & Chemiker</u></p> <p><u>MAX RUOFF</u></p> <p><u>Chem. Laboratorium</u></p> <p><u>Buchau</u></p> <p><u>V. Chem. Lab.</u></p>	<p>Personalbeschreibung des Inhabers:</p> <p>Description of the bearer:</p> <p>Signalement du porteur:</p>  <p>Alter: <u>20.5.1878</u></p> <p>Age <u>kräftig</u></p> <p>Wuchs: <u>mittel</u></p> <p>Height <u>mittel</u></p> <p>Teile: <u>keine</u></p> <p>Haare: <u>keine</u></p> <p>Hair <u>keine</u></p> <p>Besondere Merkmale: <u>keine</u></p> <p>Special marks <u>keine</u></p> <p>Signes particuliers</p>
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Gertrud Weil, née Kohn, born February 3rd, 1878, in Altenstadt, was known by everyone as Gutta. She sold the house on Bachgasse and other properties after her husband's death. On December 1st, 1941, she was deported to Riga at the age of 63.

Sofie Weil Family, House No. 46:

Sofie Weil, née Tannhauser, born July 26th, 1854, in Buchau, was the widow of Isak Weil who died on March 6th, 1919 (grave 379a). They had five children: Rosa and Emil both survived only four months; Hermann; Albert, born April 3rd, 1882, died in Riedlingen on February 19th, 1932, (grave 313); and Julie. Sofie Weil lived with her children Hermann and Julie at 5 Postgasse until her death on July 19th, 1933 (grave 379b).

Hermann Weil, born January 11th, 1880, in Buchau. He fought for his country on the front-line in the First World War. He ran a flourishing livestock trade at 5 Poststraße and owned a large cattle barn at 8 Poststraße (house No. 47). Hermann Weil was considered the political leader of the Jewish community. He was nicknamed "Bülow", after the Chancellor of the Republic Bernhard von Bülow. In 1938, he had to sell his properties due to political pressure.

On Kristallnacht, he was severely battered and taken to the concentration camp in Dachau, from where he returned on December 21st, 1938.

He perished on March 11th, 1940 (grave 346) as a result of the maltreatment.

Julie Weil, born March 29th, 1889, in Buchau. After her mother's death, she ran the household for her brother Hermann. She was deported to the concentration camp Riga on December 1st, 1941, at the age of 52.

Fanny Weil, House No. 28:

Fanny Weil, née Löwenthal, born September 1st, 1861, in Laupheim, was the widow of textile trader Leopold Weil who died on September 20th, 1912 (grave 22). They had four children: Mina, born March 11th, 1889, Hermann, born February 13th, 1894, Max and David, born April 21st, 1902. Fanny Weil lived at 15 Judengasse. She died on October 28th, 1935, in the municipal hospital of Buchau (grave 328).

Max Weil Family, House No. 66:

Max Weil, born January 13th, 1894, in Buchau, married Klara Dessauer on October 22nd, 1923. They had one daughter: Lore. Max Weil was the owner of the M. Weil & Cie company at 22 Marktplatz. He was arrested on Kristallnacht, taken to the concentration camp Dachau and released a few weeks later, on December 13th, 1938. He had to sell his shirt factory on Marktplatz. On August 27th, 1939, he fled to the USA.

Klara Weil, née Dessauer, born September 15th, 1901, in Tübingen. She fled to the USA with her husband and daughter in 1939.

Lore Weil, born February 3rd, 1926, in Buchau, fled to the USA in 1939 with her parents and got engaged to Hellmuth Kohn in 1948 in New York.

Rosa Weil Family, House No. 57:

Rosa Weil, née Marx, born August 8th, 1884, in Hohenbach (Hohenlohe), was the widow of Albert Weil who died on February 19th, 1932, in Riedlingen (grave 313). She lived with her daughter Susi at 5 Hofgartenstraße. She had to sell the house and her properties. On December 1st, 1941, she was deported to the concentration camp Riga at the age of 57.

Susi Weil, born February 5th, 1917, in Buchau, worked as a saleswoman and immigrated to New York on July 10th, 1938. There, she joined the army and married Lothar Lewin.

Klara Weil Family, House No. 54:

Klara Weil, née Levi, born February 1st, 1867, in Bittenhausen, was the widow of Michael Weil. They had three children: Rosa, born March 30th, 1890, Emanuel, born April 5th, 1892, and Emma, born March 13th, 1893. Under National Socialism, Klara came to Buchau with her daughter Emma and lived in the rabbinate. Klara Weil was deported to the transit camp Theresienstadt on August 23rd, 1942, at the age of 75, where she died on September 2nd, 1942.

Emma Weil, born March 13th, 1893, in Buchau, was deported to the concentration camp Riga on December 1st, 1941, at the age of 48.

Eugenie Weil Family:

Eugenie Weil, née Lang, born July 12th, 1875, in Bittenhausen, was the widow of Adolf Weil (1866-1930) from Buchau. They had two sons: Ernst, born July 15th, 1912, and Martin, who died only weeks after his birth. Eugenie Weil was deported to the transit camp Theresienstadt on August 23rd, 1942, at the age of 67 and to the killing center Treblinka on September 26th, 1942.

Ernst Weil, born July 15th, 1912, in Riedlingen, moved to Stuttgart on January 27th, 1937.

David Weil Family, House No. 61:

David Weil, born April 21st, 1902, in Buchau, married Rosa Strauß. They had one daughter: Frieda, born March 29th, 1930. The family lived at 15 Hofgartenstraße. On Kristallnacht, David Weil was deported to the concentration camp in Dachau, from where he returned at the end of December of 1938. In 1939, he was arrested again and deported to the concentration camp Welzheim. After his return, he fled to the USA with his family on August 20th, 1940. He lived in Los Angeles where he received his citizenship papers.

Rosa Weil, née Strauß, born April 22nd, 1904, in Niederstetten (near Schwäbisch Hall), fled to the USA with her husband in 1940.

Frieda Weil, born March 29th, 1930, in Riedlingen, fled to the USA with her parents in 1940.

Frieda Weil, born March 29th, 1930, in Riedlingen, fled to the USA with her parents in 1940.

Hermann Weissberger Family, House No. 23:

Hermann Weissberger, born December 2nd, 1853, in Kolin/Böhmen, was married to Mathilde Neuburger, who died on April 5th, 1925, in Buchau (grave 284a). They had four children: Selma, Isidor, Alfred and Julius. In Buchau, Hermann Weissberger was known as "Knibbes" since he was very stingy.

Hermann Weissberger had Czech citizenship. He owned a Kolonialwarengeschäft on Waldhorngasse, where his wife also worked. After Mathilde's death, their daughter Selma helped him with the household and in the shop. In 1936, Hermann handed over the business to his daughter Selma and his son Julius. Hermann Weissberger died on June 20th, 1936, in the municipal hospital of Buchau (grave 284b).

Selma Weissberger, born July 25th, 1878, in Buchau, had Czech citizenship. After her parents' death, she ran the Kolonialwarengeschäft on Waldhorngasse with her brother Julius until she was deported to the concentration camp Riga on December 1st, 1941, at the age of 63.

Isidor Weissberger, born October 21st, 1879, in Buchau, had Czech citizenship. He was first deported to the transit camp Westerbork and on February 26th, 1944, at the age of 64, to the transit camp Theresienstadt. On October 9th, 1944, he was sent to the killing center Auschwitz-Birkenau.

Alfred Weissberger, born November 25th, 1881, in Buchau, had Czech citizenship. Nothing is known about his fate.

Julius Weissberger, born February 8th, 1883, in Buchau, had Czech citizenship just as his siblings did. Together with his sister Selma he was deported to the concentration camp Riga on December 1st, 1941. Julius Weissberger was 58 years old at the time.

Siegmund Zodick Family, House No. 29:

Siegmund Zodick, born June 5th, 1893, in Laubach (near Gießen), was married to Hedwig Oppenheimer and had two children with her: Ruth and Kurt. Siegmund started to work as a teacher at the Jewish school in Buchau on May 6th, 1935, and held the position of cantor in the synagogue. He translated various official documents related to the history of the Jewish communities of Buchau and Kappel from Hebrew into German. He lived with his family at 15 Schussenriederstraße.

On Kristallnacht, he was arrested and deported to the concentration camp Dachau, from where he returned on December 6th, 1938. On August 28th, 1939, the family had to leave Buchau by police order and moved to Mergentheim from where Siegmund Zodick was deported to the concentration camp Riga on December 1st, 1941, at the age of 48.

Hedwig Zodick, née Oppenheimer, born October 12th, 1897, in Essen. She shared her husband's fate and was deported to the concentration camp Riga on December 1st, 1941, at the age of 44.

Ruth Zodick, born June 25th, 1923, in Montabaur, had to leave Buchau with her parents and was deported to the concentration camp Riga at the age of 18.

Kurt Zodick, born June 11th, 1925, in Montabaur, had to leave Buchau with his parents and was deported to the concentration camp Riga on December 1st, 1941, at the age of 16. From there, he was deported to the forced-labor Stutthof on August 23rd, 1944, and ultimately to the killing center Auschwitz-Birkenau on September 10th, 1944.

Adolf Ernst Zodick, born March 1st, 1912, in Frankfurt, was Siegmund Zodick's brother. He also had to leave Buchau on August 28th, 1939. Nothing is known about his subsequent fate.

Additionally, there are 57 people who lived in Buchau for a few weeks, in some cases for a few months, until deportation. Unfortunately, not more is known about them than their names:

Adler Max, Adler Elisabeth, Bloch Friedericke, Cahn Hermann, Cahn Flora, Finsterhölzl Elsa, Fischer Hilde, Fischer Minna, Fleursheimer Siegfried, Fleursheimer Hermine, Frank Simon, Frank Min, Frank Salomon, Frank Berta, Heilborn Lydia, Henle Luise, Heli Johanna, Heumann Ruth, Jeiteles Wilhelm, Jeiteles Hortense, Joseph Manfred, Kahn Albert, Kahn Elise, Kahn Paul, Karpe Franz, Karpe Frieda, Kaufmann Benedikt, Koronczyk Charlotte, Lepmann Luise, Levy Klara, Lindauer Julius, Lindauer Minna, Lissberger Emil, Lissberger Klara, Lorig Thea, Mannheimer Jakob, Mannheimer Clothilde, Michaelis Max, Michaelis Jenny, Michaelis Jürgen, Model Ilse, Nathan Dr. Paul, Neu Heinrich, Rothschild Sara, Rothschild Aron, Rothschild Max, Rothschild Ida, Salomon Julius, Strauß Isak, Thalmessinger Otto, Thalmessinger Elsa, Wertheimer Emanuel, Wertheimer Berta.



Memorial stone with the names of the Shoah victims.

After the year 1945

After Siegbert Einstein, Frieda Ullmann and Lina Schmal had returned from Theresienstadt, some Buchau residents who had purchased a house at a low price feared that their former homeowner would return as well. The returnees were “courted”, as a witness described.

In January 1946, investigations began regarding the injustices committed against Jews. The mayor and the town police tried to clarify the facts of the matter.

On September 15th, 1946, Buchau held its first municipal council elections after the war. Siegbert Einstein wrote about this in various letters to Moritz Vierfelder, who published them in the Buchauer Blättle of December 1946:

[...] According to a letter dated September 5th: “The municipal and mayoral elections will take place on September 15th. The latter position has already been offered to me several times, but I refused most resolutely. And, if I do make myself available as a municipal councilor, it is less for the sake of the general public than because I would gain a certain degree of influence over former Jewish interests. All this, of course, provided that I get a chance in this complicated election system. 18 candidates vie for eight available seats. The ‘CDU’ (Christlich Demokratische Union), more or less equivalent to the former party ‘Zentrum’, includes eight names, Georg Bosch at the top. The ‘Sozialdemokratische Partei’ four names and the ‘Freie Wählerschaft’ six names, in the first place Karl Staudacher, in the second place, myself.”

In a second letter from September 21st, we are informed about the result of the election, linked to the election of the mayor. The latter is no longer a professional or an administrator, but rather one of the people. After the previous Mayor Joseph Mohn returned to his profession as a notary, Karl Staudacher, the candidate of the Freie Wählerschaft, was brilliantly elected with 95% of the votes. Despite the fact that he has not attended church in the past ten years, he still gained the trust of the Christian citizens.

“The municipal council election has unfortunately been quite rough in the last few days. There have been attacks of the worst kind, especially against members of the CDU. A large majority of the CDU was expected, but it turned out quite differently. From the initial eight candidates only four were elected and these with a decline in votes so that, for example, Geiger (the baker) and Binder-Rist got in only with a few votes. Also elected were: Fritz Stöckle and Georg Bosch, Alber from the Sozialdemokraten and Staudacher, Einstein, Kirchenbauer and Magino from the Freie Wählerschaft. We have 30% more votes than the CDU and of all local councilors I am by far in the lead with the number of votes received, also a sort of compensation! Hans Schuster also ran as a candidate and led with the words ‘A Jew has absolutely no business in the town hall!’ I confronted him and also informed the responsible authorities. Nevertheless, he remained a candidate, but got the right response in the vote: of all 18 candidates he received the lowest number of votes.” [...]

Siegbert Einstein was elected by a large majority and became deputy mayor. In this position he was committed to the reparation of the injustices committed against Jews. He managed and reviewed home sales and was a contact person for the former Buchau Jews in case of claims against the new owners.

Siegbert Einstein was also present when Mayor Karl Staudacher and the new city council of Buchau passed the following resolution: *"We have a moral obligation to acknowledge the scandalous events of the past. Only by calling a spade a spade and registering the injustices committed against Jews will we be ready for reconciliation, and only then will we be able to move beyond the darkest chapter of our Jewish past."*

Siegbert Einstein's testimony was very important in the process of elucidating exact events and understanding the injustices committed, as he was able to repeatedly present letters at the trial, from Jews who had emigrated but still remembered events exactly as they had occurred. He was also present at the trials in Ravensburg, where the events of the Kristallnacht and the installation of a gallows on the synagogue square were clarified. The trial against the arsonists began three years after the end of the war, in 1948. 19 individuals (Siegbert Einstein mentions 24 in his letters) were charged with "crimes against humanity".

The main defendant in the synagogue trial was Erich Hagenmeyer from Ulm, who had given the order for the demolition. He was sentenced to four years and six months in prison. He served his sentence in Rottenburg. The Saulgau district leader Dr. Waizenegger and the men of Andreas Deininger, who had led the Standarte 246 from Ochsenhausen, also stood trial and were punished. Former mayor Hugo Öchsle and local group leader Paul Schüssler were tried as well. Hugo Öchsle was granted mitigation of sentence, as he had been demonstrably involved in the fire-fighting operations on the Kristallnacht and had advocated to the district administration for the preservation of the synagogue. Another mitigating factor was him not having acted against Jews himself during National Socialism as well as his overall humane behavior. He was sentenced to ten months in prison.

Paul Schlüssler was sentenced to one year and four months in prison, whereby the ten months in pre-trial detention were credited.

Siegbert Einstein reported about the course of the trials to the Jews abroad. Most of all he criticized the "amnesia" of the people. Accusations were only made against people who were either already known to be perpetrators or dead. Another issue that upset him greatly was an inability on the part of the accused to recognize that their past actions were unjust.

The Buchauer Blättle reports:

May 1946

[...] Since the publication of our last issue we have again received a lot of interesting letters from all corners of the world, and we have heard how eagerly everyone is awaiting our news. A report by Siegbert Einstein (written in late 1945) should be of

great interest. It states the following:

"I have received news from Karl Staudacher since my last report: He is imprisoned in Southern France, his son, however, is still missing. I have submitted a request to have Staudacher freed. Hopefully, this will be successful, since Staudacher and his family would deserve it like hardly anyone else does. The Gering family now received word that their son Heinz is being held captive by the British. Walter Gering was killed in action. Word got around recently that barber Maier, as well as the two sons of Kadus, were also killed in action. The son of city architect Traub, who has gone missing for four years, was reportedly captured. Abele (who was with Gering) was killed in action, as were both of Erzberger's sons.

[...] Kohn, formerly known as Kreuzwirt, is running the Götz brewery. He lives on the top floor of the house that used to belong to Keppeler on Hofgartenstraße. Realtor Mayer has two rooms downstairs. A French family lives in Zimmermann's house, so that Zimmermann and his daughter with her husband and their two kids still have three rooms available. Another French family is living in the house of mailman Schmied (formerly owned by Emil Dreifuß). The bottom floor of the house is also fully occupied. Schmied is still working for the postal service, while Walter was replaced as a party member. Zanker is also still a privateer. Walter (formerly known as Hermann Moos) is driving around with a wood saw! The former house of Mayer-Essinger, which used to be a prisoner-of-war camp, is being renovated for four to six families from Buchau, who had to vacate their own apartments. Painter Musotter received an eviction notice within three days (he lived in the House of Ida Dreifuß). He will be the first to move into Mayers' house. All of the good furniture he had was confiscated on behalf of other families. The family Fuchsloch, who owns the Hirsch Inn, will move into his apartment, since the inn is being used for other purposes. There is also a French family living on the top floor of Emil Kahns' house. Mrs. Raimund Schmied is still living there. Raimund Schmied Jr. was killed in action. Ms. Bühler still has a room in the house of Max Dreifuß.

Frieda Ullmann is hospitalized in Riedlingen, because of some issues with her kidneys. There are 26 Polish Jews living in Allmansweiler.

[...]

A few days ago, our cemetery was used for the first time since 1942. A Polish Jew, who survived five years in a concentration camp, died in an accident near Mengen. He was brought here via French transport. A French rabbi was present and the Minyan was organized by his fellow countrymen. The costs were paid for by our mayor, who also sent a wreath.

Meanwhile, our trusted mayor Herbig died suddenly of a heart attack. Gnann might become his successor. Heinrich Weggenmann, who received a punitive transfer to the Eastern Front, is reported as fallen.

Now the territory occupied by the French is also being cleaned up. The administrative district office has informed me that I will be part of the commission. I already have an Opel, but I don't have the gasoline to drive it.

Last week (late December) the graves, in which fallen soldiers were buried in April,

were opened in the Kappel forest. We are fairly certain that pharmacist Bauer is amongst them. Fifteen bodies have been buried in the Kappel cemetery, and more exhumations are to follow." [...]

September 1946

[...] With the loosening of restrictions on the postal traffic to and from Germany, various friends received letters from Siegbert Einstein, all of which, when put together, give a picture of what was happening there. We believe that you will be interested in all of the excerpts taken from the various letters.

Excerpt from a letter to Martin Erlanger: "Today, we only have friends, but I remember well, who was brave enough to offer a greeting. Or can you imagine that my wife was shunned in church and basically had a pew for herself. Or my daily drive to Riedlingen. No matter how full the train was, I still had four seats for myself. Also counting the people who moved here, 93 were forcibly deported. The ones who returned are: Frieda Ullmann, Lina Schmal and myself. Also, two people from Stuttgart, who were evacuated here, have gone to Switzerland. In August 1942, I accompanied the transport until it reached Stuttgart. As one of the few caretakers, I was able to spend two days amongst more than 1000 victims and watch as they were loaded into the train at the Northern train station. It was horrible.

The invasion of Buchau went very smoothly, thanks to the prudence of the citizens, who removed the tank barriers beforehand and raised white flags. Meanwhile, the public prosecutor's office ordered a police lieutenant and four gendarmes, who are stationed here, to launch inquiries into the synagogue fire, the breaking of windows, the defacement of houses, the setting up of gallows, the destruction of the cemetery and other incidents. The department of war crimes of the French police is also investigating these matters. Franz Berger is already in a camp, along with his brother Ernst. Kleinheinz Jr., baker Manner and notary Wolf are also there. Notary Aich was released due to his age. The assets of the aforementioned and others have obviously been seized. The following people are dead: pharmacist Bauer, who was shot in the Kappel forest during the invasion, teacher Weber Moosburg died in an explosion, Nassal died recently and Pflegar Kappel, a really nasty guy, was shot. The consequences of the Volksgemeinschaft/The Volksgemeinschaft comes into effect: if one person is captured, then someone else will have to face the consequences as well."

From a letter written to David Weil on May 25th: "Heinrich Gollowitsch attempted suicide (November, 1942). I nursed him in Leutkirch. Once he was reasonably fit for transport, he was brought to Stuttgart, accompanied by me. Two local police officers brought him in and a few hours later, Buchau was informed by telephone that Heinrich had hanged himself. But he had been too weak to walk, so he probably received the notorious shot in the back of the neck."

In the county of Saulgau, an eight-member commission arrived for clean-up. Riedlingen would have remained intact if the crazed SS had not blown up the bridge over the Danube in the very last days of the war. Numerous massive bombs rained down near Hailtingen-Burgau and the railroad line in Buchau-Riedlingen was frequently under fire since it was used as a detour due to the temporary disuse of the

Aulendorf – Herberlingen crossing. In fact, the railway service here could only be carried out at night or in the morning hours since low-flying aircraft badly damaged the train.

Locomotive driver Bühler and a stoker were killed. Faul and others were seriously wounded. Passengers were killed as well. Today there are still wagons standing around that are completely riddled with holes. The large airfield here was severely attacked. There are still 300-400 planes lying around this day. About 20 civilians who died, fighting in and around Buchau, are buried in the Catholic cemetery here in Buchau. Only Ernst Einstein's barn and a farm in Kappel burned down, as well as seven large farms in Kanzach and some in Oggelshausen."

In a letter to Siegfried Dannhauser, our representative from Buchau reports how many inquiries he receives and what documents are available by way of personal and factual knowledge, he continues then: "I have not been able to provide sufficient information so far about the following: a court office is demanding information about illegal actions by party members against Jews. Here, the sum demanded by Jews for demolition work on the occasion of the Kristallnacht, about 10,000 – 15,000 Reichsmark, comes into question. Further, the sums raised privately (Aich), how much and by whom? Proceeds from the sold cars were used to buy new ones. Then 'administration' of Alfred Bernheim's house by Schüssler, furthermore Kermann Moos' car – Aich and what else"? (We do not need to say how important such documents are and that everyone who knows something that may contribute to the punishment of the criminals has the bounden duty to disclose it to the interested authorities. The ed.)

From a letter to Morris [Moritz Vierfelder called himself Morris in America] Vierfelder: "Diesch is authorized to be in service again. There were still funds in the city from the former emergency savings association, which are now being paid back to the district savings bank in the name of the individuals who paid in. This is the first case of "restitution" which I know of so far. The total amount is 1627 RM, which includes 470 Marks in interest from the 1st of January, 1937. I was appointed as administrator. The cemetery is now completely back in order, with every grave repaired. Tomorrow, Zettler will start setting stones straight, and Zimmermann – with new plaques – replacing the damaged ones."

The question of reparations has been raised by some of our readers. As far as we know, the concerned Jewish organizations have submitted draft bills to the Peace Commission in Paris. What we can do while abroad is to gather certain documents but not to give powers of attorney.

Those who had assets administered by lawyer Ernst Moos from Ulm, can contact one of his former employees, namely Berthold Wolf residing at 1 König Wilhelmstr. in Ulm. He is in possession of certain information, files, etc.

Assets for which there are no direct heirs will presumably be claimed for purposes of education, emigration, etc. We Buchauers have, apart from all other claims, one great demand: We want to honor the memory of those who were murdered. Their names should live on, even if no Jew lives in Buchau anymore. A memorial stone with their

names should be placed in the cemetery. We will ask Siegbert Einstein for the list of victims and that he set the necessary steps in motion. [...]

December 1946

[...] We are receiving regular reports from Buchau about the demeanor of the population there and the attempt to make gestures and pass resolutions to make amends for what happened to our loved ones there.

It is rather easy now for the municipal council to unanimously adopt a resolution that the Jewish cemetery is to be taken over by the municipal administration and that the community now passes a resolution and dissociates itself from what has happened. However, is it not downright ironic that the suggestion for a more or less non-binding pronouncement comes at the "request of the former Buchau citizen Vierfelder, who is currently in America" (as the official minutes state) and is submitted by Einstein instead of, say, by one of the other non-Jewish municipal councilors.

Statistics provided by Municipal Councillor Siegbert Einstein at the same meeting show that of 204 Jews who should have been living in Buchau at the end of February 1945 (including 42 who came from Stuttgart and Ulm) only four returned, 21 died of natural causes, two committed suicide, 77 emigrated and 102 are "deceased".

"Deceased" means blindly murdered without anyone caring, and that the synagogue was "burned down, led by the SA leaders from outside of Buchau" (The numbers Einstein cites are not correct). During that first meeting of the newly elected municipal council, the following is then "once again unanimously stated: that an extremely large majority of the Buchau population very strongly condemns policies and acts of violence used against the Jewish community since 1933 and the destruction of the synagogue."

We, former citizens of Buchau, who are abroad – and who forever and not only "for the time being" – feel the need of continuing the resolution, which should roughly be as follows: "Everything should be done to bring the culprits to justice; all victims should be indemnified as far as it is within our power; the memory of those who were murdered due to our timidity and weakness should be honored; in particular on November 11th of each year, a public memorial service should be held on the square where their house of worship was built, and we want to educate our children and our children's children in true tolerance and deep appreciation of our fellow citizens." [...]

April, 1947

"[...] Many of you think you know the situation that we are in, but in reality, it is completely different! The circumstances are entirely obscure to you. But, if anti-Semitism and National Socialism have not been defeated yet, then there are many to blame for this: not only the German population. We are indeed under control of the occupying forces. The well-intentioned introductory article is correct, as long as one does not know of the actual, still existing circumstances. Let me give you one example: Staudacher and I extensively talked about a commemoration service on November 11th but came to the following conclusion: It would only be out of a sense of duty that they would hold a ceremony to commemorate the victims. There would be some fine words

spoken and at least 90% of the population would be present. Out of those, let's say 10% would be there out of empathy and the rest out of sheer curiosity. 80% would also come if the killing of the Jews were to be celebrated. We take up the following position: As long as the local population refuses to name perpetrators of crimes against the Jews, commemorations are pure 'theater'. We do not want words, but actions, and the population is just not ready for that."

Our let's wait-and-see, not to mention somewhat hostile stance towards the resolutions of the Buchau councilmen seem to us, after Siegbert's remarks, more justified than condemnatory, for it becomes clear that this resolution is not impromptu support of the broad population, but instead the manifestation of a few well-meaning people who belong to a small minority.

Siegbert again delivered further interesting news in his elaborate letters, which we are going to cite here for our friends.

January 12th, 1946: The war monument remains undamaged. Names were not removed from it. However, the plaque on Augustus' grave was destroyed during his lifetime. This, as well as all other repairs, were done at the expense of fellow party members, who were assigned a larger amount as an apportionment.

May 1st, 1947: Just before Christmas a fire broke out at 3 a.m. in the townhall, resulting in quite a lot of damage. The stairwell, the corridors, etc. had to be rebuilt, although there are barely any building materials for that left. It is unimaginable how many things are not available here anymore. Most of the stores are closed for good and the open ones are only open for a few hours a day, and even that is too long. On top of that there are no heaters, hardly any electricity, and the Nazi state is to blame for all of it. Yet, the people have not learned from all that has happened.

On New Year's Eve, town pastor Endrich gave a heart-warming speech about the past, also saying that everyone is more or less to blame for this current misery. "Who was able to sleep peacefully when a house of God was destroyed in an act of arson? And who objected when our fellow citizens were taken to the train station, towards a dreadful fate?"

It seems the medical convoy is gradually being rebuilt. I still have to think about the incident in spring of 1942, when Ms. Klementine Erlanger came to Dellmensingen and the medical convoy provided a two-wheeled cart, but no escort. And this when she was taken to the transit camp Theresienstadt! At 4 a.m., Aunt Regina, Sara Einstein, Klara Schmal, Berta Einstein, and Luise Erlanger were escorted to the train station by the paramedics. An ordinary four-wheeled handcart – a wheelbarrow – was used for transportation. The women were soiled by the wheels, before even sitting in it properly. It was extremely depressing how everything happened that night. On top of that, there were snide remarks by the paramedics!

[...]

Many of you ask, who is fishing in the lake, showing that you all are not aware of what the actual conditions are. Fishing, as well as hunting, is out of the question. Except for a one-time allotment of sea fish, we have never seen another fish. Not even from the platform, since you aren't allowed to set foot on it. Zeller is almost completely paralyzed, but politically he remains untainted.

Have you already initiated the inquiries in Washington regarding reparations? Last week, I had to provide information to the office of the French authorities (based in Tübingen) for two days straight.

After nothing seemed to be moving forward in the matters of the synagogue fire, gallows, riots, etc., I urgently pointed this out, which finally got the ball rolling.

Foreign detectives are now dealing with the matters and the first seven arrests were made in Ochsenhausen; Buchau will follow. I see more and more that my involvement in the administration was the only right thing to do because when I act as an official, rather than as my ordinary Siegbert Einstein self, it is something different. Here's an excerpt of the proceedings of the municipal council on December 12th, 1938: Para. 3 Judaism: At the beginning of today's proceedings, the mayor provided some information about the incidents regarding the fight against Judaism. He further stated that the town would now be freed from the still existing strong economic influence of local Jewry. For years, this has been causing great disadvantages for the town because the local practicing Jewry had not allowed anything else to develop alongside it. The de-Jewification may bring a temporary decrease in tax power, but it is expected that the opposite will happen shortly after that. The residents have every reason to be happy that the government has taken up the fight against these parasites in a severe manner.

March 16th, 1947: Two days ago, detectives were here to carry out investigations regarding the synagogue fire etc. In total, there have been 24 arrests. Seven people were added to that list in recent days, including Josef Müller (formerly of Kappel, now resides in Burrenkeller). In the last few days, significant progress has been made on atonement measures in the French zone as well. [...]

Two to three times a week, the Special Commission for Jewish Affairs comes here for meetings. It now appears that the reparations laws are getting documented after all and may soon be in effect. [...]

November, 1947

[...] April 26th, 1947: Several weeks ago, Schüssler was arrested in Tauberbischofsheim. He tried to present himself as quite harmless, in hopes that he wouldn't be. [sic]. However, it has been requested that he be extradited to Ravensburg. The zonal borders are, by all accounts, much worse than the borders of the empire used to be. Regarding the issue of the synagogue fire, the prosecution is now pressing charges. Graselli, the chief public prosecutor, is handling it. Unfortunately, the Schwanen Inn owner Müller had to be released again for lack of evidence. Not many people in Buchau are being arrested because there aren't enough prosecutors. Who knows for sure who was involved in the synagogue fire by the local Sturmabteilung (SA)? The ones I could name were firemen, or are missing, or have since passed away. The former local group leader Karle is a laborer in Stuttgart; Berger and Wolf, the notary, are both in a camp in Balingen. Right now, Weizenegger is in Dachau, but his extradition to Ravensburg has been requested. The previous house of Hermann Moos is now a doctor's office for Dr. Linz. He ended up here like so many others. There are still two trains running daily on

the main line, not on Saturdays and Sundays though. In order to speed up the preliminary work for the reparation, which will indeed come, I advise each of you to apply to the State Secretariat Directorate – Dept. Property Control – in Tübingen (Franz. Zone Württ.) for control over your former property, with the indication that the property no. ... in ... had to be sold because the owner was Jewish. In the French zone, checking the application does not happen automatically, but only upon special request.

Secondary school teacher Schell finally returned from captivity. He was and remains reputable. The castle has been handed over to Caritas, which built a training institution for children's nurses, a recreation home for the employees of Caritas, and a big mud bath.

[...]

June 23rd, 1947: The preparations for the Kristallnacht trials are in full swing. But there is again a delay, because two witnesses have testified that they rode their motorcycles from Ulm to Buchau, to report the news that the plan had been cancelled and that the burning of the synagogue would not take place. Indeed, this order was conveyed, but Deininger-Ochsenhausen mentioned that he would not follow the order. A second SS-Sturmbannführer (SS unit leader), who nevertheless gave the order to set the fire, is still being sought. For that matter, Deininger was summarily shot during the invasion of the troops in Ochsenhausen. The teacher, Nagel, who is still being held captive by the Russians, is being exonerated by his wife at the trial. She claims that the organ music back then was ordered by Ruf. The cemetery is in good shape now. I had 12 new plaques made to replace the damaged epitaphs. There are no marble or glass plates available, and we have been using metal plates, which are also no longer available. So, instead we have rolled out the sheet metal from dropped rations and are now using this. Hermine Erlanger from Munich is coming to visit us today.

[...]

July 26th, 1947

Last Sunday on St. Irmgard celebration, pastor Rehm celebrated his Golden Jubilee of Priesthood. On the evening before, a ceremony was held in the Golden Hall with invitees. Mayor Staudacher held a speech on behalf of the community. Town pastor Endrich invited me because pastor Rehm always talks about the members of the former Jewish community, and he requested that I attend as a representative of the former Jewish community.

The cemetery is still being fixed on my orders. The "unknown Jewish concentration camp prisoner" interred here got a very beautiful stone from Kressborn a few days ago. Zettler has already set it in place. The shoemaker Konrad died of tuberculosis, Wiedergrün suddenly died of intestinal trouble, and yesterday, Mrs. Jos. Butscher jr. passed away due to paratyphoid.

[...] I went to the Jomtof service and had good food in Saulgau. This time, the leading gentlemen of the Jewish people of the southern French zone based in Constance, were also present. On Yom Kippur around 60 co-religionists went to the cemetery. Everyone was very interested in what I had to say about the former community and your manuscripts, dear Moritz, were greatly appreciated. I was able to purchase the weeping

willow for the Synagogenplatz at the nursery Sailer in Riedlingen. As soon as the moisture of the soil is at an optimal range (we have a terrible drought here), we will plant it. Since current denazification is at a standstill, Sauter, who has now returned, could not be given a questionnaire yet. A Spruchkammer session against Schüssler has been scheduled for September 23rd.

Staudacher and I have been subpoenaed as witnesses for the prosecution in Tauber-bischofsheim. Other fellow citizens are afraid again to testify against the former local group leader. Unfortunately, we need three full days for the journey there and back, but it must be done. Starting October 1st, I will only work at the town hall in the mornings, as I have to process the reparations in the afternoons. I have been appointed for this purpose by the Ministry of Finance Tübingen.

In Allmannsweiler there were still three Jewish families being housed, who have now come here. Each family was entitled to two furnished rooms with a kitchen and bed linens. They are now accommodated in Auchter, opposite Bollinger and next to Lanz, Ms. Schlenker in Gartenstraße, and Ms. Stütze, on the ground floor of the former Emil-Kahn-house.

August, 1948

[...] Müller Ailingen was, and always remained, highly respectable. Unfortunately, he and his wife, though innocent, had to suffer quite a lot under occupation. In the days of the coup, their house, including clothes and linens, was entirely plundered by foreigners. The pharmacist hasn't changed much from what she used to be like, but again some things here must seem inconceivable to you. The freezing of assets has been lifted; the pharmacist has her property again, and she can now rent it out to whomever she wants. As for the trial in Ravensburg: It began on February 3rd and will last at least until the 15th. On February 5th, I was summoned as the key witness in the Schüssler matter, and tomorrow, February 9th, I am the key witness against Öchsle and so on. For the time being, I can just say that everybody is denying everything and suffering from amnesia. Schüssler himself showed up as the biggest rogue. We had fierce clashes. The chairman felt compelled to warn Öchsle harshly and draw his attention to the fact that he is no longer at a party meeting. He denied everything, even what I could show him in black and white in the letters from the USA. And so far, it is the case that apart from Staudacher and myself, no one has come out sharply against him. All witnesses admit that this and that happened, but no one knows anymore, who carried it out. Last Thursday, apart from me, the following persons were present as witnesses and in part as defendants: Frieda Ullmann, Staudacher, gardener Weissberger, postmen Schmid and Schilling, Mrs. Reisch, Hans Schmid, Gerald, and others. They all follow the same tactic: Aich, Nassal, pharmacist Bauer, Weber Moosburg, Max Weideler, teacher Nagel, Pflegar Kappel, Seyfried were found guilty; all people who are no longer alive. So, the charges from the citizens of Buchau can only be upheld against Schüssler and Öchsle; all other charges were dismissed for lack of evidence. The court makes great efforts to shed light on the case, but obstacles are placed in its way. Endrich, the town priest, was also summoned as a witness. He could not come because he was "sick" according to a medical certificate from

Dr. Ladenburger. Nevertheless, he was able to officiate the early-morning church service on the same day!!! The trial in Ravensburg is taking place in the big hall of the criminal court because a throng of people from Buchau was expected. The benches, however, are almost empty.

February 2nd, 1948: The trial in Ravensburg has now - to cut to the chase - not reached a satisfying outcome. I had a really tough week. In the further course of the trial, which incidentally took place later in an overcrowded court, it became more and more apparent that the indictment, on a legal premise, was just about to collapse. The court was aware that it had real criminals before it, but the articles of law were more powerful. Both my hours-long testimonies and those of K. Staudacher were incriminating in a way that would have been enough for a prison sentence of many years. However, we were not eyewitnesses to the deeds of the individuals. I can honestly say that the witnesses from Buchau, most notably the fellow citizens who knew something, completely failed; and this was the case all the way up to the so-called "impeccable" circles. To give an example, due to my specific testimony against Bohnenstengel Kappel, the demand for a sentence of eight months was filed. But, at request of the defense counsel, new witnesses were summoned. Based on their testimonies, B. was acquitted. Here as well, there were witnesses who are still considered "friends" by some of those who emigrated.

Of all the witnesses, only one in particular incriminated Schüssler strongly and also allowed himself to be sworn in: Fritz Witschel Jr. During the pronouncement of the verdict, it was stressed by the judge, in the presence of the highest French court officer that popular sentiment would not be served by this lenient sentence. However, it was legally conditioned, and the German civilian court had to decide on the political offenses. But this would only be possible if the respective petitions were filed. You can imagine that I arranged what was necessary on the same evening. Now that everything is over, the residents are inundating me with information against Schüssler. But, as usual, the people concerned back away immediately when I want to call them as witnesses for the court hearing.

According to the verdict, for crimes connected with the synagogue burning, smashing windows, erecting a gallows etc.: Öchsle was sentenced to ten months; the previous internment of 32 months was not taken into consideration. Schüssler, one year and four months; previous internment was not credited, but the pre-trial detention was. The Ochsenhauseners received between three months and one year, two months; Kraft, Claus, Wachter-Saulgau were acquitted. Allianz Maier-Saulgau received eight months. Extortion of money, individual acts of violence, and desecration of graves had to be omitted altogether because no conviction had been possible so far. At the trial of Josef Müller zum Hecht, it came out that he had shown outsider SA-men Jewish homes, including the homes of Emil Weil and Martin Kahn, for which he was sentenced to four months. The main defendants, Hagenmaier Ulm and Unseld Ulm, have not been sentenced yet. A four-year prison sentence was requested. The proceedings against these two were conducted in connection with the trial for the synagogue burning in Laupheim. The defendants from Ochsenhausen had Schnorp Biberach as their lawyer, a very good defense attorney. I gathered from the gazette that he must

have been a big Nazi, judging by the expiation measures: 10,000 Mark fine, five years disenfranchisement, three-year reduction of 10% of net income, but he is allowed to pursue his profession! Chief Prosecutor Graselli spoke really wonderfully about the Jews from Buchau and spoke strongly against what had been done to them.

March 8th, 1948: As far as the Ravensburg trial is concerned, I can even report some good news today. The day before yesterday, the Chief Prosecutor Graselli called me to say that the postponed case of SA-Brigadier Hagenmayer, former police chief of Ulm, had been removed from the Laupheim case, and now he alone would be convicted for the arson in Buchau.

As the only major offender, he received four years and six months in prison; his adjutant, Unseld, received ten months. With this sentence, a lot has now been set right. I myself now have a certain satisfaction, because my efforts in this matter have been taken into consideration. There is also another success with regard to Schüssler, as an arrest warrant has already been issued against him, so that he can be arrested again immediately after serving his present sentence.

Today, the negotiations concerning Laupheim began. For next Thursday, I have been summoned as an expert witness in Jewish matters. Incidentally, Bohnenstengel Kappel was apparently present everywhere, but he could not be convicted.

The day before yesterday and also yesterday, Irma Manz-Erlanger was here with her husband. Unfortunately, I could not devote myself to them because I was a delegate of the Salgau district at a main hearing of the VVN (German: Vereinigung der Verfolgten des Naziregimes, Association of Persecutees of the Nazi Regime) in Tübingen. It is terrible to hear how in our southern zone (southern Württemberg and Baden) only very few fully Jewish people were rescued. The families Buttenhausen, Haigerloch, Mühringen, Rexingen and Hechingen no longer exist.

March 28th, 1948: The verdict in the Laupheim synagogue fire trial was significantly harsher than in the Buchau trial. This is definitely due to the fact that the witnesses in Laupheim were more upright than the witnesses in Buchau. The local Buchau witnesses knew nothing and incriminated nobody; the witnesses in Laupheim incriminated without hesitation.

[...]

The former mayor, Öchsle, has appealed and is back in the camp in Balingen. Last week he was detailed to the peat factory for loading peat but spent most of his time with his wife in Buchau. He was welcomed so warmly by the people here that you could not have imagined being received more warmly, were you to return!

April 13th, 1948: Recently Felix, son of the master carpenter Menz, had his wedding. Since he is an usher, he received a gift from all of us, and now he returned the favor by inviting us to the "Kreuz". There was a plate of noodle soup, potato salad with a couple of sausages, consisting of meat and whey, the latest voucher-free dish and even - a rare thing - a proper bread roll. We owe the noodles, the bread roll, and the potatoes to his father's farm since even potatoes are only available in exchange for meal vouchers. Whenever I go out and want to eat, I have to take some raw potatoes with me.

[...]

June 27th, 1948: Now that the currency reform is dealt with, and the German Mark hopefully reaches a certain exchange value, the restitution negotiations with the restitution chamber can begin. In July, I plan to inform all friends, who are eligible, about what to do next.

July 12th 1948: The Federseemuseum was to be moved to the beautiful festival hall of the castle. Due to the currency reform all plans have been thrown aside. The total assets of the city administration, the associations, and federations are equal to zero. They haven't even been appreciated by 10%. Furthermore, the previous foreign deposits have been reduced to 10%. This also includes the management accounts set up by me for receipt of rental income. I am uncertain whether this is the final decision or not. It is up to the occupying authorities. [...]

May 1949

[...] First, the sentence delivered by the court Wertheim/M. against Schüssler:

"The person concerned, Paul Schüssler, is convicted and will be sentenced to 18 months in a forced labor camp. 20% of his assets will be taken (an amount of DM 100 minimum) as reparation. He shall be permanently barred from holding public office. He loses his legal right to a pension from public funds. Furthermore, he shall lose the right to vote, eligibility to be elected, and to engage in political activity anywhere or be a member of a political party. He cannot be part of a labor union or an economic or professional association. For a period of five years, he is prohibited from:

a) being a freelancer or contractor for a company or commercial enterprise of any kind, to become involved with such a company or to supervise or monitor such a company.

b) to be employed in a non-freelance position other than ordinary work.

c) to work as a teacher, preacher, editor, author or broadcaster.

For a period of three years, he is not allowed to change his residence without the written consent of the police authority. He loses the right to own a vehicle. He will have to bear the costs of the judicial proceedings. The amount in dispute is DM 10,000."

We cite the information from the comprehensive ruling relevant to us:

"The defendant was:

1. a member of the NSDAP since 1928 with membership under 100,000. He was the local group leader in Buchau/F from mid-June 1938 until the end of June 1941.

2. a member of the SA troops from 1930 until 1936 with the rank Hauptsturmführer from 1935 until 1936.

3. bearer of the Goldene Parteiabzeichen (Golden Party Badge).

On June 1st, 1938, he was transferred to Buchau/F. as manager of the NSV-Kindergärtnerinnenseminar, where he was appointed local group leader. Here he revealed himself to be a particularly fanatical party follower and antisemite. He committed several criminal acts which resulted in him being detained by the public prosecutor's office in Ravensburg on March 28th, 1947, and later being transferred from Tauberbischofsheim to Ravensburg on remand.

Together with 16 other defendants, he was sentenced on February 13th, 1948, by the criminal division of the district court of Ravensburg for crimes against humanity committed against Jews, and for his participation in the burning of the Buchau synagogue on the Kristallnacht. He was sentenced to one year and four months in prison. Ten months of pre-trial detention were deducted from this sentence and the remainder was served in the Rottenberg prison until August 17th, 1948. Based on the ruling of the district court Ravensburg the defendant was found guilty without a doubt of the following offenses:

- 1. Paul Schüssler took part in a meeting on November 10th, 1938, in the apartment of the district leader Dr. Weizenegger in Saulgau at which the Kristallnacht in Buchau was discussed and decided.*
- 2. The defendant visited the interior of the synagogue in Buchau together with Mayor Öchsle on November 10th, 1938. During this visit he knocked light bulbs off a candelabra that was standing in front of the altar with his walking cane while saying: "Is this junk still here?". Damaging the candelabra represents a disregard for the sanctity of the place and the merciless persecution of the Jewish race.*
- 3. On November 16th, 1940, the film "Jud Süß" was shown in Buchau. Following this film screening, windows were smashed, some of them the following night and some on Sunday morning. Paul Schüssler had previously made a statement at a party meeting to the effect that after the film screening something had to be done about the Jews. One or two days before the film was shown, in the office of the local group leader, Schüssler ordered Witschel, the Fähnleinführer of the Hitler Youth Buchau, to build a gallows with a doll that was to depict a Jew. On the night of Sunday November 17th, 1940, the boys erected the gallows at the site of the former synagogue. A notice was attached to it stating that all Jews had to be sent to the gallows. Later, the gallows was removed by order of the mayor.*

Siegbert Einstein was heard as a witness. He presented, among other things, a letter from Schüssler dated October 28th, 1939, in which he complained to the mayor because the Jews were being served at the same time as the rest of the population when food ration cards were distributed. "In honor of the Aryan people things had to change." The other witness was Karl Staudacher, the former mayor proved his virtue once again. He testified that "Schüssler had been the worst Nazi". Since Schüssler took over the leadership of the local group, there was no more peace to be found in Buchau. When it came to antisemitic violence against the Jews, Schüssler was always pulling the strings. Regarding the extortion of money from Jewish families, Staudacher said that two accounts, numbers 505 and 520 had been in use, for which he had account statements. After the Kristallnacht, the mayor had been instructed that the city was not allowed to incur expenses for the restoration of the square. The money had to be raised by the Jews and the religious community also had to pay. Furthermore, money had been extorted from individual Jews and these amounts had not been documented. This happened through personal summons, usually in the apartment of B., notary Aich, and in the presence of Schüssler. Staudacher describes that he had gone to Aich's apartment in the spring of 1947 and asked for the clarification of three payments of 5000 Mark. Notary Aich explained to him: "That's right, three 5000 Mark

payments have been withdrawn and Mr. Öchsle, Mr. Schüssler, and myself have received 5000 Mark each."

[...]

The results of the municipal council election in Buchau were as follows:

Clemens Diesch, Fritz Stöckle, Dr. August Sandmaier, Hans Schuster, Otto Kirchenbauer, Hans Alber, Matthias Butter, Fritz Binder-Rist, Eugen Magino, Ernst Kirchner. Siegbert Einstein did not run for election again.

Karl Staudacher declined to run for re-election as mayor. Instead the candidates were: Chief inspector Knittel, a son-in-law of Branz, Oberregierungsrat Beck, a son-in-law of Ms. Stützle (who then had to resign due to political reasons), Karl Geray Jr. Stöckle and later Josef Traub Jr... In the second round of elections Knittel was elected.

[...]

In April Siegbert writes: "Currently, we are having pretty lively debates in the political municipality. On the one hand, the reparations are stirring up dust and on the other hand, the city municipality has received the order to pay Öchsle a few more thousand or take care of his pension. Our current municipal council is even considering reinstating Öchsle as administrator. However, the discovery of the extortion funds for the construction of the new town hall and the embezzlements have led the municipal council to abandon its plan.

I wanted to report about the Einstein celebration in Ulm (celebration of the inauguration of a commemorative plaque in honor of Professor Einstein's 70th birthday).

Just briefly the following: On Sunday morning at 11:00 a party with 400 guests took place in the school hall that had been left unharmed amid the rubble. The rectors of the Universities of Munich and Tübingen were seated together in the first row with various famous professors and the American military governor with aides. Seated in the second row was the Minister of Culture, a government representative, Wolf as the representative of the Jewish community of Stuttgart, and me as the representative of the Einstein name and distant relatives. Pfitzer, the mayor of Ulm, gave the opening speech. He was the one who welcomed the guests and also mentioned me by name. His speech was heart-warming, and his words somewhat a redress for what lay behind us. He did not shy away from harsh words and reproaches to describe past events, a stance which cannot be taken for granted nowadays. Afterwards, Professor Gerlach, Rector of the University of Munich, talked about the scientific achievements of Professor Einstein. Both speakers spoke highly of his character. The celebration was accompanied by a brilliant string orchestra. At 13:30 a banquet was held in the adjoining room of the town hall, to which only 40 special guests were invited. Plenty of delicious food and drinks were provided, in addition to some fine speeches. Wolf and I were invited as well. I was seated between the Kulturminister Sauer and the American military governor. In honor of the birthday boy, wine glasses were often raised and emptied with me as the representative of the Einstein name. The celebration, full of sincere sentiments, ended around 16:00."

By the way, Professor Einstein declined the honorary citizenship of the city of Ulm. We do not want to end these lines without thanking Siegbert Einstein and Karl Staudacher for their brave advocacy of our interests. In particular, we want to express our

deep gratitude to Karl Staudacher, who was even denied renewed candidacy for mayor; we do not take his stance for granted. We are never going to forget how he stood up and fought consciously and sincerely for our rights and the truth. We put great trust in him, and he did not disappoint us!

[...]

The "Buchauer Blättle" ends with this letter. There appear to be no further editions, and there is only one copy of the microfilm in the county archive in Biberach. There is, however, a letter from Moritz Vierfelder, written in February 1959 to the former Buchau residents informing them that there is a new war memorial on the Schlossplatz. He suggested that a memorial stone should be placed in the Jewish cemetery, however this suggestion went unheeded.

It was not until April 1991 that the town of Bad Buchau, with the support of the county, finally erected a memorial stone in the Jewish cemetery for the victims of the Shoah. The memorial stone bears the names of the 120 Jewish citizens from Buchau who were murdered in concentration camps. The unveiling of the memorial was attended by the political representatives of the town and the district administration, as well as the former Landesrabbiner, Joel Berger. Joel Berger described the memorial as a "symbol of everlasting remembrance".

The death of Siegbert Einstein on December 24th, 1968 marked the day that the last living Jew of Buchau died. The cemetery was closed during this time and nothing else visible served as a reminder of the former Jewish community until 1970, when the town Bad Buchau, under the then mayor Hans Knittel, published the book of the notary Joseph Mohn *Der Leidensweg unter dem Hakenkreuz* ("Suffering under the Swastika"). In this book, Mohn describes the fate of the Jewish community, the devout Christians, the victims of genocide, the Sinti and Roma, but also the path of suffering of the fallen and missing. With this, Joseph Mohn has set an important example against forgetting.

Remembering Today

The history of the Jews of Buchau has been the topic of many academic theses. One important work was the qualification thesis for the College of Education in Weingarten by Reinhold Adler in 1973: „Beiträge zu einer Geschichte der israelitischen Gemeinde Buchau. Von den Anfängen bis zum Beginn des Hitlerreichs“ (approximately “Contributions to the history of the Israelite Community of Buchau. From the Early Days until the Start of the Nazi Regime”). In recent years, students have been studying the history of the Jews of Buchau as part of an interdisciplinary curriculum in secondary school religion and history classes.

In 2011, a group of students from the Jakob Emele Realschule of Bad Schussenried busied themselves with the history of the Jews of Buchau and spent 300 hours working on the maintenance of the cemetery.



In 1977, the first visible sign of remembrance of the former Jewish community was installed in the synagogue square – a commemorative plaque donated by Peppi Dreifuß. The town added another memorial plaque with a timeline of the Jewish community of Buchau. The former Buchau Jews were also commemorated in the Weiherteile area, built in 1999, with the naming of streets after Paul Moos, Moritz Vierfelder, Albert Einstein and Joseph Erlanger.

In 2000, the shoe store Konrad on Judengasse celebrated its 125th anniversary. The shoe store put up a fountain that was shaped like a broken Star of David in a small green area.



Other visible signs of remembrance include the Stolperschwelle, by Guthner Demnig, placed in April 2013; and the installation of a plaque inscribed with the names of the people who were deprived of their rights, expelled and murdered during National Socialism.



Juden in Buchau

In Buchau lebten einige hundert Jahre Juden und Christen ohne größere Konflikte zusammen. Nach der Emigration gründeten die Juden Industriebetriebe und wurden zum Hauptarbeitgeber in der Stadt. Jüdische Mitbürger engagierten sich in den Vereinen, die Männer saßen im Gemeinderat. Das gute Miteinander änderte sich mit der Machtgreifung Adolf Hitlers im Jahre 1933. Klassenkameraden spielten nicht mehr miteinander. Vor den Geschäften standen immer ältere Posten, um Christen zu hindern, in den jüdischen Geschäften einzukaufen. Mit dem Einsetzen des Parteinerosen Paul Schüssler verschärfte sich die Situation in Buchau, er ging brutal gegen die Juden vor. Im November 1938 wurde die Buchauer Synagoge in Brand gesetzt. 15 Männer verhaftet und in das Konzentrationslager nach Dachau gebracht. Alle kamen wieder zurück, aber jedem war klar, dass er versuchen muss, seine Heimat zu verlassen. Im Dezember 1941 begannen die Transporte in die Vernichtungslager.

Luftbild mit Synagoge 1930

ENTRECHTET - VERTRIEBEN - ERMORDET

Bäck Julie, Max, Lisa - Beer Adolf, Rosalie, Frieda, Käthe, Hermann - Berliner Josef, Julie, Helene, Pauline, Ruth - Berliner Alfred, Frieda, Ilse, Heinz - Bernheim Leopold, Thekla - Bernheim Leonhard, Theresia, Emma, Hedi, Jakob - Bernheim Julius, Karoline, Manfred - Bernheim Albert, Julie, Luise - Bernheim Mathilde - Bernheim Alfred, Berta, Siegfried, Felix - Dannhauser Isabella, Betty - Dannhauser Fanny, Siegfried, Helene, Jakob, Rosa, Werner - Deggner Regina - Dreifuß Ida, Pappa, Max - Dreifuß Hedwig - Dreifuß Emil, Frieda, Julie - Dreifuß Max, Berta, Wilhelmine, Helene, Rosa - Einstein Martin, Sally, Siegfried - Einstein Cilli, Ernst, Erna - Einstein Arthur, Luise - Einstein Simon, Sofie, Bertha, Ida - Einstein Pauline, Siegfried - Einstein Alfred - Einstein Sara - Einstein Bertha - Einstein Isidor - Einstein Josef, Sara, Nelly, Hermann, Gustav - Einstein Irma - Einstein Josef - Erlanger Clementine, Alfred, Charlotte, Irma, Lina, Karl - Erlanger Luise, Hugo, Anna, Fritz - Erlanger Wilhelmine - Erlanger Martin, Fanny, Helmut, Elise - Feigengheimer Sara - Goldschmidt Julie - Gompertz Richard, Martha, Hete - Guggenheim Sofie, Emil - Guggenheim Janette - Hayum Adolf - Heimbach Max, Ella, Frieda, Ludwig - Hirsch Bernhard, Selma, Max - Kahn Emil, Adèle, Helene, Hermann - Kahn Martin - Kahn Moritz, Günther, Hede - Kahn Frieda, Bertha, Käthe - Kahn Norbert, Anne, Edith - Klein Selma - Kohn Ignaz, Lina - Laupheimer Bluma - Levi Rose - Marx Max, Clara, Alfred, Lothar - Mayer Babette, Fanny - Mayer Fanny, Ida, Julius - Moos Jenny - Moos Julie - Moos Hermann, Wilhelmine, Annette, Richard, Walter - Moos Franz, Ida, Alice, Susanne - Moos Albert, Rosa - Moos Abraham, Toni, Bernhard, Ellen, Ruth - Neubauer Emma, Helene - Säbel Heinz - Schlesinger Abraham, Greta - Schmal Rose, Clara, Anna, Elise, Charlotte, Lina - Ullmann Siegfried, Rike, Arthur, Eugen, Helmut - Vierfelder Moritz, Elsa, Hermann, Frieda, Clara - Weil Moses, Anna, Fanny, Lina, Karl, Bertha - Weil Frieda - Weil Babette, Alfred, Gertraud - Weil Sofie, Hermann, Julie - Weil Fanny - Weil Max, Clara, Lore - Weil Rosa, Susi - Weil Clara, Emma - Weil Eugenie, Ernst - Weil David, Rosa, Frieda - Weisberger Hermann, Selma, Isidor, Alfred, Julius - Zwickel Siegmund, Hedwig, Ruth, Karl, Adolf

Adler Max, Elisabeth - Bloch Friederike - Cahn Hermann, Flora - Finsterhölzl Elsa - Fischer Minna, Hilde - Fleursheimer Siegfried, Hermine - Frank Simon, Mina - Frank Salomon, Berta - Heilborn Lydia - Henle Luise - Hell Johanna - Heumann Ruth - Jeleles Wilhelm, Hortense - Joseph Manfred - Kahn Albert - Kahn Elise - Kahn Paul - Karpe Franz, Frieda - Kaufmann Benedikt - Konowicz Charlotte - Legmann Luise - Levy Clara - Lindauer Julius, Minna - Lisberger Emil, Clara - Lorig Thea - Mannheimer Jakob, Charlotte - Michaelis Max, Jenny, Jürgen - Model Ilse - Nathan Dr. Paul - Neu Heinrich - Rothschild Anna, Sara - Rothschild Max, Ida - Salomon Julius - Strauß Isak - Strassburger Fanny, Hermann - Thalmeisser Otto, Elsa - Wertheimer Emanuel, Berta.

NS Dokumentation
Oberschwaben

Juden in Buchau

Weitere Informationen:
www.judeninbuchau.de

Due to findings in the archives, it was possible to confirm that Rabbi Gülden-stein's school, which existed in the 19th century, was located at 18 Insel-straße. The installation of a memorial plaque was proposed by the family Glaser. In February of 2014, the plaque was installed.

In Mai 2014, members of the Arbeits-kreis Juden in Buchau were also able to install a memorial plaque at the former rabbinate, which is now the practice of Dr. Hepp. The plaque serves as a re-minder of the former use of this house.

1850 - 1860

In diesem Haus befand sich die private Schule des jüdischen Lehrers und Rabbiners Dr. Michael Gülden-stein, die ab 1856 auch als Internatsschule geführt wurde. Die Schule war Vorbereitungsanstalt für Gymnasien und gewerbliche Schulen und zählte im Jahre 1852 36 Schüler.

In April 2015, another memorial plaque was installed at the newly constructed synagogue. It is reminiscent of the two synagogues that once stood in Buchau.



The memory of the former Jewish community was kept alive through exhibitions and memorial services as well.

In October 1992, the exhibition Jüdische Friedhöfe – Häuser des Lebens (Jewish Cemeteries – Houses of Life) was opened. At the same time, Shalom Days took place with lectures, guided tours, a concert, a memorial service, and an hour of silence in the Jewish cemetery. The hour of silence has taken place each year on November 9th, since 1992 and is attended by several descendants.



In 2008, a large exhibition called Juden in Buchau in the district savings bank commemorated the Jewish community and the 270 people who lived under National Socialism. An accompanying publication was available as well.

In July 2009, Lothar Bechte crafted a stone for the memorial in Auschwitz.



November 2011 marked the 70th anniversary of the deportation of Buchau Jews to the concentration camp Riga and was commemorated with an exhibition at the city hall.

In the summer of 2012, a brochure, and an exhibition in the Federseebank commemorated the deportation of Buchau Jews to the transit camp Theresienstadt.

A painting from the artist Marlis Glaser and an information board commemorated Edith Kahn (now Ester Alsberg) in March.2014.



The exhibition 175 Jahre Synagoge Buchau (175th Anniversary of the Synagogue of Buchau) was designed to commemorate the history of the Buchau synagogues. It was exhibited at the district savings bank in Bad Buchau in fall, 2014. An accompanying brochure was also available.



Die jüdische Gemeinde Buchau und ihre Synagogen
Begleitheft zur Ausstellung
175 Jahre Synagoge Buchau



In 2014, students of the Federseeschule Bad Buchau built a model of the synagogue in Buchau for the exhibition. They were supported by their teacher Mr. Martin Badent.

Since 2010 a memorial place called Juden in Buchau has been set up in the Badgasse. Information panels commemorate the history of the community, and the former owners are remembered with many, often small, mementos that can still be found in Buchau today. There are letters, a prayer book, or an ancient ceramic mug from the first synagogue – each piece having its own story. The members of the Arbeitskreis Juden in Buchau look after this memorial place and the Jewish cemetery, but above all, they look after the descendants who keep coming back to Buchau.



A Star of David by artist Lothar Bechte and an apple tree can be found outside of the memorial room.