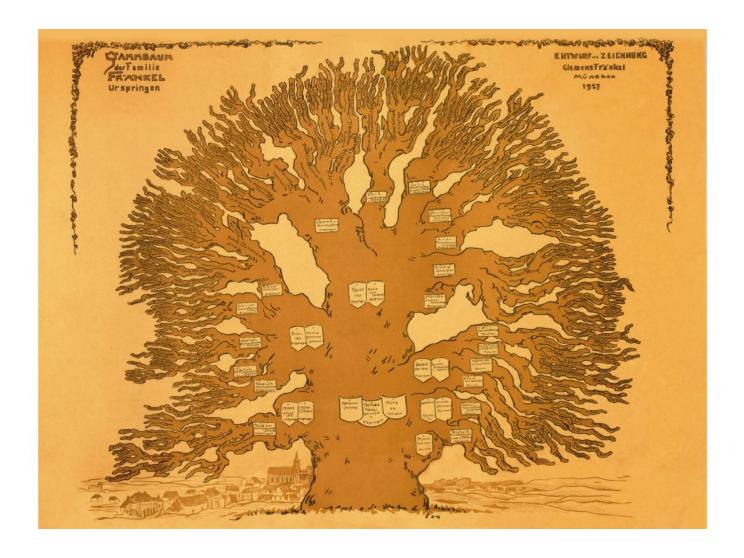
# The Frankels of Urspringen



A History of the Frankel and Dillenberger Families From Lower Franconia

Volume 1: 1680 - 1850

Martin Frankel

# The Frankels of Urspringen Volume I

# A history of the Frankel and Dillenberger families from Lower Franconia

Volume 1: 1680 - 1850

By

Martin Frankel

#### **Dedicated to the Memory of:**

My dear mother and father, Alice and Ferdinand Frankel,
My darling wife, Susan Frankel,
My dear cousin, Walter Krieger,
Uncle Max Frankel, killed in action, World War 1,
Uncle Siegfried Frankel, died in Auschwitz,
Aunt Sali (nee Frankel) and Uncle Bertram Krieger, died in Treblinka.

#### **Preface**

This is the first volume of the History of the Frankel and Dillenberger families hailing from the small village of Urspringen in Lower Franconia or Unterfranken. The intention is to publish two volumes, each covering a period of about 150 years. This first part covers the five generations from Berlein Jud (c.1680 - 1745) to the middle of the nineteenth century. This early part of the history, relating to the Urspringen period is probably as complete as it will ever be: these generations were born and lived in Urspringen and it is unlikely that more documents will come to light from the local sources and the wonder is that so many were found intact. The last phrase also applies to gravestones. Therefore I have decided to bring this research to the knowledge of those descendants whom we managed to trace, and to Jewish genealogists interested in the life of a rural German Jewish family.

The relative stability of this first period is in complete contrast to the second 150-year period which will be recorded in the second volume. The second half of the nineteenth century marked the beginning of the dispersion of the family to the large German towns, especially Munich and Frankfurt and the beginning of the emigration to America. This of course was the natural trend of that period for all Germans, Christians and Jews. However, the tremendous upheavals of the twentieth century, and especially the Holocaust of the Jews of Europe, had their impact on the Frankel family. The hitherto gradual emigration became a desperate flight to escape the growing tyranny, and the family members were scattered to all parts of the globe often losing all contact even with close relatives. Many perished in the concentration camps or "were lost in Poland" or were murdered in improbable places like Riga.

The second volume will reflect the efforts we have made to locate the missing family members who escaped the Holocaust as well as an attempt to remember those who perished. At the time of writing, there have been some notable and exciting successes in the quest to find family as family members in Argentine, Brazil, Canada, England, France, Israel and the USA will attest. However to locate these lost family members will require many years of searching. The intention is therefore to update this document from time to time and to ensure some form of continuity.

The first chapter describes the history of the Jews in Franconia and specifically in Urspringen and includes learned articles by Dr. H-P. Baum and Dr. L. Scherg, who gave their kind permission.

The second chapter is prefaced by notes on the sources and source material, the problems regarding names, and the genealogical conventions used. Essentially this chapter describes the history of the family members through the first five generations, accompanied as far as possible by documents and photographs. As this period precedes the invention of the camera, and as court artists did not paint village Jews, we have no actual likeness of any ancestor. We do not possess any diaries either and it is doubtful that these ever existed. Therefore we do not know if our ancestors were large or small, were quick-witted or slow, were generous and kind or mean and depressed, were happily married and successful parents or the opposite. Our knowledge of women, unless they were widows is even less. We should remember that Urspringen, similar to many villages in this beautiful part of Germany, knew great hardships, poverty, starvation, deaths of children and young people, and a short expectation of life.

However we can detect in the documents and even the gravestones, a definite tenacity and vitality of a small Jewish Community in the period before the modern era.

The third chapter describes the search and research process as this was often as interesting as the actual history. On a personal note, even though we know the extent of the Holocaust, one fact angers me; in 1927 the addresses of most of the family were known and charted on a beautiful family tree, whereas in 1997 the family has vanished almost without trace, and seemingly with acceptance. At least all relations that were traced, with one justifiable exception, have held on to their 1927 copies, and were happy and enthusiastic to continue the search.

A word about the material included: it is an old Jewish custom to place a stone on a grave visited. Many of the photos of the family graves are not worthy of inclusion in terms of quality, but I decided to include them all in this volume, which will serve as our memorial stone to their lives.

Thanks due to

Meir Viskoop זייל, who sparked the fire

The Diaspora Museum (Bet Hatfutzot), Tel Aviv, who provided the initial software

The Central Archives of the Jewish People, Jerusalem, who kept the documents faithfully,

Mrs. Evelyn Friedlander, head of the Hidden Legacy Foundation, London, who introduced me to Dr. Scherg, Burgermeister of Marktheidenfeld,

Dr. Leonhard Scherg, historian, friend, and alter ego,

The Castell Archives,

Ilan Kosma, research partner and Internet surfer, and family member,

Werner S. Hirsch, New Haven, Connecticut for the Dillenberger genealogy

Miriam Avidror, for her translations of impossible texts

And finally and especially, my wife Ronit and our children, Shulamit, Yoav, Naomi, Yuval, Yael, Efrat and Gideon, for all their help and active encouragement.

Martin Frankel, Moshav Tirat Yehuda, Israel. May 1999

#### **2016 Updated Version**

Andy Eyck of Virginia, via the Jewish Genealogy Website, JewishGen, in September 2012 asked me for my help in tracing the antecedents of Baer Benedig Frank who died in 1836 in Goddelsheim, Waldeck. Baer Benedig was the long-lost son of Benedikt (Bender Jud) of Urspringen. This was the trigger for a renewed and as it turned out mainly unsuccessful effort to find the father of Berlein the first member of the Frankel family.

However this effort had its positive aspects: Ronit and I renewed our friendship with Christiane and Leonhard Scherg, became acquainted with the research work of Dr. Winifried Mogge on the Jewish Community of Rothenfels, and became the team to decipher and translate the Mohelbuch of the Mohel of Urspringen, David Isaak Adler, whose vignettes of Jewish life in the early nineteenth Century provided an additional historical record to our family history. As digital technology has advanced, several of the previous photographs have been replaced by better pictures and new ones added.

Martin Frankel, Moshav Tirat Yehuda, Israel December 2016

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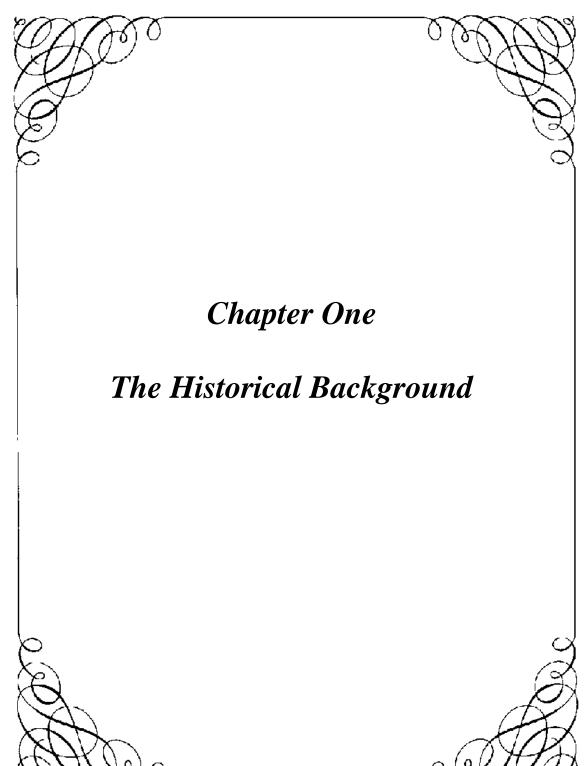
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## **Chapter One: The Historical Background**



#### Introduction by Falk Wiesemann, translated by Howard Fine

(From "GENIZA")

After the passage of emancipation laws in the early 19th century and now that Jews were increasingly coming out of their social and cultural isolation, the special form of modern German Jewry began to evolve: a unique blend of German culture and Jewish spirit. The German-Jewish intellectual elite of the day felt that this unusual relationship was a genuine "German-Jewish symbiosis". Although a few individual non-Jews returned their affections, the warmth - indeed, the love - which many Jews felt for German culture and for the German nation was seldom returned by the majority of non-Jewish Germans. The symbiotic vision remained a Utopian dream until it finally perished in the concentration camps.

As soon as the legal barriers had been repealed, Jews began to leave the villages and rural towns in which their forefathers had lived for centuries. A movement towards the urban centres began. Settling in the cities, some Jews acquired important positions in industry, trade and the independent professions. It was primarily these urban Jews who sought to associate themselves with the culture of the German nation, and most of them assumed a rather liberal attitude towards their own religious practices.

Memories of their historical roots in rural Jewry, of their peddling and livestock trading forefathers, quickly faded among urban Jews. They associated rural Jewry with a bygone era of discrimination and exclusion, with the poverty and "ignorance" which they believed they had finally overcome.

The only Jews still living in the countryside were those whose livelihood was inextricably linked with agriculture (livestock traders, for example). Despite their traditionalist attitudes, even rural Jews increasingly began orienting themselves towards more urban lifestyles and perspectives. Some ancient religious practices were abandoned, and the nexus between religion and practical life - once unquestionably accepted as a matter of course - gradually weakened. Because of the drastic reduction in the size of their membership, many rural congregations dissolved. They sold their synagogues, and their valuable ritual objects were either taken with them or sold to neighbouring congregations.

The deadly stroke of National Socialism brought a sudden and decisive end to German rural Jewry. Today only those synagogue buildings which survived the annihilating fury, a number of former Jewish schoolhouses and ritual bathhouses, and many hundreds of Jewish cemeteries still exist - silent witnesses to rural Jewry's vanished past.



Map of Germany

#### Jewish Life in Franconia by Dr. Hans-Peter Baum

(from "GENIZA", translated by Jane Baum, with permission of author)

In spite of the extreme territorial and political division of southern and central Germany well into the 19th century, the Jewish communities of the whole area were subject to very similar living conditions and developments, and we may describe the Jewish history of this whole area by taking Unterfranken (Lower Franconia) as a model. The following may be considered as the main factors determining this history:

- the legal and social discrimination of the Jewish minority which was intensified from the High Middle Ages into the 18th century,
- the "Landjudentum" (rural Jewry) as almost exclusive form of Jewish existence from the 16th to the 19th century,
- the hesitant process of Jewish emancipation in the 19th century which suffered many reverses.

From the beginning of their settlement in Franconia into the 19th century, the Jews lived under special laws and were considered as foreigners. They were organized in corporations endowed with a limited autonomy. They were progressively constricted in their prospects of securing residence, owning property, and earning their living and were thus pushed ever closer to the margin of a society which, at the same time, reproached them for their marginal existence and their employment in the fields of economic activity left open to them.

After their expulsion from the bigger cities in the 15th and 16th century, the Jews lived in small village communities sometimes comprising not more than a dozen, and rarely over 200 or 300 fellow believers. For Jews and Christians alike the "Landjudentum" became the normal, almost the only imaginable form of Jewish existence which had a lasting effect on Jewish life itself and on the Christian majority's picture of the Jews. The few large urban Jewish communities such as Frankfurt on the Main or Furth remained exceptions and did not create a contrasting image. After some first reforms had been attempted in the late 18th century, it was not before the year 1871 that it became possible to accord the Jewish minority equal constitutional - but not even the social - status with the Christian majority in the kingdom of Bavaria which had acquired the Franconian territories between 1802 and 1814. In this process, tough resistance by the Christian majority as well as by parts of the Jewish population had to be overcome.

#### 1. The Medieval History of Franconian Jewry

It may be assumed that most of the Jews documented in Franconian sources from the early 12th century on were primarily wholesale merchants, importers and exporters as well as money-lenders. They preferred to settle in the towns of residence of the ecclesiastic and lay princes, in the Imperial cities and in the larger country towns of the region. Within several decades, large and wealthy Jewish communities often numbering hundreds of members had sprung up in Franconia, e.g. in Nuremberg, Bamberg, Rothenburg on the Tauber, and Wurzburg. Their importance for the culture of medieval Jewry may have been far greater than is known today. Three large waves of persecutions either destroyed them completely or reduced them to negligible remnants. The first one of these, probably the most murderous persecution of the Franconian Jews in the Middle Ages, was the "Rindfleisch" pogrom of 1298, the second one the "Armleder" pogrom of 1336 which emanated from the Tauber valley, and the third one the persecution following the "Black Death" of 1348/49 which spread all over Europe. Nowhere did the new communities which had emerged by the end of the 14th century come up to the size or importance of their predecessors. In Wurzburg, e.g. the Jewish quarter had extended over a large area in the best part of the city centre before 1298, the Jews were now crowded into a few houses at the edge of the city. The possession of vineyards in the outer areas of the city by Jews which had been normal before 1349 is not mentioned anymore in the sources; the same is true of the synagogue. In addition to the religious prejudices already current in the High Middle Ages, a hostility against the Jews based on economic rivalry became prevalent now as is shown clearly by numerous petitions of the townspeople, especially of the merchants, to the city council and the bishop, the lord of the city. Several attempts at a permanent expulsion of the Jews as early as the 15th century prove - even if they were shortlived - that the residence rights of the Jews had become precarious in the Franconian cities.

#### 2. The expulsion of the Jews from the cities

In 1478, the Jews were expelled from the city of Bamberg, in 1499, from the Imperial city of Nuremberg where until 1806 Jews were again allowed to take up residence. In Unterfranken, the 16th century was to become the epoch of the expulsion of the Jews.. Schweinfurt, an Imperial city as well, did not permit the return of the Jews who had lived there in the year after the great fire of 1554. In 1560 and 1561, Friedrich von Wirsberg, bishop of Wurzburg, published mandates expelling the Jews not only from the city of Wurzburg, but from his whole principality. The prince-bishops of Wurzburg were not only motivated by economic considerations - the protection of the population from presumably fraudulent practices of Jewish traders and money-lenders played a large part in their mandates - but also by the endeavour to reinstitute religious unity in their lands in the course of the counter-reformation. That is why not only the Jews, but also the Protestants were subject to the expulsions.

It seems certain that Jewish communities did not exist any more in Wurzburg or the other towns of the principality after 1562. The towns of other territorial lords which were situated in Unterfranken joined in the actions of the prince-bishops. But Wirsberg's mandates

cannot have been completely successful for his successor, Julius Echter von Mespelbrunn, the most determined champion of the counter-reformation in Franconia, prince-bishop of Wurzburg (1573 - 1617), felt impelled to repeat Wirsberg's orders several times and in an intensified way at the beginning of his reign. Not only did he ban the Jews from residing in the principality, but he also tried to cut off any business transactions between them and his subjects and to force the Jews to were yellow rings on their clothes when passing through the prince-bishop's lands which was grudgingly tolerated. In 1576, he expropriated the Jewish cemetery in Wurzburg which had existed since 1147 and used the real estate for the establishment of the hospital which bears his name and still stands. However, towards the end of his long reign, several Jewish families were again present in the city until they were banished by Johann Philipp von Schonborn in 1642. From then on until 1802, no Jews resided in Wurzburg.

#### 3. The emergence of the "Landjudentum"

While the banishment of the Jews from the bigger cities of Unterfranken was carried through, their intended expulsion from the whole territory proved to be impracticable. The expelled Jews were eagerly received by the Imperial knights - particularly numerous in Unterfranken - and by monasteries and ecclesiastic foundations who settled them in the many villages under their were scattered throughout Unterfranken. Their main motivation seems to have been a fiscal one: the reception of the Jews raised the number of taxpayers and the Jews could be taxed more severely than the rest of the villagers. For the Imperial knights the demonstration of their political independence from the powerful prince-bishop may have been an additional motive; most of them held the "Judenschutzregal" i.e. the privilege to receive and protect Jews as their subjects, as an Imperial fief since the 15th century. Even Echter's foundation, the "Juliusspital", became the lord of an impressive number of Jewish families after acquiring several villages from Imperial knights - indubitably against the original intentions of its founder - and, in this role, did not act differently than the families of the Imperial knights.

The expulsion of the Jews could not be enforced against the resistance of the knights, the monasteries, and the foundations and so the prince-bishops of Wurzburg gradually allowed Jews to return to their dominions, even to some of the smaller country towns. They remained, however, much more restrictive in the acceptance of Jews than the other territorial powers and so the percentage of the Jewish population stayed lower in their lands than in the villages of the knights.

The banishment of the Jews from Nuremberg, Schweinfurt, and Wurzburg soon led to the emergence of new large Jewish communities in the environs of these cities, e.g. in Furth which became the only Jewish community in Franconia that could be called urban. Many Jews from Schweinfurt settled in Niederwerrn or Obbach, the Wurzburg Jews preferred to go to Heidingsfeld or Hochberg.

#### 4. Discrimination and pogroms in the 17th and 18th century

No really decisive political events came about in the history of the Franconian Jews over a span of almost 200 years. As before, the Jewish communities saw themselves confronted with the attempts of individual territorial lords to oust them completely from their territories. In almost all cases the attempted expulsions could be averted by additional payments of money, but they remained factors of insecurity difficult to foresee and pre-empt.

Potentially more dangerous were the threats of pogroms recurring in the rural population again and again for various reasons; they endangered the life and property of Franconian Jews several times. At least in the age of absolutism the territorial lords were able to suppress such unrest before the propensity to violence could escalate uncontrollably.

In 1691, in the case of a murdered child, the Jews of some neighbouring villages were accused of ritual murder. After a poem had spread the news of the presumed Jewish crime throughout Franconia, the child's grave became the object of pilgrimages and worship like that of a martyr. In this case the agitated mood of the rural population quieted down by itself after some time. Widespread military action, however, was needed to suppress a revolt which broke out in Bamberg in 1699, a year of dearth and rising prices. It began with the pillage of Jewish warehouses and quickly led to the formation of marauding bands which roved through the Eastern parts of the Wurzburg principality as well. The wild rumour that an Imperial mandate had permitted the sacking and expulsion of the Jews was evidently credible. Finally even manorial lords and officials of the prince-bishops were threatened and assaulted. In 1727, a "Judenlied" (song about the Jews) circulated at country and parish fairs throughout the principality of Wurzburg. According to it, five Jews in Schwabach had supposedly crucified a dog on Good Friday and thus desecrated Christ's passion. A legal investigation was started immediately and came to the conclusion that the assertion had been pulled out of thin air, yet it was believed by the population and had an ominous resonance. In 1742, a cattle pest in Franconia again caused a dangerous mood of the population. As in the Middle Ages the charges of ritual murder and desecration of the Christian faith were used as accusations against the Jews. Similar incidents are known from years as late as 1837 and 1929.

#### 5. Social position, economic activities and self-government of the rural Jews

Most of the sources and especially the many-sided and informative statistical accounts from which our knowledge of the social and economic position and the self-government of the rural Jews of Unterfranken is taken originated, it is true, around 1800, but should be applicable for the earlier years as well because of the relative lack of change in living conditions.

The legal basis for the existence of every Jewish household - regardless of the place of residence - was the patent or letter of protection. It gave the head of the household the right of residence and usually a trade permit as well. A marriage permit had to be obtained from the territorial lord by an extra payment. The letter of protection covered the patentee, his family and his servants. The price for the first issue of the patent was at the discretion of the lord, its

extension had to be paid for with an annual fee of 10 to 12 fl (Rhenish florins) on average. The protection fee contained the property tax. The prince-bishops of Wurzburg required proof of a fortune of at least 1,000 fl for the acceptance of a new "Schutzjude" (protected Jew). Letters of protection could not be inherited. After the death of the patentee his widow was permitted to continue his business for the rest of her life; the children, however, needed a new patent and had to pay all the fees over again. The numbers of letters of protection was limited everywhere.

Beside their personal protection fees, the Jews of each territorial lord had to pay a large number of corporate taxes and fees with which the rest of the population was not burdened and, beyond that, had to defray the cost of the salaries of the civil servants concerned with their administration. The heaviest tax for the Jews of the principality of Wurzburg were the so-called "Interregnumsgelder" due at the death of each bishop which canceled the validity of all letters of protection. The Jews of the knights were particularly burdened by the "Leibzoll" (personal toll) which they had to pay for their own person each time they entered the territory of the principality of Wurzburg. As the small territorial enclaves of the knights could not sustain the Jewish traders resident there, these depended on the trade in the towns and larger markets which were situated almost exclusively in the principality. In the 18th century the individual "Leibzoll" was replaced by a corporate payment of the Jews of the knights. Personally degrading like the "Leibzoll" which put a Jewish trader in the same category with a head of cattle or a piece of merchandise were the Jewish "Braut" - und "Totenzoll" (bride toll and corpse toll) as well as the fact that the Jews often had to pay double legal fees, ferry and bridge tolls. The same is true of the so-called "Stolgebuhren" (vestment fees) which had to be paid to the Christian pastors at family occasions such as circumcisions or marriages; the argument given was that the pastor would have received these fees at the corresponding occasions if a Christian family instead of a Jewish one had been resident.

The long list of special Jewish taxes was not compensated by alleviations of other taxes and services. Where such alleviations seemed to exist as with the exclusion from the billeting of soldiers they had, in fact, to be paid for as well.

The high taxation of the Jews leaves no doubt that the territorial lords considered them primarily as objects of fiscal exploitation. This also explains why the lords of dwarf territories like the Imperial Knights were especially interested in the reception of Jews.. The Jews of the knights earned their living to a large part in the territory of the principality, the profits gained there were, however, fiscally absorbed by the knights. The population of the principality thus indirectly subsidized the knights; any possible annoyance of the population against this was, however, almost automatically deflected to the Jewish traders. This economic correlation was quite clear to some officials of the prince-bishops around 1800.

Shortly after 1800, about 13,000 "Schutzjuden" corresponding to almost 4% of the population lived in the area covered by the abovementioned accounts. It was somewhat smaller than the present-day Unterfranken. 71% of all Schutzjuden were subjects of the knights, 12% of monasteries and foundations, 17% were subjects of the principality of Wurzburg. These Jews lived in 146 towns and villages which were scattered over all of Unterfranken and were concentrated in the wine growing areas along the Main river as well as in the Hassberge and in the Grabfeldgau where a particularly large number of knight families lived. Not every place with a Jewish population can be considered as the seat of a Jewish community, because in some villagers there were only one or two Jewish households. We can conclude from this number, however that the average Jewish community in Unterfranken in the post-medieval era

numbered about 100 souls. 20% of all towns with a Jewish population were situated in the principality of Wurzburg, 56% in the villages of the knights, the rest belonged to monasteries or had a mixed dominion. The Jewish part of the population was only 4.5% in the towns of the principality with a Jewish population, in those of the knights it was more than 14%, and in the other ones almost 19%.

The rural Jews of Unterfranken in the post-medieval era were predominantly active in trade, because up to the beginning of the 19th century they were excluded from agriculture and the guild crafts for religious and social reasons. We only know one "Hofjude" (court Jew) from this time. It was Jakob Alexander who lived in Memmelsdorf and was in the service of the knight family von Lichtenstein. The concept of the Jewish usurer applies very rarely as well since only ten Jewish families were rich enough to be able to live off their invested capital.

Almost 28% of the Jews of Unterfranken were cattle traders. Horse trading could be lucrative at times of war. The problem of many Jewish cattle traders was that quite often they did not have the "Gemeinderechte" in their villages i.e. the right to the use of pasture and forest, even if they owned their houses. That is why Jewish cattle dealers often signed so-called "Halbviehkontrakte" (half share contracts) with farmers; this meant that the Jewish dealer bought a head of cattle, gave it to a farmer for the fattening, and shared half of the profit with the farmer after the sale which was managed by the dealer.

21.5% of the Jews traded in all kinds of wares, a smaller group of about 17% were specialised in certain types of goods, predominantly in textiles, household goods, and haberdashery. Many, perhaps most of these traders were peddlers. Almost as large was the group of middlemen and "Schmoozer" ("smooth talkers") who negotiated transactions of all kinds for a small share of the profit. Exactly 6% of all Jews were craftsmen, the overwhelming majority of them butchers; they supplied the Jewish communities with kosher meat. In addition, there were a few Jewish watchmakers, "Goldsticker" (makers of gold thread trimmings), and soap makers, 2% of the Jewish population served the Jewish communities as teachers, rabbis, cantors, and synagogue janitors.

9% of all "Schutzjuden" households were recipients of charity; they as well as the large number of "unvergleitete Schnorr- und Betteljuden" (begging Jews without a letter of protection) had to be supported by the Jewish communities. They were - of course - no public institutions to support them. The latter group comprised persons who did not have a place of residence or occupation, paid no taxes, and were unable to find a position as "Schutzjude". In spite of repeated "oustings" their number increased alarmingly. They were the reservoir for the bands of Jewish robbers and fences who troubled parts of Franconia at that time.

Southern Unterfranken is economically favoured over the Northern half by several factors; a milder climate, better soils, wine growing, the proximity of big cities and of the traffic artery of the Main river. Most of the principality's towns with a Jewish population were in the Southern half, the majority of those of the knights in the disadvantaged North. If one adds the differences in the density of Jewish settlement to these natural conditions it is not surprising to find that the Jews subject to the prince-bishops or the monasteries and foundations were, on average, considerably wealthier than those of the knights. Jewish households in the prince-bishops' territories had an average capital of almost 1,600 fl, those on the villages of the monasteries even more than 1,800 fl while the average Jewish household in the villages of the knights barely exceeded 500 fl.

Taking Unterfranken as a whole one finds that in the 18th century very few Jewish families were rich, but that almost three quarters of the Jewish households had below-average assets or none at all. Approximately 23% can be considered middle or upper middle class, 2% were rich. The rich Jewish families such as Hirsch of Gaukonigshofen had made their fortunes as army contractors or brokers in state obligations.

Jews could buy their own houses in most places in Unterfranken even if there were frequently limitations concerning the "Gemeindrechte" as mentioned above. On the other hand, it was often the knights who prevented Jews from buying houses. Jewish families were then housed in usually cramped "Judenhauser" (Jewish houses). For this purpose, and often at excessive prices, knight families rented to the Jews old castles or manor houses which they themselves did not use for living or agriculture any more. All over Franconia the principle held that Jews and Christians were not to live under the same roof, but this was sometimes disregarded as it seems. Even in the Middle Ages the Jewish communities had had their own organization and a certain amount of juridical autonomy. The rural Jewish communities of the Early Modern Age also had to manage communal institutions such as the synagogue or the cemetery, the poor relief, and the raising of corporate taxes; moreover they needed representatives in public transactions. The juridical autonomy in civil law cases between Jewish parties and the decision of succession and other family settlements had been preserved for the Jewry and the rabbis. Beyond that there were now taxes which had to be paid by the whole Jewry of a territorial lord. An administrative body had become a necessity.

The three large corporations of the Jewry in Unterfranken, namely the "hochstiftische" or "Altwurzburger Landjudenschaft" for the Jews of the prince-bishops and the monasteries, the "Unterlander" and the "Oberlander Judenschaft" which united the Jews of the knights seem to have originated in the middle of the 17th century. The "Altwurzburger" and the "Unterlander Judenschaft" had the chief rabbi in Heidingsfeld as their communal head, the seat of the chief rabbi of the "Oberlander Judenschaft" was Burgpreppach. The chief rabbis were elected by the electors of their corporation; they were the highest authority in religious questions and the competent authority in the legal cases mentioned above. They shared the administration of their corporations with the "Landvorganger" who were installed by the territorial lords and who, most of all, were responsible for the finances of the corporation. Since the "Landvorganger" were unsalaried, only wealthy people were normally able to fulfill this function. The administration of the "Landvorganger" was supposed to be supervised by the elected "Landesdeputierte" (county deputies). On the level of the individual community there was, first of all, the "Ortvorganger" who was installed by the lord; he was responsible for the community's finance, managed the poor relief, and represented the community in public transactions. The "Ortspfleger" was meant to supervise him. Lastly, there may have been a rabbi. In 1719, the "Judenamt" (Jewish Office) was founded in Wurzburg which was supposed to mediate between the government and the Jewry.

#### 6. Religious and cultural life of the rural Jews

Traditional Judaism which the Franconian rural Jews indubitably belonged to was characterized by the unity of religious, cultural and social life, by the lack of a secular culture beyond the demands of religion.

The Geniza exhibition (from 1992) is dedicated to the remains of this religious, cultural and social unity. They illustrate graphically what would be impossible to describe in words. That is why only one phenomenon which was important for the historical development should be printed here; it is the fact that in spite of the common origin of the religions and in spite of the close contact between Christians and Jews in the Franconian villages which lasted for centuries, the religious traditions of both groups remained almost in complete isolation. Neither the religious education of the Christians nor that of the Jews tried to remove prejudices. Although the Christians had no trouble observing the Jewish holidays and the procedures of Jewish weddings or funerals, superstitious and abstruse ideas about them remained alive. Without doubt most Christians who grew up in a place with a Jewish population had eaten matzot or berches at some time; yet the accusation of ritual murder according to which matzot were baked with the blood of Christian children was believed again and again.

The Jews for their part absorbed only as much of the culture of their environment as was necessary for business transactions. Evidently Jewish parents did not show much interest in a profane education of their children beyond the traditional religious one. Although it has to be admitted that any Jewish claim to higher education would have met with considerable resistance on the Christian side it is significant that the Franconia rural Jewry produced hardly any personalities important in German science and culture.

#### 7. The emancipation and the dissolution of the "Landjudentum"

The rule of enlightened prince-bishops had improved the position of the Jews somewhat in the last decades of the 18th century. As the majority of the higher officials of the prince-bishops and of the Bavarian kingdom - often enough the same persons anyway - belonged to the enlightened reformers who conceded the Jews all human rights and did not oppose their legal betterment, unimpeded progress should have been expected, especially as the rule of the prince-bishops came to an end in 1802 and, at the same time, the administration of the enlarged Bavarian state took over the territories of the Imperial knights now deprived of their political independence. The interlude of the Grand Duchy of Tuscana 1806 to 1814 did not impair the advance of Jewish emancipation either.

But even the reformers made the concession of an equal legal status dependent on an "improvement" of the Jews. What was meant by this was the adaptation of religious rites to the concepts of enlightened Christians - compliance with several of these demands would have been tantamount to an abandonment of their religious identity - compulsory attendance of schools and the absorption of profane knowledge, but particularly the renunciation of the pernicious "haggling" trade practices in favour of "productive" activities in agriculture and the crafts.

In 1803, Moses Hirsch of Gaukonigshofen and his sons obtained a special permit from the government to settle as the first Jews in Wurzburg. Soon more wealthy wholesalers and brokers of commercial and state papers followed them because Wurzburg and not any Franconian village was the natural place of activity for them. But even less wealthy Jews now began to migrate to the cities because they, like the rest of the population, preferred the economic opportunities of the city to the familiarity and security of life in small rural communities. In Bavaria, however, the migration of the Jews out of the villages took a slowed

down course. The "Judendikt" (edict on the Jews) of 1813 which came into effect in Unterfranken in 1816 opened, it is true, the way to higher education for the Jewish population and - at least on paper - also into the crafts and into agriculture. On the other hand, the edict limited the number of Jews permitted to live in Bavaria to the level at the time of its publication by means of the "Matrikelparagraph" ("matriculation clause"), a unique feature of German legislation at that time, and severely restricted their freedom of movement even inside the kingdom of Bavaria. The former "Schutzbrief" had, so to speak, been replaced by a number on the matriculation list.

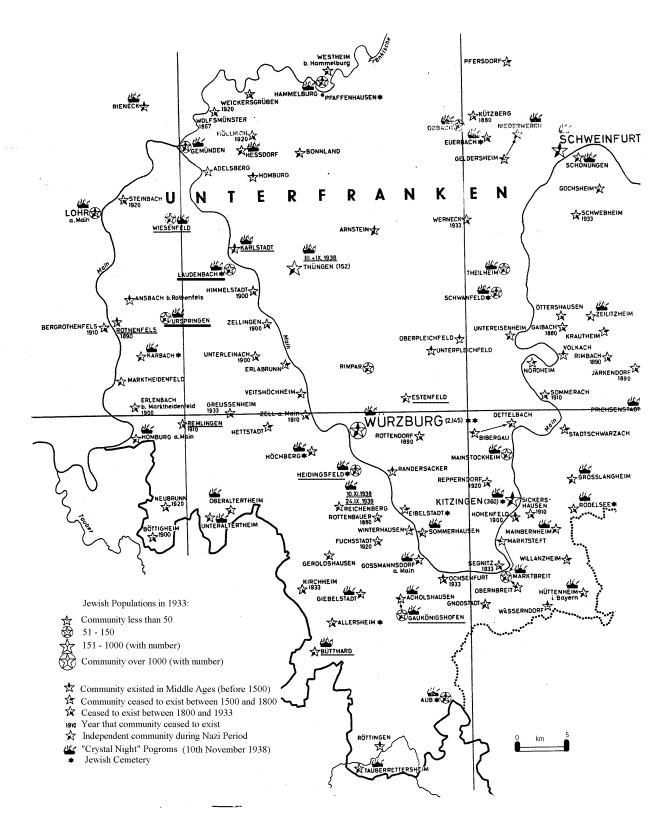
Even the slight improvements in the Jewish legal status caused by the edict of 1813 were extremely unpopular in many circles of the Christian population. In 1819, the violent "Hep-Hep" unrests spread from Wurzburg over large parts of Germany. They were instigated by the small merchants and craftsmen who protested against the admission of Jewish competitors and demolished their shops and houses.

This rather unreflected hatred by Jews of parts of the population was joined by ideological enemies of the Jewish emancipation in the years to follow. The idea of the "Christian state" had emanated from the nationalist movement of the wars of liberation and from romanticism which highly valued "Innerlichkeit" (soulfulness) and tradition; the followers of this idea categorically denied the Jews equal rights because equality meant that Jews could have become civil servants or judges. Much more radical concerning the Jewish question were the exponents of the concept of the "Christian-Germanic" nation who wanted to expel the Jews as "oriental aliens" from Germany completely, while the extremists among them began to formulate the idea of racial antisemitism and hinted at its horrible consequences.

In 1848, the idea of political liberalism seemed to be able to prevail over these ideologies in Germany. But while most of the assimilated urban Jews supported the idea of the "Vormarz" (the revolution of 1848), the Franconian rural Jewry was more interested in piecemeal improvements of individual rights; an all-German patriotism meant little to them. A considerable number of orthodox Jews, particularly rabbis, rejected the emancipation because they feared that the assimilation that went hand in hand with it and which many Franconians were ready to accept would mean a loss of the religious identity of Judaism.

In Bavaria, a decision of importance for the Jews was made in 1849/50. A bill submitted to parliament in 1846 which would have provided for the full emancipation of the Jews in Bavaria was passed by the "Kammer der Abgeordneten" (lower house), but a little later rejected by the "Kammer der Reichsrate" (upper house). The reason for this was the "Adressensturm" ("storm of petitions") of the Catholic "Pius" societies which made their influence felt by a flood of petitions collected through the parish offices. It is interesting to note that most of the signatures came from those parts of Bavaria where practically no Jews lived.

In 1861, the "Matrikelparagraph" was abolished in spite of this last important act of resistance against the equal status of the Jews; from now on the Jews could freely choose their place of residence in Bavaria. The migration even of the Franconian Jews from their village communities began to increase rapidly now; at the same time the urban communities often multiplied five- or tenfold within a few decades. To be sure, most of the rural Jewish communities continued to exist for a long time, but they lost their vitality through the rise in the average age of their populations until many of them finally dissolved. But most of all, the importance of the "Landjudentum" as an embodiment of Jewish culture and as the most significant way of Jewish life in the Diaspora came to an end.



Jewish Communities in the Wurzburg region of Lower Franconia.

Communities and villages referred to in this narrative are underlined.

The map is taken from Pinkas Hakehillot.

#### Urspringen: A Jewish Community by Dr. Leonhard Scherg

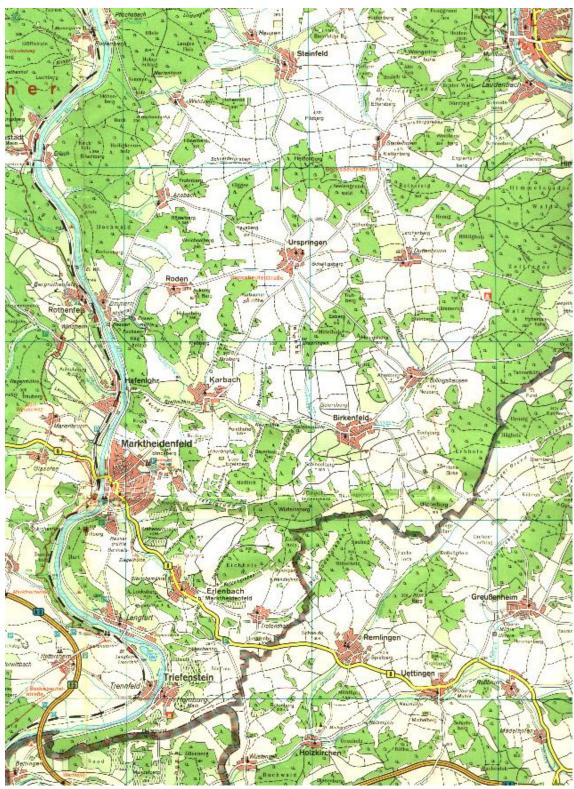
(Partly from Dr. Leonhard Scherg, translated by Howard Fine, partly from Pinkas Hakehillot and other sources)

In Urspringen, a small village nestled in the hills of Lower Franconia between Spessart and Main, a traditional Jewish community whose origins reached back into the 16th century, and had been founded by Jews who had been banished from Wurzburg, the region's capital, endured for almost four centuries before it was finally destroyed during the National Socialist era.

Until the beginning of the 19th century, Urspringen's Jews, like those living in other rural areas, were subject to special laws and were under the protection of various ruling noblemen. As early as 1655, some 45 "souls" dwelt in 12 Jewish households. They are recorded as having been rather wealthy, and thus they no doubt played a significant role in the economic life of the village. The Jewish community achieved its largest population in 1837, when Urspringen's 230 Jewish inhabitants comprised one fifth of the village's total population. They supported themselves as livestock traders and as middlemen trading with agricultural products and finished goods. Most of the Jews were under the protection of the Graf von Castell but a few families were protected by the Graf von Ingelheim.

Like other Jewish communities, once it reached a certain minimum size, it was able to afford all the institutions necessary for regular religious practices; Urspringen's Jews had their own synagogue (the so-called Judenschule), school and Mikve (ritual bath); their deceased were laid to rest in the Jewish cemetery in nearby Laudenbach. Urspringen had an "eruv" which allowed the members of the community to carry on the Sabbath without desecrating Jewish Law. Rabbi Gabriel Wormser (d. 1825) was Rabbi in Urspringen in the early 19th century. However for most of the period, for religious guidance, the Jewish community was subject to the Rabbinate of Wurzburg. Rabbi Abraham Bing (1752 - 1841) had moved the regional Rabbinate from Heidingsfeld to Wurzburg in 1814. In the mid-nineteenth century the famous Wurzburger Rav, Rabbi Seligmann Bar (Behr) Bamberger (1807 - 1878), was the district Rabbi for the region. He was followed by his son, Nathan (1842 - 1919). There was a Memorial Book in Urspringen, dating from 1834, but part of it had been written 200 years previously. This was destroyed by the Nazis. The synagogue which still stands (as a memorial to the destroyed community) was built in 1803 on the site of the previous synagogue. Like other rural Jewish communities, Urspringen's Jews remained an orthodox congregation to the last.

The Bavarian Emancipation Edict of 1813 eased a number of legal restrictions, but until 1861 the freedom to choose their dwelling places and the number of Jewish inhabitants permitted in each village was strictly controlled. As a result of these restrictions, many Jews



**Urspringen Vicinity (1996)** 

The distance between Urspringen and the Jewish cemetery at Laudenbach (top right) is 8 km, between Urspringen and the market town of Rothenfels (due West) is 6 km, between Urspringen and the administrative centre of Remlingen (due South) is 10 km.

emigrated to other countries or moved into larger cities outside of Bavaria. Despite the subsequent repeal of discriminatory regulations, emigration continued to increase dramatically. By 1902 only 102 Jews still lived in Urspringen; by 1933 their numbers had declined to a mere 78 persons. The Jewish primary school had already closed its doors during the First World War.

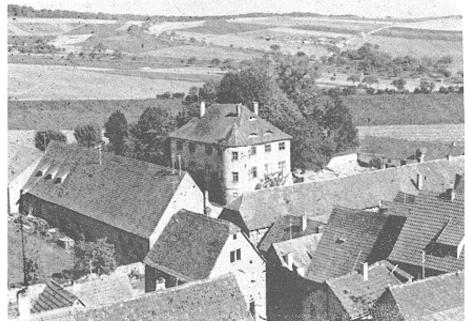
Under the Nazi regime, the Jews in Urspringen, like their fellow Jews elsewhere, were exposed to the full severity of official discrimination and persecution. Beginning around 1935, the village's non-Jewish inhabitants became increasingly responsible for attacks against the Jewish community and its members. Although in the past Jews and non-Jews had lived with and beside one another in comparative harmony, the sense of sharing a community together weakened and eventually collapsed.

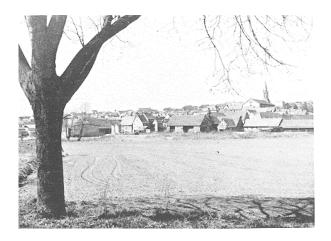
Members of the National Socialist S.A. (storm troopers) were largely responsible for the ravages of the pogrom which began on the afternoon of 10th November, 1938 and continued until midnight. Vandals forced their way into Jewish homes and demolished everything they found. The synagogue was raided; Torah scrolls were seized, unrolled and dragged through the streets. Except for the old men, all other adult men were arrested and imprisoned. Although most of these men were released a few days later, the remainder were sent to the concentration camp in Dachau. After the pogrom, Urspringen's Jews were forced to give up their homes and property and were compelled to move into smaller quarters. Jewish religious services were prohibited.

Towards the end of April 1942, the 42 Jews still living in Urspringen were taken to Wurzburg, where they were then deported by train to Izbica (near Lublin). It is likely that their murders took place at the concentration camp in Belzec sometime thereafter.

After the war, no survivors of the original Jewish community returned to Urspringen.







Old Urspringen

#### **Urspringen and the Grafs of Castell**

(Partly taken from "960 Years of Urspringen")

The village of Urspringen (founded about 1015) has been associated with the noble family of Castell for many hundreds of years. In 1457, the estates of Castell, which were large and scattered in different parts of Franconia, came under the rule of the High Bishopric of Wurzburg. The Grafs of Castell, a family dating back to the eleventh century, who were "wealthy in towns, markets, manors, buildings, forests and fields", had, as a result of wars and bad management, become impoverished and were heavily in debt. The Bishop Johannes III of Grunbach reached an agreement with the Castell family: the Bishopric would provide a yearly allowance of 500 florins to the Castells and in return would receive the estates of Castell on a long lease, together with the produce, both temporal and spiritual (!). This contract was to be renewed each year. There was to be a ruler/estate manager responsible to the Bishop. The estates named in the agreement included the village of Urspringen.

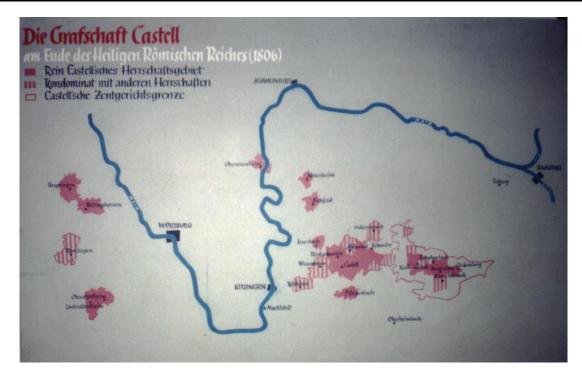
The Castell family adopted the Lutheran faith in 1546.

From 1583, Urspringen was divided into two parts, because of problems of inheritance, and was no longer under the control of the Castells. Under the new rulers of Urspringen, their subjects were mainly independent farmers (34 separate farms) and in addition there were eight tenants with smaller holdings. These latter included Jews and artisans. At the beginning of the seventeenth century, Urspringen passed into the control of the Kottwitz family. This family was deeply Catholic and in 1675, a religious order entered Urspringen for a while. However the ruling family died out in 1698, and most Urspringen lands were returned to the Grafs of Castell. There was a dispute between heirs to the Urspringen estates and this was resolved between 1699 and 1702 when Urspringen was divided between the claimants. The manor and surrounding farms and 20 homes belonging to some of the Jews and artisans were to be ruled by the Dahlberg family. This family had no male heirs when the head of the family died in 1719 and this part of Urspringen was transferred to his daughter who married the Graf of Ingelheim. The Ingelheimers did not live permanently in Urspringen but had an estate manager to organize their properties.

In 1699 the Castell family took over everything else, including forests, fields and homes. In 1711 Urspringen was nearly sold but was too impoverished to be worthwhile to the prospective buyer.

In 1802, the Bishopric of Wurzburg and the surrounding area, including Urspringen were incorporated within the Bavarian Kingdom.

In the early nineteenth century the Catholic Graf of Ingelheim was popular in the area, whereas the Protestant Graf of Castell had much opposition owing to the wood regulations.



**Castell Lands in 1806** 

The Grafdom of Castell comprised of extensive areas not necessarily contiguous and often remote from each other. Urspringen is on upper left, Castell on centre right.



**Graf of Castell (about 1750)** 

At this time the Law Court was three hours away in the Protestant area of Remlingen. Criminal trials were held in Marktheidenfeld.

In 1833, the Graf of Ingelheim sold the manor house and the rest of his estate to the Graf of Castell, who later bought up other properties in the area.

In modern times the Castell family has managed to retain much of their wealth, owning a chain of banks throughout Bavaria. Fortunately they have retained a deep sense of history, keeping in meticulous order the Archives of Castell, containing records dating from 1300, including three boxes relating to the Jews of Urspringen, including the Ingelheim Jews, going back to 1700. These records provide the main source of material on the life of Urspringen Jews.

### The History of the Frankel Family

#### The Urspringen Period (1710 - 1939)

The Frankel family, from the male line lived in Urspringen, Lower Franconia, since 1710 and perhaps earlier. Although Jews had also migrated to Franconia from Worms and Mainz, it is perhaps more likely that the family arrived in the area following the expulsion of the Jews from Wurzburg (1561) as many of the expelled Jews of Wurzburg, found refuge in the villages in the vicinity of that city, while, perhaps, the more adventurous Jews opted for places further away, such as Austria, Poland, Bohemia and even Italy.

Until 1817, when Jews were legally forced to take on family names, all names are either in single name form or according to the traditional Jewish naming system (e.g. Isaac son of Abraham). **Berlein** (1st Generation) received protection in Urspringen in 1710. He was one of the twelve protected Jews in Urspringen mentioned in the census of 1724. We know that three of Berlein's children, **Feiss, Benedikt,** and **Berlein's daughter** received protected status although perhaps there were no more than two households at any time until the end of the century, when **Feiss** (2nd Generation) apparently the most dominant son of Berlein, managed to bring all five of his sons, **Aron, Berlein** (who both died childless soon after their marriages), **Moses, Nathan**, and **Lob** to protected Jew status, while his only known daughter **Ester** married **Simon Simcha Isaak Dillenberger,** an Urspringen Jew protected by the Graf of Ingelheim. This came at the same time when the Jewish population in Urspringen was growing rapidly. By the beginning of the nineteenth century the family was one of the most important Jewish families in Urspringen.

The entire family was engaged in livestock, dealing with cattle and horses. As Jews were not allowed, in the eighteenth century at least to farm their own cattle, we can assume that this was done together with local non-Jews.

In the nineteenth century the family flourished. In 1817, as a result of the administrative reforms initiated by the Napoleonic period and adopted by the Bavarian Government, Urspringen Jews received family names. In Urspringen the custom was for family groupings to take on the same name. Nathan (3rd Gen.), and his brothers adopted the family name Frankel. From the chronicles of Urspringen Nathan Frankel and his sons continued to thrive and three of Nathan's son's, Faust, Moses, and Aaron (4th Gen.) remained in the village all their lives. We know that Moses and Aaron were successful financially and were prepared and sufficiently confident to apply to the courts, against the local Graf, requesting the annulment of the Jewish taxes. As was to be expected they had no success. Others of this generation who remained in Urspringen were Joseph and Beer Dillenberger, and Klara, the daughter of Lob Faust Frankel, who married her second cousin Benedikt Behr, the son of Ber Benedig and the grandson of Berlein.



Old Map of Urspringen (circa 1850)

with pointers to the Synagogue, Jewish schoolhouse, Mikve, and original houses belonging to Frankel family, numbers 19, 20, 21, 22. The old manor house (Schloss) has long since been pulled down.

The fifth generation (mid nineteenth century) is marked by the number of sons who chose to leave Urspringen. Daughters had always tended to move to their husband's village or town, while up to this stage, the sons had usually stayed in the parents' homes and businesses. The Frankels who remained in Urspringen were **Ruben** the son of **Moses**, **Nathan** and **Hona Lob** the sons of **Aaron**, and **Salomon** and **Hona** the sons of **Faust**.

The sixth generation shows the process even more pronounced: by the end of the nineteenth century the only Frankels left were **Samuel** the son of **Nathan**, and **Nathan** the son of **Hona**. **Ida Frankel**, the widow of **Samuel**, was attacked by the mob on Kristallnacht, 1938, and managed to escape with her daughter, **Hiltrud** (seventh generation) to the USA in 1940. The Dillenberger and Adler families, the last family members in Urspringen, were among those Urspringen Jews who perished in 1942.

#### The Frankel Name

The Frankel name was taken on formally by the family in 1817, but it is of interest to know the origin of the name. Until the Napoleonic reforms, the Jews who possessed family names were city dwellers. Frankel, although a well-known Jewish name is not exclusive to Jews, and simply implies "from Franken". This is the case with the famous Frankel family of Vienna, who took on that name as they had reached that city from Franconia.

The Frankel family of Vienna was a Levite family. Following the expulsion of the Jews from Vienna in 1670, the family of Koppel Frankel who had been known as "the richest man in Vienna", settled in Furth, in Bavaria. Others of this family settled in Poland, Bohemia, Alsace, Holland and Denmark. It is a fact that this Frankel family had been prominent in the region. The Franconian Rabbinate was situated in Heidingsfeld, near Wurzburg and served the entire region including Urspringen. Rabbi Israel Ben Koppel Frankel was the Rabbi in Heidingsfeld for the period 1695 -1699. He was followed by his son, Rabbi Shimon Ben Israel Frankel who was state Rabbi during the years 1699 - 1724. As the Urspringen Frankel family is an Israelite family, it is possible that one of the prominent wives came from this family, either Berlein's mother, wife or perhaps Miriam, the wife of Feiss.

We possess a document dated 1788 relating to the payments by the Jewish Community of Urspringen towards the upkeep of the Franconian Rabbinate, where the name Frankel (if our interpretation is correct) appears in Hebrew nearly thirty years before the official adoption of the name. The name is given to Simcha Frankel who in the future was to be known as Simcha Dillenberger, and whose second wife was Ester the daughter of Feiss. My interpretation of the 1788 document is that Simcha, who was a learned man steeped in rabbinic literature, was himself from the Frankel family, perhaps because of his Mother's antecedents. In 1817 Simcha requested the name Estenfelder for his family name, as he had been born in Estenfeld, but this name was rejected by the authorities and he took on the name Dillenberger. His wife's family, the children of Faust Frankel, all adopted the name Frankel.

Although the Laudenbach Cemetery served more than twenty communities, all graves with the name Frankel belonged to the Urspringen family.







**Old Urspringen**Some, if not all, of these buildings were formerly Jewish houses.





Dr. Leonhard Scherg at the entrance to the former centre of Jewish life in Urspringen

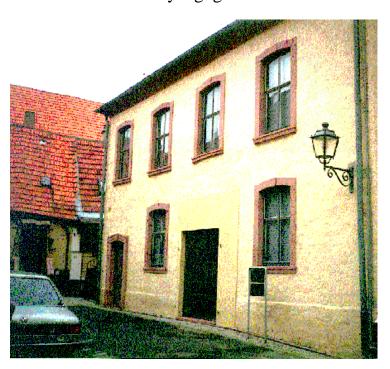


This was the Jewish School where Simon Kissinger taught.

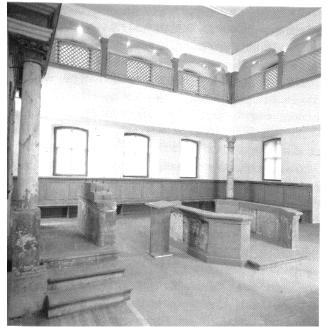
## The Synagogue



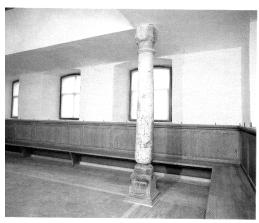
The Synagogue after the War. It was built in 1803 on the site of the previous Synagogue.



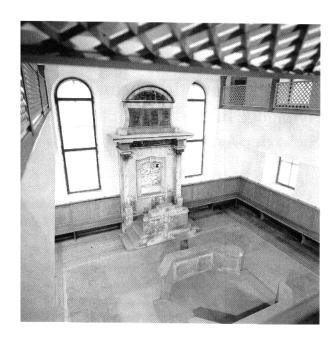
Urspringen Synagogue after restoration. The door on the main entrance is a memorial to the forty-two Urspringen Jews murdered in the Holocaust. The rear door leads to the ladies' gallery and to the roof where the Geniza was found.



From Holy Ark facing Bima



South West corner with damaged pillar





The Chuppa-stein
with
Hebrew abbreviation for
קול ששון וקול שמחה
קול חתן וקול כלה
מזל טוב

The Ark was badly damaged on Kristallnacht

The Urspringen Synagogue was renovated in the period 1986-1991, and serves as a memorial to the doomed community and as a museum. This author requests the reader to envisage the elegant synagogue as it was in the early 19th century, packed with worshippers in their Sabbath finery, the Aron Kodesh (Ark) full of Torah scrolls, the Bima with its original intricate metal canopy, and the Chazan leading the prayers.

At the end of the marriage ceremony, the groom smashed the glass on this Wedding Stone, a feature distinctive to several Franconian Synagogues. The wedding stone is on the outside of the synagogue in its Southern wall, adjacent to the small courtyard where the ceremony, weather permitting, took place

Photographs of the renovated synagogue from "Das Projekt Synagoge Urspringen. Photo of Wedding Stone from "... auf hohere Weisung abgewandert"



**Entrance to former Mikve** 

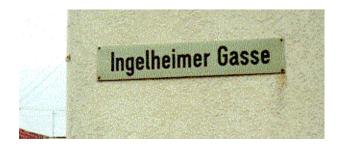


**Torah Shield from Urspringen** 

Photograph from the Central Archives for the History of the Jewish People, Jerusalem

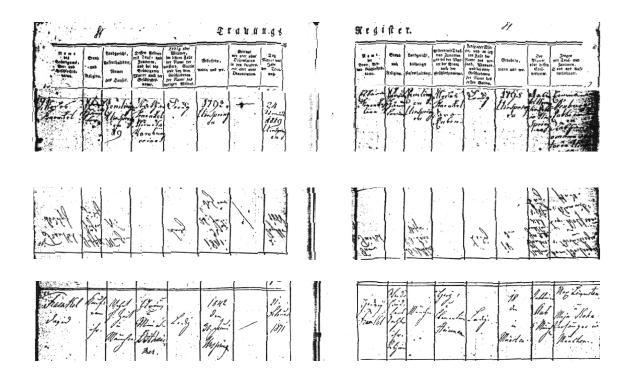


Brook supplying water to Mikve





Urspringen Jews protected by the Ingelheim family lived in this cul-de-sac. They were among the poorer families and included Simon Dillenberger and the Klein family.



# Marriages between Cousins were common. Here are three examples from the 19th century (reduced scale):

Top: Moses and Elkela Frankel 1819

Centre: Adolf and Sara Frankel 1868

Bottom: David and Hedwig Frankel 1871

[Staatsarchiv Wurzburg: Jud. Standesregister]



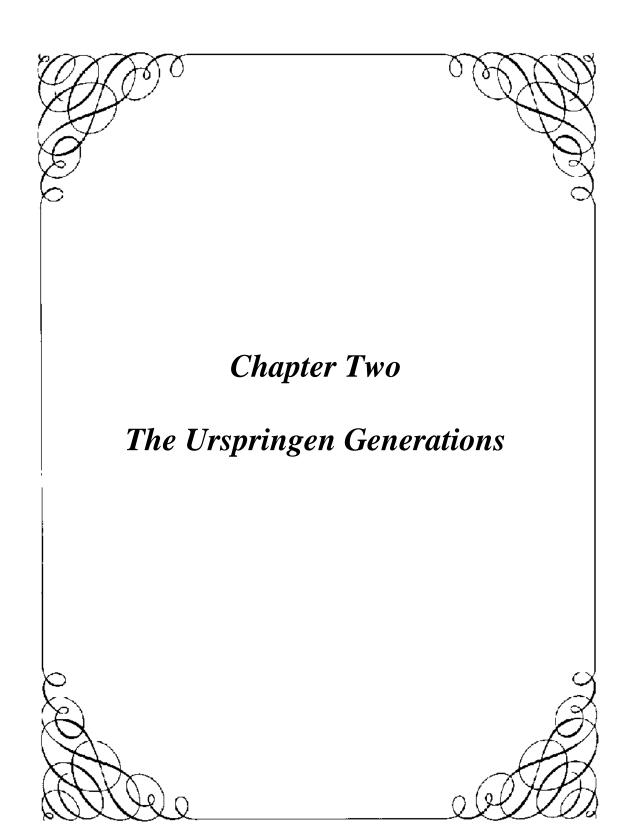
The Jewish School in Urspringen about 1912.

In the top row, the "Lehrer" Simon Kissinger with his wife Babette (nee Frankel). In the bottom row, second from left, sits Justin Dillenberger, second from right, his brother Hugo.



**Urspringen May 2015** 

## **Chapter Two: The Urspringen Generations**







**The Castell Archives** 

The documents on display date from 1300. Three of the boxes contain the records of the Jews of Urspringen. Curator Wolfgang Leipold is on the left and Dr. Leonhard Scherg is in the centre. (1996)



View from the Gate of the Laudenbach Cemetery (2015)

The River Main can be seen in the valley

# Sources and Source material German Sources:

### 1. Castell Archives

Of special importance, regarding the Protected Jews of Urspringen was the Grafdom of Castell and its documents are to be found in the Archives of the noble family of Castell. The Urspringen Jews lived until the beginning of the Nineteenth Century as "protected" Jews. under a privilege law "Sonderrecht" and their settlement was regulated; also the number in each village was fixed by the ruler. Therefore a settlement and a "letter of protection" was usually granted after a holding was freed through death or was released by a father for the benefit of a son. The privilege of protection was requested on the founding of a new family; this means that the granting of protection privilege in the Eighteenth Century could only be contemplated with a marriage. For the protection privilege there was a yearly sum "the right of remaining there", after the year 1809.

#### 1a. Schubel Document

The documents for the history of the Jews including the Castell Archive documents were read and were summarized by Albert Schubel (a dedicated Nazi but gifted archivist) first in the 1930's, and then after WW2 for Mr. Bernstein of Stuttgart. This must have been an immense undertaking. Where **Sch** is indicated the item is from the Schubel summary. There are copies of this document in Jerusalem and Castell. We now know that Schubel did not copy or summarize all the Castell documents, e.g. the Ingelheim file and several documents relating to hitherto unknown members of the Frankel family.

### 2. Wurzburg Archives: Births, Marriages and Deaths of Urspringen Jews

"Since the beginning of the Nineteenth Century - since 1807 in Urspringen and until 1875, the Jewish Family Register (births, weddings, and deaths) were registered by the responsible Church authorities. Since 1875, registration for all citizens is performed by the state, and the local registrars.

In 1942 the Jewish family registers in Franconia were handed over by the Church authorities to the "Bureau of the Families (tribes) of the Reich".

In 1944-5, somebody in Rathsfeld Castle, Thuringen, gave the order to photograph these family registers, while the original documents are considered to be lost since the Russian Army entered Germany. Copies could be made after the War from these photocopies (since 1948-9).

So a copy of all the family registers from Bavaria was deposited in the State Archives, channeled by way of the Munich main archives. The copy of the Urspringen Register is in the State Archive in Wurzburg, and has the number 145."
(L. Scherg)

### 3. Urspringen: "Priest and Church archives", house survey

Sources of the history of the Jews in Urspringen are to be found in the "Priest and Church archives". I found out some years ago that documents from the middle of the Nineteenth Century have the inscriptions "families in Urspringen" which were from the Priest's or Church's Archives, in which all the family members were registered with birth and marriage dates under the address of their property i.e. their home address. I also found documents of fire insurance in the Communal Archives since 1817. The house numbers which are in the survey are also taken from these sources.

The survey refers to the house numbers mentioned in the sources. For most of the period the registration of inhabitants was somewhat loosely reported and prior to 1817 they were registered on the basis of name and were allocated and referred to as being attached to individual Jewish families, and this makes it easier to follow the various branches of the Frankel family. In Franconia House Numbers were introduced around 1800. (L. Scherg)

### 4. 960 Jahre Urspringen

History of Urspringen. Contains short and meagre history of the Jews of Urspringen including a list of professions of the Jews from 1858.

### 5. Dr. L. Scherg's articles and notes

Dr. Leonhard Scherg, an historian specializing in the history of the medieval religious orders and foundations, is also the acknowledged authority on the history of the Jewish Community of Urspringen and of other villages in the Main-Spessart area, and has written various learned articles in this field. His interest was aroused when he was asked to help out with the history of the medieval community that had existed in Homburg a/Main, and in the end wrote the entire history until the twentieth century. There is an axiom that if you want to have something done, you should give the task to a busy man. Dr. Scherg combines his passion for history with the onerous job of being the Burgermeister of Marktheidenfeld, which comprises a town and a large rural hinterland, with a population of about 10000 inhabitants. He is the head of the Urspringen Synagogue Restoration Project, notwithstanding the fact, or perhaps because of it, that Urspringen does not come within the jurisdiction of Marktheidenfeld. I have been guided by his research, and his access to sources that otherwise would have been outside the realms of my attainment.

# 6. "Auf hohere Weisung abgerwandert". Leben und Leiden der Juden in Landkreis Main-Spessart. Karlstadt, 1990.

Commemorates the 50th Anniversary of Kristallnacht in the Main-Spessart Region.

# 7. Juden in Landkreiss Marktheidenfeld. Leonhard Scherg and Martin Harth. Marktheidenfeld, 1993.

# 8. das Projekt Synagoge Urspringen. Herbert Bald, Konigshausen & Neumann, Wurzburg, 1993.

An account of the renovation of the Urspringen Synagogue.

### **Jewish Sources:**

### 1. Central Archives of the Jewish People, Jerusalem on Hebrew University Givat Ram Campus

Extensive collections of archives relating to the Jewish Communities in the World. For the more important collections e.g. Poland, Italy, Germany, there are special sections and reading rooms, and a helpful staff. The following material was discovered:

## - Wurzburg Rabbinate at Heidingsfeld: Book containing details of contributions of local Jewish Communities to the upkeep of the Rabbinate.

Several entries of Urspringen contributions dating from 1788 to 1806.

### - Guardianship document of Simon Isaak (Dillenberger) of Esterfeld

Remarkable Hebrew document from the period 1772 - 1785 regarding the guardianship of the orphan, Simon (Simcha) Isaak, the future husband of Esther Faust.

### - Graveyard registration of Urspringen Jews from about 1800

Miniature photographs of Burial records of Urspringen Jews interred in Laudenbach Cemetery. These records are in Hebrew for the older graves (about 1800 - 1880), and German for the more recent burials (1880 - 1930). For the period 1840 - 1880 the records are in both languages. The records comprise names and grave numbers. The photographs were taken by the Gestapo, the original records are not in existence.

### - Other documents on Urspringen

Description of the famous Memorbuch of Urspringen from "Die Memorbucher der jud. Gem. in Bayern" by Rabbi M. Weinberg 1937.

Photo of Torah Shield from Urspringen.

Pinkas Hakehillot, Baruch Zvi Ophir.

### 2. Laudenbach Jewish Cemetery

The Jewish Cemetery of Laudenbach is one of 1355 Jewish cemeteries in Germany and exists since the middle of the seventeenth century. It is first mentioned in 1665. The cemetery is large, contains about 2350 graves and is surrounded by a high stone wall. It is magnificently situated high on the hills overlooking the village of Laudenbach near Karlstadt and the River Main. It became the burial site for the Jewish villagers in the region. For the record and in memory these were the communities of Adelsberg, Arnstein, Aub (until 1695), Erlabrunn, Erlenbach, Gemunden, Greussenheim, Himmelstadt, Hollrich, Homburg a. Main, Hessdorf, Karbach, Karlstadt, Lohr a. Main, Rothenfels, Steinbach, Thungen, Unterleinach, Urspringen, Veitshochheim, Wiesenfeld, Wurzburg, Zell a. Main, Zellingen.

The older gravestones are of sandstone which does not weather well, and the heavy vegetation has eaten into the cracks, often completely obliterating the gravestone inscriptions. However, even after many years of neglect many graves are still decipherable, even if this isn't always apparent from the photographs.

There is also no apparent order of the graves in the older parts of the cemetery. Nearly two days intensive work uncovered the graves of many members of the Frankel family for the period 1785 - 1941. This included the graves of Feiss (1712 - 1789) and his wife Miriam (c. 1725 - 1785), the leading personalities of the second generation. We also received photos taken by Mr. Georg Schnabel of Karlstadt who cares for and about the cemetery. It is a fact that all Frankels that we found in the cemetery, were part of our family.



**Entrance to Laudenbach Jewish Cemetery** 



View from Hill Track







**Views of Laudenbach Jewish Cemetery – May 2015** 

### 3. Mohelbuch of David Isaak Adler

This is the logbook of the Mohel (circumciser) of Urspringen, David Isaak Adler, for the period 1813 – 1855. This book was offered for sale on the Internet by a French dealer in Judaica and was bought by Dr. Leonhard Scherg for the Synagogue Museum in 2008. Ronit and Martin Frankel are deciphering and translating this book which contains the accounts of some 350 circumcisions in Urspringen and the surrounding villages. From the accounts we have a window of Jewish life in a Franconian setting in the first half of the nineteenth century. In particular we recognize the family members taking part in the ceremony.



Mohelbuch of David Isaak Adler, Mohel of Urspringen

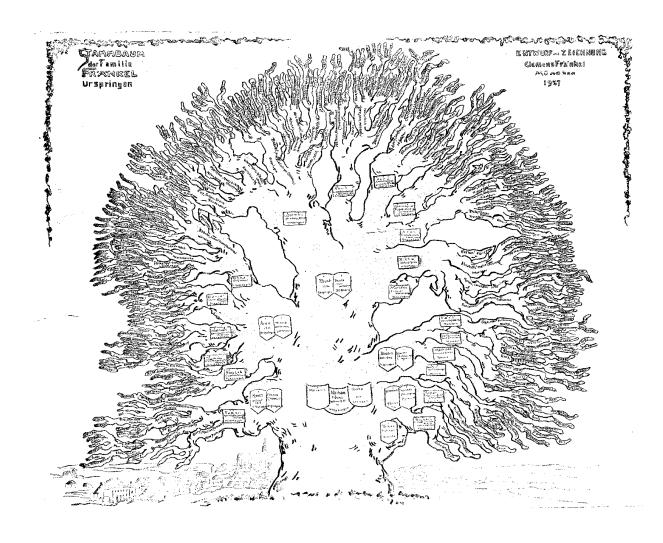
### Other sources

### 1. Geniza - Hidden Legacies of the German Village Jews

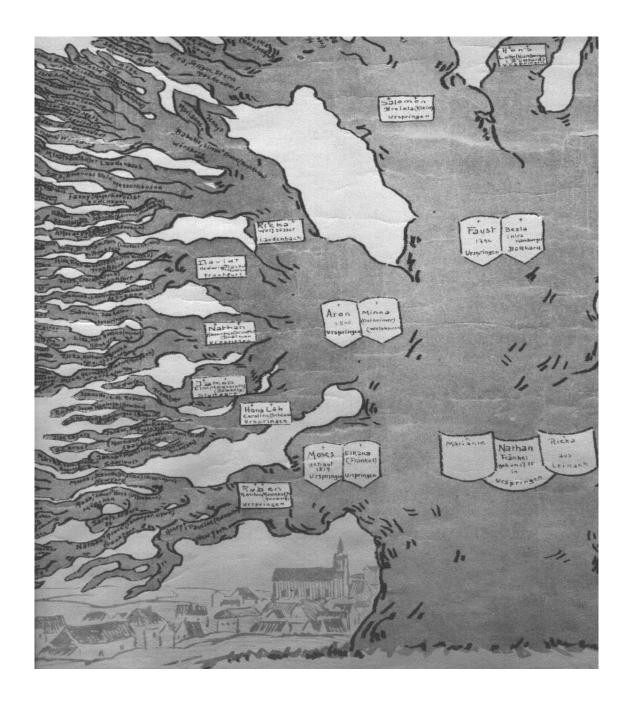
The Hidden Legacy Foundation, under the driving leadership of Evelyn Friedlander, has organized an Exhibition on the recent discoveries of Genizot in Southern German villages and towns. This Exhibition is displayed from time to time in various European cities. The catalogue to this Exhibition, published in 1992, and which contains learned articles from H-P Baum, L. Scherg, and F. Wiesemann, includes a map, which showed me for the first time, in May 1995, where Urspringen actually was situated and informed me that the synagogue still stands and that a major Geniza had been discovered in its roof.

## 2. "Stammbaum der Familie FRANKEL Urspringen" designed and drawn by Clemens Frankel, Munchen 1927

This beautifully executed family tree was the starting document for this research, covers the period 1755 - 1927, and was drawn at almost the latest possible date for such an enterprise. At this time most of the family members were living in Germany and those who had emigrated to the USA were still in close touch with their families in Germany. Many living at this date had been born in Urspringen or had parents who had left Urspringen. As a result this tree is very accurate. Clemens did not include children who had died young. There are only five dates on the tree. At this time we do not know who commissioned the tree. Clemens Frankel, an artist, moved to Cortina, Italy in 1937, but was captured by the Germans and perished in the Holocaust. In 2015 the journalist, Martin Harth of Marktheidenfeld published an article in Main-Echo stating that Clemens Frankel was expelled, together with Italian Jews including the author Primo Levi, to Auschwitz where he was murdered.



Stammbaum der Familie Frankel Urspringen designed and drawn by Clemens Frankel, Munich 1927



Detail from family tree drawn by the artist Clemens Frankel - Munich, 1927 on a background of Urspringen.

Nathan Frankel, his wives, and eldest sons, Faust, Moses and Aron at trunk of tree.

### Names and their Problems

- 1. The form of writing was not yet uniform in the Eighteenth and Nineteenth Centuries, and varied to some extent, and sometimes the influence of the Franconian dialect which doesn't distinguish between the letters B and P, between G and T, or between G and K is apparent. Examples are Bierlein and Pierlein, Binges and Pinkus. The use of ie and u with umlaht is also interchangeable e.g. Gudel, Giedel. The writers of the official documents, were Christians who often did not understand the names correctly and wrote the names down inaccurately. Examples are Hohna, Honna, Jo(h)na(s), Lob, Low, Lew, Beer, Behr, Bar. Names replacing the first names that the Christian World around did not understand and names showing affection are also encountered e.g. Ricka instead of Rebecca. With assimilation, the Jews took on names similar to the Christian names such as Bernhard instead of Beer, Marianne instead of Merla. Also identical are the names Hirz, Herz, Hirsch. Another point is that in the Franconian dialect, the 'R' is not pronounced and therefore the source of Muhla being equivalent to Merla.
- 2. In the Eighteenth and early Nineteenth Centuries the Jewish families are without family names. At that time it was customary for the name of the father to be taken as a second name. As a third name, one may occasionally encounter the name Jud e.g. Nathan Faust Jud. Only in 1817, the family names were introduced in Urspringen and in Franconia. In 1813, the Kingdom of Bavaria declared a "Jew Edict" and as a result introduced family names in that region. The major area of Franconia was attached to Bavaria in 1815. The Bavarian laws were transferred to its new possession over a transition period. The name Frankel therefore only exists since 1817 but only very close relatives were permitted to take on this name as one of the goals of the giving of family names was to separate as much as possible, the individual Jewish families.

In the official registers and in official documents, the surnames were naturally used, and even very elderly members of the family received these names. (L. Scherg).

- 3. In this work the three main variations of the family name: Frankel with umlaut, Frankel without umlaut, and Fraenkel, are treated under the single name Frankel. During the German period, the name was usually spelled with an umlaut, but sometimes Fraenkel is found. In the post-German period the name Frankel without the umlaut is almost the only form. It should be noted that there are variations of this name that were **not** encountered: Franckel, Frankl, Frenkel.
- 4. Each individual's dominant name is used. His\her Hebrew name is also given where this is known. Sometimes the names are identical for the traditional Hebrew names such as Moses, Aaron or Esther, or similar such as Miriam\Marianne. Sometimes the connection between the names is a conventional one e.g. Issachar Berlein, Yehuda Lob (Low), Wolf Benjamin, occasionally there is no apparent connection e.g. Meshullam Faust. The Jewish Ashkenazi tradition of giving children the Hebrew names of deceased relations was very much in evidence in the Frankel family, and often provided the missing clue to genealogical problems.

### **Genealogical Conventions**

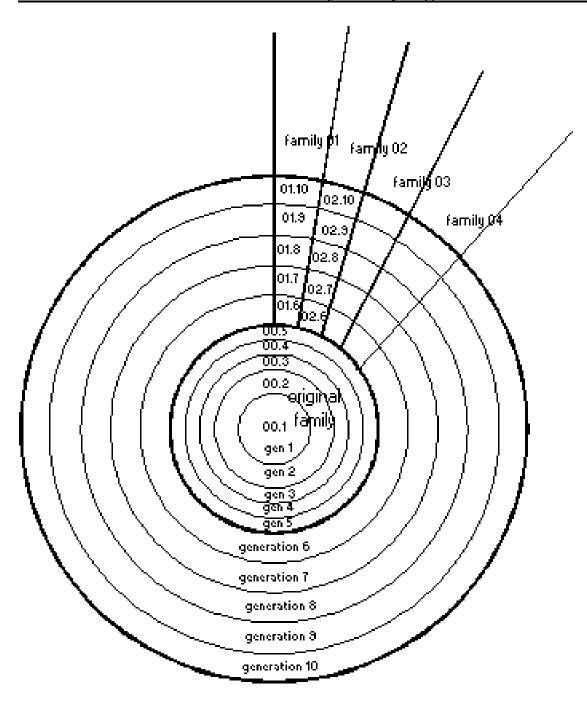
This work defines the first generation as being that of Berlein Jud of Urspringen (died 1745) and subsequent generations as being according to the natural father - child relations on the male lines. This system overcomes the problems of cousins marrying each other, where there are generation differences between cousins. Owing to the very large families in the period 1700 -1900, the youngest child in the family may be over 25 years younger than the firstborn. In general we can take a generation as being a thirty year period.

We defined a reference to a person in the form **nn.mj** where nn is the family, m represents the generation, i is a letter representing an individual within that family and generation.

Not all persons have references, only those of whom we have relevant historical knowledge. nn = 00 for the **original family** which contains the first five generations. Branch families are designated 01, 02 etc.

The history of the original family is described in Chapter 2 and is common for all succeeding branches.

Volume 2, Chapter 2 will summarize the attempt to find a hundred long-lost family branches and reconstruct their genealogies and histories.



Chapter 2 contains original family (00): generations 1-5

Chapter 3 contains all branch families from the sixth generation

### Outline Descendant Chart of Berlein of Urspringen The Original Family Reference # 00 Five Generations

All references ending with + refer to children who died young or individuals for whom we have minimal information. All information will be found under their parents' reference, in the children table

I			
Berlein	b: Abt 1680	d: Abt 1745 in Urspringen	ref #: 00.1a
⊦unknown		1 5	
2 Feiss	b: 1712 in Urspringen	d: Aug 1788 in Urspringen	ref #: 00.2a
+Miriam	b: Abt 1723 in Wiesenfeld	d: Aug 1785 in Urspringen	ref #: 00.2a
3 Aron Feiss	b: 1740 in Urspringen	d: 1784 in Urspringen	ref #: 00.3a
3 Berlein Feiss	b: 1748 in Urspringen	d: 1779 in Urspringen	ref #: 00.3b
3 Moses Faust Frankel	b: 1753 in Urspringen	d: 13 Jan 1818 in Urspringen	ref #: 00.3c
+Sara Ruben 4 [2] Elkela Moses Frankel	b: 1767 b: 1795 in Urspringen	d: 14 April 1845 in Urspringen d: 3 Oct 1871 in Urspringen	ref #: 00.3c ref #: 00.4b
+ [1] Moses Nathan Frankel	b: 1792 in Urspringen	d: 6 Jan 1850 in Urspringen	ref #: 00.4b
4 Miriam Moses	b: in Urspringen	d: 1 Aug 1814	ref #: 00.3c+
3 Nathan Faust Frankel	b: 1760 in Urspringen	d: 5 Dec 1831 in Urspringen	ref #: 00.3d
+Ricka Frankel	b: in Leinach		ref #: 00.3d
4 Faust Nathan Frankel	b: 1792 in Urspringen	d: 25 Jan 1869 in Urspringen	ref #: 00.4a
+Besla Hirz Hamburger		d: 7 Sep 1858	ref #: 00.4a
5 Ricka Frankel	b: 9 Jan 1815 in Urspringen	d: in Urspringen	ref #: 00.5a
+Jakob Grun	b: 1803 in Urspringen	d: in Urspringen	ref #: 00.5a
5 Salomon Frankel	b: 12 Nov 1816 in Urspringen	d: 7 May 1872 in Urspringen	ref #: 00.5b
+Breinla Klein	b: 11 Sep 1825 in Urspringen	1	ref #: 00.5b
5 Hona Frankel	b: 12 Dec 1818 in Urspringen	d: in Urspringen	ref #: 00.5c
+Charlotte Hamburger 5 Herz Frankel	b: 20 Oct 1820 in Butthart	d: in Urspringen	ref #: 00.5c ref #: 00.5d
+Clementine Heynemann	b: 14 Jan 1821 in Urspringen b: in Munchen		ref #: 00.5d
*2nd Wife of Herz Frankel:	b. III Wullenen		1e1 #. 00.3u
+Dina Stern			ref #: 00.5d
5 Bernhard Frankel	b: 14 Feb 1823 in Urspringen		ref #: 00.5e
+Babette Hirschinger			ref #: 00.5e
5 Mariane Frankel	b: 27 June 1825 in Urspringen		ref #: 00.5f
+Emanuel Katzenberg	b: in Reckendorf		ref #: 00.5f
5 Aron Frankel	b: 14 Jan 1828 in Urspringen		ref #: 00.5g
+Fanny Susser	b: 13 May 1836 in Laudenbach	1 6 1 1050 ; 11 ;	ref #: 00.5g
4 [1] Moses Nathan Frankel	b: 1794 in Urspringen d:	d: 6 Jan 1850 in Urspringen	ref #: 00.4b ref #: 00.4b
+ [2] Elkela Moses Frankel 5 Faust Frankel	b: 1795 in Urspringen b: 11 April 1820 in Urspringen	d: 3 Oct 1871 in Urspringen d: 26 Jan 1827 in Urspringen	ref #: 00.4b+
5 Rebekka Frankel	b: 10 April 1823 in Urspringen	d: 8 Feb 1838 in Urspringen	ref #: 00.4b+
5 Ruben Frankel	b: 23 May 1825 in Urspringen	d: in Urspringen	ref #: 00.5h
+ Roschen Rosental	b: 24 March 1824 in Homburg,	d: in Urspringen	ref #: 00.5h
4 Aron Nathan Frankel	b: May 1800 in Urspringen	1 6	ref #: 00.4c
+ Minna Ostheimer	b: 6 May 1800 in Uffenheim	d: 30 March 1864 in Urspringen	ref #: 00.4c
5 Faust Frankel	b: Abt 1826 in Urspringen		ref #: 00.4c+
5 Moses Frankel	b: 9 Feb 1828	d: 17 Feb 1828	ref #: 00.4c+
5 Hona Lob Frankel	b: 2 Jan 1829 in Urspringen		ref #: 00.5i
+Caroline Schloss	b: 1 Nov 1833 in Urspringen	1 10 7 1000	ref #: 00.5i
5 David Frankel	b: 16 Jan 1830	d: 19 Jan 1830	ref #: 00.4c+
5 Sara Frankel	b: 19 March 1831 in Urspringen b: 1 Sep 1833 in Urspringen	d: 31 May 1832 in Urspringen d: 23 March 1916 in Laudenbach	ref #: 00.4c+
5 Ricka Frankel +Wolf Susser	b. 1 Sep 1833 in Orspringen	d: 23 March 1916 III Laudenbach	ref #: 00.5j
5 Jakob Frankel	b: 3 Oct 1836 in Urspringen		ref #: 00.5k
+Elise Morgenroth	b: in Bamberg		ref #: 00.5k
5 Nathan Frankel	b: 6 Aug 1840 in Urspringen		ref #: 00.51
+Hanchen Schrotter	b: 25 June 1843 in Bibergau		ref #: 00.51
5 David Frankel	b: 30 June 1842 in Urspringen		ref #: 00.5m
+Hedwig Frankel	b: in Munich,		ref #: 00.5m
*2nd Wife of Nathan Faust Frankel:			
+Mindel Marianne Hamburger		1834 in Urspringen	ref #: 00.3d
4 Mariam Nathan Frankel	b: 1806 in Urspringen		ref #: 00.3d+
4 Salomon Nathan Frankel	b: 7 March 1808 in Urspringen		ref #: 00.4d
+Jeanette Neumann 5 Naftali Frankel	b: in Pyrmont b: in Hoxter		ref #: 00.4d ref #: 00.5n
+Florentine Feist	b: III floxter		ref #: 00.5n
5 Richard Frankel	b: in Hoxter		ref #: 00.50
+Frieda Friedmann	o. In Honor		ref #: 00.50
*2nd Wife of Richard Frankel:			
+Else Dux			ref #: 00.5o
4 Benedikt Nathan Frankel	b: 3 Dec 1809 in Urspringen		ref #: 00.4e
+Jeanette Dinkelsbuhler	b: 7 Dec 1809 in Mannheim	d: 4 April 1862 in Frankfurt	ref #: 00.4e

5 Karl Frankel	b: in Urspringen		ref #: 00.5p
+Henriette Neuburger			ref #: 00.5p
5 Ferdinand Frankel	b: in Urspringen		ref #: 00.5q
+Sofie Frankel	b: in Munchen		ref #: 00.5q ref #: 00.5r
5 Mathilde Frankel +Philipp Elkan	b: in Urspringen		ref #: 00.5r
5 Sofie Frankel	b: in Urspringen		ref #: 00.5s
+Herm Schlesinger	o. in Orspringen		ref #: 00.5s
4 Abraham Nathan Frankel	b: 1811 in Urspringen	d: 16 May 1815 in Urspringen	ref #: 00.3d+
4 Merla Nathan Frankel	b: 1813 in Urspringen	d: 4 March 1816 in Urspringen	ref #: 00.3d+
4 Hanna Frankel	b: 13 March 1815 in Urspringen	d: 22 July 1830 in Urspringen	ref #: 00.3d+
4 Pinkus Frankel	b: 9 July 1817 in Urspringen		ref #: 00.3d+
3 Lob Faust Frankel	b: 1764 in Urspringen	d: 1838 in Wurzburg	ref #: 00.3e
+Jutla Lazarus Samson	b: 1773	d: 27 March 1841	ref #: 00.3e
4 Lazarus Lob Frankel	b: 1805 in Urspringen	d: 15 Jan 1813 in Urspringen	ref #: 00.3e+
4 Faust Lob Frankel 4 Besla Lob Frankel	b: 1806 in Urspringen	d: 16 Sep 1807 in Urspringen	ref #: 00.3e+ ref #: 00.3e+
4 Mariam Lob Frankel	b: 1807 in Urspringen b: 21 May 1809 in Urspringen	d: 18 July 1808 in Urspringen d: 4 Jan 1840	ref #: 00.3e+
4 [3] Klara Lob Frankel b: 21 May			
+ [4] Benedikt Behr	b: 1800 in Goddelsheim	inigen iei ii. 00.4	ref #: 00.4f
5 Bela Behr	b: 26 May 1837 in Urspringen		ref #: 00.4f+
5 Behr Issachar Behr	b: 15 Sep 1842 in Urspringen		ref #: 00.4f+
5 Reinhard Behr	b: 12 June 1845 in Urspringen		ref #: 00.4f+
5 Jetta Behr	b: 12 Sep 1847 in Urspringen		ref #: 00.4f+
5 Michael Behr	b: 19 Jan 1849 in Urspringen		ref #: 00.4f+
4 Hanna Lob Frankel	b: 19 Jan 1817 in Urspringen	d: 24 Feb 1824 in Urspringen	ref #: 00.3e+
4 Gudel Frankel	b: 17 Feb 1819 in Urspringen	d: 17 Jan 1824 in Urspringen	ref #: 00.3e+
3 Ester Faust Frankel	b: 1771 in Urspringen	d: 6 Jan 1848 in Urspringen	ref #: 00.3f
+Simcha Dillenberger	b: 1758 in Estenfeld	d: 10 May 1823 in Urspringen	ref #: 00.3f
4 Gudel Simon Dillenberger +Baer Hirsch	b: 11 Aug 1804 in Urspringen b: in Goldbach (Prob.)	d: 7 Mar 1884 in Goldbach d: 23 March 1876 in Goldbach	ref #: 00.4g
5 Fanni(y) Hirsch	b: 27 Feb 1833 in Goldbach	d: 25 March 1876 iii Goldbach	ref #: 00.4g ref #: 00.4g+
5 Joanna Hannchen Hirsch	b: 4 Nov 1834 in Goldbach	d: 24 Sep 1840 in Goldbach	ref #: 00.4g+
5 Hirsch b: 31 July		ref #: 00.4	
5 Simon Hirsch	b: 5 May 1838 in Goldbach (?)	d: 25 Nov 1871 in Goldbach (?)	_
+ Emilie Stern	b: 19 Sep 1842 in Goldbach	,	ref #: 00.5u
5 Samuel Hirsch	b: 9 Feb 1840 in Goldbach	d: 14 Nov 1924 in Goldbach	ref #: 00.5v
+ Sabina Cassel	b: 28 May 1838 in Hoechst a/Nic	dder d: 29 July 1914 in Goldbach	ref #: 00.5v
5 Feiss Hirsch	b: 7 Dec 1841 in Goldbach		ref #: 00.5t
+ Lea Schloss	b: 15 Aug 1843 in Veitshoecheir		ref #: 00.5t
5 Marjane Hirsch	b: 22 Sep 1846 in Goldbach	d: 27 Feb 1917 in Goldbach (?b.)	
5 Isaak Hirsch	b: 29 May 1847 in Goldbach	d: 25 April 1921	ref #: 00.4g+
4 Joseph Simon Dillenberger + Jetta Freudenreich	b: 1806 in Urspringen b: 29 June 1809 in Urspringen	d: 10 Aug 1881 in Urspringen d: 25 Feb 1839 in Urspringen	ref #: 00.4h ref #: 00.4h
* 2nd Wife of Joseph Simon Dille		d. 23 Feb 1839 in Otspringen	161 #. 00.411
+ Serla Sarah Kahn	b: 29 Aug 1819 in Remlingen	d: 14 Sep 1884	ref #: 00.4h
5 Simon Dillenberger	b: 26 July 1841 in Urspringen	d: 30 Mar 1919 in Wurzburg	ref #: 00.5w
+Sara Wiesengrund	b: 2 May 1844 in Dettelbech	d: 3 Jan 1907	ref #: 00.5w
5 Fanny Dillenberger	b: 16 Oct 1842 in Urspringen		ref #: 00.5x
+Lion Adler	b: 11 Aug 1840 in Urspringen		ref #: 00.5x
5 Faust Dillenberger	b: 14 June 1844		ref #: 00.4h+
5 Abraham Dillenberger	b: 18 Dec 1845 in Urspringen	d: 15 Oct 1925	ref #: 00.5y
+Jeanette Schloss			ref #: 00.5y
5 Isaak Dillenberger	b: 18 Nov 1852 in Urspringen	d: 22 Feb 1931 in Urspringen	ref #: 00.5z
+Rebekka Frankel	b: 29 July 1854 in Urspringen	d: 22 Feb 1931 in Urspringen	ref #: 00.5z
5 Samuel Dillenberger	b: 26 July 1854 in Urspringen	d: 1921 d: 22 Feb 1902 in Urenringen	ref #: 00.5C
+Babette Adler 5 Behr Bernhard Dillenberger	b: 22 Oct 1858 in Urspringen	d: 22 Feb 1902 in Urspringen	ref #: 00.5C ref #: 00.5D
+Betty Frank	o. 1 tvov 1655 in Otspringen		ref #: 00.5D
4 Beer Simon Dillenberger	b: 7 Oct 1811 in Urspringen	d: 30 May 1842 in Urspringen	ref #: 00.4i
+ Isabella Babetta Freudenreich	b: 13 April 1813		ref #: 00.4i
5 Simon Dillenberger			
5 Sillion Dillehberger	b: 11 May 1840 in Urspringen	d: 13 Apr 1856 in Fechenbach	ref #: 00.4i+
4 Aaron Simon Dillenberger		d: 13 Apr 1856 in Fechenbach d: 14 Apr 1888 in Urspringen	ref #: 00.4i+ ref #: 00.3f+

2 Benedikt "Bender" Jud of Urspringen	b. Abt 1720 in Urspringen	d. Dec 1753 in Urspringen	ref #: 00.2b
+Daughter_of_Scholum			
3 Baer Benedig Frank	b. 26 May 1749 in Urspringen	d. 16 Jul 1836 in Goddelsheim,	
+Belgen (1st wife of Baer Benedig)		Hessen, Germany d. 13 Jul 1792 in Goddelsheim	
4 Hanchen Baer	h 13 Dec 1788 in Goddelsheim	d. 30 Aug 1804 in Goddelsheim	
4 Kudelge (Gutella) Baer	b. 26 Dec 1790 in Goddelsheim		
+Bailge (Bayle) (2 <sup>nd</sup> wife of Baer Bene		ary may 179 m coadeisneini	
4 Braunchen Behr	b. 28 Nov 1794 in Goddelsheim		
4 [4] Benedikt Behr	b. 21 Dec 1797 in Goddelsheim	d. in Urspringen	ref #: 00.4f
+ [3] Klara Lob Frankel b. 21 May	1811 in Urspringen	d. 1860 in Urspringen	ref #: 00.4f
4 Heinemann Frank	b. 10 Oct 1800 in Goddelsheim	d. 31 Dec 1844 in Goddelsheim	
4 Malca (Malchen) Behr	b. 24 Aug 1803 in Goddelsheim		
4 Joseph Behr	b. 4 Apr 1807in Goddelsheim	d. 3 Dec 1823 in Goddelsheim	
4 Salomon Behr	b. 14 Oct 1812 in Goddelsheim	1 21 A 1016 in G-11-1-1-in-	
4 Kelchen Behr + Rachel Reichel Joseph (3 <sup>rd</sup> wife of Ba		d. 31 Aug 1816 in Goddelsheim	
+ Racher Reicher Joseph (5 Wife of Ba		n d. 16 Sep 1863 in Goddelsheim	
4 Sprinz Frank	b. 25 Nov 1810 in Goddelsheim		
+ Moses Katz	b. Abt 1800 in Landau, Hessen	a. > Sep 1002	
5 Abraham Katz	b. 11 Sep 1835 in Goddelsheim		
5 Ber Katz	b. 3 Jan 1837 in Goddelsheim	d.14 Dec 1839 in Goddelsheim	
5 Meier Katz	b. 13 Mar 1839 in Goddelsheim		
5 Joseph Katz	b. 19 Jun 1841 in Goddelsheim	d. 21 Jun 1905 in New York	
5 Salomon Katz	b. 7 Oct 1844 in Goddelsheim	d. 13 Feb 1929 in Korbach, Hesse	en
5 Benedikt Katz	b. 22 Feb 1847 in Goddelsheim		
5 Selig Katz	b. 25 Jan 1852 in Goddelsheim		
4 Behle Frank	b. 1812 in Goddelsheim		
4 Scholem Frank	b. 1814 in Goddelsheim		
+Tirza Alsberg 5 Rebecka Frank	<ul><li>b. in Volkmarsen, Hessen</li><li>b. 15 Jun 1851 in Goddelsheim</li></ul>		
5 Ber Frank	b. 18 Sep 1852 in Goddelsheim	d 14 Ian 1874 in Goddelsheim	
5 Salomon Frank	b. 24 Jan 1855 in Goddelsheim	d. 24 Mar 1905 in New York	
5 Benedict Frank	b. 16 Aug 1857 in Goddelsheim	d. 24 Mai 1903 III New Tolk	
5 Esther Frank	b. 10 Sep 1859 in Goddelsheim		
5 Amalie Malchen Frank	b. Abt 1861 in Goddelsheim		
5 Rahel Rosel Frank	b. 11 Feb 1864 in Goddelsheim	d. 1 Oct 1864 in Goddelsheim	
5 Rike Frank	b. 8 Jul 1867 in Goddelsheim	d. 15 Jan 1869 in Goddelsheim	
4. Roschen Frank	b. 29 Jul 1815 in Goddelsheim	d. 26 Jun 1859 in Landau, Hesser	1
+ Salomon Baruch	b. 8 Dec 1808 in Landau	d. 31 May 1882 in Landau	
5 Bernhard Baruch	b. 7 Mar 1842 in Landau	d. 10 May 1910 in Brooklyn, New	
5 Joseph Baruch	b. 4 May 1843 in Landau	d. 3 Jun 1902 in Mamaroneck, No	ew York
5 Bendix Baruch 5 Heinemann Baruch	b. 23 Jun 1844 in Landau b. 2 Sep 1845 in Landau	d. 22 Apr 1853 in Landau d. Bef Jan 1878 in New York	
5 Jakob Baruch	b. 14 Sep 1846 in Landau	d. 2 Jun 1938 in Hamburg	
5 Moses Baruch	b. 30 Nov 1848 in Landau	d. 23 Apr 1849 in Landau	
5 Aaron Baruch	b. 11 Apr 1851 in Landau	d. After 1900 in Landau	
5 Bela Berta Baruch	b. 26 May 1852 in Landau	d. 12 Oct 1927 in New York	
5 Amalie Baruch	b. 29 Jul 1853 in Landau	d. Abt 1910 in New York	
4 Tochter Frank	b. 19 Apr 1817 in Goddelsheim	d. 28 Apr 1817 in Goddelsheim	
4 Moses Frank		d. 24 May 1855 in Goddelsheim	
4 Aaron Frank	b. 13 Sep 1821 in Goddelsheim		
+ Unknown			
5 Adam Frank			
5 Rose Frank 5 Walter Frank			
4 Telchen Frank	b. Abt 1823 in Goddelsheim	d. 30 Apr 1855 in Goddelsheim	
4 Jacob Frank	b. 4 Oct 1823 in Goddelsheim	d. 2 Apr 1898 in Chicago, USA	
+Therese Liebenstein	b. 28 Aug 1833 in Germany	d. 28 Jan 1913 in Chicago, USA	
5 Carrie Frank	b. Abt 1858 in Illinois, USA		
5 Bernhardt J. Frank		s d. 18 Dec 1912 in Chicago, USA	
5 Rose Frank	b. 23 Dec 1865 in La Salle, Il	d. 22 Sep 1939 in Chicago, USA	
5 Moses Frank	b. Abt 1871 in Illinois, USA		
4 Schonchen Frank	b. 26 Apr 1825 in Goddelsheim	d. 2 May 1855 in Goddelsheim	
2 Tochter (daughter of Berlein)			ref #: 00.2c
+ Low of Reichenbach			ref #: 00.2c

## Generation I: Berlein (circa 1680 – 1745)



### 00.1a Berlein (Perlein, Berle, Barle)

It is an historical fact that in the year 1710, Berlein Jud was granted Protection and the right to reside in Urspringen by the Graf of Castell. He lived in Urspringen until his death in 1745. We also know that his Hebrew name was Issachar and he himself signed his name Berl in Hebrew characters. Berlein was a livestock dealer, certainly trading in cattle and possibly also in horses. Succeeding generations also engaged in this livelihood. Berlein is known to have had business connections in the nearby towns of Rothenfels and Remlingen.

In 1710, Berlein together with Haim Jud (and on a fifty -fifty basis) bought a house for 100 florins. This was one of the three houses belonging to the Casteller's stockyard. Later on, Haim sold his half which was bought eventually by Feiss, son of Berlein. Still later, on the death of Berlein, his sons Feiss (Faust) and Bender (Benedikt) buy each one half of their father's house. (L. Scherg).

Among the entries of cases of taxes on certain houses and Protection Tax and Assessment up to 1806, is the following:

In the years 1710 and 1711, many of the houses that belonged to the stockyard of the Nobility were sold and taxes were levied on them: 5 florins for Assessment and Protection Tax. Also, plots were released for the purpose of building houses on them. Nothing appears in the Register book (i.e. there is no evidence of the Graf's consent) to what is stated.

Such houses, which were released from the Graf's stockyard, were available to both Jews and Christians. In the year 1710, Berlein Jud and Haium Jud bought together one of the houses which had belonged to the stockyard, for 100 florins. Each of them had to pay for his half, 14 florins Protection, Assessment and Ground taxes (this is their account owing for 1712).

In the year 1711 bought ... a Christian... (such a house). When Jews were owners of such houses they invariably paid 12 florins Protection Tax and in their account also a service levy which included Assessment and Ground Tax and so on, or frequently the service levy included the Assessment and Protection tax of his house. (Sch 329).

**1724: Property Survey of Urspringen Jews**The signatures are enlarged in the next photograph

Berlein is mentioned in an unfortunate incident that took place in 1722 in Rothenfels:

Berlein Jud approached the Counselor Benz to make a claim against Schmul Jud who had an argument recently in Urspringen, where the claimant (Berlein) was accused by Schmul that he had swindled him out of a cow in Rothenfels, and he (Berlein) is demanding an apology for the slander. Schmul said that the people there had swindled him out of a cow; for this evil deed he has in no way accused him (Berlein). Berlein proves immediately, together with two witnesses, Scholum and Itzig who provide an affidavit in Urspringen, from the Synagogue in Urspringen, that the defendant Schmul had really uttered the above accusation, and for which there is nothing else that the same Schmul can say to the contrary, but can only contest (cry out) it again that there is no way that Schmul can accuse Berlein Jud of such a bad deed as Berlein has proved this by a document that was issued by the high official von Hettersdorff in Rothenfels, which witnesses his being not guilty in this matter and which he has produced.

### Judgment

Schmul Jud, in the presence of all the Jews of Urspringen, should ask Berlein to forgive him and should pay a fine to the Administration of one Reichthaler and also, to Berlein for the expenses relating to the document the sum of 20 schillings and two small coins. But the Rothenfels document has cost him, and in the end proved to be not essential, and Berlein would, of his own free will, relent. (Sch 274)

Berlein is mentioned in the Urspringen Document of 24th August 1724 (Schubel 282-3), in what is effect a census of the Protected Jews of Urspringen. The following page contains the original document, the signatures of the Urspringen Jews, and of Berlein himself. This is an agreement on the basis of the protection tax and here are the relevant parts of the document as written or dictated by the Graf:

**German Name** 

**Hebrew Signature** 

Moyses Jud Sen

Moshe bar Haim

Lamlein Jud

Asher bar Yehezkel \* Avraham

Beerlein Jud

**Baerl** 

Judlein Jud

Yudele Urspringer

Schmul Jud

Shmuel Urspringer

Seeligmann Jud

Reuben bar Yechiel Moshe

Scholam Jud

Meshulam bar Moshe

Moyses Jud Son of Gotz

Moshe bar Elyakim

Jsaac Jud

Yitzhak \* bar Yechiel Moshe

Michel Jud's widow

Bunla bat Yaakov

Joseph Jud

Yozif

[\* The Hebrew spelling is inaccurate]

From 1724 Property Survey:
The actual signatures of Urspringen Protected Jews

"....The request recently submitted by the Jews is attached and was agreed upon with my presence and that of a Jew of the Wurzburg Dukedom by the name of Moses of Himmelstatt and was given for the three years from the above date with the agreement of all the Jews on the list.

Moyses Jud Sen	2400 Rthlr
Lamlein Jud	50
Beerlein Jud	100
Judlein Jud	1000
Schmul Jud	200
Seeligmann Jud	200
Scholam Jud	100
Moyses Jud Son of Gotz	100
Michel Jud's widow	50
Joseph Jud	250
Jsaac Jud	<u> 300</u>
	4850 Rthlr

with the amount that they should give, and also it is agreed that the costs accrued have to be paid according to the attachment.

[following are the signatures......]

The requests submitted by the Jew Jeckoff (Jakob) asking to be placed under the Protection Law have been communicated to me (the Graf).

*I have to report (to the Duke of Wurzburg):* 

- (1) How many Jews are under Protection.
- (2) How many brothers/sisters have the petitioners? Where are they settled or where are they lodging? Whether there are still many of them unmarried?
- (3) What about the division (sharing) of the inheritance?, head of family and who pays the workers' salaries.
- (4) How old is the applicant and how much did the widow pay after her husband's death, as Protection Money or "Frohngeld" on an annual basis.

Continuing, the Graf states that

"Up to now there are ten Jews who are under the protection of the Dukedom namely

- 1. Moses the elder known also as Barnas (Parnass)
- 2. Judla, Moses' son-in-law
- 3. Lammlein
- 4. Berlein
- 5. Joseph
- 6. Scholum
- 7. Seeligman
- 8. Isaac, the latter's brother
- 9. Schmul
- 10. Moses the Younger.....".

As stated earlier, Berlein traded in the administrative centre of Remlingen, about 10 kilometers from Urspringen. The Graf of Wertheim owned part of this town as did the Graf of Castell. In the Castell Archives there is a document (Sch 285-6):

Moses, Judas and Berlein, Urspringen Jews, complained on the 28th March, 1731 that they would have to pay much higher taxes in Wertheim. Up to now Moses and Judas had each paid 2 florins whereas Berlein had paid 1 florin 20xr (per head). This year they should pay instead 15 florins. This money was not requested by the Ruling Authorities in Wertheim but by the money dealing/ tax collecting Jews (who had obviously leased the tax). As these three Jews were actually engaged in business in Remlingen, which partly belonged to Wertheim, so it seemed to them that this increase was exorbitant. They asked the Graf of Castell to do what he could on their behalf, so that the tax would remain as it was.

In 1735, Berlein requests that his son-in-law Low and son Feiss be received as protected Jews. There are two entries to this effect (Sch 286 and 290):

After the death of Judas, a year ago, Berlein requested that his son-in-law Low from Reichenberg be accepted as a protected Jew. Furthermore he requested to be released from protection, having been in protection for 26 years, and that this privilege be transferred to his son Feisslein. He states that all his children are married and settled.

Berlein was released from protection. Letter of protection for Low and Feiss was granted on 8th December 1735.

However Feiss did not formally receive a Protection Document until 1740. It would also appear that he did not actually marry until 1740. We can assume therefore that Berlein continued under protection during this period.

About this time, Berlein had financial problems. (Sch 286):

"The Office of the Graf of Lowenstein-Wertheim in Wertheim has complained on 10 September 1737, that several Urspringen Jews have not paid their customs duty. Hirsh and **Perle** owed for the year 1734 and the year 1735 6 florins and 4 xr per year, Moses and Judlein's widow 5 florins and 24 xr making in total 22 florins and 56 xr.

The same request was also submitted by the Ruler of Lowenstein-Wertheim." No decision is found in the file.

During the last years of his life, Berlein's affairs were complicated by property matters which involved his son Feiss and son-in-law Low. It was customary to pay a commission tax on the transfer of property. Feiss received a half-house from Berlein who the bought it back from him in order to give it to Low and his wife. Berlein however did not register Low as the buyer. As a result the authorities sent several demands to Berlein that he should pay the commission tax. (Castell Archives D II 3, no. 63 for documents dating 1741-3).

It may be that Berlein's problems were caused by illness as there is an undated - but before 1753 - document (Sch 289) relating to the hardships of his failing years:

"The widow of the Jew Berlein of Urspringen reported that she had married some years previously the protected Jew, Berlein. Unfortunately he died recently from a serious illness, leaving no property. For almost the entire period of the marriage he was ill and all her money was used up. She requests a reduction of the Protection levy."

There is no summary in the file.

Berlein, who was definitely alive at the beginning of 1743, died about 1745. His grandsons Berlein, born 1748, the son of Feiss, and Baer Benedig the son of Benedikt were named after him.

These then are the known facts regarding Berlein. On the assumption that he was about 30 years old when he received Protection, we can place his birth at about 1680. It seems that he hailed from outside Urspringen although he is not to be confused with his contemporary, Berlein of Rothenfels (died 1719). He may have been a descendant of the Jews expelled from Wurzburg in 1560, or have come from the famous communities of Worms or Mainz, as there were migrations from these cities at that time. We do not know who or when he married (it would seem more than once) or the exact number of children that he had. We do not know what

he or his descendants looked like (although from his and his son, Feiss's nicknames, with the diminutive form "lein", they may have been small in physical stature), or what they thought. However we may permit ourselves to picture Berlein walking the muddy track to Zimmern and then crossing over on a ferry boat to the livestock market in Rothenfels on the other bank of the wide River Main, in order to buy or sell a cow or a horse, and then at the end of the day, perhaps with others for company and safety, trudging back to his hovel in Urspringen.

#### Recorded Children:

Ref	Name	Birth
00.2a	Feiss	1712
00.2b	Benedikt or Bender	about 1720
00.2c	Daughter name unknown	about 1720

### Who was Berlein's Father? Update 2016

In spite of a major effort to find and identify Berlein's father, which included revisiting the Laudenbach cemetery and the Castell archives, reviewing the research materiel of Dr Winfried Mogge on the Jews of Rothenfels, the results were inconclusive. The biggest obstacle is of course the lack of family names.

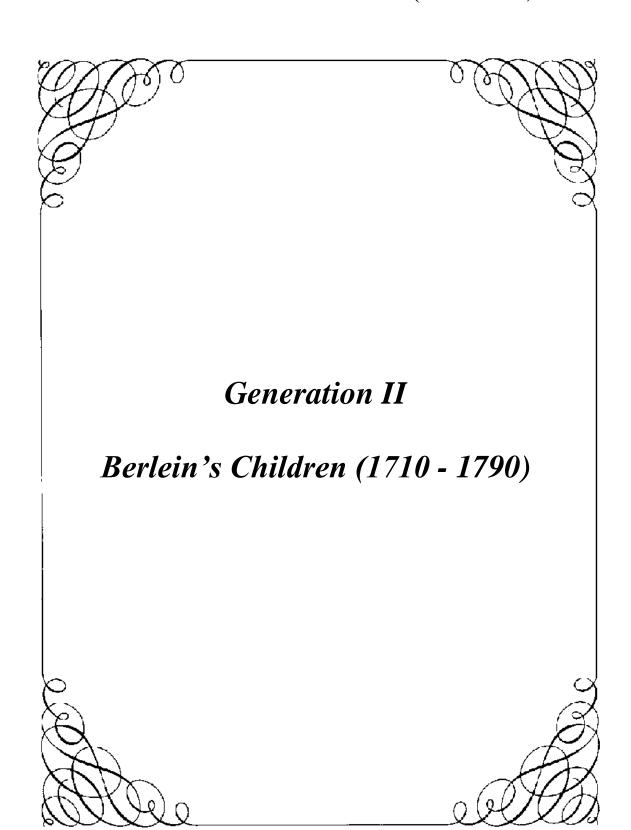
Berlein had a tenant, Scholum from Rothenfels, who worked for him. This Scholum, who seems to have had family connections with Berlein, later received Protection in Urspringen and his daughter married Berlein's son Benedikt. He later returned to Rothenfels, where he was the teacher in the Jewish school. Attempts to identify Berlein's father through family links to Scholum ended in failure.

Dr Leonhard Scherg is of the opinion that Berlein's father came from either **Rothenfels** or **Karbach** just to the West of Urspringen. The eldest boy of Berlein's eldest son Feiss was named **Aaron** (**Aron**) and this is **the most likely name** for Berlein's father.

Dr. Mogge writes that in 1702 there is an Aaron -with protection rights from the Prince-Bishop to live in Rothenfels - who requests residency in the town. He receives immediate recognition at the request of the Town Council. However in 1704 the same town council declares Aaron's protection as null and void. Aaron may have come from Karbach but this is speculation.

Also Dr Mogge mentions the oldest Jewish family in Karbach in 1675, the merchant family of Feyferl (Feivel), had a son named Aaron. This Aaron is also mentioned as residing in Karbach in 1699. This Aaron and the Aaron with Rothenfels residency rights may be the same person and Aaron's dates do not conflict with Berlein's known dates. So Berlein may have been Berlein the son of Aaron of Karbach/Rothenfels.

## **Generation II: Berlein's Children (1710 – 1790)**



## 00.2a Feiss (Feisslein, Faustlein, Faust)

Feiss the son of Berlein was born about 1712 in Urspringen and lived there all his life. His Hebrew name was Meshullam b. Issachar. He was a horse dealer. In December 1735, as recounted previously, his father first requested from the Graf of Castell that Feisslein (sic) would receive protection in his stead. A Castell document states that Feiss was granted protection at this date, but it was not formally taken up until 16th May, 1740. Part of the Protection letter for Faustlein (sic) and its translation are included in this section.

Feiss married Miriam, from the nearby village of Wiesenfeld, in 1740.

As Berlein's financial situation deteriorated this must have had an adverse effect on Feiss who in 1743, together with the protected Jews, Marx and Gerst, requested a reduction of the Protection money. (Castell Archives, D II 3, no. 63)

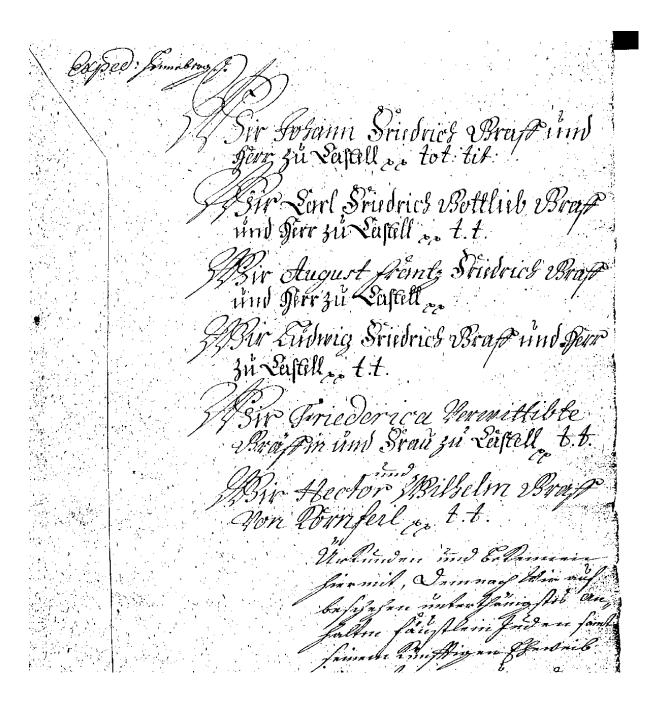
Again in 1755, Faust (sic) was in a poor financial situation and together with Meyer, Gerst, From the Younger, Mandel and Michel, all Urspringen Jews, asked the Graf for a reduction of the Protection Money. This was granted (Sch 300) and the levy was reduced by two florins.

He appears to have been actively involved with community affairs as he is mentioned in 1756 as being one of the Jewish petitioners who wrote a letter to the Graf who records (Sch 301):

"In the letter received from the Jews, Abraham, Wolf, Faust, Mayer, and Hirschlein they state:

"Regarding the Jew, Hohna Jud, not only is he poor but he is also a bad Jewish person and there is no good reason to grant him a certificate because he is unpopular with the entire Jewish community including all the Jews here and in the neighbourhood, as he has had many quarrels and has been dishonest and even treacherous and Jews and Christians have had many upsets, and he has caused the whole neighbourhood to be suspicious. Whereas the Jews had to keep quiet over the situation, some taking Seeligmann's side and some taking Hohna's side, the petitioners ask that his request be rejected. According to a report Hohna had defrauded with a greater sum than had been submitted to the estates manager Zwanziger."

A decision was handed down on 25th May 1756 but the outcome is not recorded.



Part of Opening Page of Feiss's Protection Letter: 16th May, 1740

We, Johann Friedrich, Graf and Lord of Castell

We, Karl Friedrich Gottlieb, Graf and Lord of Castell

We, August Frantz Friedrich, Graf and Lord of Castell

We, Ludwig Friedrich, Graf and Lord of Castell

We, Friederica, Dowager, Countess and Mistress of Castell

We, Hector Wilhelm, Graf of Dornferl

Hereby sign and confirm that we have agreed to take under our protection in Urspringen the Jew Faustlein, together with his future wife and children that will be born to them and also servants that they may require. All this is done in the understanding that he will be in obeisance at all times to our estate managers regarding his residence and he will make do with his condition in a manner similar to that of our other subjects, as is detailed below:-

Firstly, he will be loyal, disciplined and ready to advance our well-being, to be careful not to cause damage and to refrain from forbidden acts. He shall participate in the maintenance of the community and share in the common burden.

Secondly, he shall pursue a proper way of life, as others under our Protection, he shall conduct himself in a worthy manner at all times, and he shall obey those regulations that have been issued and those that will be issued in the future.

Thirdly, he will refrain from cursing God, and will take action to prevent such occurrences.

Fourthly, under no circumstances, will he violate the sanctity of Sunday and Christian holidays.

Fifthly, it is forbidden to provide lodging for foreign Jews, coming from regions where contagious diseases have broken out. This includes suspicious persons, or livestock without the knowledge of the Inspector.

Sixthly, it is forbidden to go to such places where there are such contagious diseases, or where there are livestock epidemics, and one may not trade in diseased livestock or bring them to our village or to the lands under our control.

Seventhly, it is forbidden to deal fraudulently with our subjects or to Charge them an exorbitant rate of interest. In no case will the interest rate exceed six per cent.

Eighthly, should suspicious objects come into his possession, he shall report this to us, or at any rate inform the authorized estate manager.

In return for our Protection, it is incumbent on the above-mentioned Jew Faustlein to pay for himself, his wife, children, and servants, starting this day, a yearly sum of fourteen Franconian Guilder, in addition to the annual work tax, and to the rest of those payments relating to the Jews of Urspringen, who enjoy our Protection. and also those taxes imposed on all our subjects in accordance with the regulations.

We have transferred this document to our main Office for it to be signed, in order that the Jew Faustlein shall be under our Protection, and our estate managers and retainers are hereby ordered to see to it that the Jew will be thus protected from unlawful harassment and his well-being ensured.

Signed: Biedenhausen, Remlingen, Castell this 16th May, 1740.

Apparently Faust as he is named in all subsequent German (as opposed to Hebrew) documents, started to reorganize his affairs. This is probably because of the death of his brother, Bender. We do not know if Bender's widow continued to live in her part of the house. The following inquiry is noted (Sch 301):

"Billingshausen, 6th September 1758, Report from Zwanziger:"

That house which is the subject of the application, which has been submitted by the protected Jew, Faust to register in Urspringen is one of the three houses that formed part of the stockyard that formerly belonged to the Rulers and which had been sold to working tenants (serfs) and to Jews and on each of them were put 5 florins, including Frohngeld, and this particular house was bought by the applicant's father Berlein who bought half and the Jew Haim who bought the other half, and each of them had to pay 2fl 30xr on top of protection money for land taxes, treasury tax, and service tax for his half of the house. The latter (Haim) sold his part again because it finally, after having belonged to several owners, came (to belong) to the applicant (Faustlein). The first half, on the other hand, will go to the two sons of the late Berlein Jud (that is the applicant and his brother Bender), but they had to pay 120 florins to the creditors of their father, before that (i.e. before taking possession).

The matter has to do with the payment of two and a half florins due on the half of the house which the applicant did not live in.

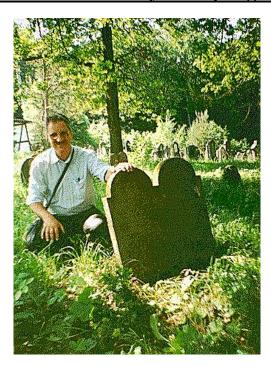
Zwanziger states that the sum should not be paid until the house is sold again.

Granted: 18th September 1759. Until the house (the vacant part) is sold again."

There is a document in the Castell Archives to the effect that the "still young widow" of Mandel wanted to marry Moses, the brother of Feiss's wife. Moses who came from Wiesenfeld had worked in many places including working with Feiss in Urspringen. The document records that

"Moses is to be accepted in place of Mandel, so that the three small children of Mandel would be secured.

In 1759 Miriam's brother Moses from Wiesenfeld married Mandel's widow and moved to Urspringen.



The graves of Feiss (1712 - 1789) and Miriam (died 1785) at Laudenbach Cemetery

פ"ט אשה פ"ט איש חשובה מרת ישר ונאמן מרים אשת כ' משולם בר פייס נפט' יום יששכר נפט' ג' כ"ג אב תיו... יום... אב תקמ"ה לפק' תקמ"ט לפק' מאירשפרינגן

Here lies the Here lies the upright and faithful man lady of note

Meshullam bar Issachar Miriam wife of hon. Feiss died on day...Av died on Tuesday, 23 Av 5545

5549 (1789) (1785)

From Urspringen

Seven generations separate Martin Frankel from his direct ancestors.

Miriam and Feiss were married many years. They had at least six children, who survived to maturity. Feiss would seem to have been a very dominant figure in the community as all his known children received protection. Most of his sons left home as young men to learn a trade, being away for extended periods, returning Urspringen to marry and receive protection. The old couple knew much sorrow towards the end of their lives as their two eldest sons, Aaron and Berlein, each received protection status, married and died within a few years without children, their wives returning to their parents' homes. In 1780, Feiss requested a reduction of his Protection taxes, as he had spent all his money on settling his eldest sons.

Miriam died in 1785 and Feiss in 1789. They are buried side by side "The Notable Lady, Miriam, wife of Feiss" and "The Upright and Faithful Meshullam b. Issachar" in a double grave in Laudenbach, close to the two newer parts of the cemetery.



Grave of Feiss and Miriam at Laudenbach Cemetery- May 2015

#### Recorded Children:

Ref	Name	Date of Birth
00.3a	Aaron Faust	1742
00.3b	Berlein Faust	1748
00.3c	Moses Faust	1753
00.3d	Nathan Faust (Frankel)	1760
00.3e	Lob Faust (Frankel)	1764
00.3f	Ester Faust	1771

#### 00.2b Benedikt

Benedikt, also known as Bender was born about 1720. He became a protected Jew in 1743 (Sch 290), and died in 1753.

Benedikt married a daughter of Scholum of Rothenfels who became the protected Jew, Scholum of Urspringen before returning as a teacher to Rothenfels. Scholum had worked with Benedikt's father Berlein (Perlein).

### Schubel Summary: Page 267

Scholum Jud of Rothenfels applies in 1720 to be accepted for protection in Urspringen. He wanted to settle there. Emerig Philipp Freiherr von Hetterstorff, in Rothenfels issues the following document for the aforementioned Scholum:

After that the humble Jew Scholum, who was for eight years a tenant in the service of the Jew Perlein there, has put in his claim to the highest authority in Rothenfels to give him, because of his conduct, a certified letter which says the same. And as we cannot refuse his application to give him the certificate that he requests and is due to him because of his conduct, and that he can use it in the right places, is given to him as a certified document herewith. And it has been signed in the Registry Office in Rothenfels.

18 April 1720

Benz reports in this matter that Scholum has proved himself as an honest man up to now, and his possessions amount to 300 thalers. In Urspringen there are at present only six Jews and one widow, so that only half of the protection money is there, and there is also the old Gotz who relies on the protection letter that he was given but that I haven't seen. That is the reason that Scholum of Rothenfels could be tolerated and added. Remlingen 18 April 1720

Subsequently, Scholum received protection from the Grafs of Castell and his name appears in the Property Survey of 1724, regarding the Urspringen Jews. He signed his name in Hebrew as Meshullam the son of Moses. As the name Meshullam is associated with the Frankel family for 300 years, it is very likely that there were other family connections between Berlein and Scholum.

Following the death of their father Berlein, Feiss and Bender bought each a half-share in their father's house.

There is a sad story about Bender's demise (Sch 300):

"The widow of the Jew Bender of Urspringen states that her husband died about Christmas 1753. She still had three little children at home and little property so that she didn't have even enough to buy a roll of bread. For three quarters of a year she owes 13 florins as protection money etc. She requests a reduction of this sum."

After reviewing the request this was granted by Zwanziger (the estates manager) on 27th July 1754.

Bender and his wife had 3 children: Baer and 2 unknown children.

Ref	Name	Birth	Comments
00.3g	Baer Benedig	26.5.1749	died 16.7.1836 in Goddelsheim, Hessen,
	(later Frank)		

## 00.2c Daughter of Berlein

Berlein's daughter, whose name is unknown, was married to Low from Reichenberg. As recorded earlier, Low received protection on 8th December 1735, taking the place of the deceased Jew Judas.

At this time there were two protected Jews by the name of Low living in Urspringen, the other being Low the son of Lammlein. There is a reference dated 21 January 1740 (Sch 290) relating to a Low, which is worth relating if only for the poignancy of the case, but it cannot be proved that the following relates to Berlein's son-in-law. Low's family requests a reduction of the protection taxes.

In his report of this request, the manager of the estates, Zwanziger states:

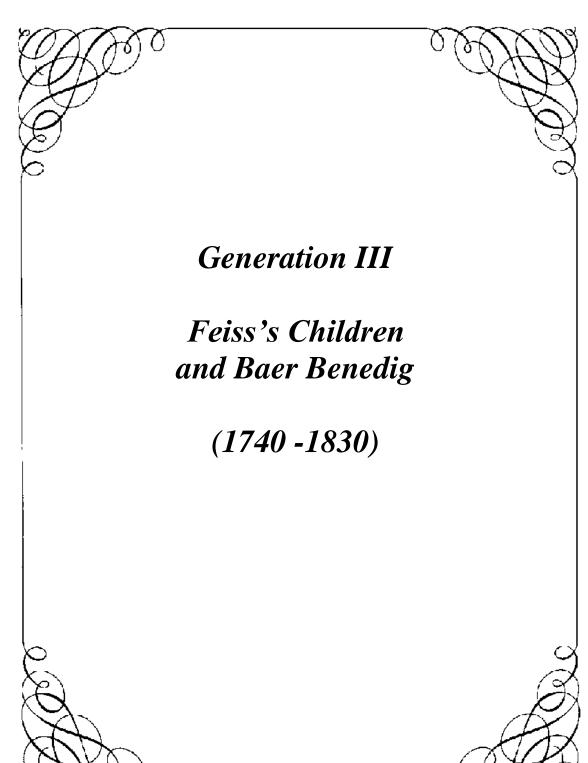
"...that the applicant had the misfortune some years ago, after his arrival here and subsequent marriage, to become completely terrified because one of Carol's hussars, who were billeted for the Winter in the Billingshausen, chased him with his sword, causing him to be totally paralysed, so that for six months he couldn't even walk within his own home. After having taken the Wiesbaden waters he recuperated to some extent and felt somewhat better....

As his funds and property were exhausted he took on a position in Fessenbach near Wertheim as a Jewish school master."

The decision was handed down:

"Low will receive full protection rights against half-payment of his protection money."

# Generation III: Feiss's Children and Baer Benedig (1740 -1830)



#### 00.3a Aaron Faust

Aaron the eldest son of Feiss and Miriam (?) was born about 1742 and returned home to Urspringen after having spent thirteen years in Augsburg, studying "in the Jewish Way" presumably in a Yeshiva. He earned a living in Augsburg from trading in silverware and other goods. His father applied for Protection for Aaron in both 1776 together with his brother Berlein, and in 1777 when Protection was granted, Aaron receiving his father's house. Aaron married in the same year and he and his wife lived with his parents. Aaron earned his livelihood as a haberdasher in Urspringen, although in 1780 it is recorded that he had left the village in 1778. Sadly he died in 1784 at the age of 42, his wife returning to her parents. No children were recorded.

#### 00.3b Berlein Faust

Berlein, the second son of Feiss and Miriam was born about 1748 and was named after his grandfather who died in 1745. He received Protection in 1776, at the age of 28, and apparently married in the same year. He and his wife lived in the house that had belonged to Bender, Feiss's late brother.

Tragically, Berlein Faust died in 1779 at the age of 31, his wife returning to her parents. There were no children.

#### 00.3c Moses Faust

Moses, the third boy, was born in 1753 in Urspringen. He left Urspringen in 1771 and was away from home for fifteen years, returning in 1786, to get married and receive Protection. This was soon after the deaths of his mother and two elder brothers. He received Protection Rights on 8th January 1787. He was married to Sara (the daughter of) Ruben (1767 or 1769 - 14.4.1845), who brought with her a dowry of 500 florins. They lived in House No. 20. The family took on the surname Frankel on 22.9.1817 where, on the document referring to the name change, Moses is mentioned as already deceased. Moses died on 13th January 1818 at the age of 66 and is buried in the family plot together with his brothers Nathan and Lob, their wives and at least one child. His wife died in 1845 at the age of 78 and is buried in Laudenbach, very close to her husband. They are mentioned in 1807 as being a family of four including two children.

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**Application for Protection for Aaron Faust: 1777** 

Admen frile Unflringen

**Signature of Aaron Faust on Protection Document 1777** 

Moses is mentioned (Sch 312) in connection with a dispute that arose within the Jewish Community, in connection with the poor or dubious performance of the community head (Parnass) Wolf and the Jewish Schoolmaster. It seems to have been sufficiently severe to have evoked the interest of the ruling Graf. He sent his Estate Manager Zwanziger to convene a meeting:

On 31st March 1790, Zwanziger deposits a protocol ("Act"), Urspringen, 29th March 1790.

According to the decree Clementissimum which was given to the Community Office, to clarify that the Jews are not happy with the information given, especially by the Parnass Wolf, who had their trust, and not with that of the schoolteacher. So today the whole Jewish Community was asked to come and each was asked about these two persons, and accordingly each gave the following evidence:

....

The seventh opinion is that of Moses Faust:

"If he would be the one to decide the Parnass would have left a long time ago and that on conclusion of the school year he would also release the schoolteacher from his position."

Moses Faust was therefore not one of the supporters of the two functionaries! In this dispute the ninth opinion is that of Simon Jud (to be known as Simon Simcha Dillenberger, Moses Faust's future brother-in-law):

#### (9) Simeon (who is a protected Jew from Ingelheim):

"Because of the bad atmosphere and the rivalry caused by the Parnass, he thought it would be best that there should not be a Parnass. Concerning the teacher, on the other hand, he had no opinion and he could stay or leave his post at the end of his year of service, as far as he is concerned.

Among the Jewish Community this was the majority opinion. The Graf made his decision on 20th May 1790:

"The Parnass is to be dismissed and this is to be brought to the attention of the Jewish Community, together with an attachment; the function of Parnass will be discontinued. However a Jew has to be appointed for the post of schoolteacher, the present teacher is to be dismissed and replaced by another."

Asses qual frante

Signature of Moses Faust Frankel from Property Register, Urspringen 1817

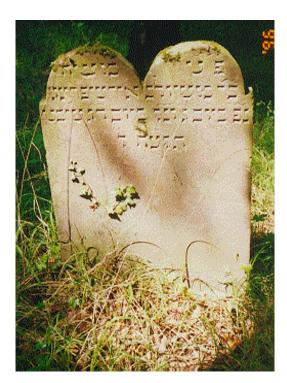


**Laudenbach Cemetery: Family Plot** 

1: Upper left Moses

2: Centre of picture: Nathan and Mindel

3: Foreground: Lob, Jetta, and daughter Miriam



Grave of Moses b. Meshullam Feiss Frankel (1753 - 1818)

There is a further reference to Moses Faust (Sch 316) regarding the application and acceptance for protection (25th November 1807), of the young man Abraham Moses, the son of Moses Gotz of Urspringen, "....who was the owner of half a house and possessed 400 florins and he had a business which was quite good, which dealt in all kinds of goods, became engaged to a relative of the Jew Moses Faust, who had a dowry of 500 florins."

Moses was perhaps the first Urspringen Jew to be buried after the reforms regarding family names and his tombstone bears the Hebrew names only: Moses b. Meshullam.

Moses is the first of several graves which form a family plot for the Frankel Family. This plot contains the graves of the three brothers, Moses, Nathan, and Lob, their wives and the grave of Lob's daughter, Miriam.

#### Children:

Ref	Name	Date of Birth	Comment
00.4b	Miriam Moses Elkela Moses	about 1789 1795	Died aged 25 on 1.8. 1814 Married her cousin Moses Nathan Frankel

#### 00.3d Nathan Faust

Nathan Faust (Feiss) Frankel, the fourth son, was born in 1760. In Hebrew documents he is also known as Natel. He lived in his father's house, number 19 and received Protection on 26.10. 1790. In his application for Protection, he recounts that his two older brothers had been accepted for Protection, but had died before their father, and that he had supported his father. After his father's death the previous year (1789) he inherited his father's house. He intends to marry the daughter of Hohna, who will bring as her dowry, 500 Reichsthaller. He claims his father's Protection rights.

He married twice. His first wife was Ricka (Rebekka). She was, presumably, the daughter of the aforementioned Hohna, although on the 1927 family tree she is noted as coming from nearby Leinach. They married about 1790 and had three boys. His second wife was Mindel (Marianne) the daughter of Herz Hamburger born 1778. They married about 1801 or 1805. Mindel or Mindele was an exceptional woman, highly intelligent, educated and literate and ambitious. She encouraged her children to leave Urspringen for the larger cities in Germany and especially Berlin.

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ynarigen Ling inn Gun ! 1790

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1790: Opening Page of Nathan Faust's Application for Protection (reduced size)

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They had seven children, of whom at least three died as children. There is a very strong link between the Hamburger and Frankel families, his son Faust Nathan and grandson Hona Frankel also marrying into the Hamburger family. This link may have been forged by his younger brother Lob who was employed by the Hamburger family.

He presumably was active in the Jewish Community, his name appearing as a contributor to the Rabbinate of Wurzburg situated in Heidingsfeld in 1788 and also in 1794. He is the trunk on the 1927 family tree which was to become the trigger on this research. Nathan Faust became Nathan Faust Frankel in 1817.

He apparently died in strait circumstances as his name is posthumously mentioned among the entries relating to the Residence Tax For the Jews in Urspringen. 1830 - 1848:

- The Residency Tax of the Trader in horses and livestock, Nathan Frankel was reduced to 10 florins Rh. He had suffered for two years with persistent eye trouble (entry seemingly erroneously dated 4th December 1836) (Sch 323)

This occurred in Urspringen, 1st June 1831

Present: The Actuar, the counselor Rath, attorney and the Clerk Woesch.

Writer of the Protocol: Linz

On behalf of the local Jews, it has been proposed to rationalize the Housing taxes because of incidents that had occurred....

The proposal related to Jewish houses having only one family, and Jewish houses where two or more families lived, and concerned Frohngeld and Chamber tax. with a summary for each Jewish house. Among the entries are to be found...
b) Moses and Nathan Faust Frankel, are the owners of the houses 19 and 20, Register No 8 and 9, volume 4 and on these houses up to now, the Frohngeld has been fixed at 3 Gulden and the Chamber Tax at 3 Gulden.

The Hebrew signatures mean in German
Nathan Frankel for me and my three sons, Moses, Faust and Aaron Frankel......
(Sch 326ff)

· Premtingen , vom 179 feter 1832,	1837 F7
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#### 1832: Inheritance application of Mindel Frankel, widow of Nathan Frankel.

Has an ill child for six years, is herself poorly and bed-ridden. Bankruptcy of business of Nathan, who had suffered for two years from tuberculosis and who had died eight weeks ago. Three untended children in household.

Signature of Mindel Frankel (widow) in own hand.

Mindel Etjankel Willy

#### - The Decision of 21.2.1832

Their Excellences have reduced the yearly Residence Tax of the widow of the late Nathan Frankel of Urspringen, who died some time ago, out of consideration of the circumstances that she has presented to us, from 10 florins to 5 florins yearly. (Frankel became bankrupt, and the legal litigation was unfinished, and she was unable to work).

(Sch 322 DII 3/77)

Nathan Faust died on 5.12.1831 at the age of 71 and his widow died on 19.4. 1834 at the age of 56. Both are buried, in a double grave in Laudenbach (Natel son of Feiss Frankel and Mindel wife of Natel Frankel in graves 74, 73 Yod), in the same plot as the brothers, Moses and Lob. Children:

Ref	Name	Birth	Comments			
From F	From Ricka					
00.4a	Faust Nathan Frankel	1792				
00.4b	Moses Nathan Frankel	1792	Discrepancy in birth date, perhaps			
			1794			
00.4c	Aaron Nathan Frankel	5.1800				
г .	Λ' 1.1					
From N						
	Mariam Nathan	1806				
00.4d	Salomon Nathan Frankel	7.3. 1808				
00.4e	Benedikt Nathan Frankel	3.12.1809				
	Abraham Nathan	1811	died 16.5.1815 aged 3 years 8			
			months			
	Merla Nathan	1813	died 4.3. 1816 aged 1 year 11			
			months			
	Hanna(la) Frankel	13.3.1815	died 22.7. 1830			
	Pinkus (Binges) Frankel	9.7.1817	Apparently married twice having			
	_		4 boys from his second wife,			
			settled in USA. *			

<sup>\*</sup> The only information found on Pinkus is his circumcision which took place on Wednesday 3 Av 5577 (16 July 1817). The Sandak (Godfather) was his half-brother Faust Nathan Frankel and the Sandeket was Faust's wife Besla (Pessli). The Mohelim (circumcisers) were R. Moshe B"Y and David Isaak Adler. Mohelbuch entry 40.



Mohelbuch entry 40: Circumcision of Pinkus Frankel



Graves of Nathan (Natel) Faust Frankel (1760 - 1831) and his second wife Mindel (1778 - 1834) in the Laudenbach Cemetery.

The face of Nathan's gravestone collapsed in an attempt to remove the clinging ivy.

#### 00.3e Lob (Low) Faust

Lob, the fifth son of Faust, was born in 1764 in Urspringen. His name is written down as one of the contributors to the Wurzburg Rabbinate in Heidingsfeld in 1788.

In 1797, Moses and Nathan Faust submitted an application for protection for their brother, Lob Faust. The Court of Castell did not favour the application as there were already eighteen Jewish families in Urspringen and these included Lob's two elder brothers. Lob is mentioned as working with the well-known horse dealer, the Jew Herzlein in Butthard.

However a solution was found for Lob; the poor family of one Moses was to find accommodation with Lob's help, the children being handed over to relations. Lob had his own wealth of 1200 Guilden, and prospects for an advantageous marriage.

His employer Herzlein of Butthard was "one of the most famous merchant Jews". Dr. Scherg writes:

About the Hirsch Family in Butthard

The Hirsch (or Hamburger) family was created about 1800, had many close family connections The evidence concerning Hirsch (Herz, Herzlein) is interesting as it allegedly concerns a famous Jewish merchant.

In this connection, I want to remind you that Butthard and Gaukonigshofen are neighbouring places.

Looking from today's perspective, the most famous Jewish merchant was Moses Hirsch (died 1811) from Gaukonigshofen, who, in 1803, settled together with both his adult sons, Jakob Moses (1765 - 1840) and Salomon Moses, as the first Jews after the expulsion of 1642, in Wurzburg. His other sons, Joel and Faust followed. The family Hirsch made its fortune by supplying the Army in the war years from 1792 and from loan businesses. The name Hirsch became the family name. Jakob Hirsch became a banker when the area became a Grand Duchy and in 1818 was knighted by the Bavarian King, as Jakob von Hirsch-Gerenth.

Lob Faust married Jutla (Jetta) the daughter of Lazarus Samson. She was born in 1773. He became Lob Faust Frankel in 1817. They lived in House no. 18.

In 1830, he is mentioned in an entry that refers to the Protection Jews of Urspringen and relates to the payment of the Chamber (room) Tax that was imposed on the houses:

Report of the Office of Remlingen - 23 rd July 1830.

Many protected Jews of Urspringen have to pay each year a Chamber Tax on their houses, and up to now have complied with this payment, but in the last year they have begun to protest at everything. They refused also to pay this tax.

The Chamber Tax of the Jews amounts yearly to 14 florins and 45 xr and this the following have to pay:

1. Lob Frankel	3 fl	xr
2. Nathan Moses Frankel	3	
3. Samuel Hohna Schwab	1	<i>30xr</i>
4. Faust Nathan Frankel	1	<i>30xr</i>
5. David and Abraham Adler	3	
6. Lob Sonnenhell and Samuel Tannenwald	2	
7. Jewish Community		45xr

Numbers 1 and 7 are responsible for buildings which stand on the former stockyard, and this Chamber Tax, in previous years was calculated as part of the payments made to the Office by the Jews under the Protection and Services Payment. For the Christians the payments were made according to the "Baptism and Property Evaluation Tax."

Sch 322 D II 3/76

This occurred in Urspringen, 1st June 1831

Present: The Actuar, the counselor Rath, attorney and the Clerk Woesch.

Writer of the Protocol: Linz

On behalf of the local Jews, it has been proposed to rationalize the Housing taxes because of incidents that had occurred....

The proposal related to Jewish houses having only one family, and Jewish houses where two or more families lived, and concerned Frohngeld and Chamber tax. with a summary for each Jewish house. Among the entries are to be found...

a) On the house of Lob Faust Frankel (House number 18) the Registry Book, Vol 4, no 7, he will have to pay 3 Gulden Frohngeld and 3 Gulden Chamber Tax.

Also 1 florin 30 XR Frohngeld and 1 florin 30 XR Chamber tax for the preceding period. (Sch 326ff)

*There follow signatures:* 

Klara Frankel on behalf of her father Lob Frankel

#### 23 rd November 1838

The widow of Low Faust Frankel should be released from Residency Tax as soon as the presumed son-in-law, Benedikt Behr receive the Settlement Residency rights of Urspringen, and there will be many other applications for release. There follows a list which includes...

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1797: from Low Faust's Protection Application



Grave of Lob (Yehuda Leib b. Feiss) Frankel (1764 - 1838)

פ ט איש ישר והנכבד היה פועל טוב ואוהב צדקות ומגדל יתומים החבי יהודה לייב בן כי פייס פרענקל מקיק אירשפרינגן נ'נ.....תר... לי Here is buried an honest and honourable man, an industrious worker, lover of charitable works, father to orphans Yehuda Leib b. Feiss Frankel of KK Urspringen

Frainh C

Lob Frankel's signature



Grave of Jetta (Yittla) Frankel (1773 – 1841)

יטלא אשת לייב פרענקל אירשפרינגן נפטרה ונקברה זי ניסן תריא לי תנצבה (undecipherable) Yittla wife of Leib Frankel, Urspringen Died and buried on 7 Nissan 1841



Grave of Miriam b. Leib Frankel

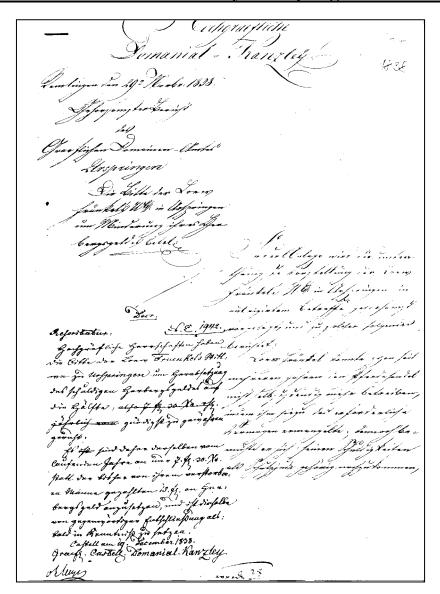
Benedikt Frankel, Ber Dillenberger, Widow of Lob Frankel, Widow of Ber Dillenberger (Sch 324)

19 December 1838 The widow of Low Frankel had only to pay (or was owing) 7 1/2 florins Residency Tax (Sch 324)

Lob was mortally injured in Urspringen, being crushed by a horse, and died in hospital in Wurzburg in 1838 and is buried in Laudenbach (Yehuda Leib son of Feiss, grave 56Tet) His wife died 27.3.1841 at the age of 67 and is buried close to her husband (Yitla wife of Leib (Lob) Frankel, grave 58Tet), in the family plot. One of Lob's daughters, Miriam is buried next to him.

The names of seven children are recorded; sadly only one had a normal life span:

Ref	Name	Birth	Comments
	Lazarus Lob	1805	died 15.1.1813 at age 7
	Faust Lob	1806	died 16.9.1807 at age 1
	Besla Lob	1807	died 18.7.1808 at age 1 year 6 months
	Mariam (Marianne)	21.05.1809	died 1.1.1840 at age 30 years 7
	Lob		months. Buried Laudenbach (Miriam
			daughter of Leib)
00.4f	Klara Lob	21.05.1811	
	Hanna Lob Frankel	19.01.1817	died 24.2.1824 buried Laudenbach
			(Hinla daughter of Leib)
	Gudel Frankel	17.02.1819	also Gitel. died 17.1. 1843 from
			tuberculosis aged 24 years



Opening page of Application for inheritance for Jetta Frankel, widow of Lob Frankel. On 7<sup>th</sup> October, Lob Frankel had a fatal accident, being crushed by a horse. There are four untended daughters. The letter was written in her own hand.

Jetta's signature

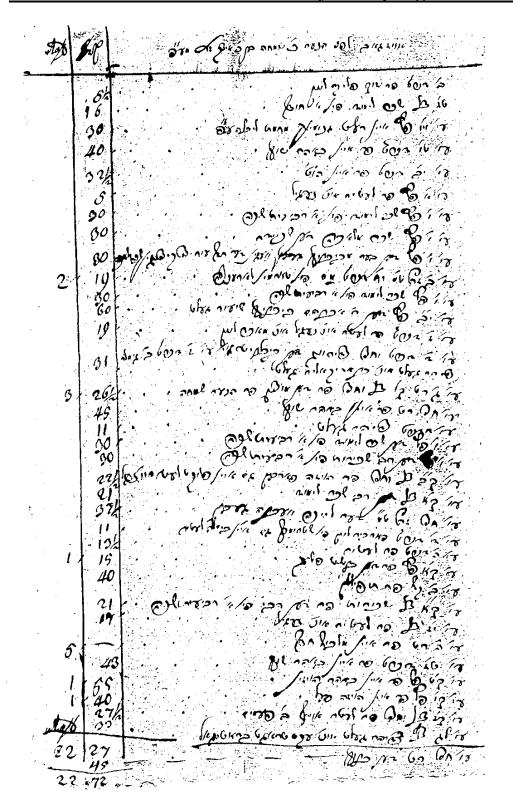
In 1839, there was a further Application for Inheritance for Jetta Frankel, the widow of Lob Frankel. Of the property only the house was left and this was transferred to Benedikt Behr, who wants to marry a daughter. Family lives from the handcraft of the daughters. Jetta Frankel, 65 years old, poorly and unable to work; the eldest daughter suffers from a wasting disease (tuberculosis) and there is no possibility of saving her...

## 00.3f Ester Faust and Simon Simcha Dillenberger

Ester the only recorded daughter of Faust and Miriam was born in 1771, the child of their mature years, Faust being 58 and his wife about 46. About 1800 she married Simon the son of Isaak, who was born in the village of Estenfeld near Wurzburg in 1758. She was his second wife. Simon whose Hebrew name was Simcha, was orphaned in 1771, and the Jewish Community in Estenfeld provided a guardianship for him, which was funded from his late parents' property, and from donations. From the age of thirteen, Simon grew up in the neighbouring town of Rimpar, with his guardians, Rabbi Eliezer and his son Rabbi Shimshon (Samson).

The original documents of the guardianship were found, by Ilan Kozma and Martin Frankel, both members of this branch of the family, in the Central Archives of the Jewish People in Jerusalem. Apart from the opening and closing pages, seven pages record the financial accounting including donations and expenses of bringing up the orphan boy, and are written in Yiddish. A page of the accounts together with an unfortunately sparse translation - the Hebrew letters being exceedingly difficult to decipher - is found in the following pages providing an unusual aspect of Franconian rural Jewish life. Two pages concern the dissolution of the guardianship and amazingly were written in beautiful Hebrew with a few German words included. The second page with Simon's signature is shown in this section. Here is a translation of part of this page, written in 1781 when Simon was 23 and was about to marry, where he commends his guardians and where he ends the guardianship:

Regarding the matter of the prospective bridegroom, the honourable Simcha the son of the late honourable Isaak, with his guardian (and teacher), the honourable Rabbi Shimshon (Samson) ben Eliezer of Rimpar, may the Almighty preserve him, the above-mentioned groom has rendered his thanks in a declaration that is binding and in force, without levity (i.e. in all seriousness) and without giving oath and without retraction, from this day forth forever...and that he received everything until the last peruta (smallest coin from Talmudic times) of that which was in the custody of the guardian the hon. Eliezer and his son the abovementioned hon. Shimshon, according to the law of guardianship from the estate of his father the late above-mentioned hon. Isaak. The father and son, the guardians, according to testimony of the groom, conducted a correct account regarding the expenses taken from the income of their guardianship...and the groom has himself examined every item and detail in their accounts and has found that everything was conducted honestly, justly and in good faith....



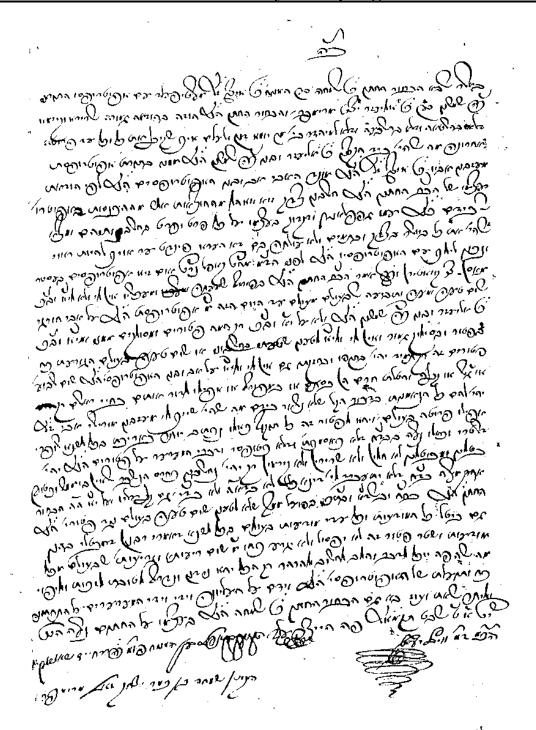
1771: Payments for the orphan Simcha b. Isaak of Estenfeld

from The Central Archives of the Jewish People, Jerusalem (reduced by half)

		Expenses for the lad, the honoured Simcha ben Isaak מ"ל
	5 1/2	Mending Shoes
	16	Monthly tuition expenses
	30	Last payment of a loan
	40	?
	32 1/2	Payment for hat
	5	For nails (?)
	30	Tuition expenses for his Rabbi (Melamed)
	30	For tailoring
	30	-
2	19	-
	30	Tuition expenses for quarter year
	60	Expenses for Shiur (religious tuition)
	19	For making nails?
	31	Money and payment to the messenger who brought the money
3	26 ½	Payment for hat, shirt? for the lad, Simcha
	45	-
	11	
	30	Tuition for quarter year
	30	Lodging for quarter year
	22 ½	
	21	Tuition fee for Rabbi
	37 1/2	
	11	
	13 ½	
1	15	
	40	For tefillin
	21	Quarter yearly lodging for Rabbi
5	17 -	
	43	
1 1	55 40	For a pair of trousers
	27 ½ 33	Sending a letter Money accrued with interest

## **Partial Translation of Expenses**

(the Yiddish text is very difficult to decipher and translate)



Guardianship Document of Simcha ben Isaak (half size)

A page from a remarkable Hebrew document relating to the guardianship of the orphan Simcha of Estenfeld who became Simon Simcha Dillenberger in 1817. Original signature in lower left. This page was written in 1781. Translation of part of this page is found in the text. The original document was discovered by Ilan Kozma and author in the Central Archives of the Jewish People, Jerusalem.

Simon moved to Urspringen, married a local girl and received protection from the Graf of Ingelheim. Protection for Ingelheim Jews had to be requested anew every six years, without automatic renewal. They had one daughter. We have no information on Simon's first wife or their marriage.

Simon was a butcher by profession and he and Ester lived in House no. 145 and later in House no. 159. In 1817, Simon requested the name Estenfelder for his surname but this was rejected by the Authorities and he took on the name of Dillenberger.

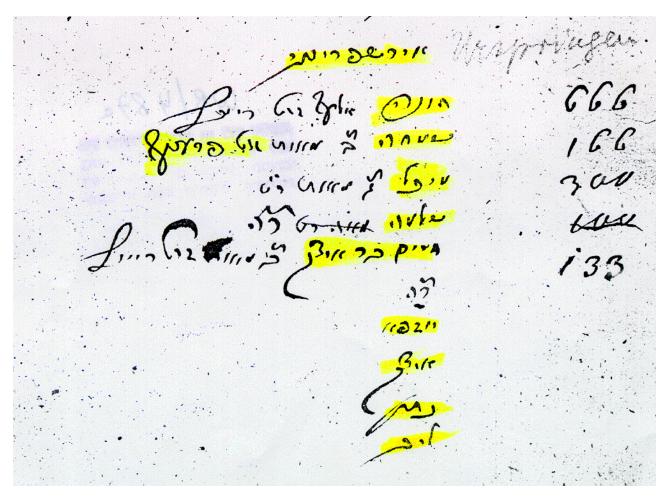
Simon Simcha Dillenberger was a leader of the Jewish Community of Urspringen from the moment that he arrived there. His name appears on all the entries from 1788 onwards relating to the contributions of the Jewish Community of Urspringen to the Wurzburg Rabbinate, sometimes his is the only name. On the 1788 entry the name Frankel (or so it appears to be) is appended to his given name: Simcha Frankel written in Hebrew script. This is the first apparent evidence we have of the Frankel surname, nearly thirty years before the name, or indeed any Jewish family name in Urspringen, was formally adopted. This entry was written presumably by the treasurer of the Wurzburg Rabbinate who knew of the famous Rabbinical Frankel family connections to Simon either through Simon's own family or his first wife's family. However as Simon himself did not request the Frankel surname in 1817, the second possibility is more likely. It is therefore possible that Simon's first wife had Frankel connections.

Because of his prominence in Jewish affairs, and notwithstanding his being an Ingelheim Jew, he also took part in the aforementioned dispute regarding the Parnass (see under Moses Faust 00.3c).

```
(9) Simeon (who is a protected Jew from Ingelheim):
"Because of the bad atmosphere and the rivalry caused by the Parnass, he thought it would be best that there should not be a Parnass. Concerning the teacher, on the other hand, he had no opinion and he could stay or leave his post at the end of his year of service, as far as he is concerned.

20th May 1790
[Sch 312]
```

It is quite probable that Simon Dillenberger was responsible for the building of the new Urspringen Synagogue in 1803. He is known to have been the official head and spokesman (Parnass) of the Jewish community of Urspringen from 1805.



Wurzburg Rabbinate at Heidingsfeld: Contributions Ledger.

For 1788 we have the Urspringen Contribution:

Hona

Simcha Frankel

Michael

Shlomo

Haim bar Itzik

Yozeppa

Itzig

Nathan (Faust)

Leib (Lob Faust)

Original book is in the Central Archives of the Jewish People, Jerusalem.

Simon died on 10th May 1823 at age 65 and Ester on 6th May 1848 aged 77. Ester was buried in Laudenbach but Simon's burial place is unknown.

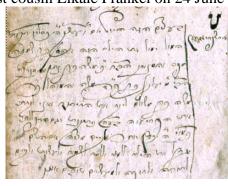
The Dillenberger family, from its beginning, was in effect part of the Frankel family and all members of the two families are related to each other. In addition there were several subsequent marriages between members. The Dillenberger name is unique and all Jewish Dillenbergers are members of this family. Part of the family moved to Aschaffenburg in the following generations. The Dillenbergers, who remained in Urspringen were killed in 1942.

Ester and Simon brought up five children:

Ref	Name	Birth	Comments
	Hanna Simon	1788	from first marriage
00.4g	Gudel Simon	11.8.1804	
00.4h	Joseph Simon *	1806	"Joseph son of Simcha
			Dillenberger", buried Laudenbach
	Moses	Abt 1807	Married Klarele, lived in
			Unterleinach (from Mohelbuch)
00.4i	Beer Simon	7.10.1811	"Issachar Berl son of Simcha
			Dillenberger", buried Laudenbach,
			named after late uncle Berlein Faust
			(00.3b)
	Aaron Simon **	11.11.1814	named after his late uncle Aaron
			Faust (00.3a)

<sup>\*</sup> It should be noted that an Isaak Simon was not found. Simon's first son would have been named after Simon's late father, except under the most unusual circumstances. Therefore it may be assumed that such a child was born but was not registered as records of birth before 1808 were not legally enforced. The boy may have died soon after birth.

\*\* Although we know nothing of this child Josef, we know all about his circumcision which was performed on Friday 5<sup>th</sup> Kislev 5575 (18 November 1814) in Urspringen. The Sandak (Godfather) was the bachelor Moses Nathan (later Frankel) and the Sandeket (Godmother) was Elkale the daughter of Moses Faust (later Frankel). The Mohelim (circumcisers) were Moses Faust and David Isaac Adler, the latter recording the event. (Mohelbuch Entry 9). Moses Nathan Faust married his first cousin Elkale Frankel on 24 June 1819.



**Mohelbuch Entry 9** 

Snong Rush Offilige And fail: Rom (: Rnife Graf pon Ingalfaim gamind Effers for med zu Margalbanan, Gasa 3 in Obararlanber und Gramburg e. Primary kanglarig fan nicklifar Gafai Ind Rayforligha DI Joshaph-Cortan Commandeur of Ulplande und bokonna Giormit: Samuel Jad Pinon Jan Hilland fanis many grafigs und galadtan, lan fin ho Sufar 2 of to Mahan Whitz francount an ungathing in Confing fained bibles in any francount bibles in my min and min beloften Mondal - Enin Branken yndrong an firba, dingam fair - nam Cayafaan in Grandan za willfafaan, dangafallan, dans furziafaand fairab dafigan Ornfantfallo fig wait and fairen, was to Jafan Thisyned jaka Jofa Dina galdan frankist motaifsan, mifs minden alla Tayle Jufan

Fasca fin G. Jufan Fring gulden

1803: Application for Protection for Simon Simcha (Dillenberger) from the Graf of Ingelheim.

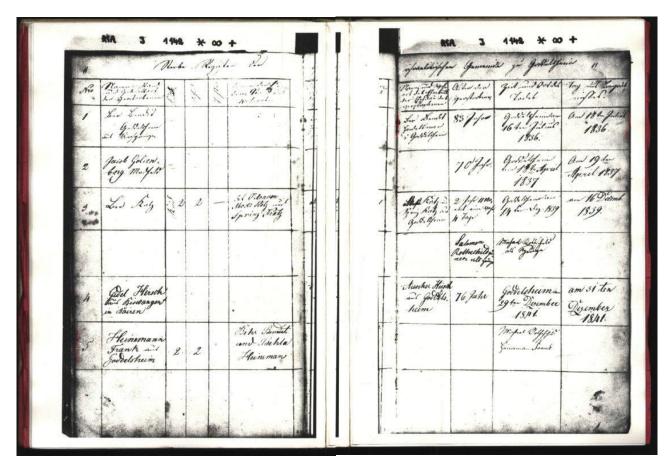
Ingelheim Protection had to be renewed every six years. (Castell Archives)

## 00.3g Baer Benedig (Bendit) Frank

At this time (2016) it is not known when Baer Benedig, the son of Benedikt and grandson of Berlein moved to Goddelsheim in the district of Waldeck-Frankenberg in North-West Hesse, about 200 kilometers north of Urspringen. He may have moved there with his mother and siblings after the early death of his father. Perhaps his mother remarried.

He was married three times to:

- Belgen died 13 July 1792 in Goddelsheim
- Bailge (Bayle)
- Rachel (Reichel) Joseph born abt. 1778 in Bergheim, Waldeck. Died 16.9.1863 in Goddelsheim, Waldeck



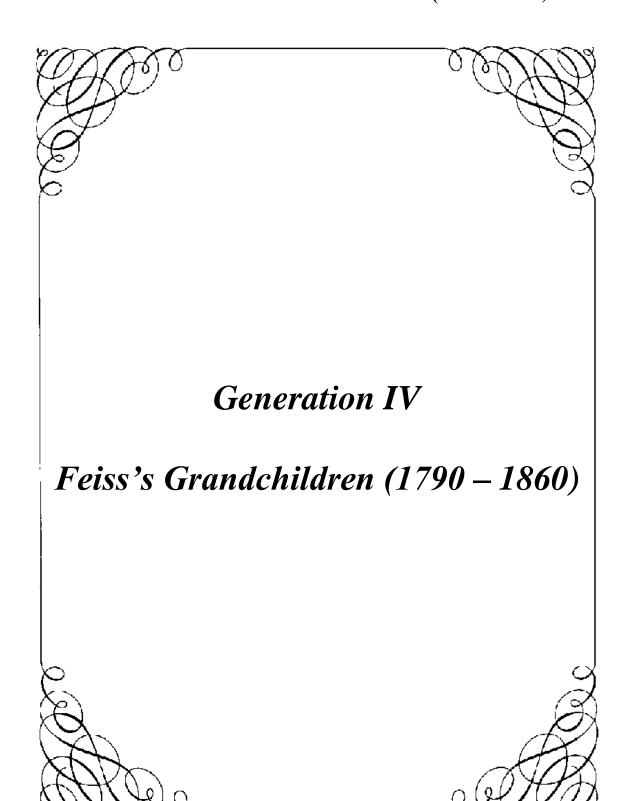
The first item records the death of Baer Frank in 1836 in Goddelsheim. It also states that the deceased was born in Urspringen.

All the children were born in Goddelsheim.

Ref	Name	Birth	Mother and Comments
	Hanchen Baer	13.12.1788	Belgen. Died 1788 in Goddelsheim.
	Kudelge (Gutella)		
	Baer	26.12.1790	Belgen. Died 9.5.1794 in Goddelsheim.
	Braunchen Behr	28.11.1794	Bayle.
00.4f	Benedikt Behr	21.12.1797	Bayle.
			Married Klara Lob Frankel.
			Buried in Laudenbach.
	Heinemann Frank	10.10.1800	Bayle. Died 31.12.1844 in Goddelsheim.
	Malca (Malchen)	24.8.1803	Bayle. Died 21.7.1805 in Goddelsheim
	Behr		
	Joseph Behr	4.4.1807	Bayle. Died 3.12.1823 in Goddelsheim
	Salomon Behr	14.10.1812	Bayle.
	Kelchen Behr	21.11.1813	Bayle. Died: 31.8.1816 in Goddelsheim.
	Sprinz Frank	25.11.1810	Rachel. Died 9.9.1882.
	Behle Frank	1812	Rachel.
	Scholem Frank	1814	Rachel
	Roschen Frank	29.7 1815	Rachel. Died 26.6.1859 in Landau,
			Waldeck
	Tochter Frank	19.4.1817	Rachel. Died 28.4.1817 in Goddelsheim
	Moses Frank	10.3.1818	Rachel. Died 24.5.1855 in Goddelsheim.
	Aaron Frank	13.9.1821	Rachel
	Telchen Frank	Abt. 1823	Rachel. Died 30.4.1855 in Goddelsheim.
	Jacob Frank	4.10.1823	Rachel. Died 2.4.1898 in Chicago, USA
	Schonchen Frank	26.4.1825	Rachel. Died 2.5.1855 in Goddelsheim.
		2 · · · = 2 = 2	

I received the genealogy of the Baer/Frank family from Andy Eyck of Virginia, USA, but with the exception of Benedikt Behr, the history of this family is outside the scope of this work. The Descendant Chart of Benedikt the son of Berlein is presented in Volume 2, page 137.

# Generation IV: Feiss's Grandchildren (1790 - 1860)



## The Children of Nathan Faust Frankel

# 00.4a Faust (Feiss) Nathan Frankel

Faust (Feiss) Nathan was the eldest son of Ricka and Nathan Faust Frankel. He was born in 1792 in Urspringen and named after his grandfather who had recently died. His Hebrew name was Meshullam b. Nathan. His mother died when he was about 10. On 23 November 1814 at the age of 22 he married Besla, born 1791, who was the daughter of Merla (born Abraham) and Hirz Hamburger from Butthard. They took on the Frankel family name in 1817. They lived in House number 22 ½ (22b).

He is mentioned together with Lob Faust Frankel and Nathan Moses Frankel in the following Report of the Office of Remlingen  $-23^{rd}$  July 1830:

Many protected Jews of Urspringen have to pay each year a Chamber Tax on their houses, and up to now have complied with this payment, but in the last year they have begun to protest at everything. They refused also to pay this tax.

The Chamber Tax of the Jews amounts yearly to 14 florins and 45 XR and this the following have to pay:

1. Lob Frankel	3 fl	Xr
2. Nathan Moses Frankel	3	
3. Samuel Hohna Schwab	1	30
4. Faust Nathan Frankel	1	30
(Sch 322)		

This occurred in Urspringen, 1<sup>st</sup> June 1831

Present: The Actuar, the counselor Rath, attorney and the Clerk Woesch.

Writer of the Protocol: Linz

On behalf of the local Jews, it has been proposed to rationalize the Housing taxes because of incidents that had occurred....

The proposal related to Jewish houses having only one family, and Jewish houses where two or more families lived, and concerned Frohngeld and Chamber tax. With a summary for each Jewish house. Among the entries are to be found...

c) Samuel Hohna Schwab, children, Faust Frankel and Abraham Adler are owners of the house, divided into 4 parts (22 and 23) in the Register Book nos. 11, 12, 13. This house in its entirety should in the future pay 3 Gulden and 3 Gulden chamber tax. (Sch 326ff)





פ.ט

אשת חיל עקרת בית עטרת בעלה ותפארת בניה מי פעסלה אשי פייס פרענקל אירשפרינגן נפי חי אלול תריחי לי





פ.נ

פייס פרענקל אירשפרינגן איש תם וישר מגזע ישרים פועל צדק וכשר מעללים משביע לרעבים ומבטח לעניים השכים והעריב לתורה ולתפילה שמו הוא נודע לשבח ולתהילה משולם בן כי נתן ני ידי שבט תרכיט לי

 $Besla\ (1791\text{-}1858)\ and\ Faust\ (1792\text{-}1869)\ Frankel-Laudenbach\ Cemetery$ 

In 1836, Faust Frankel applied for a reduction of the Residency Tax; he suffers from his eyes and is greatly hindered in carrying out his business. He has nine children.

22 April 1836

The Residency Tax of Faust Frankel was reduced to 5 florins annually instead of the previous sum of 10 florins. (Sch 323)

We know that Faust and Besla had seven recorded children, so perhaps the two unknown children may have included Pinkus, his father's youngest boy who was orphaned of both parents at this time. As we have no character descriptions for Besla and her husband we can only refer to the remarkable inscriptions on their graves.

Besla died on 7.9.1858 at the age of 68 and Faust on 25. 1.1869 at the age of 78. Both are buried in Laudenbach: Feiss Frankel (223 Yod-Bet), Fessla wife of Feiss Frankel (89 He). The inscription on her grave reads:

"Here is buried a Valorous Lady, good homemaker,

The Crown of her Husband and the Glory of her Children,

Fessla the wife of Feiss Frankel, Urspringen"

### His grave reads

"Feiss Frankel, Urspringen

A pure and upright man of the seed of the upright

Righteous Worker, Worthy in Deeds

Feeder of the Hungry, Supporter of the Needy

Early morning and evening he spent in Torah and Prayer

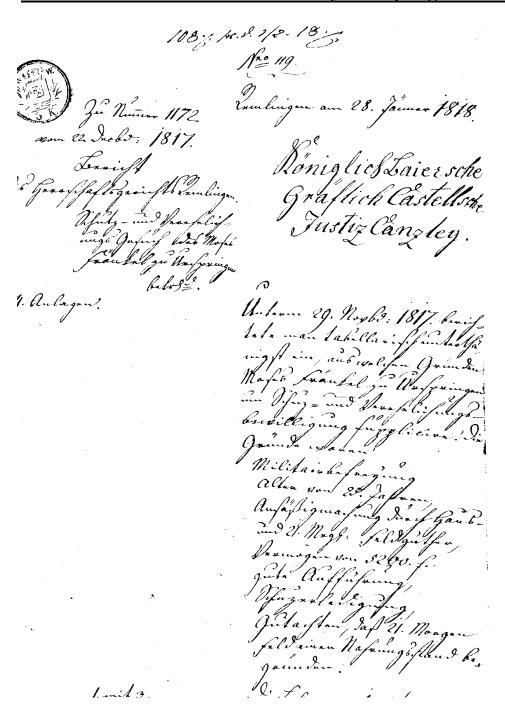
His name is worthy of much praise

Meshullam b. Nathan

Died 14 Shevat 5629"

## Children:

Ref	Name	Birth
00.5a	Rebekka (Ricka) Frankel	9.1.1815
00.5b	Salomon Frankel	12.11.1816
00.5c	Hona Frankel	12.12.1818
00.5d	Hirz Frankel	14.1.1821
00.5e	Beer (Bernhard) Frankel	14.2.1823
00.5f	Merla (Marianne) Frankel	27.6.1825
00.5g	Aaron Frankel	14.1.1828



From 1818 Application for Residence for Moses Nathan Frankel of Urspringen

25 years old, released from military service. His property is valued at 5200Fl (Gulden)

### **00.4b Moses Nathan Frankel**

Moses Nathan, the second son of Nathan and Ricka, was also born in 1792 or possibly 1794, and received the name Frankel in 1817.

In 1818, Moses applied for Protection, now called Residency Rights, having been released from military service. His property is valued at 5200 Fl (Gulden). He received the place of one Isaak Joseph after the Jewish Regulations had been applied. On 24.6.1819 he married his cousin Elkela Frankel, born 1795, the daughter of Sara (born Ruben) and Moses Feiss.

He was engaged in horse breeding and trading and built up the probably the wealthiest establishment in Urspringen, having a riding track, barns and woodlands. He was a doughty fighter for his rights undertaking two petitions against the Grafs of Castell in the Courts.

He is mentioned together with Lob Faust Frankel, and Faust Nathan Frankel in the Report of the Office of Remlingen – 23rd July 1830:

Many protected Jews of Urspringen have to pay each year a Chamber Tax on their houses, and up to now have complied with this payment, but in the last year they have begun to protest at everything. They refused also to pay this tax.

The Chamber Tax of the Jews amounts yearly to 14 florins and 45 XR and this the following have to pay:

Lob Frankel
 Moses Nathan Frankel
 3 fl – Xr
 3

4. Faust Nathan Frankel 1 30

..... (Sch 322)

The following are intricate passages regarding Moses Frankel's battles with the Courts, as mentioned above.

(from Sch 333, D II 3/80)

The Hunting Protection Tax of the Protection Jews of Castell, Urspringen 1837 – 1841.

The Jews, David and Abraham Adler and Moses Frankel, bought for themselves many plots in Urspringen, and so it came about that they owned more than most of the other inhabitants. This is why they were requested by the Forester of the District to participate in the same way as the other inhabitants, in the Hunting Taxes. But this was refused by the Jews because up to then they had never been requested to do so and had never participated. After investigations, and as a conclusion, it was found that this was indeed the case, since as far as any man could remember, no Jews had ever participated in the Hunting tax. There had been an attempt to apply this tax by a request to the Royal Liquidation Commission. But because Hirsch Schloss had raised an immediate objection, this matter was not pursued further.

(Sch 420)

Sale of the Property of the Trenner family of Urspringen to Moses Frankel and the solution to the dispute concerning the Rights of Wood, 1834.

## Urspringen, 7th May 1834

Valentine Schurger had bought the property previously belonging to the Trenner family. Now Schurger was emigrating to North America and had sold the dwelling to the Jew Moses Frankel. As a result there was an immediate protest because the Right of Wood was tied with the property and would now belong to the new owner. So (probably because of what Frankel initiated), the sum of 200 florins was confiscated from the Schurger Estate. This put his journey to America in question, even though his departure date had been fixed. Apart from the question of the Right of Wood, there was another complaint from Frankel: the former owner Trenner kept for himself the Right of a third of the Wood. This third of the wood, would, as a result of the sale also come to Frankel, but the following agreement was signed (but is not in the files).

The 2/3 Right of Wood would belong to the Jew Frankel, Trenner would get, for his lifetime 1/3 of the Wood Right, or annually ½ Beech tree "wood measures" and 50 hard waves (wood measures).

Frankel, who was a horse dealer, was adamant that in the garden belonging to the house he would have a riding track. He had bought the property because of its fine stables and barn, which were suitable for his occupation.(Sch 421)

Complaint of Moses Frankel of Urspringen concerning the full Wood Rights which are part of his house (no 45), 1842/43.

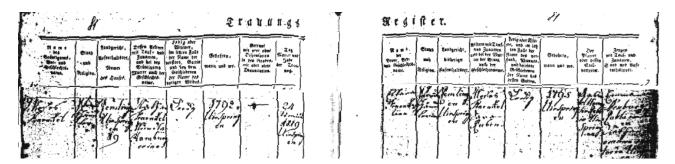
### Urspringen 15 April 1834

Deposition of Moses Frankel. The above has signed as follows: I, Moses Frankel, am already for about 8 years the owner of half a "shever" in what is called the Wiesner Yard which has the right of ¼ of the wood, and also I have bought, at this time, the house of Valentine Schurger, together with his Right of Wood. My oral application to be included in the ranks of the people who have the Rights of Wood was refused by the Office of the Graf in Remlingen, and this is because I am a Jew. But as I have faith in a higher authority (Graf or Court) that you will not confirm this decision and that you will consider the Right of Possession as being beyond a personal reference and so I bring to you the following request:

That a higher authority would give the Office of the Domain (Graf), the instruction to accept me, among those who possess the Right of Wood, and to credit me for the amount owing me for these 8 years.

# *The Answer to Remlingen of 25<sup>th</sup> April 1834:*

According to the existing custom which can only be used here as a yardstick, only Christian inhabitants in Urspringen have the Right of Wood, when they own certain rights which belong to the Graf. Only they would have the opportunity to acquire the Right of Wood from the Office of the Graf of Urspringen, but a Jew cannot, even though he has acquired such a right, receive the Right of Wood, and this has been already recognized by the Courts: - he has to be refused because he is a Jew and cannot have the Right of Wood for ½ of the barn nor for the house that he has recently acquired, but that it will only be



Moses Nathan Frankel married his first cousin Elkela the daughter of Moses Feiss in 1819.



The grave of Moses b. Nathan Frankel (1792 – 1849) – Laudenbach

granted again either from the District Office of the Graf, or from the forests of his Excellency, when both properties (house and ¼ of the barn) will be again in Christian hands.

(Sch 421 - 426)

On 13<sup>th</sup> April 1842, Moses Frankel petitioned, in Wurzburg, to the Appeals Court of Lower Franconia and Aschaffenburg, and claimed against the Grafs of Castell in the matter of the Right of Wood.

He argued that all the Rights of Wood were due to him as he had bought the house with its surrounding land including stables and barns for 2500 florins from Valentin Schurger of Urspringen.

He had based his claim on the precedent of the Israelite (sic) Joseph Wolf Strauss of Urspringen, who had a half Right of Wood according to the Cod. Jud Chapter XIV, paragraph 11, no 4 page 3. Moses Frankel's current request follows the same arguments that were raised and rejected in the case of Wolf Strauss and the Grafs of Castell were released from any claim. The claim also consists of certain measures of different kinds of wood which Moses Frankel claimed were his due.

"According to the above rule (Cod. Jud. XIV) a Jew buying from a Christian cannot acquire the full Rights of Wood" and the Grafs in their reply to the claim argue that the best solution would be for him to sell his house back to a Christian who would pay him a higher price on the house as he would regain the full Right of Wood.

On 4<sup>th</sup> August 1842, the case was adjourned for 30 days to enable the Court to peruse the files of Wolf Strauss. Moses Frankel who was in Munich at the time, insisted that the petition should continue.

Finally, on 30<sup>th</sup> January, 1843, the petition was rejected on technical grounds, both Moses Frankel and the defendants (the Grafs of Castell) having to pay the Court's expenses. The reason for the rejection was that the claim was based on the precedent of Wolf Strauss, even though the details were different.

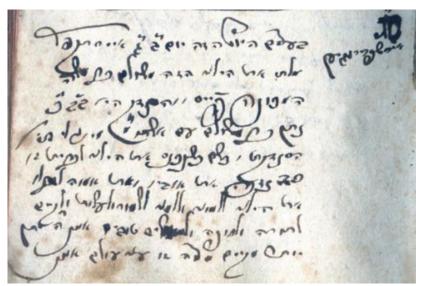
The Judges held that customs that are well-known do not require any evidence and that is why the Grafs of Castell have been released from the claim of Moses Frankel. They reprimanded him that if he had only taken the trouble to investigate the substance of his claim he would have reached the conclusion that according to the custom and Chapter XVII, paragraph 4, no. 8 and the files of the claim should not so easily compared, then the whole cost of the trial should have fallen on him.

Moses and Elkela Frankel lived in House no. 20, and later moved to House no. 145. Moses died on 6<sup>th</sup> January 1850 and Elkela on 3<sup>rd</sup> October 1871. Both are buried in Laudenbach as Moses son of Nathan, grave 103 Yod-Gimmel, and Elkela wife of the late Moses Frankel, grave 259, Yod-daled.

## They had three known children:

Ref	Name	Birth	Comments
	Faust Frankel	11.4.1820	died 26.1.1827, buried in Laudenbach:
			Feiss son of Moses, grave 442. *
	Rebecca Frankel	10.4. 1823	died 8.2.1838, buried in Laudenbach,
			Rivka Miryam daughter of Moses
00.5h	Ruben Frankel	23.5. 1825	-

<sup>\*</sup> The only details we have of the unfortunate child Faust is that he was circumcised Monday 3 Iyar 5580 (17 April 1820) in Urspringen. His Godparents (Sandak and Sandeket) were Nathan Faust Frankel and his wife Mindele. The circumciser was David Isaak Adler. (Mohelbuch entry 63)



Mohelbuch Entry 63: Circumcision of Faust the son of Moses Frankel

### 00.4c Aaron Frankel

Aaron Frankel, the third son of Nathan and Ricka, was born in May 1800, and was named after his late uncle, Aaron Faust (00.3a). In an 1859 document Aaron Frankel is described as a landowner and horse dealer. We also know from the Mohelbuch that he was a circumciser (Mohel) and performed that commandment hundreds of times, often together with his friend David Isaak Adler, both in Urspringen and the surrounding villages.

On 8.6.1825, He married Mina (Minna) Ostheimer from Uffenheim (or according to the family tree, Welzhausen bei Ansbach) who was born on 6.5.1804 to Regina (nee Berninger) and Jakob Ostheimer.



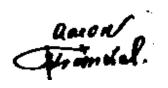


Aaron Frankel married Mina Ostheimer on 8th June 1825

They lived in House no. 168.

On 21<sup>st</sup> January 1825, Aaron Frankel of Urspringen requested permission for the establishment of an open warehouse store which has to do with breeding and trading of high-bred horses. His request was granted on the same day. On the 19<sup>th</sup> September of the same year his payment for dwelling there was set at 15 florins. (Sch 317)

The money that he has to pay for dwelling there was fixed 19<sup>th</sup> September 1825 at 15 florins.



Aaron Frankel's signature

Aaron Frankel was active in the Jewish Community as can be seen from the petition deposited on  $16^{th}$  July 1830, at the Court at Remlingen. Here, David Adler, Aaron Frankel, and Moses Freudenreich, petitioned, on behalf of the Jewish Community, against the Court of the Graf, questioning the validity of the "New Year's Money (Tax)". Both sides agreed that the tax had been, until this date been of a voluntary nature, being given as a "present". The Jews claimed that the tax ruling was invalidated by the decree, issued in 1807. The ruling went against the Jewish Community who were ordered to continue paying this tax, the following year. (Sch 320 - 322)

This occurred in Urspringen, 1<sup>st</sup> June 1831

Present: The Actuar, the counselor Rath, attorney and the Clerk Woesch.

Writer of the Protocol: Linz

On behalf of the local Jews, it has been proposed to rationalize the Housing taxes because of incidents that had occurred....

The proposal related to Jewish houses having only one family, and Jewish houses where two or more families lived, and concerned Frohngeld and Chamber tax. With a summary for each Jewish house. Among the entries are to be found.... u) Aaron Frankel is owner of the house 168, Register no 115 who will also pay 1 gulden 30 XR Frohngeld. (Sch 326ff)

In 1854, there occurred a disaster on his property, which he appears to have overcome with speed and competence:

### House Number 168

Lob Adler, whose property had been near Isaak David Adler's property, was totally burnt down on 1.1.1854. He and his neighbour, **Aaron Frankel**, whose property was similarly burnt down, built on the scorched plot a single 2-storey house. Lob Adler was a farmer, but the buildings connected with the farm economy were not yet completely constructed. As he built the new building according to his taste, he would probably not think of changing it. (Sch 428).

Aaron acted over a period of many years as a kind of registrar for Jewish affairs and his signature appears on many documents regarding births and deaths in the Jewish Community. Presumably he was the Parnass of the Synagogue.

Mina died on 30.3. 1864 at the age of 60. They are both buried in Laudenbach: Aaron son of Nathan Frankel (453) and Michla wife of Aaron Frankel (169 Tet). His grave was however not found.

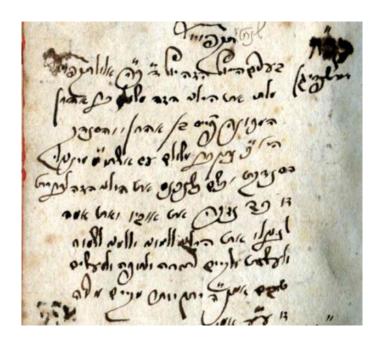


Grave of Mina Frankel (1804 – 1864) wife of Aaron Frankel

They had nine children, of whom five appear in the 1927 family tree:

Ref	Name	Birth	Comments
	Faust Frankel	13.9.1826	*
	Moses Frankel	23.1.1828	died 9.02.1828 aged 17 days,
			buried Laudenbach, "Moses son of
			Aaron", grave 435
00.5i	Hohna Lob Frankel	2.1.1829	
	David Frankel I	16.1.1830	died 19. 1. 1830 aged 3 days
	Sara Frankel	19.3.1831	died 31.5.1832 aged 1 year 2
			months
00.5j	Rebekka Frankel	1. 9. 1833	
00.5k	Jakob Frankel	3.10.1836	
00.51	Nathan Frankel	6.8.1840	
00.5m	David Frankel II	30.6.1842	

<sup>\*</sup> The only detail that we have of Faust is that he was circumcised on Wednesday 28 Elul 5587 (20 September 1826) in Urspringen. His Hebrew name was Meshullam ben Aaron. The Godparents (Sandak and Sandeket) were Nathan Faust Frankel and his wife Mindele Frankel. The Mohel was David Isaak Adler. Mohelbuch entry 128



Mohelbuch entry 128: Circumcision of Faust b. Aaron Frankel

### 00.4d Salomon Frankel

Salomon Frankel born 7.3. 1808, was the fifth child of Nathan Faust Frankel and the second child of Mindel (nee Hamburger). He married Jeanette Neumann from Pyrmont and they had two boys, according to the family tree. The family moved to Hoxter.

### Children:

Ref	Name	Birth	Comments	
00.5n	Naftali Frankel			
00.5o	Richard Frankel			

Present day descendants have not been traced.

### 00.4e Benedikt Frankel

Benedikt Frankel was born 3.12.1809, the sixth child of Nathan Faust Frankel and the third child of Mindel (nee Hamburger). He married Jeanetta Dinkelspiel (born 7.12.1809), the daughter of Wolfgang Dinkelspiel and Mina Orschler from Mannheim on 6.1.1835. He may have been named after his father's late uncle, Benedikt (Bender), the son of Berlein.

Owing to Nathan's eye illness, death and business bankruptcy we find the following account:

One of the 1832 entries concerning the Residence Tax For the Jews in Urspringen:

... Furthermore, Benedikt Frankel, son of the late Nathan Frankel, who was still living with his mother, whose flat he would only be prepared to take over when the bankruptcy proceedings regarding Nathan Frankel will be ended. He was in the Horse trade with his brothers and was also engaged in farming. (Sch 323)

,

## Remlingen, 15th June 1835

The Office of the Domain reports that Benedikt Frankel, the son of Nathan Faust, has purchased both houses 19 and 20, which were owned by Nathan Faust Frankel and which were given at the time as an adjustment. He needed only to pay 1 fl 30 XR Protection Tax and the same amount for Chamber Tax, as the previous owners had paid the same amount. (Sch 332)

#### 23rd November 1838

The widow of Low Faust Frankel should be released from Residency Tax as soon as the presumed son-in-law, Benedikt Behr receive the Settlement Residency rights of Urspringen, and there will be many other applications for release. There follows a list which includes...

Benedikt Frankel, Ber Dillenberger, Widow of Lob Frankel, Widow of Ber Dillenberger

(Sch 324)

Although Benedikt and Jeanetta are depicted on the 1927 family tree as having lived in Urspringen and although the second entry, on the previous page reports on the acquisition of houses 19 and 20, the home of the late Nathan Frankel there is no record of this in the Urspringen Property Register. Moreover no entries of their four children were found in the Wurzburg Staatsarchiv. The assumption must be that they sold their property soon after their marriage apparently to Aaron Frankel whose name appears in the Property Register. Jeanetta died on 4.2.1862 aged 52 in Frankfurt. According to the family tree there were four children who moved to the large German towns:

#### Children:

Ref	Name	Birth	Comments	
00.5p	Karl Frankel			
00.5q	Ferdinand Frankel			
00.5r	Mathilda Frankel			
00.5s	Sofia Frankel			

Present day descendants have not yet been traced.

# Daughter of Lob Faust Frankel and Son of Baer Benedig (Frank)

### 00.4f Klara Frankel and Benedikt Behr

Klara (Klarale) Frankel the daughter of Lob Faust Frankel, was born on 21.5.1811 and was the second wife of Benedikt Behr who came from Goddelsheim in the district of Waldeck-Frankenberg in North-West Hesse, about 200 kilometers north of Urspringen. She was the only child of her parents who had anything approaching a normal life span and she only lived 49 years. Benedikt Behr was the son of Baer Benedig (later Frank) who himself was the son of Benedikt (Bender Jud) of Urspringen. Thus Klara and Benedikt were thus second cousins. Benedikt was a farmer which was a new occupation for a Jew.

23rd November 1838

The widow of Low Faust Frankel should be released from Residency Tax as soon as the presumed son-in-law, Benedikt Behr receive the Settlement Residency rights of Urspringen, and there will be many other applications for release. There follows a list which includes...

Benedikt Frankel, Ber Dillenberger, Widow of Lob Frankel, Widow of Ber Dillenberger (Sch 324)

In 1843, on the death of Jetta Frankel, Benedikt and Klara Behr officially registered the House, no. 18 in their name, although this seems to have regularized the existing situation.

Klara is buried in Laudenbach (Klarale wife of Bendit). Benedikt (Baruch b. Issachar Behr) is also buried in Laudenbach but his grave is not visible.



מנשים באוהל תבורך פ"נ אשת חיל הצנועה ויקרה החסידה וישרה כלערל' אשת בענדעט בעהר אירשפרינגן תצנבה

"She will be blessed above all the women in the tent"

Here is buried

the modest worthy pious and upright

Woman of Valour

Klarale the wife of Benedikt Behr

Urspringen

Grave of Klara (nee Frankel) Behr (1811- 1860)

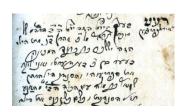
### They had five children:

Ref	Name	Birth	Comments
00.5A	Babette Bela	26.5. 1837 *	
	Behr Issachar Behr	15.9.1842	**
	Reinhard Behr	12.6.1845	***
00.5B	Jetta Henrietta Behr	12.9.1847	
	Josef Michael Behr	19.7.1849	From Mohelbuch ****
	Faust (Feiss) Behr	26.3.1853	From Mohelbuch *****

<sup>\*</sup> As Urspringen was a very Orthodox community at this time, we may assume that Bela was born after Klara's **Jewish** marriage to Benedikt Behr, which probably took place in Goddelsheim, but the authorities in Urspringen were not informed, until civil agreements were reached regarding property, residency rights, etc. This assumption is strengthened by the inscription on her grave as to her being a very pious woman.

\*\* Behr Issachar the son of Baruch (Bendert) was circumcised on 18 Tishrei 5603 (22.9.1842) in Urspringen by Aaron b. Nathan Frankel and David Isaak Adler. The Godparents were the betrothed couple Shmuel (Samuel) b. Moshe and Hanna.

\*\*\* Behr Issachar bar Baruch (Bendert) was circumcised on 14 Sivan 5605 (19.6.1845) in Urspringen by Aaron b. Nathan Frankel and David Adler. The Godparents were Meshullam b. Nathan and his wife Pessli (Faust and Besla Frankel).



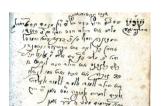
Mohelbuch entry 279



Mohelbuch entry 297

We can assume that Behr (born 1842) died as a baby and that Behr (born 1845) was named after him (and his grandfather Ber Benedig). However he was called Reinhard in German.

\*\*\*\*Josef Behr ben Baruch (Bendert) was circumcised on 7 Av 5609 (22.7.1849) in Urspringen by David Adler and Aaron b. Nathan Frankel. The Godparents were Moshe (ben Nathan) and his wife Elkele Frankel.



Mohelbuch entry 329

\*\*\*\*\* Faust (Feiss) Behr the son of Bendert whose Hebrew name was Meshullam ben Baruch was circumcised by Aaron Frankel and David Adler on 23 Adar 2 5613 (2.4.1853) in Urspringen. His Godparents were Aaron and Minna (Mini) Frankel.



Mohelbuch entry 359

# Children of Ester and Simcha Dillenberger

Most of the Dillenberger genealogy was provided by Werner S. Hirsch of New Haven, Connecticut, the result of thirty years research. Much of the earlier parts of this genealogy is based on the records of the Staatsarchiv in Wurzburg. Werner Hirsch is a descendant of Gudel Simon Dillenberger.

# 00.4g Gudel Simon Dillenberger

Gudel Dillenberger, born on 11.8.1804, married Baer Hirsch on 25<sup>th</sup> October, 1831, in Goldbach, the ceremony being conducted by Chief Rabbi Hillel Sondheimer of nearby Aschaffenburg. The family lived in Goldbach, Baer earning his living as a dry goods merchant. Their store was in the front room of their house which still stands today. Baer died in 1876 and Gudel in 1884. They are buried in the Jewish cemetery in Schweinheim.





Gudel (Dillenberger) Hirsch (11.8.1804 – 7.3.1884) and Baer Hirsch (abt 1791 – 23.3.1876) Schweinheim Cemetery



House of Baer and Gudel Hirsch at Aschaffenburger Str. 57, Goldbach. Front room was his shop. Their descendants lived here until deported in 1942.

They had eight children:

Ref	Name	Birth	Comments
	Fanny Hirsch	27.2.1833	
	Hannchen Hirsch	4.11.1834	died 24.9.1840 aged 6
	Hirsch Hirsch	31.7.1836	died October 1840 aged 4
00.5u	Simon Hirsch	5.5.1838	
00.5v	Samuel Hirsch	9.2.1840	
00.5t	Feiss Hirsch	7.12.1841	
	Marjanne Hirsch	22.9.1846	(also Mar Anna) died 27.2. 1917 in
			Goldbach (?)
	Isaak Hirsch	30.5.1847	died 25.4. 1921

# 00.4h Joseph Simon Dillenberger

Joseph Simon Dillenberger born 1806 married a local girl Jetta Freudenreich born 29.6.1809. Jetta died very young on 25.2.1839 leaving no recorded children. Joseph remarried soon after to Sarah (Serla) Kahn, born 29.9.1819 who came from nearby Remlingen. Joseph Dillenberger,

following his father, was a butcher. He died on 10.8.1881 in Urspringen and Sarah died on 14.4.1884. Joseph son of Simcha Dillenberger, was buried in Laudenbach.

Sarah and Joseph had seven children:

Ref	Name	Birth	Comments
00.5w	Simon Dillenberger	26.7.1841	
00.5x	Fanny Dillenberger	16.10.1842	
	Faust Dillenberger	14.6.1844	*
00.5y	Abraham Dillenberger	18.12.1845	
00.5z	Isaak Dillenberger	15.11.1852	
00.5C	Samuel Dillenberger	26.7.1854	
00.5D	Behr Bernhard Dillenberger	1.11.1855	

<sup>\*</sup> Faust Dillenberger (Meshullam b. Yosef) was circumcised in Urspringen by Aaron Frankel and David Isaak Adler. His Godparents were Anschel b. Shmuel and his wife Beyle. Mohelbuch entry 269.

# 00.4i Beer Simon (Issachar Berl) Dillenberger

Beer Simon, the son of Ester Faust and Simcha Dillenberger was born on 7.10.1811 and was named after his late uncle Berlein Faust 00.3b. He married Isabella Babetta Freudenreich of Urspringen. He died 30 May 1842 aged 31.

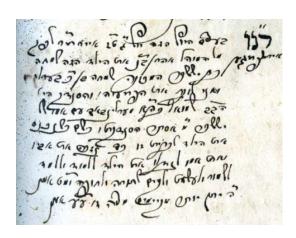


Issachar Berl ben Simcha Dillenberger

They had a son who is buried in Laudenbach:

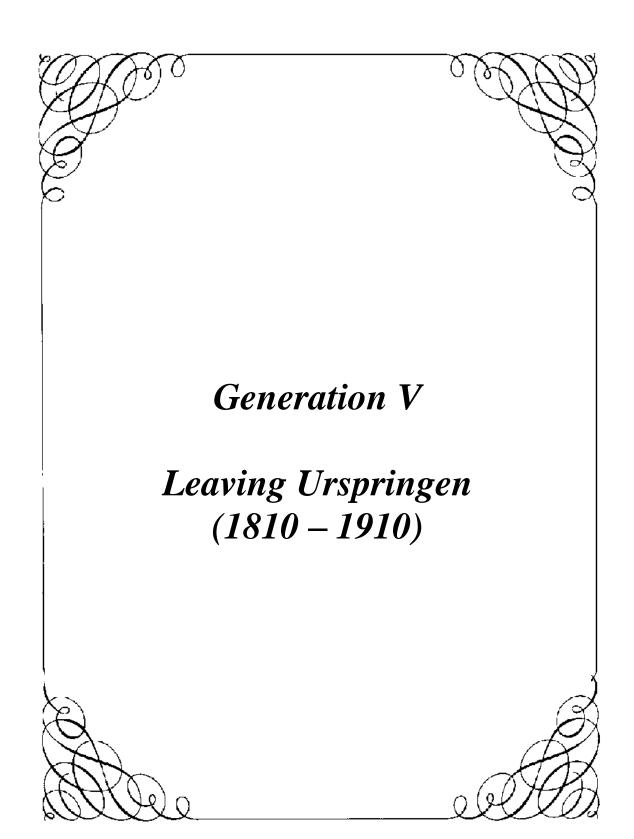
Ref	Name	Birth	Comments	
	Simon Dillenberger	1840	died 1856 *	

<sup>\*</sup> The only fact regarding the short-lived Simon relates to his circumcision. Simon Dillenberger was circumcised on Tuesday 16 Iyar 5600 (19.5.1840) in Urspringen by the Mohel Aaron b. Nathan Frankel assisted by David Isaak Adler. His Hebrew name is Simcha b. Issachar and he is to be known as Simcha Beerli. His Godparents were the worthy Shmuel from Erlenbach and his grandmother Ester Dillenberger the mother of Beer Simon Dillenberger.



Mohelbuch entry 256

# **Generation V: Leaving Urspringen (1810 – 1910)**



The fifth generation is ironically the least documented, as there are few documents in the Castell Archives, many members had left Urspringen, and only in the next generation would the camera finally show the actual images of the family members.

# Children of Feiss Nathan Frankel 00.5a Rebekka Frankel

Rebekka (Ricka), the eldest daughter, named after her late grandmother, was born 9.1.1815. On 4.2.1841 she married the local boy Jakob Grun, born 1803, the son of Esther and Abraham Grun. They lived in Urspringen all their lives, in house number 156. Both are buried at Laudenbach: Rivka wife of R. Yakov Grun, Yakov son of Abraham Grun.

They had six children:

Ref	Name	Date of Birth	Comments
	Joseph Grun	9.2.1842	
	Marian Grun	9.2.1842	Twin died 18.2.1842
	Nathan Grun		
05.6	Abraham Grun		
06.6	Moses Grun		
07.6	Ernestine Grun		

Present day descendants have been traced.

### 00.5b Salomon Frankel

Salomon Frankel who was born 12.11.1816 was the second son of Faust Nathan Frankel and Besla (nee Hamburger).

His circumcision was performed on Wednesday, the eve of the New Moon of Kislev 5577 (20 November 1816) in Urspringen. The child Salomon was to be known as Zalman. The Sandak (Godfather) was his grandfather Natal (Nathan Faust) Frankel and the Sandeket was Nathan's wife Mindele. The Circumcisers were the Mohelim R. Moshe B"Y and David Isaak Adler. (Mohelbuch entry 31)



### Mohelbuch entry 31 Circumcision of Salomon Frankel

At the age of 33 he married Breinla (Braunlein) Klein, born 11. 9. 1825, the daughter of Joel Isaak and Minka Klein, also of Urspringen. The Klein family were originally protected by the Graf of Ingelheim. The wedding took place on 13<sup>th</sup> August 1850. In 1853, they lived in house number 165.

In an 1859 document, Salomon is described as a cotton weaver.



Breinla (nee Klein) Frankel

Remlingen 23 March 1873, Report of the Office

According to a Notification that was just received from Salomon Frankel of Urspringen. He is prepared to set the Protection money that he owed at 3fl for both houses, 165 and 166, and he is ready to sign the contract that sets this out. This notification is dated 15<sup>th</sup> of this month. (There is no draft in the file and the sum is likewise unknown. (Sch 434)



האשה החשובה והצנועה כפה פרשה לעניים וידיה שלחה לאביונים מרת בריינלה אשת המנוח כי שלמה פראנקעל מקייק אירשפרינגן נפטרה יייד שבט תרנייו

Here lies
the notable and modest lady
"She stretcheth out her hand to the poor;
she putteth forth her hands to the needy"
Breinla the wife of the late Shlomo
Frankel of the holy community of
Urspringen
Died 14 Shevat 5656 (1896)



פ נ
איש צדיק וישר בנדיבים
הלך תמיד בדרך טובים
שלמה בר כ׳ פייס פרענקל
אירשפרינגן
נפטר בשם טוב יייא אייר תרלייה
לפק
ת נ צ ב ה

Here lies
a righteous man
Upright among the generous.
He always walked in the path of the good.
Shlomo b. Feiss Frankel, Urspringen
Died with a good name
11 Iyar 5635 (1875)

The graves of Breinla (1825 - 1896) from an old photograph and Salomon (1816 - 1875) Frankel - Laudenbach Cemetery

Salomon died in 1875 and Breinla in 1896. Both are buried in Laudenbach, their graves marked with modern gravestones.

After the death of Salomon and Breinla their houses (165 and 166) were inherited by their daughter Babette (Betty) Frankel. (Sch 434-5).

They had nine children:

Ref	Name	Birth	Comments
08.6	Nathan Frankel	22.1.1852	_
09.6	Eva Frankel	28.10.1853	
10.6	Marianne (Marle) Frankel	30.5.1856	
11.6	Wolf Frankel	18.11.1857	
12.6	Babette Frankel	18.3.1859	
13.6	Therese Frankel	22.11.1860	
14.6	Hona Herz (Heinrich) Frankel	about1862	
15.6	Isaak Frankel	about 1863	
16.6	Rebekka (Ricka) Frankel	1.3.1866	

With the exception of Babette, all the children left Urspringen. Many present-day descendants have been traced.

# 00.5c Hona Frankel

Hona Frankel, the third child of Faust and Besla Frankel was born on 12.12.1818. On 26.1.1849, he married Charlotte (Lotte) Hamburger, the daughter of Hannele (nee Strauss) and Abraham Hamburger of Butthard. Charlotte was born 20.10. 1820 and it is worth noting that this is the third generation of marriages between the Frankel family of Urspringen and the Hamburger family of Butthard.

They lived in house 136 which they bought in 1847, without any changes in the Ground taxes. It seems that Protection Tax had been abolished, by this date (Sch 332-3 relating to an entry for 1881). Hona (Jona) was described in 1859 as being a money dealer. Charlotte and Hona lived in Urspringen all their lives, as well as most of their children, which is exceptional in this generation.

Both are buried in Laudenbach, Jona Frankel, Charlotte Frankel grave 149.



On 21<sup>st</sup> January, 1849, Charlotte Hamburger of Butthard married Hona Frankel. The celebrated Rabbi Seligmann Bar Bamberger officiated.



The graves of Hona (1818 - ?) and Charlotte Frankel (1818 or 1820 - 1903)



**Hona Frankel** (Elchanan b. Nathan)



**Charlotte Frankel** 



Herz Frankel (1857 - 1882) son of Charlotte and Hona

They had five children:

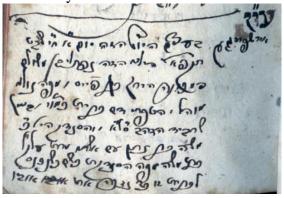
Ref	Name	Birth	Comments
17.6	Nathan Frankel	4.10.1850	
18.6	Marianne Frankel	1852	
00.5z	Rebekka Frankel	29.7.1854	Married Isaak Dillenberger
	(Stillborn child)	4.3.1856	
	Herz Frankel	13.11.1857	died 18.11.1882? buried
			Laudenbach
20.6	Babette Frankel	27.4.1860	

Many present day members have been traced.

## 00.5d Hirz (Herz) Frankel

Herz was born 14.1.1821, the fourth child of Faust and Besla.

The circumcision of Hirz took place on Sunday 18 Shevat 5581 (21 January 1821) in Urspringen. The Godparents (Sandak and Sandeket) were Moses Nathan Frankel and his wife Elkale Frankel. The Mohel (circumciser) was David Isaak Adler who notes that the child whose Hebrew name was Naftali ben Meshullam was born naturally circumcised. Mohelbuch entry 70.



Mohelbuch entry 70: Circumcision of Hirz Frankel

According to the 1927 family tree, he was twice married. His first wife was Clementine Heynemann or Heinemann and his second wife was Dina Stern from Fulda. The family lived in Munich. Eight children are recorded, three marrying cousins. Hedwig married David Frankel (00.5m) son of Aaron Frankel, Sophie marrying Ferdinand Frankel (00.5q), son of Benedikt Frankel and Adolf marrying Sara Frankel the daughter of Ruben and Roschen Frankel (see 00.5h).

There were eight children:

Ref	Name	Birth	Comments	
21.6	Adolf Frankel			
24.6	Nicolaus Frankel			
26.6	Siegfried Frankel			
	Karl Frankel			
23.6	Pauline Frankel			
00.5m	Hedwig Frankel			
00.5q	Sophie Frankel			
	Liesel Frankel		daughter of Dina.	

Several searches for this family proved to be successful.

### 00.5e Beer (Bernhard) Frankel

Beer, the fifth child of Faust and Besla was born 14.2.1823. The circumcision of Beer, whose Hebrew name was Issachar bar Meshullam, took place on Friday10 Adar 5584 (21 February 1823) in Urspringen. The Godparents were the honourable Zalman and his wife Gittel. The Mohel was David Isaak Adler who notes that the child was born naturally circumcised.



Mohelbuch entry 95

Beer married Babette Hirschinger from Gunzenhausen. The family moved to Munich.

Three children are recorded on the family tree:

Ref	Ref Name Birth Comments						
25.6	25.6 Gustav Frankel						
26.6	26.6 Pauline Frankel						
27.6 Milly Frankel							
Many descendants of Gustav were found.							

### 00.5f Merla Frankel

Merla (Marianne), the sixth child, was born 27.6.1825 and married Emmanuel Katzenberger of Reckendorf, the family living in the latter town. No children are recorded.

# 00.5g Aaron Frankel

Aaron, the seventh and youngest child of Faust and Besla Frankel was born 14.1.1828.

The circumcision of Aaron bar Meshullam took place on Tuesday 6 Shevat 5588 (28 January 1928) in Urspringen. The Godparents were Lob Faust Frankel and his wife Jutla (Yitteli). The Mohel was David Isaak Adler.



Mohelbuch entry 143

On 25.11.1857 Aaron married Fanny Susser of Laudenbach, the daughter of Haim and Nani Susser. Fanny was born on 13.5.1836. Aaron was described in 1859 as being a dealer in spices. In 1862 the family is noted as having 5 children and two adults. The family moved to Frankfurt. They had eight children:

Ref	Name	Birth	Comments
	Babette	31.10.1858	died at age 19 in Munich
29.6	Adolf (Abraham)	18.12.1859	
30.6	Nathan	1861	
	Hona	1862	
31.6	Ricka	1663	
	Salomon	1864	died 17.1.1865 age 4 months
32.6	Hermann	1866	
28.6	Hannchen		

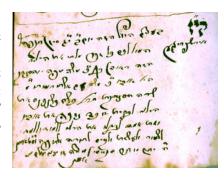
On the 1927 family tree, Hona does not appear. Many family descendants have been found.

### Son of Moses Nathan Frankel

### 00.5h Ruben Frankel

Ruben Frankel was born on 23.5.1825.

The circumcision of Ruben bar Moshe took place on Monday 13 Sivan 585 (30 May 1825) in Urspringen. The Godfather (Sandak) was his father Moses Nathan Frankel and the Godmother (Sandeket) was Sara Ruben Frankel, the widow of Moses Faust Frankel and the Mother-in-law of Moses Nathan Frankel. The Mohel was David Isaak Adler.



### Mohelbuch entry 117

He married Roschen Rosenthal (born 24.11.1824) from Homburg, the daughter of Hirsch Rosenthal and Carolina Stern. Ruben Frankel was among the wealthiest inhabitants of Urspringen having one of the finest properties in the village including the riding track, barns and woodland that he inherited from his father Moses. Ruben was active in communal affairs being the Community president during the years 1855 - 1861, 1868 - 1873.

He lived in House 145 and in 1862 had moved to house 144.

He is mentioned in connection with the controversial Right of Wood which distinguished Jews from Christians and was the subject of his father Moses' appearances at Court:

On instructions, the Office in Remlingen reported on 7th October 1856: it would like to note that since the Right of Wood had been restored to the Christians (on purchasing back from Jews) the Jews immediately applied for similar rights as they wanted to take advantage (of the changed situation), but they were turned down.

The Office does not think that the Jews would sell their houses, which were among the most beautiful houses in Urspringen, or would exchange them. Most of them are well-established Jews, who had decorated their houses both inside and out. Both the Minister's Office and the Chancery think that the Protection Laws were the special decisions of the State and were not in the category of rights of custom.

...

Number 145, of Ruben Frankel is the most beautiful and biggest house in the entire village. His father, who was the well-known horse dealer, Moses Frankel furnished the house in a luxurious manner, and erected magnificent stables and all kinds of other buildings at great expense. Besides that, Ruben Frankel was the owner of a large farm of 140 Morgen, and in addition had a money business. There is nobody in the whole village who can compare to Frankel, and because of that an exchange of property is out of the question. So Frankel owned together with Joseph Adler, an additional house (146), with half of the Right of Wood (barn). This was absolutely necessary for Frankel, because he needed it for his

		Printing Moves Caling Ording Wiles Robinson	7825 / 1945 80 Mai / 20 Morale Virginana Varbas	Prosence of the House History Possence of the Home Special and the Home Capolina Heart.	1824 Olignan Hick both : The Bar Bar Sugar by Son to Star Bar Bar Sugar by Son Sugar by Sugar
--	--	---	---	---	---

In 1845, The Wurzburger Rav, Rabbi Seligmann Behr Bamberger married Roschen Rosenthal of Homburg to Ruben Frankel of Urspringen



Double grave of Ruben and Roschen Frankel - Laudenbach Cemetery

"For whom future generations will praise his deeds, there is no need for the praise of the stone" מי שישבחו הדורות הבאים את מעשיו אין צריך לשבח של האבן



**Ruben Frankel** (1825 - 1892)



Roschen Frankel (1824 - 1892)

horse business, and he could do without the barn, only if he would build in his own premises on top of the business buildings, on the horse track. (Sch 427)

Summary

Occurred in Urspringen, 18th December 1862 To the President of the Royal District, Nickel

Ruben Frankel is one of the five petitioners who requested that, owing to the easing off of the restrictions regarding the Forestry Rights of Jews, that they should now be granted these rights even though, in the year 1831 the other Jews of Urspringen had signed, waiving their Forestry rights, owing to the then existing regulations that could not be altered, at that time. (Sch 429)

From a List of Forestry Rights in Urspringen (1887)
The following Jews sold their houses, that included forestry rights, to Christians, and immediately the Rights of Wood were transferred:

....

1887 Ruben Frankel sold a barn to Johann Wiesner. (Sch 426)

Ruben and his wife are buried side by side in Laudenbach, their gravestone in the form of an obelisk being the most impressive tomb in the cemetery.

According to the 1927 tree there are five recorded children:

Ref	Name	Birth	Comments
01.6	Hirsch (Henry) Frankel	23.8.1846	moved to New York, USA
02.6	Nathan Frankel	4.1.1848	moved to Frankfurt
21.6	Sara Frankel	17.3.1849	married cousin Adolf, the son of
			Herz and Clementine Frankel
			(see 00.5d) and lived in Munich
03.6	Rosa (Betty) Frankel	6.10.1850	married Albert Hess from
			Offenbach on 16.2. 1876
04.6	Moses Frankel	17.6.1858	married cousin Jeanette Frankel,
			daughter of Carolina and Hona
			Lob Frankel

Present-day descendants of Moses Frankel have been traced.





Last view of the obelisk

# Children of Aaron Nathan Frankel 00.5i Hona Lob Frankel

Hona Lob Frankel was born on 2.1.1829. The circumcision of Elchanan Aril ben Aaron to be known as Hona Lob took place on Tuesday 9 Shevat 5589 (13 January 1829) in Urspringen. The ceremony was delayed for several days because the child had been frail. The circumcision was performed by his own father Aaron Nathan Frankel who was assisted by David Isaak Adler. The Godparents (Sandak and Sandeket) were Faust Nathan Frankel and his wife Besla (Peissli) Frankel.



Mohelbuch entry 152.

He married a local girl Carolina Schloss from Urspringen, the daughter of Moses and Jetta (nee Wormser) Schloss. They lived in House no. 19. Hona Lob is described as being a landowner in an 1859 document.





### Carolina (nee Schloss) and Hona Lob Frankel

In 1862 they had 2 children. Altogether they had 9 children, Jeanette marrying Moses the son of Ruben Frankel (see 00.5h). Three emigrated to New York and the other three left Urspringen for other German abodes. Hona Lob was active in communal affairs being President of the Jewish Community 1879 - 1883.

We have an entry for 1898, among the last entries relating to Urspringen in the Schubel document, where Hona Lob Frankel, one of the last Frankels still living in Urspringen appears in the last document relating to the Protection Tax.

Summary

After negotiating with the rest of the Jews, who were opposed to fixing an amount for Protection, they signed a contract to pay Protection money, but received the privilege

of converting this fee into a tax on the land, which they had to apply for to the Land Tax Officer.

*The following were not recognized for the above contract:* 

...

- Hona Lob Frankel who was the owner of house no. 140, that had previously belonged to Schloss Moses,
- Babette Frankel is the owner of two houses (165, 166) that belonged to the widow of Salomon Frankel and also belonged to Salomon Frankel.

### **Summary**

The above refused to pay and gave declarations, so much so that they were prosecuted. The documents relating to payment of costs accrued that they should have paid, were used as accounting documentation and we couldn't find them because later on, no names of Jews were mentioned. The latest document is a cover letter (dated 17th March 1898) for the yearly record that was placed in the file.

### 435: the cover letter

Settlement of Accounts on the Land - Fixing and transferring of cases that have to do with the land and especially relating to the Protection Tax of houses of tenants and of Jews in Urspringen.

### 1898

After the 2nd February 1898, a new law was introduced to continue the process of releasing the ground. The people who had tax payments were approached again in Urspringen to settle the Protection Money. It concerns, among other items the following Jews:

• • •

140 Frankel Hona Lob 1fl 18XR = 2.23 Marks Protection Tax

The Jewish House number 19/20 was in the meantime in the ownership of the Christian, Sebastian Hartmann.

The majority were willing to pay. Only the two Jews, Jona Lob Frankel and Salomon Freudenreich (houses 67 and 140) refused. The District Office had to come again to Urspringen in order to negotiate. (Sch 434-5)

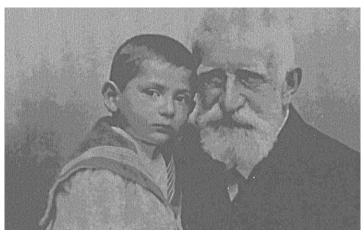
#### 1903

Sale of the Entire Forestry Rights of House no. 140, to the carpenter, Josef Otter, by Hona Lob Frankel, for the amount of 1355 Marks.

### 1903/5

Frankel sold his entire estate 26 Feb. 1903. (Sch 430)

Hona Lob Frankel died about 1907 and is buried in Laudenbach Cemetery.



Hona Lob Frankel and his grandson Ernest about 1906 (Courtesy Alain Frankel – Nice, France)



Grave of Hona Lob Frankel (1829 – c. 1907)



Grave of Marianne (Miriam) (1861 – 1865) Daughter of Hona Lob

They had nine children:

Ref	Name	Birth	Comments
33.6	Ricka	23.8.1859	
	(Stillborn child)	11.6.1860	
	Marie (Marianne)	1861	died 16.4.1865 buried Laudenbach,
			Miriam daughter of Hona Leib 155
			Het
34.6	Jakob	about 1862	
	Mina	about 1864	died 15.4.1865
35.6	Helene (Helana)	15.3.1866	
04.6	Jeanette	21.1.1868	married Moses the son of Ruben
			Frankel
36.6	Hermann Nathan	28.6.1869	
	(Normann)		
37.6	Isidor	11.6.1871	

Many present day descendants have been traced.

# 00.5j Rebekka Frankel

Rebecca (Ricka) Frankel was born 1. 9. 1833, received her grandmother's name and married Wolf Susser from nearby Laudenbach, where they lived all their lives. Their descendants are as on the family tree (1927).



Grave of Ricka (nee Frankel) Susser (1833 - 1916)

wife of Wolf Susser of Karlstadt near the Bet Tahara, Laudenbach Cemetery

They had eight children:

	C			
Ref	Name	Birth	Comments	
42.6	Babette Susser	4.7.1855		
43.6	Mina Susser			
38.6	Sara Susser			
39.6	Fanny Susser			
40.6	Nathan Susser			
41.6	Alfred Susser			
	Jenny Susser			
	Marianne Susser			

Present day descendants of Babette and Nathan Susser have been traced.

# 00.5k Jakob Frankel

Jakob the son of Aaron Frankel was born in Urspringen on 3.10.1836.

Jakob was circumcised on Monday, 29 Tishrei 5597 (10.10.1836) in Urspringen.

His father, the Mohel Aaron b. Nathan Frankel circumcised him assisted by David Isaak Adler. Jakob was to be known as Yukel. Hs Godparents were Zalman Hirsch and his wife from Oppenheim.



Mohelbuch entry 222.

He married Elise Morgenroth from Bamberg. The family lived in Stuttgart. They had one boy:

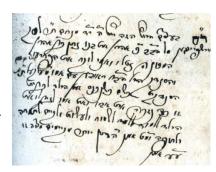
Ref	Name	Birth	Comments
44.6	Ludwig Frankel		

Present day descendants have not been traced.

### 00.51 Nathan Frankel

Nathan the son of Aaron Frankel was born 6.8.1840 and named after his grandfather.

He was circumcised by his father the Mohel, Aaron. b. Nathan Frankel assisted by David Isaak Adler, on Thursday 14 Av 5600 (13.8.1840) in Urspringen. His was to be called Natel. The Godparents were the bachelor Ruben (Frankel) with Ruben's mother Elkale.



Mohelbuch entry 260

He married Hannchen Schrotter from Bibergau. They lived in house number 19, which it seems he received from his father who in turn had purchased it from Benedikt Frankel (00.4e). Both Hannchen and Nathan are buried in Laudenbach.





The Graves of
Nathan (b.1840) b. Aaron Frankel and his wife Hannchen (b. 1843)
Laudenbach Cemetery

Four children are recorded in the family tree: three left Urspringen, Samuel remained.

Ref	Name	Birth	Comments	
46.6	Mina Frankel	2.11.1867		_
47.6	Ricka Frankel	8.10.1870		
45.6	Lina Frankel	13.7 1877		
48.6	Samuel Frankel	27.8.1883		

We have present day descendants from this branch.

### 00.5m David Frankel

David the son of Aaron Frankel was born 30.6.1842.

David Frankel was circumcised on 29 Tamuz 5602 (7.7.1842) by his father Aaron Frankel and David Isaak Adler (and might have been named in honour of the latter, who was his father's good friend). The Sandak was Moshe b. Yakov from Wallhausen.



#### Mohelbuch entry 275

He married Hedwig Frankel, the daughter of Hirz Frankel of Munich. He was apparently a buyer in Munich, eventually settling in Frankfurt. Four children are recorded on the 1927 family tree:

Ref	Name	Birth	Comments
52.6	Clemens Frankel	11.6.1872	
51.6	Fritz Frankel	24.4.1874	
50.6	Mina Frankel	31.10.1875	
49.6	Nelly Frankel	22.11.1876	

We have traced the family of Nelly Frankel and Mina Frankel both to the present time. Clemens Frankel was the artist who drew the 1927 family tree.

# Children of Salomon Nathan Frankel 00.5n Naftali Frankel

Naftali Frankel married Florentine Feist and the family lived in Hoxter, near Hannover.

They had two children:

Ref	Name	Birth	Comments
54.6	Richard Frankel	22.6.1876	
53.6	Gretchen Frankel	17.12.1877	

#### 00.50 Richard Frankel

Richard Frankel married twice. His first wife was Frieda Friedmann from Narburg, and he subsequently married Else Dux from Hannover. the family lived in Hannover. They had two children:

Ref	Name	Birth	Comments	
55.6	Walter Frankel	22.3.1889		
56.6	Alice Frankel	8.3.1894		

Both Walter and Alice survived WW2 in Manila, Philippines. See Volume 2. There were no descendants.

### **Children of Benedikt Frankel**

# 00.5p Karl Frankel

Karl Frankel married Henriette Neuburger and the family moved to Munich.

They had seven children:

Ref	Name	Birth	Comments
	Alfons Frankel		
57.6	Olga Frankel	Abt 1862	
61.6	Erna Frankel		
58.6	Lilli Frankel	21.6.1865	
59.6	Ida Frankel	3.3.1866	
	Josef Frankel		
60.6	Benedikt Frankel	27.10.1871	

Present-day descendants have been found.

# 00.5q Ferdinand Frankel and Sofia Frankel

Ferdinand Frankel married his cousin Sofia Frankel, the daughter of Hirz and Clementine Frankel of Munich.

They had three children:

Ref	Name	Birth	Comments	
62.6	Hugo Frankel	30.6.1868		
63.6	Robert Frankel	11.1.1878		
64.6	Lullu Frankel	28.2.1880		

No present-day descendants have been traced.

# 00.5r Mathilda Frankel

Mathilda Frankel married Phillip Elkan and the family lived in Berlin. They had five children:

Ref	Name	Birth	Comments	
	Alfons Elkan			
66.6	Olga Elkan	26.7.1859		
67.6	Irma Elkan	25.7.1864		
65.6	Willy Elkan			
68.6	Selma Elkan			

No present-day descendants have been traced.

### 00.5s Sofia Frankel

Sofia Frankel married Hermann Schlesinger and the family lived in Berlin. They had five children:

Ref	Name	Birth	Comments
69.6	Jenny Schlesinger	29.7.1862	
70.6	Felix Schlesinger	Abt 1864	
	Agnes Schlesinger		
	Martha Schlesinger		
76.6	Alfred Schlesinger	28.9.1869	

The family of Jenny is traceable from the Internet.

### Children of Gudel Dillenberger and Baer Hirsch

Information supplied by Werner S. Hirsch of New Haven, Connecticut from his researches into the Dillenberger family genealogy.

#### 00.5t Feist Hirsch

Feist Hirsch, the sixth child, was born in Goldbach on 7.12.1847. He married Lea Schloss of Veitshocheim near Wurzburg on 29.4.1869, Rabbi Bamberger of Wurzburg officiating. They had four children:

Ref	Name	Birth	Comments	
72.6	Bernhard Hirsch			
73.6	Clara Hirsch			
74.6	Flora Hirsch			
	Mina Hirsch			

### 00.5u Simon Hirsch

Simon Hirsch, the fourth child was born in Goldbach on 5.5.1838, married Emilie Stern, born 19.9.1842, from Kleinwallstadt. Simon died at the age of 33 on 25.11.1871. They had one boy:

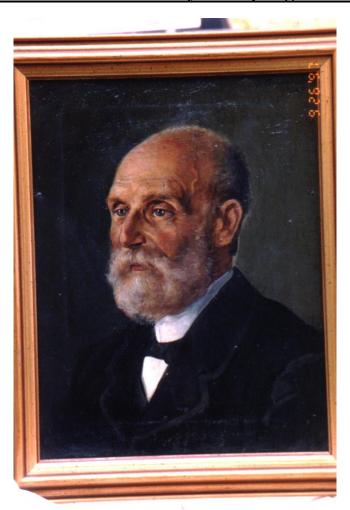
Ref	Name	Birth	Comments
75.6	Herman Hirsch		

### 00.5v Samuel Hirsch

Samuel Hirsch (4.2.1840 - 14.11.1924), the fifth child, married Sabina Cassel (10.5.1838 - 29.7.1914), on 28.5.1867. Samuel's occupation is listed as merchant (kaufmann). His only living grandchild, Erna Davidsburg told Werner Hirsch that Samuel was actually a harness maker. He lived in Goldbach, which had a very small Jewish community, making leather products which he sold from a store in the front room of his house. The couple had four children:

Ref	Name	Birth	Comments
76.6	Hermann Hirsch	28.3.1868	
77.6	Auguste Hirsch	27.12.1869	
78.6	David Hirsch	24.3.1872	
79.6	Siegfried Hirsch	30.9.1874	

Many descendants are known.



Samuel Hirsch - Harness Maker (1840 - 1924)

Painting by unknown artist about 1920

with kind permission from Werner S. Hirsch

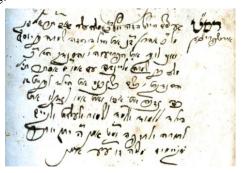
# Children of Josef Simon Dillenberger

# 00.5w Simon Dillenberger

Simon Dillenberger, (26.7.1841 - 30.3.1919), of Urspringen, married Sara Wiesengrund (2.5.1844 - 3.1.1907) from Dettelbech. He died in Wurzburg.

Simon whose Hebrew name was Simcha b. Yosef was circumcised in Urspringen on 15 Av 5601 corresponding to 2.8.1841 by Aron Frankel and David Isaak Adler. The Godparents were Moshe b. Simcha from Leinach and the mother of Moshe, Ester, long may she live! \* Mohelbuch entry 269.

\*It is possible that Moshe is a hitherto unknown son of Simcha and Ester Dillenberger and that the Ester mentioned in entry 269 is indeed Ester Dillenberger.



Mohelbuch entry 269





Graves of Sara and Simon Dillenberger, Laudenbach

The couple had five children:

Ref	Name	Birth	Comments
80.6	Adolf Dillenberger	21.1.1870	
	Gretchen Dillenberger	1872	
	Emma Dillenberger	15.9.1873	
	Moritz Dillenberger	14.11.1878	died 14.11.1878
	August Dillenberger	14.11.1878	died 15.11.1878

# 00.5x Fanny Dillenberger

Fanny Dillenberger, born 10.10.1842, married Lion Adler, born 11.8.1840, of Urspringen. They married on 7.9.1864. They had thirteen children:

Ref	Name	Birth	Comments
11.6	Marianne Adler	14.4.1865	married third cousin Wolf Frankel
93.6	Lion Mayer Adler	3.6.1866	
	Ester Emma Adler	13.8.1867	
	Idel Adler	12.2.1869	
	Sara Adler	12.5.1870	died 23.5.1870
94.6	Abraham Adler	25.5.1871	
95.6	Gretchen Adler	20.7.1872	
	Babette Adler	14.12.1873	died 9.1.1874
	Simon Adler	16.5.1875	died 23.6.1875
	Bertha Adler	5.8.1876	Died 21.8.1876
	Albert Adler		
96.6	Adolf Adler	9.1.1878	
97.6	David Adler	14.4.1879	

### 00.5y Abraham Dillenberger

Abraham Dillenberger was born on 18.12.1845 in Urspringen.

Abraham b. Yosef was circumcised by Aaron Frankel and David Adler on Hannuka 26 Kislev 5606 (25.12.1845) in Urspringen. His Godparents were Ruben and Roschen (Raesle) Frankel.



Mohelbuch entry 302

He married Jeanette Schloss of Urspringen. He died on 15.10.1925...

They had four boys:

Ref	Name	Birth	Comments
81.6	Moritz Dillenberger	26.6.1877	
	Simon Dillenberger	14.3.1879	
	Emmanuel Dillenberger	26.6.1880	
	Joseph Dillenberger		

# 00.5z Isaak Dillenberger and Rebekka Frankel

Isaak Dillenberger (18.11.1852 - 22.2.1931) married Rebekka Frankel (29.7.1854-

22.2.1931?), the daughter of Hona Frankel. They had two girls:

Ref	Name	Birth	Comments
82.6	Emilie Dillenberger	1.1.1879	
83.6	Berta Dillenberger	24.10.1882	

# The following families and branches were discovered after 1999.

### 00.5A Babette Bela Behr

Babette Bela Behr married Seligmann Lob Steinam of Fuchstadt. They lived in Wurzburg and had seven children:

Ref	Name	Birth	Comments
87.6	Klara Steinam	3.1.1864	
	Moses Steinam	9.5.1865	Died 13.11.1871
88.6	Henriette Steinam	17.3.1867	
89.6	Isidor Steinam	4.10.1868	
90.6	Bernhard Steinam	3.9.1869	
91.6	Adolf Steinam	2.8.1871	
	Ferdinand Steinam	3.5.1873	Died 17.6.1893

### 00.5B Jetta Henrietta Behr and Hermann Nussbaum

Jetta Henrietta Behr married Hermann Nussbaum of Hesse. They had one daughter:

Ref	Name	Birth	Comments
92.6	Mina Nussbaum	2.4.1881	

### 00.5C Samuel Dillenberger

Samuel Dillenberger was born on 26.7.1854 in Urspringen Samuel b. Yosef Dillenberger was circumcised on 8 Av 5614 (2.8.1854) by David Adler and Aaron Frankel in Urspringen. His Godparents were Faust (Feiss) and Besla Frankel.



#### Mohelbuch entry 364

He married Babette Adler (22.10.1858 - 22.2.1902) of Urspringen. He died in 1921.



#### Grave of Babette (Paessela) Dillenberger in Laudenbach

The notable modest and pleasant lady, industrious housewife, the crown of her husband and the glory of her children,

Paessela the wife of Samuel Dillenberger of the Holy Community of Urspringen האשה החשובה הצנועה והנחמדה עקרת ביתה עטרת בעלה ותפארת בניה **פעסלה אשת שמואל דילנברגר** מק״ק אירשפרינגן

#### They had two children:

Ref	Name	Birth	Comments
102.6	Elsa Dillenberger	17.10.1882	
84.6	Max Dillenberger	18.4.1889	

# 00.5D Behr Bernhard Dillenberger

Bernhard Dillenberger (1855 - 1939) married Betty Frank (1861 – 1936).

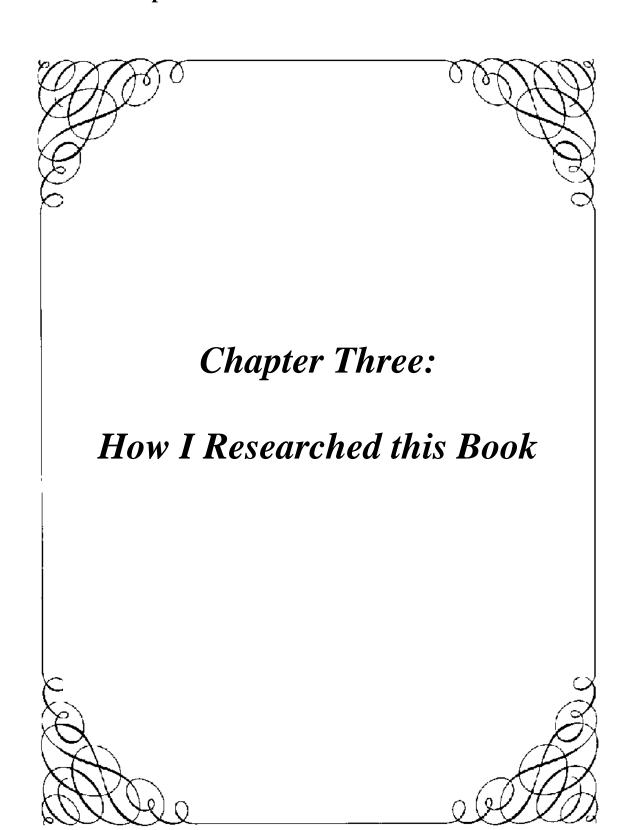


Graves of Betty and Bernhard Dillenberger in Laudenbach Cemetery

# They had nine children:

Ref	Name	Birth	Comments
	Joseph Dillenberger	7.8.1885	
98.6	Sali Dillenberger	8.2.1887	Married Phillip Hanauer b.
			29.12.1883 Wiesenfeld
99.6	Elsa Dillenberger	6.6.1890	
85.6	Rudolph Dillenberger	8.3.1893	
103.6	Siegbert Dillenberger	8.6.1894	
	Janka Dillenberger	25.2.1896	
100.6	Alfons Dillenberger	6.4.1898	
101.6	Berthold Dillenberger	31.8.1899	
86.6	Frieda Dillenberger	17.10.1904	

# **Chapter Three: How I Researched this Book**



### 1. Potted History of Author (written 1995 – 1999)

I was born in Wellington, Shropshire in the heart of the English countryside in 1943 during the Second World War. My parents Ferdinand and Alice Frankel were refugees from Germany who had met in Jewish refugee circles in London and were married in 1942. My father, who had set up an aluminium recovery plant was killed in an explosion that occurred at his factory in 1950. My mother, my sister Marian and I moved to London in 1956. I married Suzie in 1967, and we settled in Israel a year later. We have five children, Shulamit (born 1972 and married to Zeev), Yoav (1973), Naomi (1975), Yael (1979) and Gidon (1982). Suzie, a history graduate of the London School of Economics, taught English at the local high School. Tragically, she died from a brain tumor in 1989 after a long illness. She was a very special person, loving, sparkling, original and wise, and we had a fabulous marriage.

I married Ronit, a graduate of the Hebrew University, Jerusalem in 1990. She brought Yuval (born 1978) and Efrat (1981) into the family. Ronit instructs elementary schoolteachers on the modern approach to mathematics teaching.

We live on Moshav Tirat Yehuda near Ben-Gurion Airport, where I grew avocados for export until it became economically impossible to continue (1996). I am a graduate of Reading and Manchester Universities, in England. and earn my living as a computer systems analyst at the Israel Aircraft Industries, where I have worked since 1969. I served in the Israeli Army Reserves as a sapper in the Engineering Corps for the period 1969 - 1992 taking part in the Yom Kippur and Lebanese Wars.

Until recently the only family, on my father's side, that I had known outside of my own family, were my Uncle Julius's family in London, my cousin Walter Krieger, and my Aunt Paula's family in Brazil.

### 2. Personal Interest and History of my Research, 1959-1994

I was aware of the existence of our family tree (drawn in 1927 by Clemens Frankel of Munchen) from the age of about 16, and even talked about it to my late Uncle Julius when I was about 18 years old. The first person on the tree was born in 1755 but Uncle Julius said that there had been a family tree that went back 200 years previously and had been written in a prayer book. This siddur had been lost at the turn of this century. Uncle Julius thought that we may have been descended from a Sephardi family and this did fit in well with the dates. He said that he had once met someone who also was on the tree - a French doctor who treated him in the South of France. He also said that he had met the mathematician Frankel who was not related! I also talked about it to my late cousin Walter who was interested in trying to bring it up to date. He actually had made a modest start. I was probably his last hope, but he died before his time and I was too preoccupied to do anything about it.

The other incident that I remember occurred when Suzie and I visited London in 1974 and met my Uncle Max Adler from Brazil. He said he had a childhood friend in Tel Aviv who went to school with my late father. On our return to Israel, we arranged a meeting with this Mr. Willi Susser and went armed with the family tree. Mrs. Susser opened the door and there, on the wall was an identical copy of the family tree. About ten years ago (1987) I framed the tree and hung it on the lounge wall.

My cousin Walter passed away in 1992, and another copy passed into my hand.

### 3. 1994 - 5

We kept in contact with Walter's cousins in Israel and on Sukkot invited them to join us in our Sukka. Meir Viskoop saw the family tree on the wall and said that I had to show it to his friend, Yoel Kahan, the deputy manager of the Diaspora Museum in Tel Aviv. We arranged a meeting and I ended up with a genealogical computer program (for free) with the agreement that I enter the family tree on our home computer and eventually bring the results back to the Diaspora Museum's computer.

This took several months: there were many small problems that are typical of this type of work:

- the family tree is a copy and in many cases was hard to decipher
- the software is very inflexible and limited. However it was bug-free
- there is a problem of spelling: The original name Frankel has an umlaut and as a result members are called both Frankel and Fraenkel
- as in many Jewish families the same name occurs over and over e.g. Nathan, Marianne, and one has to get them identified exactly
- where relatives marry, one has to be careful to get both parties correct
- our tree has almost no dates, often no information of born surname, or place of birth
- the software forces you to provide mother and father. On our tree, when a man had two wives, we don't have information on whom the mother was and this has to be deduced or assumed. During this labour of love, I started to get the bug and by January 1995, I made a decision on what my aims were going to be. This is what I wrote at the time:

AIM 1: to complete the tree and present it to the Diaspora Museum

AIM 2: to try and go back as far as possible

AIM 3: To try to bring the tree up to date where this is possible

AIM 4: To find out about Urspringen, its history and its Jews

AIM 5: To find relatives in Israel.

#### Breakthroughs

Breakthrough 1: March, 1995: Discovery in The Archives of the Jewish People in Jerusalem of the Wurzburg Jewish Community tax book with entry for 1788 of Simcha Frankel, and other names including Nathan (Frankel).

Breakthrough 2: April, 1995: Discovery in the same Archives of old German entries relating to dealings with the Jews of Urspringen. These were the Schubel documents. I managed to verify the first generation on the tree and with research managed to go back a further two generations before our family tree. See breakthrough 4.

Breakthrough 3: 5<sup>th</sup> May, 1995: Discovery at Weiner Library, London of the restoration work on the Urspringen Synagogue in 1990, following the discovery of the Synagogue's Geniza in 1988. It sounds incredible now, but at the time I didn't know where Urspringen was. Previously, I had written a letter to Urspringen, Southern Germany and received a reply from the Burgermeister. Unfortunately there is a town of similar name in Swabia. I wrote back to him to tell him not to bother!

Breakthrough 4: 22 May, 1995

Statement:-

Nathan Frankel (since 1817) was the son of Faust who was known in his youth as Faustlein and earlier still as Feisslein, who was the son of Berlein (Beerlein).

This I worked out from a first (untranslated) mapping of the documents that arrived from the Archives of the Jewish People in Jerusalem.

Breakthrough 5: Following breakthrough 3, I managed to get in contact with Evelyn Friedlander, who was the director of the Hidden Legacy Exhibition that followed the discovery of several Genizot in South German village synagogues. She put me in contact with Dr. Leonhard Scherg, of Marktheidendeld, Franconia who is the local historian, and also the mayor of Marktheidenfeld. Using the same sources but with access to local archives he not only confirmed the little that I had managed to decipher, but also to add the fourth dimension i.e. time. He provided dates, and names that hadn't appeared on the family tree, and later on historical documents and articles relating to Urspringen and other Jewish communities in Franconia. We obviously struck up a remarkable partnership and I don't know who was more fired by our joint venture. From his researches it seems that Berlein came from the small town of Rothenfels in the vicinity of Urspringen. He made the next breakthrough.

Breakthrough 6: 27.9.1995. Our remarkable Dr. Scherg has managed to find with a very high degree of probability the father of Berlein, namely Mendelein who was born about 1630 when Galileo was still alive.

[In retrospect this statement is certainly untrue. There was a contemporary of Berlein of Urspringen called Berlein of Rothenfels who died in 1719. However at that time I was living in a state of grace.]

The next few months were spent trying to translate the Castell documents with Miriam from Rimon, and write up the history. As we were active with Gideon's Bar-Mitzva and Shulie and Zeev's Wedding, very little actual research took place. However I received 16 photographs from Mr. Schnabel of Karlstadt, of the Laudenbach Jewish Cemetery, which included the graves of my grandparents, Wolf and Marianne Frankel, and my great grandfather, Salomon and others. I also received the family tree of the Adler family of Urspringen from the Leo Baeck Institute of New York. About December I decided it was time to try to achieve aim 3 i.e. try to find family and update the family tree.

### 4. Early 1996

Search 1. The Rabbi of Tirat Yehuda is Rabbi Deutsch, and as it is customary to visit the Rabbi before one's wedding, and as Shuli and Zeev were about to be married, I looked for his phone number, and happened to find the only Dillenberger in Tel Aviv as Dillenberger and Deutsch are close to each other in the phone book. As a result I found Arie then his sister Hanna Dillenberger and especially, her husband, Ilan Kozma, the pianist on the Internet.

Search 2. After putting in an ad in Aufbau in New York we had a reply from Berthold Greenhut, the son of Martha nee Frankel and Samuel Greenhut, and great-grandson of Hona Lob Frankel of the fifth generation who married his cousin Hiltrud the daughter of Ida (nee Adler) and

Samuel Frankel, who was born in Urspringen, and her sister, Margot. I phoned up Berthold and he spoke about his family and later corresponded with me. Among the many interesting facts: he had relations in Nice, on the French Riviera, the father had been a doctor but they had lost contact. [see first paragraph of this narrative]. Wrote to all Frankels that I found in the Nice telephone book, which is on-line on the Internet.

Search 3: Pesach 5756 (1996). Momentous happening. Spoke to Ilan and he said he would speak to relations that he hadn't spoken to in years and who live in Mevasseret Zion. These relations had another cousin from Canada who was staying with them and this cousin Beatrice got all fired up having a beautiful copy of the family tree in their home. We all met the next day in Tel Aviv and Beatrice (Trixie) Traub-Werner took on herself to bring us up to date on her part of the tree.

1st May, 1996. Ilan Kosma and I, having received a holiday, went to the Central Archives of the Jewish People in Jerusalem. Ilan had just heard from Dr. Scherg that Simon (Simcha) Dillenberger (b. 1758) had lived under the protection of the Graf of Ingelheim, and not under the Graf of Castell, and that this was the reason we had little information on him from our records. Dr. Scherg had written the explanation for the unusual name Dillenberger and had said that the original request had been for the name Estenfeld, but that this had been refused. In the Archives we found references to the village of Estenfeld, on the other side of Wurzburg from Urspringen, but very close to the large city. There were three original books dating from 1800 but this was after the period. However a fourth card showed that there was a document relating to the guardianship of the orphan youth Simcha the son of the late Isaak, also known as Simon Isaak. We waited two and a half hours until we finally received this undiscovered treasure.

6<sup>th</sup> May 1996. I received a very enthusiastic and exciting letter from Alain William Frankel from Nice. "Yes my father was a doctor, Yes we have a family tree". We had found our French part of the family living in Nice and Lyon. His father was the late Dr. Ernst Frankel of Nice.

#### 5. Visit to Lower Franconia

Between 2<sup>nd</sup> and 9<sup>th</sup> June 1996, Ronit and I visited Lower Franconia as the guests of Dr. Scherg.

### 3rd June, 1996

### 1: Karbach Cemetery.

Dr. Scherg met us and immediately took us to the village of Karbach, where we saw the old synagogue, now the village council, and mikva, and in the wooded hills over Karbach, the Jewish cemetery, where one of Simon and Babette (nee Frankel) Kissinger's daughters is buried. Dr. Scherg drove us over the short journey to Urspringen. [later it turned out that the statement about the Kissinger family is unfounded: the Kissinger daughter comes from a different section of the Kissinger family].

#### 2: Urspringen.

We were met in Urspringen at the entrance to the Judengasse and Synagogue by three lady guides of the synagogue, by the journalist Martin Harth of Marktheidenfeld and later by the Burgermeister, Herr Natscher. The synagogue itself has been restored, intentionally leaving the parts that were damaged during Crystal Night as they were. The damaged parts included the Ark and the pillars. The Bima was restored to its pre- 1860 style without the metal canopy

which had surrounded and covered it. The ladies' gallery had also been restored and serves as a museum for Jewish rituals with some Geniza documents. It is very modest, the major finds being part of the Geniza Exhibition that travels around Europe or in a Documentation Centre where they await recovery and examination. There is a staircase leading to the roof, where the Geniza was discovered. The discovery of the Geniza was according to Dr. Scherg, the turning point regarding the future of the former synagogue as documents are considered part of the German Culture and this finally forced the Urspringen inhabitants to accept responsibility for the building and its implications.

We were then shown around the Jewish houses in Urspringen. The most important Jewish house had belonged to Salomon Frankel and this is where the pogroms in Crystal Night started. Ida (nee Adler) Frankel was still living in this building until 1939.



The house of my great-grandfather Salomon Frankel

Our visit attracted a lot of attention and we were aware of the whispering and glances of the inhabitants as we walked around Urspringen. Martin Harth became very emotional and said that he had to speak to us at a later time so that we would hear the full story from him. We saw the Ingelheimerstrasse where the Jews who belonged to the Graf of Ingelheim lived (included the Klein and Dillenberger families). This had been the poorer part of the village. Suddenly Dr. Scherg asked the locals if the Mikva was situated in the area as he knew there had to be running water and we actually saw the open water conduit and the shed that had housed the old mikve. The floor of course had been concreted in.

We also saw the Catholic Church with its sign relating to the soldiers who had died during the First World War, which included several Urspringen Jews. We were then shown the village hall and a book containing a summary of houses from the nineteenth Century.

#### 3. Karlstadt

Towards the end of the morning Dr. Scherg drove us to the beautiful old town of Karlstadt on the Main. We were greeted by the mayor, Karl-Heinz Keller, and his right-hand man and town historian, Werner Zapotetzky.

We saw the site of the medieval Synagogue, and nearby, the house whose second floor had contained the town's pre-war synagogue where my grandfather had been the gabbai (warden), and my father was Bar-Mitzva. We had a good meal. Mr. Zapotetzky, who's family was expelled from Czechoslovakia after the war, and who had been a schoolboy at Reading, England for a year, at the same time that I was a student there, was an excellent raconteur. I explained that my late Uncle Max had been killed as a German soldier in the First World War.

After lunch we were shown the beautiful Old Town Hall, and the Mayor's Room. As a result of our conversation at lunch, we were shown the plaque of the Karlstadt soldiers killed in World War I, and sure enough, FRANKEL MAX was engraved on the plaque. Unfortunately the plaque is in the Parish Church of St. Andreas. We were taken to my grandparents' home and shoe-shop, and received beautiful pictures.



The home, store and workshop of the Frankel family of Karlstadt

Most moving we received facsimiles of the documentation referring to the residence of my grandparents' family including all my Uncles and Aunts and of course my father.

#### 4. Laudenbach

The party then drove across the Main to the village of Laudenbach. In the village there is the most impossible turning and very steep lane that leads up to the ancient (founded 1650) Jewish cemetery of Laudenbach, which is at the summit of a beautiful hill. At the cemetery, which I knew a lot about, having previously received photos of the later Frankel graves, we were met by the photographer/reporter, Martin Harth. I of course recognized some of the graves, and it turned out that the two photos that I had in my possession showing the magnificent tombstones of Reuben and Roschen Frankel, had misled me and in fact presented side views of a single stone, the most impressive in the cemetery. I found my grandparents' graves and great grandfather, and then to the surprise of all found the grave of Faust Nathan Frankel (great-great-grandfather) and in the Hebrew text discovered that his Hebrew name had been Meshullam, just like my father. Photos were taken, and Herr Keller, the Mayor of Karlstadt, presented us with the keys of the Laudenbach cemetery, so we could go whenever we liked. We were to spend another day and a half in the cemetery.

#### 4th June 1996

### 1. Laudenbach

We spent the morning in the Laudenbach cemetery, which had served all the Jewish communities in the area, and which is very large (several acres) and contains an estimated 5000

[a later figure we received put it at half of that but as the earlier gravestones crumbled away generations ago and as the older parts are highly disorganized, the number is speculative] graves. This cemetery overlooks the most stunning view of the Main River and the hills and valleys of Franconia. It is surrounded by a high wall and has many trees and vegetation within it. There are two modern (after 1870) areas, to the left of the entrance, and near the Beth Tahara. There is an area between these two areas that is empty of graves. Most of the rest of the cemetery is seemingly a jumble of gravestones, without any order, except that the gravestones more or less face in the same direction. However for parts of the cemetery there was an order, as previously I had found in the Archives of the Jewish People in Jerusalem, the names and grave number/place of the Urspringen Jews who were buried after about 1800, and carried with me the "addresses" of all the Frankel family.

We decided to search, row by row, starting from the right of the entrance parallel to the lowest wall, so we could see the graves' faces. There were many graves of children, and of women who died in childbirth. (DR Scherg however insists that the rate of death of the Jewish population was lower than the non-Jewish, owing to far superior hygiene. and this was especially true of childbirths). Many of the graves were from Urspringen as this was one of the largest communities in the area. Before 1817, the name of the village of the deceased, was usually written on the grave and served instead of a family name to distinguish the deceased. This custom continued after the Jews received family names

We found the grave of Lob Frankel (Yehuda Leib ben Feiss), and I found from the above-mentioned addresses, that the grave was part of a "family plot", with the graves of the three brothers, Moses (d. 1818), Nathan (d. 1831), and Lob (d. 1838), the sons of Feiss, and their wives, and their children who had died young. The most interesting point was that the younger brothers died with family names and on their graves is inscribed Yehuda Leib ben Feiss Frankel etc. while Moses who was buried without a family name is Moses the son of Meshullam! So we know that Feiss the son of Berlein had a Hebrew name Meshullam, and his grandson Faust (Meshullam) Nathan Frankel received the same name as did my father Ferdinand (Meshullam). Both my daughter Shulamit and my sister's daughter Fiona (Shulamit in Hebrew) are the latest in this chain, which goes back to at least 1712, the year of Feiss's birth.

The graves are covered with clinging ivy, and when we tried to clear the grave of Nathan (Natal) Frankel (d. 1831), the inscription came apart in our hands. It was as if the graves had waited for our coming before crumbling forever.

Our morning was thus tiring but successful.

#### 2. Wurzburg Jewish Documentation Centre

Dr. Scherg took us to Wurzburg in the afternoon, to the Jewish Documentation Centre, within the precinct of the Jewish Community Centre, which includes the synagogue and an oldage home. Dr. Baum, the director presented us with a copy of a document from 1915, showing that my father had spent three weeks in Wurzburg, perhaps on holiday from the war.

We also photographed some pages of a book about the Wurzburg Rabbinate which was situated in Heidingsfeld. Two of the Rabbis who officiated as State Rabbis were R. Israel Frankel (the son of Koppel Frankel, who was expelled from Vienna in 1670), during the period 1695 - 1699, and his son R. Shimon during the period 1699 -1724. We have not yet found a connection between this family and ours, but we are working on it.

#### 5th June, 1996

#### 1. Castell

We spent most of the day with Dr. Scherg in the Archives of the Grafs of Castell. Castell itself is about sixty kilometers from Urspringen. This very old family dates from about 1000, and once held vast estates with forests, fields, and villages in different areas of Franconia, including Urspringen and part of Remlingen. Today they still possess large estates, but the inhabitants, now live in independent villages and are not their property! We saw the stately home of the Graf (from outside), his church - they are a Protestant family in a Catholic area - , the local branch of his bank - great families know how to successfully retain and increase their wealth, and most importantly for us the Archives. This is placed in an old distinguished building, has an archivist, Mr. Wolfgang Leipold, and its cellar which is carefully controlled for temperature and dampness, contains shelves and shelves of identical boxes, each bearing the crest of Castell. There were much older documents going back to 1300 on display, as well as old money chests, a machine for sealing documents, and a stockade with head and arm holes for miscreants..

Dr. Scherg had requested the three boxes containing the documents relating to the Jews of Urspringen, and these were awaiting us. Without Dr. Scherg we would have been lost. The documents were made of old paper (closer to fabric), and each document was enclosed by thin twine. We assume that except for Dr. Scherg who had once searched for the name of the architect who designed the Urspringen Synagogue, no-one from Urspringen had ever seen the documents, and the last person who had examined them was Mr. Schubel, who in the 1930s, had summarized the Jewish records in some of the stately castles of Bavaria.. Points of note already at this stage are:

- Each application for Protection or request for tax deduction consisted of four documents:

the request, in classical style, the protocol of the discussion, the verdict, the approval document, signed by six dukes and sealed.

As a result of browsing through the material:

- We have Berlein's signature (1724)
- Feiss the son of Berlein was born in 1712
- Feiss Jud had at least five sons (two hitherto unknown) and a daughter.
- His eldest son Aron, (previously unknown) born about 1743, received protection about 1780, married and died within three years, without children
- His second son Berlein, (also previously unknown) born after 1745, received protection about 1784, married, and died also within three years
  - We may have the signature of Nathan (Natal) Feiss Frankel (or someone's attempt to write it).

We clipped perhaps a hundred pages to be photographed..

#### 2. Franconian Guided Tour

In the late afternoon Dr. Scherg took us on a long tour of Lower Franconia. We visited several beautiful quaint villages and crossed the Main by ferry, and saw the vineyards, beautifully cultivated. We passed through Estenfeld, where Simon Simcha Dillenberger was

born and brought up. We saw the exterior shell of the beautiful synagogue at Kitzingen, destroyed on Crystal Night, 1938.

### 3. Supper with the Urspringen Synagogue Restoration Project team

We participated in a working supper with the volunteers of the Synagogue Project. There were four ladies from Urspringen, and the treasurer who is a resident of Marktheidenfeld. Dr. Scherg, who was completely in charge of all aspects of the meeting, had recently been presented with a Megillat Esther which had been found in the attic of a building in one of the small towns. It was decided to build a new display unit in the former Synagogue for the scroll.

#### 6<sup>th</sup> June, 1996

#### 1. Laudenbach

This day was a Catholic Holiday and nobody works in Bavaria. We spent all day, and it was a very hot day, in the Laudenbach Cemetery. We photographed the more modern parts of the cemetery, and we tried to find Max Frankel's grave, but he is not buried in Laudenbach. We had the ultimate reward however in that on the way to the newest part we crossed an area of very old graves and Ronit found the double grave of Miriam the wife of Feiss and her husband Meshullam (yes the name goes back at least to 1712, generation after generation in the Jewish tradition) the son of Issachar. And so we know that Berlein's Hebrew name was Issachar, which is a common match (Issachar Ber) for Ashkenazi Jews.

#### 2. Zwimmern & Rothenfels

On the way back we decided to go to Rothenfels. Zwimmern and Rothenfels are two villages opposite each other, on either side of the Main a few kilometers from both Urspringen and Marktheidenfeld. Today they could have been a town but for the decision, many years ago to build a bridge at Marktheidenfeld. In 1710, our ancestor, Berlein Jud, would probably have walked from Urspringen, perhaps in a group for safety, to Zwimmern, and then taken a ferry to Rothenfels where there was an administrative and commercial centre. He may have bought a cow or a horse, and ferried them back again. There had been an ancient Jewish community at Rothenfels in the Middle Ages, but in the seventeenth century there were 2-4 Jewish houses. Zwimmern had one Jewish house at this time. Rothenfels, is very quaint, a minuscule town, built in to the hill that rises sharply from the Main. There is a theory that Berlein was born in Rothenfels, but this is not yet conclusive.

#### 3. Martin Harth

In the evening we were invited to Martin Harth, a socialist member of the Marktheidenfeld town council, who acts as a journalist and public relations agent for a member of the Bundestag. He cooperates with Dr. Scherg in writing pamphlets on the Jews in the area, but unlike Dr. Scherg, was only introduced to the subject of the Holocaust at the age of twenty-one and it is a trauma for him. He has collected a great deal of material relating to the Marktheidenfeld-Urspringen region during the Nazi period. This he showed us. The main points from a grim evening:

- the pogrom on Crystal Night in Urspringen started at the former house of Salomon Frankel, my great-grandfather. At the time Ida Frankel, the last Frankel in Urspringen, was living there, alone in the house on that night..

- Ida Frankel, managed to reach the USA with her younger daughter, Hiltrud in 1940
- one of the Jewish young men, living in Urspringen, on Crystal Night, returned to Urspringen as a British soldier. He charged about forty persons, for participation in the pogrom. The trial which is meticulously recorded, was one long ritual of defendants taking the oath to say they hadn't seen or heard anything, were quietly minding their business in their own homes, etc. The priest said that the leader of the pogrom was a good person. Only two witnesses dared to refute the "evidence" of the majority. The Judge, who no doubt was an "impartial" person acquitted all the accused.
- Alphons Frankel, the brother of Paulina Frankel, was imprisoned for violating the Nurenberg laws of Race purity. He was later killed.

### 7th June 1996

### **Wurzburg Staatarchiv**

The most important building in Wurzburg is the famous Residence. This is a palace which was commissioned by the Prince-Bishop of Wurzburg Johann Philipp Franz von Schonborn and his brother Friedrich Carl von Schonborn in 1720 and completed in 1744.

Interiors considered masterworks of Baroque/Rococo or Neoclassical architecture and art include the grand staircase, the chapel, and the Imperial Hall. The building was reportedly called the "largest parsonage in Europe" by Napoleon. Since 1981, the Residence has been a UNESCO World Heritage Site.



Residence (front view).

#### [Wikipedia]

The Staatarchiv is situated in the Residence Complex.



Room in Wurzburg Staatarchiv

We visited the Staatarchiv in Wurzburg, where the register of births, marriages, and deaths of Urspringen Jews, was kept. On return to Israel, I realised that I might have made a mistake by not asking for photocopies of the whole register, because we don't have a copy in Israel, and the documents in Wurzburg, were microfilmed by the Gestapo, who then destroyed the original register. In the end, owing to the largish amount of money, we only copied the

Frankel weddings, and some of the birth documents, where we have original signatures, especially of Aaron the son of Nathan Frankel.

And so after a very productive week, we returned home, praying that our photos would come out reasonably. After a long delay in the post the Castell documents with Dr. Scherg's notes also arrived. At this time I had taken a copy of the 1927 tree and had started colouring in yellow those parts of the family that we were beginning to find.

### 6. Searches (late 1996 - July 1997)

#### Sukkot - October 1996

Ilan Kozma and I spent an interesting and delightful afternoon at the home of Lies and Arie Goldschmidt in Kfar Saba. Lies is a close relation of Ilan's wife Hanna Dillenberger and was the first person that I had met outside my most immediate family who is herself on the 1927 family tree. Several months previously Ilan had found Mr. Werner Hirsch from New Haven, Connecticut, on the Internet, who is the Jewish Genealogical Family Finder Reference for the Dillenberger family from Urspringen. He asked Ilan who Gudel Dillenberger was, and after I looked her up on our new Family Tree Maker software and realised that she was the daughter of Simcha Dillenberger and Ester Faust Frankel. So we joined the two lists together and greatly increased our family tree. Also by this time, I had discovered that my grandmother, Marianne Frankel, nee Adler, was actually the daughter of Lion Adler and Fanny Dillenberger. As the Dillenbergers and the Frankels are all related, it turns out that my grandparents were third cousins, and that I am directly related to both families.

### November 1996

I had searched actively but unsuccessfully for the family of Friedrich Frankel, my father's first cousin, who had come on Aliya in the 1920s. We found his name on the 1927 tree as living in Palestina, and I knew that my cousin Walter had known of him as he had written his name and the name of Friedrich's brother Josef on Walter's family tree but my mother had never heard of such a family. During November, on a visit to London, while helping Marian to clear up her old papers, we found a letter from Karkur, Israel to Walter, which had come in to Marian's possession. On return I started to ring up all the Frankels in Karkur, and already on the third call I found the daughter of Friedrich, who had changed his name to Shalom. Shalom's son Yochanan had gone even further and had changed his surname to Haglili. We found the entire family. On a visit to Yochanan and Miriam Haglili at their kibbutz, Nirim, adjacent to the Gaza Strip, they showed us their family tree copy and then said that they had met another kibbutznik who also possessed the same tree, namely Immanuel Prag of Kibbutz Saar. Immanuel was a year old in 1927 and may have been the last to be added to the drawing. His daughter Michal Shmueli of Kibbutz Metsuba has been our contact to this side of the family which stems from the marriage of David Frankel to his cousin Hedwig Frankel.

### **April 1997**

Found via the Telephone book, Uma Kissinger, the only Kissinger in Tel Aviv, and then Elizabeth Levy of Mevasseret Zion, near Jerusalem, the expert on the Kissinger family

tree and as a result am up-to date on the Simon Kissinger family. There are certain discrepancies, which should prove interesting between the two trees. As a result of this meeting I sent a letter to Fred Stern, the grandson of both Babette and Eva Frankel, the sisters of Wolf Frankel.

### May 1997

On a visit to London in February 1997, for my mother's 85<sup>th</sup> birthday, I thought that perhaps members of our family might have reached England without our knowledge. On return to Israel, I decided to write to the Association of Jewish Refugees (AJR) whose members are those German Jews who settled in England during the Thirties, and of which my mother is a member. I thought perhaps that they could search in their archives and I sent them a small donation to cover expenses. In the end they put a advert in their newsletter, a fact that was unknown to me until I received a letter from Eva Goddard from London. She wrote that her grandmother was the daughter of Aaron and Fanny Fraenkel, and that Aaron Fraenkel had come to Frankfurt from Urspringen. I found the family on our tree, Aaron, of the fifth generation, was the youngest son of Faust Frankel, and this was our first contact with that side of the family. Within a couple of months we had either met or communicated with five who are all on the 1927 tree; Eva Goddard (London), Hildegard Green (Los Angeles), Peretz Ronen (Kibbutz Hazorea), Charles (Karl) Fraenkel (New Jersey), Hannah Cahn. (L.A.).

The patient reader will realise that for every success recorded above, there were several failures. On the other hand there is always the chance of an unexpected breakthrough or surprise. The yellow patches and lines on our family tree are beginning to take up about a quarter of the landscape. With all its imperfections, the time has now come to get this first volume out.

#### 7. Future Searches

- 1. The family of Ruben Frankel, the only remaining branch of Moses Faust Frankel
- 2. The family of Benedikt Frankel
- 3. The family of Salomon Frankel
- 4. The families of my father's uncles, Isaak and Nathan Frankel who settled in St. Louis, USA apparently about 1900.

### 8. Progress up to December 1998

#### October - November 1997

My Mother's family has a natural long life span, her two elder sisters were approaching 90 when they died. For my Aunt Ruth's 90<sup>th</sup> Birthday, and for another family wedding, I took my Mother from England to Cranston, Rhode Island with my sister Marian joining up later. I was able to take advantage of this special event to continue with some family research.

I prepared a Search table containing the names and last known whereabouts of all known Frankels who had immigrated to the USA, in the years before 1927. This I sent to family member Werner Hirsch of New Haven, Connecticut, with whom I had been in active contact since I finally succumbed to the lures of the Internet. On the 1927 family tree two cities are mentioned, the obvious New York and the less obvious St Louis, Missouri. I asked him if he had any ideas on how to locate the lost kinsfolk. To my surprise Werner communicated back that there were 500 or more Frankels in New York but only 20 in St Louis and that he had phoned them all in that latter vicinity. He had spoken to Jim Frankel, the son of Dr. Sol Frankel. He had found my second cousin, although it took much checking to finally establish the relationship. I sent material to Jim and spoke to him several times. For him this was a big surprise as he thought that he and his family were alone in the World. The late Dr. Sol Frankel was a distinguished doctor and rose to high rank in the American Army.

I spent a day in New York at the Leo Baeck Institute, which is the leading organization dedicated to preserving the memory and flag of German-Jewish history and culture. I have mentioned previously that we had been in contact for two years and we had exchanged several documents. I was especially pleased to meet Karen Franklin, the genealogical expert at the Institute. The results were very disappointing, as this was really the last remaining untapped potential source of information on the early years of the Frankel family. I now felt certain that I had reached the stage that genealogists call the "publish or perish" stage, regarding the first 150 years of our family history.

A further day was spent with my new-found very distant cousins, Hiltrud and Berthold Greenhut who live in the beautiful retirement community of Lakehurst, New Jersey, and from whom I had received the only reply to my advert in the Aufbau, in 1996. Hiltrud and Berthold are cousins and Hiltrud together with her late mother Ida were the last Jews bearing the Frankel name to leave Urspringen. Their flight from Germany in August-September, 1940 via Russia, Manchuria, and Japan, is quite remarkable and will be related in the second volume. The story of their escape was written in a letter, and this letter is read every year at the Greenhut Seder service as their personal delivery from tyranny. Berthold is a retired civil engineer who specialised in skyscraper construction in New York City. Hiltrud reminded me of my mother. The Greenhuts possess a particularly beautiful copy of the 1927 Family Tree and I was in for a surprise. There were discrepancies between the tree in my possession and their tree. It would seem that Clemens Frankel published his tree with omissions of names on a few branches. These names were later added and certain family members received a newer version. It would seem that we now have a way of contacting descendants of the family of Ruben and Roschen Frankel, the only surviving branch of the line of Moses the son of Feiss Frankel. This meeting was so interesting that we followed it up with another meeting in New York with Hiltrud's sister, Margot. I hope that in the second volume we will have the opportunity to dwell on the exceptional personality of Margot and Hiltrud's mother, Ida Frankel.

There was also, for me, an emotional phone-call with Fred Stern of New York City. Unfortunately his wife had just come out of hospital so I couldn't meet him. However he told me of his memories of Munich in the 1920s when my Father, Ferdinand and his brothers Siegfried and Julius would come to spend Shabbat with his parents, Fanny (born Kissinger) and Julius Stern. Fred who lost his parents and his only surviving brother - his other brother had died young - in the Holocaust, had escaped to England with the "Kindertransport", had been interned by the British on the Isle of Man (as had been my Father), was deported to Australia, and had arrived in New York in 1951.

While my Mother and I were in Rhode Island, Werner Hirsch, the Dillenberger family genealogist came to meet me from New Haven, Connecticut, and we had a great time together. Werner is a retired telephone engineer with a very serious passion for Jewish history. Very bad weather prevented us from going together to see the famous Touro Synagogue in nearby Newport, Rhode Island. He showed me his translations of materials that I had sent him. I hope that I will be able to use his knowledge and connections more fruitfully for the second volume.

#### Itzhak Neuhaus ייל and Israel Memorial Day 1998

Elizabeth Levy, the compiler of the Kissinger Genealogy, had told me the previous year, that a second cousin of mine, had fallen in the Israeli War of Independence. This was a complete revelation. His name was Itzhak Neuhaus, the son of Jenny (daughter of Babette Frankel and Simon Kissinger) and Eliezer Neuhaus of Petach Tikva. Itzhak's sister Serry lives in Jerusalem but we have never met.

Every year, the day before Israel's Independence Day is a Memorial Day dedicated to those who fell in our country and people's fight to survive. Many Israelis go to the military cemeteries to honour and remember their family members who died in Israel's defense. I decided to go to the tiny cemetery of Beer Tuvia, near Kiryat Malachi, to represent our family. I found the grave. Itzhak had died in the defense of Negba, in the Northern Negev, one of the crucial battles against the Egyptian Army, and one of the most Northerly points that the Egyptian Army had reached. I had hoped to meet someone else from his family, but I was the only one. Most tragic are the graves of unknown soldiers. The grave next to Itzhak's is such a grave. It was a very intimate and moving service.

### Problems of translation, printing and binding

After my visit to New York, as previously noted I had decided that it was time to complete the first volume and within a few months had the text ready and the pictures scanned and edited. However one of the most precious discoveries, the documents relating to the guardianship of Simcha Dillenberger, and especially the page of the expenses, proved exceedingly difficult to decipher and translate. I gave it to all sorts of people. This took months and I was disappointed several times. As a last resort, I took the document to the Yiddish Department of Bar-Ilan University. As even that proved fruitless, I decided to cut my losses and print with an incomplete translation. At this stage I "froze" the book.

By chance, I passed a printing/copying shop in the Bourse building, in Tel Aviv, which looked very bright and clean. The proprietors were like me, old immigrants from England. It took a few visits to their shop in order to transfer the computer files of the book to their computer and arrange the procedures for printing.

After much searching for a bookbinder, I was recommended to a printing plant in the industrial area of Ramla. I eventually found the factory, opened the door and to my amazement there were two groups of workers: Lubavitch Hassidim from nearby Kfar Chabad and devout Moslem women. I showed the proprietors the material, which they said they could handle, apologizing that they couldn't show me the actual bookbinding factory as it is situated in the Ayalon prison!

### Update 2016

In the end as I was looking for a higher quality product, the Hassidim sent me to a highly specialized bookbinder in Kfar Chabad called Daniel Roeber. The first time I met Daniel whose main production lines are for religious books with leather bindings of the highest quality, I met a typical Hassid with beard and sidelocks, but the background music was Country and Western, Irish, and Indian. In other words my kind of music! Daniel is my kindred spirit and in addition to binding this book has bound many special books for my family. He has since expanded his firm to a factory with specialist equipment and outlets in Jerusalem, Bnei Brak, and the USA.

### Californian Visit, October - November, 1998

One of my responsibilities at work has been in the field of engineering computer data exchange and I was sent to the Annual CALS (Computer-aided Acquisition and Logistics Support) Conference, in Long Beach California. This was my second visit, having attended a similar conference four years previously, before the genealogy phase of my life! This time I had family to visit! I had a delightful evening in LA with Hannah and Frank Cahn, whom I had already met in Israel the previous year, and Hilda and Kolamon Green. See the entry for May 1997. Following the conference I spent a weekend with Ruth and Ed Sachs in beautiful Santa Barbara. Ruth is a cousin of Yohanan Frankel Haglili – see the entry for November 1996 – and we had been in contact by e-mail for about a year. She had known my late cousin Walter and had recently helped me to locate my lost first cousin Marianne. I had never met Marianne. Sadly, she had died six years previously in Indianapolis.

Ruth Sachs showed me a remarkable booklet, printed in Nazi Germany in 1937, on the occasion of the 50<sup>th</sup> anniversary of the opening of the Frankel Shoe Shop in Munich. As we turned the pages, we understood that Ruth's grandfather Heinrich Frankel and his first cousin, Gustav Frankel, founded the shop. Gustav is on the Bernhard Frankel branch. Following the death of the founders the ownership passed into the hands of Hans Hochstetter, Gustav's son-in-law. I wondered if I could trace him or his descendants.

#### **Preparations for Volume 2**

The time had come to start the next volume. How does one start looking for relations, in an intensive way. Up till this stage I had concentrated on the roots of the tree – now I had to start looking for the lost branches. This stage was accompanied by much trepidation on my part as it involves the Holocaust and I had no idea who had survived or perished. I just didn't want to commence searching for relations who had died. I spent three sessions, a day each, at **Yad Vashem**, the Holocaust Memorial and Research Centre in Jerusalem. The German Government has put out two massive volumes "Gedenktbuch", relating to known German victims of the Holocaust. The first two sessions involved comparing the lists of the 86 branch families of the Frankel family with the names in the Gedenktbuch. In most cases, identification was exact, in

a few cases uncertain or doubtful. Between seventy-five and eighty family members perished. I went around depressed for several days.

There is at Yad Vashem a Hall of Names, where their family or friends remember Holocaust Victims. Unfortunately very few of our family dead have been recorded. Only data that was submitted in the last ten years is properly computerized, with the rest being on microfilm. Unfortunately Yad Vashem is not properly organized for a search of eighty names but I did receive a few documents of remembrance including several photographs. Of those who had deposited a remembrance, the most immediate name was that of a Thea Sonton living in Haifa. I phoned her up straight away – she is the daughter of Hans Hochstetter and granddaughter of Gustav Frankel – see October-November, 1998. Another name came up, Gertrud (Traudl) Besser from Zurich, Switzerland. She is the second daughter of the same Hans Hochstetter. I asked how they managed to survive the Holocaust and the answer was simple: Hans Hochstetter was a Swiss Jew and the family moved to Switzerland.

I also realised from my visits to Yad Vashem that I am perhaps the last chronicler of all those dead, and even the little information that I have is better than nothing. This is a big responsibility, however I have promised myself that at the end of this research I shall try to give the names and remembrance information back to Yad Vashem.

To end on a more upbeat note, I feel quite optimistic on our chances of finding more living members, descendants of that Jewish livestock merchant, Berlein of Urspringen.

### 9. Hiatus (1999 -2012)

After printing and distributing the book to family members, which I imagine was read by noone, I took a long break from genealogy. Our children married and at the time of writing have produced 23 grandchildren. Ronit and I built a small house in our village. The building contractor, who is a very religious man, decided to commence the building on a special auspicious day which he said would be fortuitous for us. This was the Eleventh of September 2001!

For us Israelis the years since the Millennium have not always been easy. The Second Intifada started in September 2000 and Israel suffered many casualties. Fortunately for Israel Ariel Sharon became Prime Minister and adopted a determined and aggressive campaign against the Arab terror. Four of our children were married at the height of the Intifada. My youngest son Gidon served in the Parachute Brigade at this time and was active in most of the towns on the West Bank. After the Park Hotel Massacre and ten days after his wedding to my daughter Yael, her husband Dubi Felix was drafted to take part in Operation Defensive Shield (Homat Magen). My son Yoav fought in the Second Lebanese War in 2006 as the gunner of a tank crew, and Gidon and Efrat's husband Rami fought in Operation Cast Lead in the Gaza Strip in December 2008 – January 2009.

On reaching the age of 67 I retired after 41 years at Israel Aerospace Industries.

From time to time I updated the family tree data on JewishGen, the Jewish Genealogy site based in New York, and from time to time I have received enquiries regarding various family members. Also I was aware that with the spread of the Internet, hitherto closed archives were being digitized and made public.

Regarding family history and genealogy during this period there were several items that are worthy of reporting: Andy Eyck, the Mannheimers of Berlin, Adam Riess, Clemens Frankel and the Adler family of Urspringen. Andy Eyck is mentioned below; the other topics are expanded in Volume 2.

# 10. Andy Eyck and Baer Benedikt Frank

Andy Eyck entered my life in September 2012. Andy is an American business man from Virginia with a strong background in History in which he majored at University. He inherited this passion from his Father and Grandfather, who had built up their family tree in the 1930's. Being a practical person with many resources he took on the task of updating his family tree in all directions, both on his Mother's and Father's side and especially investigating the lives of his ancestors. To this task he assigned three history researchers in Germany and a genealogist called Roger Lustig in the USA.

Their researches had uncovered the death registry entry and will of the earliest known ancestor on Andrew's Mother's side of the family, **Baer Benedig Frank** of Goddelsheim, Waldeck, who died in 1836. The entry in the Jewish death Registry stated that Baer Benedig Frank was born in Urspringen. Roger Lustig contacted me, via JewishGen, to see if I could help. He was also in contact with Logan Kleinwacks, with whom I had previous contact regarding the family of Klara Frankel and the Behr family of Urspringen.

This request forced me to go over all the source documents. I went over Dr. Scherg's notes regarding the Jewish families of Urspringen to ascertain that Baer Benedig Frank was not attached to the other families. He wasn't.

Therefore, I felt certain that Baer Benedig was the son of Benedikt (Bender Jud). As Berlein had died about 1745, and Benedikt died young in 1753, leaving 3 very young orphans as his widow records, and on the assumption that there was at least one son (87.5% odds), then it followed that if Baer was the son of Benedikt he was born in 1749 plus or minus 4 years. Roger confirmed that Baer Benedig Frank was born 26 May 1749. As we wrote at the time -Bingo!

Baer (after Berlein) Benedig received his surname Frank as he originated from Franconia, considerably to the south of Waldeck. His son Benedikt Behr, a farmer, married his second cousin, Klara Frankel the daughter of Lob Frankel and they returned to Urspringen. I had previously known about Benedikt Behr and had photographed Klara Behr's grave (see page 125 in this volume) but hadn't realized that she and her husband were close relatives. Although we know that Benedikt is also buried in Laudenbach, we did not succeed to find his grave.

One of the benefits of this effort was meeting Andy and his Mother twice in London, which was a great pleasure.

#### **Delving into old Records**

As I had gone back to looking at old documents, and with the new perspective gained from the joining of Baer Benedig to the family tree, I wondered if I might have missed something. I had. One of the documents concerned Scholum Jud of Rothenfels, an old administrative centre very close to Urspringen. This document is on Page 79 in the section on Benedikt the son of Berlein under the heading Schubel Summary: Page 267.

In 1999 I attached little importance to this document which dates from 1720 and did not include it in my book.

Subsequently, Scholum received protection from the Grafs of Castell and his name appears in the Property Survey of 1724, regarding the Urspringen Jews. He signed his name in Hebrew as Meshullam the son of Moses. Meshullam is not a common name, but has been associated with the Frankel family of Urspringen for over 300 years.

Dr. Scherg mentioned that Berlein might have come to Urspringen from Rothenfels and there had been a Berlein who lived in Rothenfels. I built all sorts of theories which I tested against the researches of Dr. Scherg and Dr. Winfried Mogge, the authority on the ancient small town of Rothenfels, and also its Jewish community. In the end we only ended up with learned speculations and no proofs! This is summarized on page 70 in this volume.

You can't win them all!

### 11. Second visit to Lower Franconia, May 2015

As I wrote in the Introduction we resumed our connections with Dr. L. Scherg and a second visit to Franconia became inevitable. There were two main targets:

- 1. Could we against all the odds find the grave of Berlein himself? If so this would give us the name of Berlein's father.
- 2. Could we find the actual document granting protection to Berlein or alternatively the original assignment of deeds to Berlein's home in 1710? This might give us an indication of Berlein's father and/or town of origin.

Dr. Leonhard Scherg prepared for us a challenging research plan. He had been Mayor of Marktheidenfeld for the period 1984-2008, and although now retired he remains a very busy man indeed. He cleared his timetable just for us and gave us all his time, knowledge, contacts and formidable energy unstintingly. We could not expect a better welcome and assistance than we received and Ronit and I are most grateful to him and his delightful wife Christiane.

#### Visits to Laudenbach

We spent two sessions at the cemetery. We hadn't visited Laudenbach for nineteen years. Nineteen Franconian Winters had passed. The gravestones are getting harder to decipher. The clinging ivy is still clinging. However we took better photographs (modern technology!) than those of the first visit. Especially that of the grave of Feiss and Miriam. (See 00.2a). I also revisited my grandparents.





The graves of Wolf Frankel and Marianne Frankel - May 2015

פ״נ הפרנת הקהל ומנהיג הגליל בנימין בר שלמה פרענקל קארלשטאדט

בכה תבכה כל קהלנו כי נפלה עטרת ראשנו עליו ספדנ(ו) כל מכירו כאשר הלך לעולמו

אור לעשייק פי אמר טייז אייר ונקי בכבוד גדול לייג בעומר תרפייו ל: ת.נ.צ.ב.ה

Herr Wolf Frankel Karlstadt geb. 18.Nov.1857. gest. 30.April.1926 16.Jar.5686 פייט

אשה חשובה מרים אשת בנימן פרנקל קארלזטאדט

מה טבו אוהלך רק שלום עליך ידיך לאביונים משכנתיך בעליונים

ני בשייט ביום אי פי כי תשא נייב אדר אי ונקי יייז בו תרפייא ל:

ת.נ.צ.ב.ה

Here lies
The Parnas of the Community and
Leader of the District

Binyamin bar Shlomo Frankel Karlstadt

All our community will surely cry
For the Crown of our head has fallen
All who knew him spoke of him highly
When he passed on

He died on Sabbath Eve, P. Emor, 16 Iyar And was buried with great honour Lag B'Omer 5686 Here is buried The notable lady

### Miriam Wife of Binyamin Frankel Karlstadt

How goodly are your tents
Only peace be with you
Your hands are stretched out to the needy
Your resting place is in the high places

Died with a good name on Sunday P. Ki Tissa 12 Adar I and was buried on 17 Adar I 5681

And I also visited my great-grandfather, Salomon Frankel.



**Grave of Salomon Frankel in May 2015** 

We met Mr. Georg Schnabel on both occasions. His contribution in keeping Laudenbach cemetery in good order, as a reminder of Jewish life in the area, is really remarkable and touching. See Volume two for Georg Schnabel contributions.



Ronit Frankel and Georg Schnabel in May 2015

The Laudenbach Cemetery is the second largest Jewish Cemetery in Lower Franconia. Many of the estimated 2350 gravestone have long since toppled over and are buried in the soil of the cemetery, and then covered over by the persistent vegetation.

The bottom line: there is absolutely no chance of finding Berlein's grave.

#### Visit to Castell

The Castell Archives have changed. Apparently valuable documents had been stolen and removed from the archives. There is a new curator and archivist, an actual German count, Jesko Graf zu Dohna, MA who was most helpful.



Jesko Graf zu Dohna

Since the theft members of the public are no longer allowed to visit the area where the old documents are kept. Dr. Scherg specified the documents that we were interested in and the gracious count brought them up to the reading/research room. He said that the documents had not been touched since the last time we had requested them exactly nineteen years previously!

We were interested in the Jewish documents for the period 1710 - 1720. For me there was suddenly a moment of great tension as Dr. Scherg started opening the cords that bound the ancient cloth-like paper documents.



Castell Archives Reading/Research Room: Dr. Scherg opening a batch of documents dating from 1710. Each batch is knotted in a special standard way.

To our eternal disappointment the documents relating to the protection of Berlein and the joint purchase of the Jewish house were no longer in the archives. These documents had been referred to in Protection Tax and Assessment documents up to the year 1806. They could have disappeared at any time in the last 300 years. This was the end of the road!

Graf Dohna had written a monograph on the Jewish clients of the Castell bank and asked me if I knew what happened to Dr. Ernst Frankel who had been a client and whose name appeared in his monograph. I said that we had met his son Alain in Nice, France in the year 2000. Dr. Frankel had been a doctor in the Saarland and, after being tipped off by a Nazi-leaning friend, had escaped to France after the plebiscite of 1935 in which the Saarlanders voted to reunite with the German Reich. He became a doctor in Nice and later became a doctor for the French Resistance. After the German Military took control over South-East France in October 1943 he was forced into hiding and was lucky to escape with his life. See details in Volume Two.



The Archives of Castell – May 2015

### Visit to Urspringen Synagogue



Urspringen Synagogue 2015: Aron Kodesh and Bima

The Urspringen Synagogue had not changed much since we visited it 19 years previously but serious work had been put into the small museum of Jewish life which is in the ladies' gallery. One of the exhibits is a facsimile of the Frankel family tree which Martin Harth found in the Zurich archives.



**Dr. Leonhard Scherg and Martin Frankel with Family Tree Facsimile in Urspringen Synagogue** Dr. Scherg has also prepared a lecture on the synagogue and this is available in DVD format..

### Meeting with Valentina and Martin Harth

When we last met Martin he had written and published the monograph "Juden im Landkreiss Marktheidenfeld with Leonhard Scherg on the fate of the Jews of Marktheidenfeld during the Holocaust period. Since then he has married the charming Valentina who comes from Siberia. He also discovered the work of Professor Thomas Steppan of Innsbruck and published an article regarding the tragic fate of Clemens Frankel. He is also now the third mayor of Marktheidenfeld. We spent an evening with both of them and were very happy to renew our contact and feel that we still have good friends in the area.

### **Visit to Wurzburg Jewish Centre**

We had a meeting with Dr. Rotraud Ries, the director of the Johana Stahl Center for Jewish History and Culture in Lower Franconia. Ronit and I said we would try to help to decipher the crumbling and fading Jewish gravestones in Lower Franconia. This actually is an epic task and is hampered by an absence of funding. We had seen such a fast deterioration in Laudenbach. The Jewish Center is home to a museum commemorating the Jewish presence in Wurzburg. According to the Jewish Virtual Library: In 1987, when a house in Wuerzburg-Pleich was demolished, 1,508 Jewish gravestones and gravestone fragments were discovered, dating from 1138 to 1347. This was the largest such find in the world. Some of these stones are exhibited in the community museum and are easily readable.

### Wurzburg

Wurzburg, the capital city of Lower Franconia is a gem of a small city. Dr. Scherg was our guide again after 19 years. On a glorious day we walked through the Hofgarten in the grounds of the Wurzburg Residence.



Hofgarten with the rear of the Residence in the background

We visited the famous Marienkapelle (St Mary's Chapel) in Wurzburg's Marktplatz, This church was built between 1377 and 1479 and remains the finest Late Gothic building in the city. \* See the Wurzburg Jewish time-line following.



Marienkapelle, Wurzburg Wurzburg's Old Main Bridge, the Alte Mainbrücke



Old Bridge over the River Main

Here is a view of the old bridge across the Main which is a magnificent structure lined with Baroque statues of saints. It leads from the old city to the districts on the left bank of the River Main.

The Marienberg Fortress was built on Marienberg, the hill to the west of the town centre, and overlooks the whole town area as well as the surrounding hills. Most current structures in the fortress date to the Renaissance and Baroque periods, but the foundations of the chapel go back to the 8th century



View of the Marienberg Fortress and Princes' Building from the old Main Bridge

It is also worth remembering that Wurzburg is home to a famed University, with several Nobel prizewinners to its credit. In 1901 Professor Wilhelm Conrad Rontgen won the Nobel Prize in physics for the discovery of X-rays.

However behind all the beauty Wurzburg has a very cruel history. The city council xxx has invested a great deal in remembering the tragedy of the WW2. Xxx To his great credit, Dr. Scherg showed us where the synagogues had once stood, where the building of the well-known Teachers Seminary still stands. He showed us the memorial stepping stones where Jewish families had lived and the place where the Jews of Wurzburg and the surrounding villages were rounded up before being sent to their terrible deaths in the Concentration camps. Members of my family, the descendants of the Frankels, the Dillenbergers and the Behrs were among the victims.

I found quite a lot of material on the Internet on the History of Wurzburg from a Jewish perspective as to a great extent the history of the rural Jewish communities in Lower Franconia is a result of what happened in Wurzburg. The material on the Yad VaShem site forms the basis for the timeline of the Wurzburg Community.

#### Date

- The first Jews arrived in Würzburg at the end of the 11th century, after having fled from the Rhine communities, which had been severely damaged by the persecutions of the Jews in the First Crusade in 1096.
- The first documentary evidence of the existence of Jews in the town.
- During the 12th century Würzburg housed an important and prosperous Jewish community, but it suffered the same fate as other South German Jewish communities during the persecutions of the Second Crusade: in 1147 crusaders murdered some 20 Jews, among them the community's three rabbis, who were publically martyred.
- Jews purchased houses and land in Würzburg, as well as vineyards in the surrounding areas. Most of the Jews of the city made their living from finance;

lending money with interest and currency exchange. The Jewish Quarter was located near the city market, and many Jews were involved in the financial life of the city, particularly in land purchase and wine production. The first mention of a synagogue in Würzburg is in 1170. There was also a Jewish school.

1238 New synagogue built.

In the 12th and 13th centuries Wurzburg became an influential and important center of Jewish learning.

Foremost among the really outstanding scholars associated with the town during the period were Isaac b. Moses ("Or Zaru'a") of Vienna, who taught in the yeshiva at Wurzburg; and Rabbi Meir of Rothenburg. During the 13th century the number of Jews grew considerably, not only as a result of natural increase, but also through the addition of newcomers from Augsburg, Mainz, Nuremberg, and Rothenburg.

- During the Rindfleisch pogroms of 1298 some 900 Jews were murdered in Würzburg, after having been accused of desecrating the sacramental bread. Though the Jewish community survived the pogroms, even flourishing once more, it lost its status as a spiritual center.
- When the city was hit by the bubonic plague, known as the "Black Death", in the mid-14th century, the Jews were accused of poisoning the city's wells. When the pogroms swept the streets, the Jews of Würzburg locked themselves in their houses and set them alight, committing suicide. Recorded in Michael de Leone's *Annotata Historica*. The synagogue was also burned down.

\*The origins of the Marienkapelle (see above) are closely linked to the destruction of the formerly prosperous Jewish community of Würzburg. Shortly after the pogrom the construction of the Marienkapelle was begun on the site of the destroyed synagogue, The sacristy is built on the remains of the Mikva (ritual bath).

After a hiatus of some thirty years the community was reestablished. At the beginning of the 15th century the Jews of Würzburg were again allowed to work in trade and finance. This privilege drew Jews from across Germany. But, when the local authorities wanted to do away with their monetary debts to the Jews of Würzburg, they ordered their incarceration, confiscated the loan records held by Jewish creditors, and published a proclamation calling for the total banishment of Jews from the city. In order to rescind the banishment proclamation, Jews who wanted to stay in Würzburg were forced to pay a heavy fine, and many of them left the city. A new synagogue was built in 1446, but the community remained small in the 15th century.

In the mid-15th century a new charter was given to the community, guaranteeing its financial and legal rights, and Würzburg again became an important Jewish and Rabbinical center. Decrees targeting the Jewish community were again passed from the end of the 15th century.

In the middle of the 16th century, Emperor Ferdinand I ordered the expulsion of the Jews. Members of the Jewish community in Würzburg dissolved their business, sold their houses, and left the city. They were forbidden to live in the Würzburg, which they were only allowed to enter during daylight hours, for

commercial purposes. They were made to wear a circular yellow badge on their clothes and to pay a "body tax".

Bishop Julius continued the work begun by Bishop Friedrich, who had expelled the Jews of Würzburg in 1565, and banished the community from the city. The cemetery was, accordingly, no longer used, and Bishop Julius confiscated it by illegal means, even ignoring the emperor's admonition to treat the Jews with justice.

This was the beginning of the period, when the Jews in Wurzburg (and other cities) having nowhere else to go, began to settle in the small villages in Lower Franconia either starting small communities or reinforcing existing ones. Urspringen, Laudenbach, Karbach, Wiesenfeld, Rothenfels, Estenfeld and Rimpar are examples from our own family history.

After the expulsion from Würzburg the Jewish community of the neighboring town of Heidingsfeld flourished greatly, and to it were transferred the rabbinate of Würzburg and the Jewish court. As we have seen, from the early Middle Ages the rabbinical office of Würzburg has always been held by prominent men, and the Rabbis now included Israel Koppel Fränkel and his son Samson Fränkel, Jacob of Reckendorf, Aryeh Löb Rapoport, and Levin Fahrenbach. Under Fahrenbach's successor the Jews were again permitted to settle in Würzburg.

Rabbi Abraham Bing, who was appointed chief rabbi of Franconia in 1798, took up his residence in Wurzburg. In 1813 there were 14 families in the town. When Bing retired from active service in 1839 the chief rabbinate was abolished, and a district rabbinate was created in its place. The first district rabbi of Würzburg was Seligmann Baer Bamberger (Isaac Dov HaLevi Bamberger), who died in 1878 and was succeeded by his son Nathan Bamberger. Seligmann Baer Bamberger founded various important institutions, including a Jewish school, a teachers' seminary, and a yeshiva. Wurzburg became the spiritual center for the numerous village communities of Franconia. They prayed according to the custom (minhag) of Wurzburg and addressed their halakhic questions to the rabbis there.

At the beginning of the 19th century Jewish life in the city which had become part of Bavaria was renewed. Moshe Hirsch, a military supplier, was given a permit to take up residence inside the city. The descendants of Baron Hirsch were prominent city's commercial and industrial development. However Bavarian policy towards Jews was the worst of all the German states and forced many Jews to leave Bavaria. In 1819 non-Jewish students initiated anti-Semitic disturbances characterized by the slogan "Hep! Hep! Jude verrecke!" (Hep, Hep, Jew drop dead!). The students were joined by many of the residents of Würzburg. They destroyed Jewish shops and commercial goods, murdered a number of the Jewish residents of the city, and exiled many others. It was only through military force that the municipal authorities managed to restrain the violence, yet despite this the pogroms spread from Würzburg to other places in Germany as well.

In 1884 a Jewish hospital was founded in Wurzburg. The Jewish population numbered 2,600 (2.84% of the total) in 1925, and 2,145 (2.12%) in 1933.

1933 With the rise of Nazism, many Jews emigrated from Wurzburg. On Nov. 9–10, 1938 (Kristallnacht), the synagogue was destroyed. From 1941 to 1945 the 1,500 remaining Jews were deported to concentration camps. After the war, 52 Jews returned to their city.

There is a collective biographical dictionary of Jews living in Wurzburg in the early 20<sup>th</sup> century by Reiner Stratz. The data has been compiled into a database by Naomi Teveth. I used this database extensively in Volume Two. It is accessible via Ancestry and JewishGen.

### 12.2016

#### **Adler family**

Elizabeth Levy of Mevasseret Zion contacted me in February 2016. Julie Davidson Meyers from New Jersey had requested help on finding her family which originated in Urspringen. She also wanted to know what happened to her relations in the Holocaust.

As she was related to the Adler Frankel from Urspringen, I asked permission from Dr. Scherg if I could take his meticulous data on the Adler family and add it to my database of the Frankel-Dillenberger tree. I should state at this point that my grandmother had been Marianne Adler from Urspringen, and her parents were Lion Adler and Fanny Dillenberger. And as she married my grandfather Wolf Frankel one can see how the village Jews were all inter-related. Dr. Scherg immediately agreed.

Some of the results were unknown to me and quite surprising. Julie's mother born Doris Lindner was my second cousin. Doris's mother was Melitta Adler, born in Urspringen. Sadly her family were really eradicated in the Holocaust and this was all new to Julie as the subject was never spoken about.

It turned out that I am a direct descendant of the author of the Mohelbuch, David Isaak Adler!

#### **Future Plans**

January 2017: Finalise text and photographs for both volume 1 and 2.

February: Publish both volumes in both book form and in Internet format.

March: Send to Leo Baeck Institute New York, Diaspora Museum Tel Aviv, Archives of the Jewish People, Jerusalem.

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