

Herbolshausen

Heidenfeld

Wagolshausen

Theilheim

Hirscheid

Gernach

Unter Spiesheim

Ober Spiesheim

Schwanfeld

Lindach

Schornholz

Herleshof

Herlheim

Wipfeld

Koltzheim

Wadenbrunn

Brünstadt

Dipbach

Stramheim

Zerlitzheim

Frankenwinheim

Fussensheim

Unten

Krauthaim

Ober Volkach

Luisfeld

Frosselsheim

Nordheim

VOLKACH

Hambach

Tscherndorf

Kohler

Hallburg

Jarkendorf

Schigenstadt

Schnepfenbach

Sommerach

Eintracht

Fachfeld

Siadel
Schwarzach

Schiernan

Nenses

Bruck

Eintracht

Eintracht

Laub

Bruck

Nenses

Bruck

Gedachshausen

Eintracht

Hempelsdorf

Bibersau

DEITELACH

Schwarzenau

Münster
Schwarzach

Dürlstadt

Mischelnde
Wald

Mamsstockheim

Albertshofen

Horblach

Stephansberg

Eintracht

Mamsstockheim

Albertshofen

Horblach

Stephansberg

Eintracht

Fuchbrunn

Albertshofen

Groß Langheim

Klein Langheim

Eintracht

Heppeindorf

Albertshofen

Groß Langheim

Klein Langheim

Eintracht

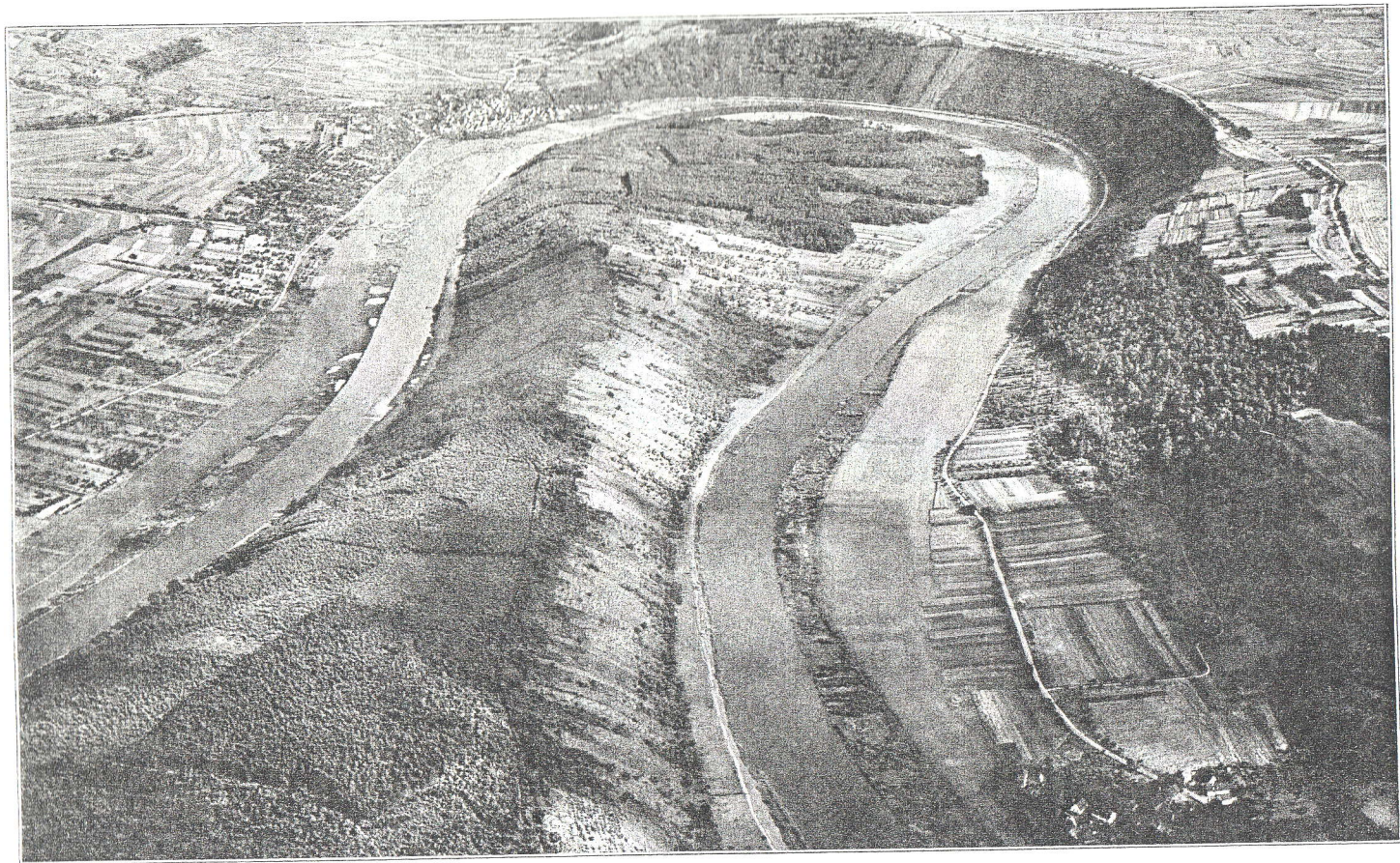
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Wiesenbrunn 10 20

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Die Mainfchleife bei Urphar

Mainz River - Untereisenheim upper right

July 10-1828

translated from German

Okriftel, September 4, 1951

Dear Madame Doctor:

My husband has to dictate this to me, as he is still unable to write because of a slight stroke he suffered on August 6, while in Hamburg. But he is improving daily. He wants to go to Koenigstein to visit for four weeks.

The questions concerning Untereisenheim are answered below:

As you can see from the enclosed map, Unterreisenheim is a small Franconian village on the banks of the Main river on the road between Wuerzburg and Schweinfurt. It is situated on the slopes of small Main mountains, in the middle of farm fields, but it also has its own vineyards.

The population is 750, nine-tenths of which are farmers. Ten per cent are laborers, some of whom work in Wuerzburg. As for industry, there is only one brewery.

In the middle of the village there is a simple Roman Catholic church.

A hundred years ago, the population was about 580, consisting almost completely of farmers and vineyard owners.

As City Hall records were not established until 1870, there is no more detailed data available concerning the Schloss family with any certainty. Yet, I will be glad to continue to obtain further data, if you so desire.

To give you an idea of the area, I enclose a bird's eye view of the Main river as it flows in a bow shape at Urphar (marked on the map "travel"). A little to the left, outside of the picture, you have to visualize the village of Untereisenheim.

Also, you or your husband would be interested to know that in the neighboring Eschendorf the well known Franconian wine, "Eschendorfer Lump" is grown. There is nothing as good as that in Untereisenheim; that is probably the reason for having the brewery.

With that my knowledge for the time being is exhausted, and for today, I have no more time.

Heartfelt greetings to all of you. As soon as possible, I will get some information about the company again. This field is tabu for me for the time being because of my health.

Your

/s/ Dichel (?)

The railway depot is marked on the map. Please remit 48 marks to Dr. Rauff for me.

1819-1860

Influencing the new legal status of the Jews, given to them by the *Gründungs* Carl Friedrich, were not only statistics and far drawn our researches one had made about this problem in the last decades, but also a general trend like the Congress of Jewish Notables held in Paris in 1806 and the laws *Malo* brought out for his Jewish citizens. The later ones were quite sensational amongst thinking people, and were quite commented upon. So that in Baden in 1807 a constitutional edict acknowledged the Jewish faith as accepted as such. That meant amongst other privileges that the Rabbi just like his Christian counterpart was also a state official at occasions. A year later a sixth constitutional edict proclaimed the Jews as citizens involving privileges new to them - their local civil liberties like "resident citizen privileges" as voting power for local community offices, or community meetings, participation in local privileges and more were only and then on their local governments free will granted to them. But it meant then that they could more or less live where they chose to, were not limited by time nor by marriage laws as to residence. That was for this time a very rare privilege. In Bavaria for instance it took many decades for them to acquire this ruling. Those rights also meant duties like the draft or conscription as it was called. Like Gentiles at this time though they could though pay in lieu of service and many communities even established funds for the not well off sons for this purpose. In 1809 a so called Jewish edict gave further comments on the edict in matter of schooling, jurisdiction and so forth. Schools or schooling rather became obligatory. But even with all this liberalism prejudices and old fears lurked behind all the words. It took for instance ten years until all the Jews in Baden received last names. Nearly as long to get a new tax and duty law for them excluding their own old special and heavy burdens. After the wars of liberation and the downfall of Napoleon the overall trend was again to revoke civil liberties to in every way turn away from liberalism. This affected the Jewish population just as well. It was a time of economic misery, the disappointment of many about the reaction were big dissatisfaction grew and just as much the wish to blame somebody for it all. In this case the Jew. So that from 1819 until 1830 one can follow how one law after the other giving liberties for the Jews were amended by representatives of the people whom they had elected in new constitutional rights. The Jews were in constant fights to restore those and in there many folds petitions and representations presented proof of their civilian usefulness by quoting the services of Jewish boys during the wars of liberation, services rendered to their state in scientific and cultural ways since by this time some Jewish males had acquired higher learning at universities and so forth. 1830 and the July revolution in France seem to improve slightly the antiliberal trend of the period. But the predominant tendency of lower middle class narrow mindedness which ruled the times did not allow for any big liberal ideas. What one came to at this time was the suggestion to exchange certain their general rights for adaptation of the usual and general way of life, namely acceptance of the common faith. The Jews as a community denounced this mix up of politics and faith and quite a few Gentile politics were on their side. After a long fight and many ups and downs both houses of the Baden constitution accepted a resolution to recommend to their government a law in which legal equality of everybody should be accepted. That happened in 1846, so to say on the eve of the revolution. But the government was slow in ratifying it. Two years later the rumbling of the French revolution got them working. The political rights were followed by civil rights, but also much opposition amongst the population. The ups and down of reaction came to some conclusion when the Catholic Church, which just as much as the Jews was a minority group, concluded the so called "Concordat" with the state. A liberal tendency in the overall picture, which brought many equal liberal advantages to the Jews as well. That happened around 1859. New school laws giving the direction to the state instead of to the church, new commercial and economic laws, giving the Jews freedom of movement and residence and finally in 1862 the law of civil equality. After this had lasted for a while and although

legally nothing was changed or revoked any more the books can quote many aspects of events showing the everpresent and everflaringup status of antiliberalism of one kind or the other.

In their personal life the jews had many problems to face. The liberation took them out of a closed community life and opened their life to general problems unknown to them befor. they were most of them very poor in the first few decades of the century. their social institutions formed slowly, schooling became mandatory and its facilities ever increased because of the increasing population. The revolution had left the whole country in shakenup economic condition. The aftermath was reaction ag in. Many young jews who had aquired higher learning found that because of their faith they could not get employment and also were still not entitled to get into civil service. So, the book goes on, many young boys and girls and also whole families left for the new world, were no confessional prejudices and narrowmindedness prevailed. Soon every family had some relatives in the states and the newly emigrated kept up lively connections with their old homes and transplanted habits and religious traditions to the new.

way west

Until 1809 newly elected bishops had to promise the expulsion of Jews. Few received residence in Wurtzburg until then. Only the right to storage space, no stores. Born ~~1826~~ 1823

1819-1860

New legal status of Jews given to them by granduke Carl Friedrich came about: because of following:

- a. Statistics and far drawn out research about the problem in the last decades.
 - b. General trend: Congress of Jewish notables Paris 1806
 - c. Laws Napoleon brogght out for Jewish citizens.
- In 1807 in Baden a Constitutional edit acknowledged the Jewish faith Among other privileges Rabbi, like Christian counterpart could serve as state official an occasions.
- In 1808 a sixth Constitutional edit proclaimed Jews as citizens New privileges. Participate in community affairs. Voting powers Live where they chose (NEW CIVIL LIBERTIES) for local office Not limited by time or marriage laws to residence.
- In Bavarian it took many decades for this ruling. With rights came duties like "drafter kanskription" Like gentiles they could now pay in lieu of service and many communities established funds for their sons for this.
- In 1809 Jewish edict Schooling became obligatory.

(Even with all this "liberalism" prejudices and old fears remained)
1819 Took ten years before Jews in Baden recieved last names. To get a new tax and duty law for them equivalent to others. (Had special ones)

AFTER WARS OF LIBERATION AND DOWNFALL OF NAPOLEON OVERALL TREND WAS AGAIN TO REVOKE CIVIL LIBERTIES AND TURN AWAY FROM LIBERALISM

- a. Time of economic misery
- b. Disappointment and dissatisfaction of Gentiles due to this caused them to blame the Jews
- c. From 1819-1830 One law after the other was amended to take away their liberties. Jews in constant fight to restore them. Argument was given that scientifically and culturally Jewish boys had given service (during the wars of liberation) since they aquired higher learning.

In 1830 - Revolution in France seemed to improve anti-liberal trend.

PREDOMINANT TENDENCY OF LOWER MIDDLE CLASS NARROWMINDEDNESS WHICH KELED THE TIMES DID NOT ALLOW FOR ANY BIG LIBERAL IDEAS.

They were asked to accept the common faith in exchange for political rights. Jews objected to mixing "church and state"

THE

AFTER MANY UPS AND DOWNS BOTH HOUSES OF BADEN CONSTITUTION ACCEPTED RESOLUTION OF LEGAL EQUALITY FOR EVERYBODY. (1846) Eve of Revolution. Governments slow to ratify it.

- a. Two years later the rumbling of the French Revolution got them working. Political rights were followed by civil rights. Catholic Church (also a minority) concluded "Concordat" with the State. Helped Jewish cause as well

1859 New school laws giving the direction to the State instead of church

New commercial and economic laws giving Jews freedom of movement and residence

FINALLY IN 1862 LAW OF CIVIL EQUALITY.

In their personal life the Jews had many problems to face. The liberation took them out of a closed community life and opened their life to general problems unknown to them before.

- a. Very poor in first few decades of century.
- b. Social institutions formed slowly.
- c. Schooling became mandatory. Facilities inadequate
- d. Revolution had left whole country in economic stress.
- e. After math was reactionary again.
- f. Young Jews because of faith could not get employment.
"Could not get into Civil Service"

MANY LEFT FOR THE NEW WORLD..SOON EVERY FAMILY HAD SOME RELATIVE IN THE STATES. NEWLY EMIGRATED KEPT UP TRADITIONS, TRANSPLANTING HABITS AND RELIGIOUS TRADITIONS TO THE NEW COUNTRY.