

NOTES FOR SYNAGOGUES

When I began this project, I painted synagogues using photos of old postcards I found in a large coffee table book that was printed in 1980 in Paris. It is a collection detailing Jewish life, pre-WWII, around the world. As I have been working, I have found many more photos and postcards in various archives and on the web. I work from small, grainy, black and white images and separate bits and pieces of information that need to be matched to the proper images. I have researched histories and tried to be as accurate as possible about the architecture and the history.

I've painted impressions, which I want to be beautiful, inviting and grand. It is important to me to re-create the wonderful old synagogues we enjoyed. All of these synagogues, with the exception of a few that were destroyed by bombing, were meant to be totally erased from the earth. Once the synagogues were burned or blown apart, the Jewish community was often levied a fee for the removal of the debris. Sometimes they were forced to remove the debris themselves, by hand. The synagogues I paint have left no physical record other than photos and occasional memorial plaques. The paintings should be interesting without the information, but the story of each one adds depth.

Definitions:

Kristallnacht –November 9-10, 1938, Night of Broken Glass, is named for all the glass that littered the streets after the Germans were done with this major night of destruction aimed at Jewish homes, businesses and places of worship.

<http://www.ushmm.org/wlc/article.php?lang=en&ModuleId=10005201> is the US Holocaust Memorial Museum's explanation of the events of November 9-10, 1938

Hasidim - Hasidic sects are ultra-orthodox groups usually with a charismatic rabbi who often passes the role to his son. Hasidim are the Jews in big black hats and side curls. The women wear wigs to cover their hair. The Hasidim of today follow rules and codes from the 1700-1800's.

Cheder – Jewish elementary school.

History is as follows:

Aachen, Germany – Aachen is a German city on the border with Belgium. The Jewish community here dates to the early 9th century. This synagogue was built in 1862 on what was then Promenadenstrasse. On the portal was a Biblical inscription, "For my house shall be called a house of prayer for all peoples." It was destroyed on Kristallnacht and torn down. There is now a new synagogue on the site for the small Jewish community of Aachen and a memorial plaque for the old synagogue. The street has been re-named.

Amsterdam – This is the synagogue that was built on Linnaeusstraat. The architect was Jacob Baars who was Jewish. It was designed for 300 families. The contractors and workers were Jewish. The style of the building was local with decorative brickwork. The building was looted during WWII. There were no services held after 1956 and the building was demolished in 1962. The copper grillwork and stained glass were sent to Ramat Gan in Israel.

Around 1900 there were almost 60,000 Jews in Amsterdam, more than half of the Jews of the Netherlands. The Nazis invaded the Netherlands May 10, 1940 and established the same anti-Semitic laws that existed in Germany. Of the 140,000 Jews that lived in the Netherlands at the beginning of the war, which included refugees from Germany, about 30,000 survived.

Baden-Baden – Germany. Although Jews lived in Baden-Baden as early as the 16th century, the community was not organized until 1890. The synagogue was built in 1897-1898. On November

10, 1938, as part of the Kristallnacht destruction, Jewish men of the city were rounded up and marched to the synagogue where they were forced to remove their hats, enter and listen to anti-Semitic lectures by SS men. Jewish men were forced to read Mein Kampf from the podium and to sing the Nazi anthem. They were beaten, loaded into trucks and taken to Dachau. The mob set fire to the synagogue and the stone remains were used to pave a road.

Belz – Belz is a small town currently in Western Ukraine which had a large Hasidic community. This is their synagogue and study center, opened in 1843. The Jewish community in Belz dates from the 14th century. In 1665 the Jews of Belz were given equal rights and duties of citizenship. Before World War I there were 6,100 inhabitants in Belz - more than half were Jewish. In late 1939, the Nazis invaded Belz and set about destroying the synagogue. Fire and dynamite were unsuccessful and they finally conscripted Jewish men to take apart the three-foot walls brick by brick.

Bielefeld, Germany - This is the synagogue on Turnerstrasse built in 1905 in Bielefeld Germany, a town in Westphalia, Germany. It could seat 800 people.

Jews lived in Bielefeld since 1345 and were generally successful in this town. They were involved in the local economy and in money lending and attended the Leipzig fairs in the 18th century. Jews were massacred during the period of the Black Death 1348-1349 and expelled in 1554 but always returned. A Jewish cemetery was in use from 1665 until 1891 when a new one was opened. A few survivors returned to Bielefeld after the war and Jews from other areas have moved there. There were 23 Jews in 1989 and 193 in 2003. A new synagogue was inaugurated in 1951.

The synagogue was destroyed during Kristallnacht November 9-10, 1938. There is currently an office building on the site. Nothing exists of the synagogue but there is a memorial stone with a picture of it.

Bochum, Germany – Bochum is a city in the Rhine-Westphalia region of Germany near Hanover. Jews were first recorded living in Bochum in 1349. In 1933 there were 1152 Jews supporting two synagogues, a cheder, a Hebrew School, eight benevolent societies and cultural organizations. One synagogue catered to Polish Jews living in Bochum who were expelled in October 1938. On November 9, 1938, the main synagogue was set on fire and allowed to burn to the ground. Bochum, along with neighboring Herne and Recklinghausen, has seen an influx of Jews from the former Soviet Republics. These Jews erected a new synagogue in 1955.

Bratislava, Slovakia --- This is one of the Reform synagogues of Bratislava. Built 1893-1895 to the designs of Dezso Milch. Bratislava was the leading center of Judaism in Slovakia. In 1927 there were eleven synagogues, six prayer houses, six schools including a famous Yeshiva and eleven houses of study for the Orthodox community and two synagogues and two schools for the Reformists. The first record of Jews is from 1251 and the first synagogue of Bratislava dates to 1335. This synagogue survived the Nazis but was torn down by the Communists to make way for a highway. A plaque has been erected along with a monument to the murdered Jews.

Breslau, Poland (Wroclaw) The Reform Temple built 1875-1872 was vandalized on Kristallnacht November 1938 and demolished. The synagogue was designed by Edwin Oppler. The first record of Jews in Wroclaw is a tombstone from 1203. Over half of the post WWI Jewish population of 23,000 had departed by 1941 when the remaining Jews were deported, group by group, to concentration camps. Deportations ended in 1943 and few Jews remain in the 21st century.

Bruchsal, Germany --- Jews are first mentioned in Bruchsal in 1288. This synagogue was built in 1881 on Freidrichstrasse 78. It was restored in 1923 and destroyed during Kristallnacht, November 9-10, 1938. At that time, the Jewish population was declining from its 1885 high of 750 people, or 6% of the total population. The last Jews of Bruchsal were deported to Gurs

concentration camp in October 1940. The ruined synagogue was torn down in 1941. The site is now home to a firehouse and memorial plaque.

Chernovotsy Ukraine – In the style of the Berlin Oranienburgerstrasse synagogue – a domed Moorish Revival synagogue built in 1873. Designed by architect Julian Zachariewicz, the synagogue was in Czernowitz, the largest city of Northern Bukovina, Austria-Hungary when it was built.

The synagogue was closed by the Soviet government in 1940 when the Ukraine became part of the Soviet Union. In 1941 German and Romanian soldiers burned the building when Nazi-backed Romania retook the city. In 1959 the remains were cleared out to make way for a movie theatre.

Danzig Great Synagogue –Danzig Germany is now Gdansk Poland. This synagogue was completed in 1887 as a Reform synagogue. It held over 2000 people for services. The entire building had electric heating and lighting which was very rare at the time. It was financed by five reform congregations and built by Ende and Boeckman from Berlin. The torah scrolls of the Old Synagogue and two other congregations were moved to this synagogue and the Eternal Light lit on September 15, 1887. Attendees to the opening ceremonies included the city council, rabbis and congregants. This synagogue was a center for Reform Judaism housing a museum and many concerts and lectures. In August 1938, Nazi sympathizers invaded the synagogue and trampled the torahs scrolls prompting the leaders to ship the archives to Jerusalem, the library to Vilnius and the museum to the United States. The American Joint Distribution Committee purchased the ritual collection which was sent to the Jewish Theological Seminary of America. The organs were sold to Krakow, candlesticks to Warsaw and benches to Nowy Port. The last service was held on April 15, 1939. The building was sold to the senate of Danzig when the congregation could no longer afford to keep it due to the restrictions put on Jews. The Nazi dominated government hung a banner on the building: “Come, lovely May, and free us from the Jews.” On May 2, 1939 the building was demolished. The site remains vacant.

Dresden, Germany – The Semper synagogue was built in Dresden in 1838-40 by Gottfried Semper. The exterior was Romanesque in style but the interior was highly ornamented in the Moorish - Islamic style that was popular at the time. There was a two tier balcony supported by columns copied from the Alhambra in Spain and interior surfaces were richly decorated with classic Islamic pattern designs in many colors. The synagogue was destroyed on Kristallnacht and torn down soon after. The site is now home to a Jewish Community Center, a new synagogue and an inscribed stone memorializing the Semper synagogue.

Epernay France – built 1890. Destroyed by Nazis. By 1939, Jews had been living in France for approximately 1,936 years.

Essen, Germany ----This synagogue is on Steelerstrasse and was finished in 1914. Isaac Hirschland, a prominent banker, secured government approval for a synagogue on this prominent corner. The Jewish community sponsored a design competition in 1908 that was won by Edmund Korner. Korner's design received critical acclaim for being well adapted to a difficult site. On Kristallnacht, November 9-10, 1938, the interior and part of the building were destroyed. The building proved too solid to totally demolish. Parts were later sent to New York City where the Habonim Synagogue has built a memorial around the remnants. The partial shell was used as an industrial museum until a fire in 1979 when the remaining Jews successfully lobbied to turn the building into a memorial to the Jews slaughtered during the Nazi regime.

The Jewish community in Essen dates from the early 1800's. In 1933 when the Nazis took power, there were about 4,500 Jews in the city, a number that was reduced to about 1,600 by May 1939. Of the remaining 1,600, very few survived the war.

Glatz (Klodzco) Poland in Lower Silesia. The first mention of Jews in this area is in the 1300's. The synagogue was destroyed on Kristallnacht, November 9 and 10, 1938.

Gleiwitz, Germany – This is the Reform synagogue built in 1860-61 by Salomon Lubowski and Louis Tropowitz in the neighborhood of Kirchstrasse. It replaced a smaller synagogue that was built in 1812 and turned into a school when the congregation moved to the new synagogue. The inauguration took place on August 29, 1861. The synagogue was modeled on the Strok Synagogue of Breslau and the influential synagogue at Kassel.

Jews have been living in Gleiwitz since the 17th century - reaching a population of 725 in 1843 but never surpassing 2% of the general population. During the 1800's Gleiwitz supported many benevolent societies to take care of various members of the Jewish community. There was a Jewish burial society, a Ladies Club, a Jewish Healthcare Association, an organization to take care of orphans, an old age home, an adult education program, a Jewish library and a Humanitas Lodge. These societies served the city as well as Jews from surrounding villages and smaller communities.

The synagogue was burned down on Kristallnacht and all Jewish adult males between 18 and 60 were arrested. Most lost their lives in concentration camps. A wall of the synagogue's foundation still stands on the site which has become a playground. A memorial plaque was installed in 1993.

Gomel, Belarus – Gomel is also known as Homel and Homiyyah and has been since 1852 a district capital in Belarus. Jewish settlement of Gomel is recorded around the time that the town was annexed to Lithuania in 1537. In 1765 there were 658 Jews living in the city, many of them Hasidic.

As a railroad junction, Gomel has been an important commercial center with an annual fair that attracted many Jewish merchants over the years. Gomel had thirty synagogues in the late 19th century, two in 1941 and none in 2008. A Jewish revolutionary movement developed in Gomel in the late 19th century. Jews here were artisans, factory workers, white-collar workers and farmers. They supported 6 Yiddish schools, two kindergartens and a Yiddish teacher's college. The Russians invaded the city on August 9, 1941 and systematically eliminated all the Jews.

Horochow Ukraine (aka Gorokhiv and Orikhov). This is a wooden synagogue built in the late 1700's. Some of the outer walls were whitewashed. The synagogue was burned down during the Nazi regime.

Jaslo - Orthodox synagogue built in 1905. In 1939 the Nazis ordered local firefighters to burn the synagogue to the ground.

Karlsbad, Germany – Synagogue built in 1877 and razed by the Nazis on November 10, 1938. It is probable that this was designed by the architect Adolf Wolff – born Christoph Adolf Wolff August 10, 1832 in Waldenbronn and died March 29, 1885 in Stuttgart Germany. Jews are recorded in Karlsbad from the 13th century onwards.

Kassel – Built 1836-1839 to designs by architect Rosengarten who built many other synagogues. The plan of the building was based on early Christian designs of a galleried basilica. There was a central Bima and a semi-circular apse for the torah scrolls. The architect published a paper on the subject of synagogue design in *Allgemeine Bauzeitung* in 1840. In the treatise, he discussed the goals of building a synagogue and all the issues that needed to be addressed. The Kassel synagogue, in combination with this paper, led many architects to emulate Rosengarten. Kassel-inspired synagogues appeared in Mannheim, Marburg, Linz, Presov and Jihlava. Rosengarten's Kassel synagogue was destroyed by the Nazis.

Katowice – Great Synagogue of Katowice/Kattowitz Poland. Built in 1900 and inaugurated on October 12, 1900. The synagogue was designed by Ignatz Grunfeld. The main chamber held

1120 people for worship. It hosted the World Zionist Congress in 1901. After the invasion of Poland, German troops set fire to the synagogue on September 4, 1939. Today there is a square on the site named Synagogue Square. In 1988 a small monument was erected to pay tribute to the Jews who died during World War II.

Konigsberg ---Konigsberg Russia is also known as Kaliningrad. There were six synagogues here in 1938. All were destroyed during Kristallnacht, November 1938. This was the Orthodox synagogue completed in 1896.

The first synagogue in Konigsberg was a chapel built in 1680 outside of city jurisdiction. In 1704 the Jews formed a congregation and acquired a cemetery. In 1722 laws were passed defining their existence. Synagogues were built and destroyed in the 1700's and 1800's. The community had a constitution written in 1811 that was revised several times.

The Jewish community of Konigsberg was a pioneer of modern culture. In the early 1700's its Rabbi, Solomon Furst, attended university and was an assistant at the Royal Library. Later in the 1700's, the Freidlander family and Isaac Euchel, Marcus Herz and Aaron Joel, pupils of Kant, introduced the ideas of Mendelssohn to the community. Isaac Euchel founded his periodical Ha-Meassef here and called for the education of young people modeled on schools in Berlin.

Jews that remained in Konigsberg during the Third Reich were killed in 1942 in Maly Trostinez (Minsk) Theresienstadt and Auschwitz.

Kretinga, Lithuania – This synagogue was built in 1860 and destroyed around 1945. The site is now the location of a hotel.

The name of Kretinga is variously Krottingen, Crottingen or Krettingen in German, Kretinge in Russian and Kretynga in Polish. Kretinga is a small city straddling the Akmena River just east of the Baltic Sea.

In 1609, the local ruler, Jan Karol Chodkiewicz, established a new settlement next to the existing village and instituted a form of self-rule which aided local artisans and traders – a situation which drew Jews to the town. The Jews who came to Kretinga got involved in all aspects of business including banking. A 1939 government census lists Jews as owning 64 of the 77 shops and 18 of the 26 factories in the town. This included Jewish ownership of the local power station and two workshops creating amber products, a specialty of the region. Jews in 1939 were, among other things, butchers, bakers, tailors, hairdressers, milliners, tinkers, carpenters, smiths, shoe repairmen, clockmakers, wool carders, tile manufacturers, taxi company owners, books dealers, office suppliers, ironmongers, dry goods dealers, grocers, lemonade manufacturers, oil lamp makers. In addition there were Jews involved in cosmetics, paints, electrical goods and three Jewish dentists and one doctor. Jews were regularly elected to the city council and in 1924 five of the fifteen council members were Jewish.

In 1794 Berek Joselewicz formed the first all Jewish Polish military unit to fight the Russians and Prussians.

The Germans began their invasion of the Soviet Union on June 22, 1941. On June 24th they invaded Kretinga and began destroying the Jewish community.

Livorno – There has been a synagogue on this site since the 1500's. In 1927 the synagogue housed Italy's first museum of Hebrew art. The building was enlarged and upgraded throughout the centuries until its destruction in WWII. A new synagogue is on this site.

Lodz – The Great Synagogue of Lodz, Poland. This was a reform congregation located on what was then Spacerowa Street. Design and construction took place from around 1881 to 1887. The architect was Adolf Wolff who designed many other large synagogues. This building was the

biggest structure in central Lodz when it was finished. It was paid for by local industrialists, including Joachim Silberstein, Karol Scheibler and Izrael Poznanski who oversaw construction. The brother of industrialist Dawid Prussak is mentioned in the records as a founder of the synagogue.

On the night of November 14-15, 1939, the synagogue, including Torah scrolls and interior fixtures, was burned to the ground by Nazis. In 1940 the remains were removed. The site is now a parking lot.

Luxembourg --- Built in 1894 and destroyed in 1943. Jews have lived in Luxembourg since 1273. In 1349 they were expelled for being the cause of the black plague. In 1478 their homes were burned and they were expelled again. They re-settled in 1515 only to be banished in 1530. Under Napoleon there were no Jews in Luxembourg at all. They always resettled. During the Nazi occupation, Gauletier (Nazi Party Leader) Gustav Simon ordered the community erased.

Lvov – The Temple of Lvov. The city of Lvov was home to approximately 34 synagogues before WWII. The Reform synagogue was called The Temple and was built in 1844-1845 to serve Lvov's intelligentsia. It was located near Starji Rinok Square. The synagogue received a Torah scroll from a reform community in Long Beach, California. When the Germans invaded in 1941 they destroyed The Temple. There is currently a memorial plaque where the synagogue used to stand.

Mainz a Rhine, Germany --- The new Hauptsynagogue, the main synagogue of Mainz, which also contained a museum and library was destroyed on Kristallnacht, November 9-10, 1938. In all, six synagogues of Mainz were destroyed on Kristallnacht as well as Jewish schools and the Jewish cemetery which dated back 900 years. Mainz was one of the oldest Jewish communities in Germany, possibly dating from Roman times when the Jews came as merchants. More than 1000 years before Kristallnacht, a church council in Mainz ruled that a person who killed a Jew out of malice must pay for it as if he had murdered any other person.

Marienbad ---- Marienbad Germany, Marianske Lazne Czech Republic. A spa and town in western Bohemia. Jews settled in Marienbad in around 1820. The community increased to around 400 by 1930 and then decreased. By the time of the Nazi takeover, few Jews remained. The synagogue was obliterated by the Nazis and the location is now an empty lot with no mention of what once existed.

Nuremburg, Bavaria, Germany --- The synagogue on Hans Sachs Platz built in 1874. On August 3, 1938 the Mayor of the City, Willi Liebel, expropriated the synagogue when the Congregation refused to sell it. On August 10, 1938, as a test of public sentiment towards the Jews, anti-Jewish specialist Gauleiter Julius Streicher organized a rally in front of the synagogue and then demolished it.

Olmütz, (Olomouc) Moravia, Czechoslovakia --- Jacob Gartner, a Jewish architect, designed and built this Orthodox synagogue in Olmütz, which was dedicated in 1897. After the German occupation, the synagogue was burned down on March 15, 1939. The fire department was prevented from putting out the fire by the local Nazi party, a common occurrence at the time. The synagogue ornaments and remains were looted until 1941 when the area was turned into a grassy park.

Pforzheim, Zerrennerstrasse Synagogue --- The building was dedicated on July 27, 1892 and destroyed on Kristallnacht. It was later demolished. Jews are referenced in Pforzheim from the 13th century onwards.

Plauen, Germany --- The Plauen Reform synagogue was designed and built in 1928-1930 by Fritz Landauer in the International Style. The congregation saw themselves as being up to date and integrated into the post WWI Weimar culture. The building was a simple box which contained

all community activities and religious functions. The synagogue was destroyed in 1933 by the Nazis.

Rawicz, Poland --- built in 1889 and destroyed by Nazis during WWII. Jews have been recorded in Rawicz since its settlement in 1639. They were expelled from the town twice in the 1600's and returned each time. In 1719, the Jewish community of 12 families received a Freibrief from the local government which regularized their taxes and privileges within society. The first synagogue was built in 1783. In 1797 there were 198 Jewish families and in 1835 there were 401 with a total of 1574 people comprising about 50% of the total population of Rawicz. This synagogue was built in 1889. The Jewish population declined in the early 20th century due to harsh anti-semitic Polish rule. The last Rabbi to serve was John Cohn 1893-1920.

Slavonski Brod, Croatia ---- Built in 1896 and destroyed in 1941. Slavonski Brod is the largest city in Slavonia, the eastern part of Croatia. Jews were settled here in the 600's until they were expelled in 1456. In the late 1700's Jews began to return bringing the Jewish population to about 20,000 by the end of WW I. In 1941, Croatia and Bosnia-Herzegovina became the Independent State of Croatia ruled by the Ustase Party, which adhered to Nazi principles. Anti-Jewish laws ended Jewish rights including the right to own property. About two-thirds of the Jews were sent to concentration camps. In all, approximately 80% of the Jews of Croatia were murdered. Today there is a memorial plaque on the site of the synagogue.

Strasbourg, Alsace, France --- This is the Quai Kleber synagogue finished in 1898 and inaugurated on September 8, 1898. Jews have lived in Strasbourg since 1188. During the Nazi occupation the synagogue was obliterated with all traces of it scattered. In 1939 Jews had been living in France for 1,936 years.

Tuebingen, Germany ---The synagogue was built by a small community in 1882 to serve the Jews in Tuebingen and Reutlingen. At the beginning of the 20th century it had about 100 members and employed a cantor but not a rabbi. On Kristllnacht, November 9-10, 1938, the district chief of Tuebingen ordered SA and SS men to destroy the synagogue. The Jewish community was forced to pay for the removal of the debris and the city of Tuebingen bought the land at a price far below it's value. In 1949 the land was returned to the Israelitic Cultural Community, which sold it in 1951 to a private person who built a house on the land.

At the inauguration of the synagogue on December 8, 1882, Dr. Michael Silberstein, the District Rabbi made the following prayer:

"May You, G-d, as You promised, be close to all Your children, not only towards the brothers in faith, but also towards the brother in mankind, answer his prayers, in whatever language he is praying to you, have mercy on him, from whichever people he comes, for you had once spoken: My house shall be named Congregation House for all peoples."

Tuebingen University web pages. www.tuebingen.de/en/1560_8026.html

Turin, Italy – Built in 1880-1884. Destroyed in WWII. During the war many families were forced to leave their homes and live in the country. About 400 of the 1414 Jews living in Piedmont before the war were deported to Auschwitz. Public and private money has been used to restore this synagogue which now includes congregations that were too small to support their own synagogues after the war. The Jewish community of Turin supports a Nursery School, Primary School, Old Aged Home, Library that is open to the public, Youth Center, Archives and Social Center.

Varniai, Lithuania – This is a synagogue built in Varniai in the early 1800's. It was either brick covered with stucco or stone. It was a large building with a stove that warmed the interior. It served as a gathering place and a place to study Torah. It is possibly the site of the Yeshiva of

Varniai from 1875 to 1910. The blank arch between the windows marks the interior location of the Ark. This synagogue no longer exists.

Varniai, Lithuania – This is the wooden synagogue built in Varniai in the late 18th century. It was called the Old Shul or Cold Shul and most likely used only in the summer once the stone or brick synagogue was built. There was no way to heat this building made of wooden beams covered by wooden planks. The interior surfaces were covered by colorful paintings that included texts, prayers, most likely signs of the Zodiac, symbols of the twelve tribes and other traditional motifs. The newer stone or brick synagogue was built close to this shul and can be seen in the painting. This synagogue like almost all the wooden synagogues no longer exists. It was destroyed during WWII.

Vienna, Heitzing – A synagogue built in the suburban XIII District of Vienna. There were two design competitions for this project, one in 1912 and another in 1924. Architects competing for the 1912 prize included Rudolf Perco, Ernst Lichtblau and Hugo Gorge, among others. Plans exist of their designs but the building was not erected. A second competition was held in 1924. Submitting architects included Fritz Landauer of Munich and Richard Neutra who was then living in the United States. Judges included Josef Hoffman and three Viennese Jewish architects who awarded the commission to Arthur Grunburger, a Viennese architect who had moved to California.

The synagogue was destroyed by the Nazis on Kristallnacht along with twenty one others. One synagogue was left standing – The Stadttempel built in 1826 – because it was between buildings owned by gentiles that would have been damaged by a fire in the Tempel.

Vienna Leopoldstadter Temple ----also known as Israelitische Bethaus in der Wiener Vorstadt Leopoldstadt. The largest synagogue of Vienna located in the district of Leopoldstadt. Built in 1858 in the Moorish style by architect Ludwig Forster. Destroyed November 10, 1938, Kristallnacht. In 1939 Jews had been living in Austria for 1,030 years.

A memorial plaque on the site reads – in German and Hebrew:

“Here stood the Leopoldstadter Tempel, built in 1858 in Moorish style to the plans of Leopold Forster, and destroyed down to the foundations on the so-called Night of Broken Glass, 10th November 1938 by National Socialist barbarians.”

Volpa ----A wooden synagogue built around the mid-1600's. Remodeling records date to early 1700's. On June 25, 1941 the synagogue was bombed by Nazi airplanes and burned to the ground.

Wiznitz, Bukowina --- aka Vizhnitz, Ukraine. A Hassidic synagogue/dynasty of the Friedman family in Sadagora founded in the 1700's in Vyzhnytsia. The Vizhnitzer Hassidim now live in Bnei Brak and Haifa, Israel and Monsey, NY. Descendants live in other parts of Israel, Brooklyn and New York State.

Zabludow ---A wooden synagogue. Built of larchwood with no nails in 1638 and renovated and enlarged in 1765. Eyewitness testimony tells of German troops pouring gasoline over the synagogue and setting it on fire. It burned to the ground on Thursday, June 26, 1941.

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