

From: David Baron [david.m.baron@icloud.com](mailto:david.m.baron@icloud.com)  
Subject: Fwd: Genealogy Assistance and Related Rabbi Question  
Date: Aug 11, 2020 at 15:04:09  
To: David Baron [dmbaron@jhu.edu](mailto:dmbaron@jhu.edu)

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Begin forwarded message:

**From:** david baron <[david.m.baron@icloud.com](mailto:david.m.baron@icloud.com)>  
**Date:** June 25, 2019 at 11:09:25 EDT  
**To:** [chaimjan@zahav.net](mailto:chaimjan@zahav.net)  
**Subject:** Fwd: Genealogy Assistance and Related Rabbi Question

Hello Mr. Freedman - My name is David and I live in Baltimore, Maryland in the United States. Nancy Holden with JewishGen, highly recommended that I contact you about cross-referencing a family member to an important Rabbi I found in my research. I'm not entirely clear what you can assist with, but your thoughts are greatly welcomed and I appreciate your feedback. I apologize in advance for this long email, but I'll try to keep it as brief as possible.

In brief, Nancy assisted me with researching my family roots back to Brody, Poland (now the Ukraine) dating back to the late 1700s and early 1800s.

I'm interested if you think it's possible the following person (Kopel Unreich) from Brody might be the same Unreich Rabbi from France mentioned in this enclose paper?

Perhaps he was a representative from Brody (other side of the argument - you'll see shortly?)

We believe the "Unreich" progenitor (an originator or a founder) in Brody came from Germany or Prussia at that time, was the oldest member of the original "Unreich" from Brody and his name is Kopel or spelled Jacob Kopel or Koppel UNREICH, born about 1755 and died in 1831, married to Frieden (1758-1818). Source: <https://search.geshergalicia.org>

We've identified another resource that will help trace the "Unreich" roots, but it's on hold until we can look into the Central State Historical Archive (CGIA) of Ukraine in Lviv which holds 28 funds of Jewish economic, political, religious, and public educational organizations. I plan to look into FUND No. 24 which is dedicated for Brody Municipality - 1588/1853 for more info, just waiting on a Genealogist in Lviv to help - Smolskyy Ihor.

Back to my and Nancy's question for you Mr. Freedman.

I also found an interesting article "The Controversy Surrounding Machine-made Matzot: Halakhic, Social, and Economic Repercussions", which mentioned another Koppel Unreich, a Rabbi in France, who participated in this debate. It's remotely possible this is the same person, but the period for this debate about Matzah making technology was towards the end of Kopel's life in Brody, so unclear how he ended-up in France when he died in Brody and was he even a Rabbi?

I hope this is making sense?

cinnau, Ohio.

### 1.3. CHRONOLOGICAL AND GEOGRAPHICAL DESCRIPTION OF THE SPREAD OF THE MACHINE

As noted above, the first machine, which was limited to the rolling of the dough, was invented by Isaac Singer of Ribeaupillé, France, who in 1838 presented it to a number of French rabbis to win their approval. The rabbis in favor of the machine were the rabbi of Singer's city, Lippman Bloch, Michael Serif of Bergheim, Koppel Unreich and Mendel Dayan from Paris, Isaak Baer of Bischheim, and Zeligman Gatsche of Colmar. Copies of these responsa were sent by Rabbi Bloch to Rabbi Abraham Wolf Hamburg, the head of the Furth *Yeshivah* (Talmudical Academy) in 1845.<sup>24</sup> The inventor himself apparently came to Rabbi Hamburg, and showed him the letters of approbation he had already obtained. Rabbi Ham-

#### *Rabbis Ruling in Favor*

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- 1838 Kaufman Unreich, Paris;<sup>195</sup> Mendel Dayan, Paris;<sup>196</sup> Isaak Baer, Bischheim;<sup>197</sup> Lippman Bloch, Ribeaupillé.<sup>198</sup>
- 1845 Michael Serif, Bergheim;<sup>199</sup> Zeligman Gatsche, Colmar;<sup>200</sup> Abraham Wolf Hamburg, Furth.<sup>201</sup>
- 1858 Joseph Saul Halevi Nathanson, Lvov.<sup>202</sup>
- 1859 Israel Lipschutz (Tiferet yisrael), Danzig;<sup>203</sup> Abraham Samuel Benjamin Sofer (Ketav sofer), Pressburg;<sup>204</sup> Ya<sup>c</sup>akov Yukev Ettlinger (<sup>c</sup>Arukh laner), Altona;<sup>205</sup> Isaac Dov Halevi (Seligmann Baer) Bamberger, Wurzburg;<sup>206</sup> Jacob Koppel Halevi Bamberger, Worms;<sup>207</sup> Eleazar Halevi Horowitz, Vienna;<sup>208</sup> Zevi Hirsch Abrabanel, Lissa (Lezno);<sup>209</sup> Mordecai Landau, Brody.<sup>210</sup>
- 1873 Yehudah Aszod, Szerdahely.<sup>211</sup>
- 1876 Zevi Ornstein, Lvov.<sup>212</sup>

## 2.1. PRO AND CON POSITIONS

It all started when an attempt was made to introduce the machine into Galicia in 1857–60. A heated controversy arose between the camps of those permitting and those prohibiting. This went beyond the responsa literature, burst into the contemporary press, and was even published in leaflets devoted to the issue. A survey of the communities served by the rabbis who participated in the dispute reveals that rabbis from throughout Europe participated in the debate, although a leading role in the controversy was taken by rabbis from Galicia and Poland. The controversy centered around three nearby cities: Cracow, Lvov, and Brody. In 1856 Rabbi Mordecai Ze<sup>3</sup>ev Ettinger (Ettinga) of Lvov, Nathanson's brother-in-law, forbade the use of the machine.<sup>77</sup> Abraham Samuel Benjamin Sofer stated that the Cracow rabbinical court addressed queries to him a number of times in the years 1857–58.<sup>78</sup> These questions did not seek to know whether or not the machine's use was permitted, but rather sought, from the outset, to win approval for the new device, since they knew of Sofer's permissive attitude to the apparatus.<sup>79</sup>

They were opposed by Rabbi Ḥayyim Nathan Dembitzer, a rabbinical judge in Cracow, who asked Rabbi Solomon Kluger of Brody to issue a ruling regard-

What do you think? Thanks in advance, -David.



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