In Focus—AUFBAU: A NEW HOME ONLINE FOR THE EMIGRE JOURNAL

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Winter 2013
Securing LBI’s Future

Dr. William H. Weitzer, Executive Director

In January of this year, I came to the Leo Baeck Institute as Executive Director. Since then, I have worked closely with Carol Kahn Strauss, now the International Director, Frank Mecklenburg, Director of Research, and Dr. Ronald B. Sobel, President of the LBI Board, to develop a vision for the Institute, which builds on its mission, history, and achievements, adapts to an ever-changing environment, and secures its long-term future.

The LBI mission—to promote the study and preservation of the history and culture of German-speaking Jewry—has guided LBI for nearly 60 years and remains relevant today. However, changing realities demand that LBI review and adapt its approach in order to ensure that our operations and events support the mission. As we lose the founding generation of German-speaking Jews who escaped Nazi persecution, LBI must build support from a broader group of individuals and institutions.

We believe that LBI continues to have a critical role in ensuring that those who cherish the heritage of German-speaking Jewry will be the ones who write that history. Accordingly, we are developing a long-range plan that will ensure the long-term viability of LBI. This approach dictates ensuring that our operations are efficient and effective, our strategy is in place, and that we get the word out to prospective donors. This newsletter, with a revised format that we intend to produce three times each year, is one part of our strategy for communicating with our supporters. In each issue, we will cover a range of topics about the people associated with the LBI, new research projects and programs, and news about our collections.

The LBI story is a compelling one. Every generation has a responsibility to previous generations to ensure that the history of German-speaking Jewry is preserved in our archives, studied by scholars, and promoted through publications, events, and exhibitions. We welcome your participation in LBI activities and your contributions using the enclosed form or our website.

A Magnificent Heritage

Dr. Ronald Sobel,
President of LBI’s Board of Trustees

The first Jews to settle in what we know today as Germany arrived during the first and second centuries of the Common Era, when the lands along the Rhine River were under the control of the Roman Empire. Those first Jewish settlers were either soldiers or traders. We are certain that by the year 300 CE, there was an established Jewish community in Cologne. By the time the Roman occupation came to an end, small Jewish communities had been established in at least eight other important towns in Germany. Those events were the genesis of the narrative that is the history of German-speaking Jewry.

The oldest volume in the library of the Leo Baeck Institute dates from the year 1484, and from that time to the present our archives constitute the most extensive repository of documents reflecting the glory that was the culture and civilization of German-speaking Jewry.

Following centuries of quiet suffering, the birth of modern democracy, first in America and then in France in the 1770s and 1780s, provided German Jews with a hope for emancipation and a level of equality that had been unknown to Jewish communities for centuries. That newly born political and social liberalism inspired Moses Mendelssohn to chart a course and propose a paradigm for a synthesis between the best of Jewish social and intellectual life and the glories of Western cultural tradition.

In the decades to follow, the contributions of German Jews were monumental in the fields of literature (prose and poetry), science, art, theater, music, mathematics, medicine, and architecture, as well as in the disciplined study of Judaism—its history, evolution, and philosophies. It was German Jews who gave birth to what we know as Reform Judaism, Orthodox Judaism, and Conservative Judaism.

In short, it cannot be denied that contemporary Jewish life throughout the world is, in no small measure, the magnificent heritage of German-speaking Jewry.

It has been, and will remain, the mission of the Leo Baeck Institute to preserve this incomparable heritage while sharing its narrative with the world.

"We believe that the Leo Baeck Institute continues to have a critical role in ensuring that those who cherish the heritage of German-speaking Jewry will be the ones who write that history.”

The oldest document in the LBI collections illuminates the conditions of Jewish life in Germany before the Emancipation. It is a special oath Jews were required to take when appearing before Christian courts in Nuremberg.

Before the emancipation, learned Jews used mathematics primarily as a tool for calculating the Jewish calendar. Meyer B. Elhanan Fürth (1775-1821) wrote in fields including mathematics, astronomy, and theology. Strictly conservative, Fürth refuted Moses Mendelssohn’s views and opposed reform in general. Yirat Shamayim (Fear of Heaven) is a commentary on Maimonides’ calculation of the new moon.
A New Presence in Berlin

Carol Kahn Strauss, International Director

LBI New York has had a branch of its archives in the Jewish Museum Berlin since the museum opened in 2001. What LBI lacked until July of this year was an administrative office in Berlin, with its own address and a young historian, Dr. Miriam Bistrovic, to run it.

The office on Glinkastrasse is the first step toward a more prominent role for the Leo Baeck Institute in making Germans more aware of the long and illustrious heritage we shared until 1933. German Jews were patriotic, productive citizens of their communities. They fought as German soldiers in WWI, won Nobel Prizes as German chemists and physicists, and wrote poetry and novels as German writers. Through lectures, exhibits, and other events, LBI will attempt to bring a more balanced perspective to 20th century history. The worst catastrophe of modern times permeates every aspect of our awareness, but it need not negate what came before.

Thanks to the generosity of the Office of the German Federal Commissioner for Culture and Media, LBI’s new space on Glinkastrasse in Berlin is funded for three years. From this base, LBI will be able to plan programs, exhibits, and events throughout the country and attract new supporters from a broad range of public, private, and corporate spheres.

LBI intends to partner with organizations already in Germany, including institutions of the once-again flourishing Jewish community, in order to expand the horizon of the Jewish aspect of German history. It is an exciting moment and a natural step toward ensuring greater dissemination of an extraordinary and always relevant legacy.

Documenting Jewish Life in East Germany

Dr. Frank Mecklenburg, Director of Research

LBI is launching an initiative to document one of the least-explored chapters of German-Jewish history: the contribution of German Jews to the foundation and development of East Germany. After 1945, a small but significant number of Jewish refugees and survivors returned to the Soviet Occupation Zone and, after 1949, the newly-founded German-Democratic Republic. For complex reasons, primary source materials related to this community have not been systematically collected and made available for scholarly study, but LBI intends to fill this gap.

While it was hardly a top destination for Jewish refugees and survivors following World War II, some German Jews saw an opportunity to build a different kind of Germany under Soviet protection. In addition to ideological affinities with the emerging socialist state, many of those who were willing to return to Germany saw no place for themselves in West Germany, where many prominent Nazis, including war criminals, were entrenched in government and the private sector. In contrast, the nascent GDR styled itself as an “anti-fascist” republic and claimed to be the successor to the left-wing resistance to the Nazis.

Jews in the GDR played an important role in politics, journalism, publishing, and academia. However, other than the most prominent figures, most of them remained out of the public eye and were not even counted as Jews unless they were part of the tiny official community. The existing primary source documents related to these individuals need to be collected, cataloged, and preserved for research. Due to the advanced age of the survivor generation, oral history interviews need to be conducted as soon as possible.

As LBI continues its search for materials and conducts oral histories, it is also laying the groundwork for a conference and exhibition on the topic (tentatively scheduled for late 2014). Individuals and institutions interested in contributing to the project, as well as researchers who may have preserved related collections and materials themselves, are invited to contact Dr. Frank Mecklenburg at fmecklenburg@lbi.cjh.org.
Progress Filling Gaps in Frankfurt
Wissenschaft des Judentums Collection

Renate Evers, Head Librarian

LBI and the Frankfurt University Library have made significant progress in a joint effort to recreate a landmark collection of Judaica that was long believed to be permanently fragmented by World War II. As of August 2013, about 500 titles from LBI collections that were missing from the Frankfurt Library’s seminal collection of works associated with the Wissenschaft des Judentums (“science of Judaism”) movement had been digitized and virtually reintegrated into the collection.

This collection is named for its curator, Aron Freimann, who built the most important Judaica collection in Europe at the Frankfurt City Library between 1898 and 1932. One pillar of the Freimann collection was about 15,000 titles related to the 19th-century Wissenschaft movement, in which Jewish scholars investigated the history and culture of Judaism from a scientific perspective, replacing theological exegesis with the tools of history, archeology, and sociology.

Despite losses during World War II, the Freimann Collection remains the most important Judaica collection in Europe; today it is housed at the Frankfurt University Library, into which the City Library’s holdings were later incorporated.

As librarians in Frankfurt began to digitize these holdings, however, they identified about 2,200 missing titles. By cross-referencing its own collections with Freimann’s 1932 catalog, LBI discovered that it had copies of about 1,000 of the missing books, many of them donated by refugees who brought their own scholarly libraries with them when they escaped from Germany to the US in the 1930s.

The joint project between LBI, the Center for Jewish History, and the Frankfurt Library is funded by an $180,000 grant from the National Endowment for the Humanities and the German Research Foundation.

Including the books contributed by LBI, the full text of nearly 8,000 titles from the Freimann collection is already accessible online. When the project is finished, scholars will be able to search, cover to cover, the world’s foremost collection on an influential period of Jewish scholarship as it existed before 1933.

ONLINE:
sammlungen.ub.uni-frankfurt.de/freimann

Experiencing 1933, One Day and One Document at a Time

The online project “1933: The Beginning of the End of German Jewry” presents a variety of primary source materials that bear witness to the disenfranchisement and exclusion of German Jews, as well as to aspects of their everyday lives. All the documents and photographs displayed stem from the archives of the Jewish Museum Berlin and the Leo Baeck Institute, which maintains a branch of its archives at the museum.

The project will run until the end of 2013 and publishes several items a month, 80 years to the day after they were produced. Ranging from certificates, identity cards, letters, and postcards to applications, diary entries, notes, and photographs, these materials provide insight into the direct and indirect effects of anti-Jewish measures implemented after the Nazis’ rise to power. The project allows viewers to follow events of the year 1933 in real time and to learn about the people and fates documented in LBI collections.

ONLINE:
jmberlin.de/1933/en

May 3, 1933. Holding a cone full of candy, six-year-old Peter Jacob smiles shyly at
the camera. He has just had his first day of school at the public Elementary School
25 in Sybelstraße, steps away from his parent’s home in the Charlottenburg district
of Berlin. He soon switched to the Waldschule Kaliski, a private Reform Jewish
school that was only allowed to admit Jewish children after 1934.

Jewish Museum Berlin, Gift of Peter Sinclair, formerly Peter Jacob
In 2008 I volunteered for the Mihai Eminescu Trust (MET), an NGO in southern Transylvania that works to preserve the cultural heritage of the region’s Saxon towns and villages. The region is dotted with fortified churches and medieval architecture, but numerous abandoned synagogues also testify to the area’s rich Jewish past.

Asked whether there was a synagogue I thought particularly worthy of restoration, I thought immediately of the shul in Mediaș, a small town between Sighișoara and Sibiu. Behind the long-shuttered doors of this spacious building are walls adorned with bright blue and gold paintings, and the women’s balcony is surrounded with intricate wooden lattice. I also knew from exploring the ground floor that prayer books, shawls, and embroidered phylactery bags haunted the cabinets and floors. What I did not know was that the women’s balcony, blocked by a massive metal cabinet, had been used as a genizah and also held the crumbling community archives.

Eventually I climbed over that cabinet and realized we had a far greater task on our hands than a building restoration. Over the next few years the balcony was cleaned by a team of Peace Corps volunteers, and the archives were moved to a secure location in the building adjacent to the shul. They were safer there than in the crumbling synagogue, but remained hidden to researchers.

Meanwhile, the restoration project sputtered when funding was exhausted, and I moved to New York and began working as an archivist at the LBI, where the importance of not only preserving, but also expanding access to these archives was well understood. Fortunately, we learned that the Mediaș archives were eligible for funding from the Yerusha Project, a Rothschild Foundation (Hanadiv) program that supports Jewish archival surveys. There was just one caveat: the project should be bigger than one city; entire regions were desirable.

German-Jewish history of southern Transylvania and Bukovina
Jews in Mediaș and the surrounding Saxon towns of Sighișoara, Brașov, and Sibiu spoke primarily German. Like many inhabitants of multi-ethnic Habsburg Transylvania, they were multilingual, and Hungarian was also widely spoken. In southern Transylvania, however, nearly all records were kept in German. In Bukovina, also once part of the Habsburg Empire and today split between Romania and Ukraine, the situation was similar.
These towns arguably represented the farthest flung German-Jewish communities in continental Europe and yet, with the exception of the Bukovina capital of Czernowitz, their history remains largely unexplored. Were there other shuls with dusty archives locked away? What did the National Archives hold?

A fractured archival landscape
What we encountered in Romania was an archival landscape as complicated as the piece of history that it documented. Each regime, from the multi-ethnic Habsburg Empire to the monarchy of the interwar period to the Fascist and Communist dictatorships, had left its imprint on the organization of Jewish archives, leaving them fractured and displaced.

The Mediaș situation turned out to be unusual. Most synagogues had long since been emptied of their archives, which were thrown out or transferred to Bucharest. This had much to do with the upheavals in Jewish life in Romania.

In many areas of Romania, especially Southern Transylvania and the Old Kingdom regions of Wallachia and southern Moldova, a relatively large proportion of the Jewish population survived World War II and the Holocaust, leaving a sizable post-war Jewish community. However, small town communities had nearly disappeared by the 1980s due to mass emigration to Israel. After the fall of Communism, the numbers sank even lower. Today, Romania’s Jewish population comprises about 3,300 mostly elderly people, a third of whom live in Bucharest. There are simply far too few Jews in Romania to oversee the country’s almost 100 synagogues and hundreds of Jewish cemeteries.

Accordingly, much of the information we sought is now housed in local branches of the National Archives. This includes materials created by Jewish communities themselves, such as birth, death, and marriage record books. However, particularly in Bukovina, where the Jewish population was high, countless civil and private collections also hold documents of interest to Jewish researchers or genealogists.

The wealth of information kept under lock and key in the National Archives branches was astonishing. From 18th-century decrees, permits, and contracts to 20th-century applications to the police and town hall by Jewish clubs to host literary nights, balls, picnics, and concerts, the vast array of documentation, much of which has never been accessed before by researchers, was thrilling.

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From Sitzfleisch to instant gratification

These collections have been little used, however. Navigating the National Archives requires knowledge of Romanian (even when the documents are in German) and the fortitude to spend hours reading blurry, communist-era inventories created with carbon paper and typewriters. LBI’s survey project will allow researchers to circumvent this laborious process by putting descriptive data for individual files and larger collections in an online database that will launch later this year.

While the patience to spend hundreds of hours poring over inventories was the mark of a meticulous researcher in the past, for better or worse, new generations will expect increasingly rapid gratification. Our goal is to stimulate interest amongst young researchers, both in Romania and beyond, for the Jewish history of the region.

Hear from our archivists in the field at the website launch event on January 13, 2014, 3:00 PM, at the Center for Jewish History, New York.
A Digital Home for an Émigré Journal

Founded in 1934 as the newsletter of a club of Jewish émigrés, Aufbau evolved into the lifeline of a community of German-speaking refugees during WWII. It not only offered the sort of practical information so important to the displaced, from apartment and job advertisements to lists of survivors, but an intellectual forum that was a last remnant of a culture, language, and Heimat that its readers had lost.

Given the vital role it played in the German-Jewish refugee community, but also the quality of its content—names from Hannah Arendt to Albert Einstein, Thomas Mann, and Stefan Zweig appeared in the bylines—Aufbau remains an essential resource for researchers.

In 2012, LBI worked with Internet Archive to digitize the issues published between 1951 and 2004. This project, partially funded by the Metropolitan New York Library Council (METRO), put the entirety of Aufbau online for the first time, since the German National Library (DNB), had previously digitized the volumes between 1934 and 1950.

Unfortunately, the DNB closed online access to Aufbau in June 2012, citing legal concerns. In order to ensure that all issues of Aufbau remain available to researchers in perpetuity, LBI has now digitized the issues of Aufbau published between 1934 and 1950 with support from METRO and placed the entire run of the paper online.

ONLINE:
archive.org/details/aufbau
Showdown at the Sterling Oval: 1942

In the 1930s and 1940s, a lively soccer culture was supported in the New York City area by immigrants from all over Europe, including Jewish refugees from Germany. Fans who craved the latest on Jewish teams like the New World Club, Hakoah New York, and Maccabi would find it in the pages of Aufbau.

Jim G. Tobias

“The Jewish soccer players of New York lost a battle on Washington's Birthday,” wrote Max Behrens in March 1942 in the German-Jewish émigré journal Aufbau. “And thus they have foolishly squandered Jewish soccer’s best chance for sorely needed propaganda victory,” lamented the exiled journalist who had been one of the most famous sportswriters in the Weimar Republic.

He was referring to a match between the all-star teams of New York’s Jewish clubs and the German-American Soccer League. The two teams were actually battling for the NY State Soccer Association’s International Cup and bragging rights among the region’s ethnic soccer clubs, but Behrens recognized a proxy battle of ideals and national pride.

Just months earlier, Aufbau had been one of the first American newspapers to report on the looming “final solution to the Jewish question.” Nevertheless, the world still operated on the naive assumption that the horrific stories from Europe were mere propaganda. Even in January 1942, when the Joint Distribution Committee issued a report on the murder of “approximately 240,000 Jews from Germany and other parts of Central Europe who were deported to the German-occupied areas of the Ukraine,” few believed it.

Apparently, the Jewish kickers also took the political significance of the match too lightly; they suffered a decisive 3:1 loss to the German-Americans, who, Behrens chided, “knew what was at stake.”

An immigrant pastime

Although it never competed with baseball or football for mainstream America’s attention, soccer was enormously popular among immigrants. The leagues in immigrant cities like New York,
Chicago, or Los Angeles, were typically dominated by new citizens from Italy, Ireland, or Germany. Alongside them were many Jewish teams and leagues, such as the team of the New World Club. Founded by German-Jewish émigrés, the New World Club (NWC) was also the publisher of that community’s most important mouthpiece, **Aufbau**.

The team was founded in 1939 by a couple of soccer-loving Bavarian Jews who wanted to engage in their beloved pastime more frequently and with real competition. To do that, they had to join one of the existing American leagues. The German-American Soccer League, whose members openly broadcast Nazi sympathies, was out of the question. Thus, the Bavarians chose the Eastern District Soccer League (EDSL), a multi-national league that included several Jewish teams as well as other ethnic teams such as the Lithuanians, the Armenian FC, and the Italian team, Famee Furlane.

The **Aufbau** team won its first match in the EDSL handily and went on to lead the league of eight teams for most of the 1939/40 season until it was bested by Union City in the title match and thus relegated to “an honest 2ND place,” as it was recorded in **Aufbau**.

**Soccer ranks swell with refugees**

Thanks to the flood of refugees from Europe, the EDSL was expanded to ten teams the following year. NWC was now one of four Jewish teams alongside Maccabi Athletic Club, Bronx Jewish Soccer Club, and Brooklyn Jewish Soccer Club. As the sports editors of **Aufbau** commented, the EDSL was a place where Jewish athletes were free to identify themselves as such with pride.

Frustrated with playing on baseball diamonds, where the pitcher’s mound injected an undesired element of chaos into the game, the league dreamed of establishing its own stadium. In the end, only the Jewish teams secured a permanent home field by leasing the “Sterling Oval” in the Bronx, at 165**th** Street between Clay and Teller.

**Jewish clubs dominate the EDSL**

**Aufbau** previewed the 1941 season with the headline “Three new clubs in the EDSL.” Two mutual aid and social clubs, Jewish Unity Club of Newark and Prospect Unity Club (PUC) of Brooklyn, as well as a team with roots in Vienna, Hakoah New York, would all field teams.

Hakoah New York had been founded by former members of the Vienna sports club of the same name. In 1924/25, Hakoah Vienna had taken home the Austrian championship title and was subsequently invited to New York. An exhibition match between Hakoah Vienna and the all-star team of an American professional league drew a crowd of 46,000 to the New York Polo Grounds, an unprecedented turnout for soccer in America. Dazzled by the success of their tour and further enticed by the siren call of the US dollar, a number of Hakoah Vienna’s stars decided to trade in their blue and white Hakoah Vienna jerseys for the tricots of various American clubs.

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War changes the game

The outbreak of World War II put a damper on club soccer in New York as older players were drafted. The Jewish teams in the EDSL had invested in youth outreach to foster the next generation of soccer talent, but many other leagues folded as their athletes went off to war in Europe and Asia.

The war led many teams to suspend play for the 1943/44 season, but as a result the remaining leagues gained new teams. For example, the EDSL absorbed the Swedish FC and the Swiss FC for the 1943/1944 season. Unfortunately, the influx of non-Jewish players also led to an increase in anti-Semitic incidents. A league committee responded with a resolution declaring that any anti-Semitic statement on the field would result in an immediate red card.

Victory for the Jewish all-stars

On June 6, 1943, the Jewish all-stars of the EDSL beat the German-American League all-stars 5:1 in a rematch and took home the newly created Meyer Levin Cup. “It is especially gratifying that the first winner of a Championship Cup named for the heroic Jewish pilot Meyer Levin is [...] a Jewish all-star team,” Max Behrens crowed in the pages of Aufbau. The cup’s namesake, Mike (Meyer) Levin, was serving as an aerial gunner on a B-17 Bomber in the 8th Air Force, 303rd Bombardment Group, a unit that often mounted aerial attacks on German cities.

The New World Club team existed until the early 1950s. In 1951, the team was dissolved, and its players formed a new team together with former members of Maccabi and Prospect. The Jewish “Blue Stars” now played in the German-American League.

“Aufbau” – Reconstruction as a Mission

Andreas Mink

Aufbau shuttered its New York offices in August 2004, but the paper’s story did not end there. The Swiss company JM Jüdische Medien AG acquired the paper and re-launched it as a monthly magazine a year later. JM Jüdische Medien’s US Editor, Andreas Mink, reflects on the history of the paper and its journey back to Europe.

“Writing a history of Aufbau would mean telling the story of the German-Jewish immigration to New York and the tumultuous fates of the immigrants. But that story is neither fully formed nor finished,” wrote Manfred George in the summer of 1941. Georg was the Editor-in-Chief of Aufbau, a post he would hold until his death in 1965. After fleeing to the USA in 1939, George
had joined *Aufbau* for a monthly salary of 15 dollars. Together with his colleagues, mostly former Berliners like him, including Hans Steinitz and Kurt Grossmann, George transformed the thin monthly newsletter of the New World Club into a weekly paper with a global impact.

In his long career, George had never witnessed “such an intimate link” between a publication and its readers as at *Aufbau*. He recalled “massive shipments” of letters to the editor and a never ending stream of visitors to the paper’s offices at Broadway and 74th St. on the Upper West Side. For its readers, the paper served as a “refuge, information bureau, missing person’s bureau, school, and news agency.” It was a classic example of the ways in which print media could function as a mouthpiece for specific political, ethnic, or social interests. However, *Aufbau* was more than all that. As George recognized, it was a medium for “resurrection on new ground, laying down new roots, and consolidating creative elements.”

As a forum for Jewish refugees from Hitler’s expanding German Reich, it helped to shape a common identity for Jews from all parts of the former Weimar Republic, Austria, and Czechoslovakia, who had previously been rooted in various regional cultures and milieus. This identity was based on more than Jewish tradition and the experience of persecution; it also included a “liberal and democratic attitude” in the American sense, according to a “Statement on Policy” for *Aufbau* and the New World Club that was adopted during World War II. Large-format photographic portraits of Albert Einstein, Thomas Mann, and Franklin D. Roosevelt hung in the editorial offices as potent icons of this attitude and outlook. The chief precept enshrined in the “Statement” pledges the paper and the Club to aid the refugees’ integration into American society.

As we now know, this succeeded beyond all expectations. Take for example the careers of Harry Rosenfeld, Max Frankel, and Henry Grunwald, who rose to become leaders at the *Washington Post*, the *New York Times*, and *Time Magazine*, respectively. These journalists from the younger generation of refugees fulfilled *Aufbau*’s hopes; they became Americans and wrote in English but saw no need to abandon their heritage as German Jews. As a foreign-language niche publication, *Aufbau*, however, could not offer such young talent a future.

The integration of the younger generation precipitated a crisis of identity and purpose for the paper. Had it fulfilled its mission and made itself superfluous by helping the émigrés and their children become Americans? This was the subject of passionate debate in the editorial offices of the paper and the meetings of the New World Club in the 1990s. The answer was clear: German-Jewish identity was an intellectual good and thus, in the spirit of the “Statement on Policy” cited above, had become the foundation of liberal, cosmopolitan, critical journalism. From this arose a duty for the Club and the editors of the paper to continue *Aufbau* for future generations.

The fact that this was not possible in Manhattan was due partly to the paper’s status as an independent publication of a non-profit organization. While George led the paper to editorial excellence, the editorial arm always lacked an equal counterpart on the business side—a competent, forward-looking publisher. The dedicated editorial team that modernized the paper’s content was not able to secure its future financially.

The Zürich-based JM Jüdische Medien AG was able to acquire *Aufbau* in summer 2004 and re-launch it as a monthly magazine in 2005, thanks in large part to the foundation and traditions established by the paper in New York. The new owner originated partly as the successor to the *Jüdische Rundschau*, which had been moved to Switzerland during the Nazi era, and thus had a broad intellectual affinity with *Aufbau*. Today, die JM Jüdische Medien AG functions as a service provider for *Aufbau’s* publisher, the Serenada Verlag. This combination offers the stability and publishing competence that has allowed the new *Aufbau* to grow for nine years.

With this organizational basis, the small editorial team at *Aufbau* draws inspiration from the paper’s tradition to tackle a broad spectrum of social, political, cultural, scientific, and religious issues. The US remains an area of focus alongside Europe, Israel and other regions. The paper’s supporters include not only prominent Jewish authors like Robert Menasse, Walter Laqueur, Elie Wiesel and Jared Diamond, but non-Jews such as Al Gore.

**ONLINE:** aufbau.eu
An Intellectual Resistance
Hannah Loewenberg-Harnest

Aufbau, as the foremost among the German-language émigré journals, constituted a unique intellectual resistance against Nazi Germany, a platform for political discussion and literary creations that was not only guided by the input of experienced journalists, but also enriched through contributions of eminent figures such as Hannah Arendt, Albert Einstein, Thomas Mann, and Franz Werfel.

Manfred George, who began his tenure as the longest-standing editor-in-chief of Aufbau in 1939, defined an “intellectual” as a person who has understood something (einsehen), and ideally will share his or her insight with others, serving as a moral authority for them [Georg, Manfred. “Der Intellektuelle in der Volksfront.” Die Neue Weltbühne 46 (1937).] The émigré circles represented in Aufbau embraced this view and took it upon themselves to expose the true character of a German régime that had signaled a perverted conception of German-ness, rejecting democracy in favor of brutal and barbaric rule.

The burning of books that was staged by the Nazis in several German cities on May 10, 1933, was meant to symbolize the extinguishing of a long-standing tradition of German humanism. For many intellectuals, especially Jews, it constituted an incisive caesura that uprooted and displaced a whole culture, and marked the emergence of two Germanys. It was a common claim of those personalities who shaped the first editions of Aufbau in 1934/35 that they had taken “the other Germany” with them into exile. In their writings, they struggled to come to grips with their own German identity in the face of the other Germany’s “turn toward evil.” “Hitler is not Germany!” proclaimed by the illegal West-German delegate at the International Writers Congress in Paris in 1934, was a fundamental tenet for this group [Illegaler Delegierter aus Westdeutschland. “Deutschland ist nicht Hitler.” Neue Deutsche Blätter 6 (November 1934–August 1935).]

The question of identity took on another dimension in Aufbau, which showed a renewed and deliberate acknowledgement of Jewish origins and an appreciation of the valuable teachings of Judaism as a shield against the hostilities of Nazism. Judaism was treated as an equal counterpart to a Goethian tradition of the arts and humanities.

What gave Aufbau its special status in comparison with other weekly international journals was the fruitful dialogue between politics and culture: the intellectual, artistic and literary resistance of an intelligentsia that consisted of circles of German émigré authors, journalists, politicians, doctors, lawyers, and publishers, whose writings became strongly politicized as a consequence of a dutiful response to their time.

Aufbau’s analysis of the contemporary political situation and especially its relentless unmasking of anti-Semitism during the Holocaust also established it as one of the most important organs to repeatedly modify and justify the J’accuse against the Hitler polity” in the words of Klaus Mann.

Aufbau took a very clear stance against the transformation of German society under Hitler and described an impending cultural war in several articles as early as October 1935, just a month after the Nuremberg Laws had been adopted. In the edition of October 1, 1935, a strong statement appeared in response to the recent party convention in Nuremberg: “What is left is an ‘either – or:’ We can either silently approve of an ideology that has dictated these laws—the ideology of fascism as such—or openly and firmly fight it. [...] It is not merely a dispute between fascism and democracy anymore, but beyond that a controversy between nationalism and cosmopolitanism.” [“Bemerkungen zum Parteitag in Nürnberg.” Aufbau 1, no. 11 (October 1, 1935).]

Language is the very essence of identity and culture; it is the “raison d’être” for a writer, who uses the power that comes with the command of language to act as the conscience of society. The Nazis abused the German language for their political goals and especially their propaganda, but Aufbau has used it to advocate for German-Jewish concerns until the present day.
Harry Ettlinger and Otto Oppenheimer: Story of a Monuments Man

Michael Simonson

In 2011 LBI helped a town in Germany honor its Jewish past and connect with one of its native sons, Harry Ettlinger. Now Ettlinger’s military service during WWII is the subject of an upcoming major motion picture. Those who want the full story will find it in the LBI archives.

Like many German and Austrian Jews who found refuge from the Nazi regime in the US, Harry Ettlinger, born 1926 in Karlsruhe, found himself back in Europe in 1944 wearing the uniform of a US Army private. Shortly after he was drafted, he was assigned to hunt for looted artwork stashed away in salt mines and castles as one of the “Monuments Men,” a team of Allied service members and art historians tasked with recovering art that was looted, displaced, or lost during the war. Before his 21ST birthday, Ettlinger had helped rescue priceless works of art, from a Rembrandt self-portrait to the stained glass windows from the Cathedral in Strasbourg.

Memoirs, archival collections, photographs, and oral history interviews in LBI collections tell the stories of numerous young men and women who bravely returned to their native countries with Allied liberators. Hollywood will soon shine an especially bright spotlight on Harry Ettlinger’s story, however; George Clooney is producing, directing, and starring in a film about the “Monuments Men” slated for nationwide release in December, 2013.

With a star-studded ensemble cast that includes Daniel Craig, Cate Blanchett, and Matt Damon, the film will focus on the stories of real individuals, including Harry Ettlinger.

Mr. Ettlinger’s family history in Germany, of course, goes far beyond the episode depicted in the film, and LBI is proud to hold an archival collection that documents generations of Mr. Ettlinger’s family history in Baden-Württemberg: The Baer-Oppenheimer Family Collection.

Otto Oppenheimer: businessman, philanthropist, and ein waschechter Brusler

As a child, Harry spent time in the town of Bruchsal with his grandparents, Otto and Emma Oppenheimer. Otto ran his family’s textiles enterprise, a major local employer. He was also a civic leader who founded the Bruchsal art society and played an active role in the mostly Catholic town’s Carnival Society.

Perhaps the most enduring legacy Oppenheimer left his beloved hometown was the song Brusler Dorscht (“Bruchsal Thirst”), a humorous ballad that he first performed at his own bachelor party. This tale of the fictional alcoholic Count Kuno and his prodigious thirst soon became the unofficial town anthem.

In the 1930s, National Socialist policies gradually eroded the Oppenheimer family’s prosperity. Otto was accused of trading in fabrics used for Sturmbteilung uniforms in violation of a prohibition against Jewish suppliers, and in 1938 he was forced to transfer ownership of the business to a non-Jewish colleague. In 1941, Otto and Emma Oppenheimer emigrated to the United States, where their daughter Suse had already arrived in 1938 with her husband Max Ettlinger and their three sons, including Harry.

(continued on page 16)
Local activists honor a city father and a native son

While most Bruchsal residents still remember the Brusler Dorscht, Otto Oppenheimer’s name was forgotten for decades; songbooks published during the Nazi era credited the song to “anonymous.”

This began to change recently when a grassroots group of local citizens researching the city’s Jewish history petitioned to name a city square in his honor. Jochen Wolf, one of the local activists, contacted LBI for help with his research on the Oppenheimer family. In my role as a reference archivist, I pointed him to resources in the Baer-Oppenheimer collection, which were cited in a series of historical articles about the Oppenheimer family published in the Bruchsal Netzzeitung, an outlet for citizen journalists.

These articles had the intended effect, and popular support for the creation of an Otto-Oppenheimer-Platz in Bruchsal finally reached a critical mass in early 2011, when the town council approved a renaming of the Holzmarkt after Otto Oppenheimer.

In May 2011, I was honored to travel with Harry Ettlinger and other descendents of Otto Oppenheimer to Bruchsal for the inauguration of the newly named city square. I was proud that LBI, through its archival collections, was able to facilitate a commemoration of a time when Otto Oppenheimer was a respected and prominent member of a community that he loved, and when Harry, as a small boy, visited his grandparents in the idyllic town of Bruchsal.

ONLINE:
Harry Ettlinger’s Digitized Memoir in DigiBaeck bit.ly/ettlinger
The Baer-Oppenheimer Collection in DigiBaeck bit.ly/baer-oppenheimer

*Unless otherwise noted, all images from the Baer–Oppenheimer Collection, AR 7044
With the launch of LBI’s digital archive, historian Shira Klein immediately recognized a new tool for engaging undergraduates in original research using primary sources. We asked her about her experience using DigiBaeck in the classroom.

How did you introduce the concept of working with primary sources?
Every week I paired a secondary source with a primary source and asked the students to analyze them in response papers based on a prompt I provided. The goal was for them to state how an argument articulated in a secondary source is reinforced or called-into question by a primary source.

The research paper was like the response papers, except the students had to develop their own “prompt” and argument as well as find their own primary sources.

So, the students started working with primary sources that you spoon-fed to them, and then they had the opportunity to experience the work a historian does to track down original materials.
That’s why an online archive like DigiBaeck is so terrific. The students actually told me they couldn’t believe how difficult it was to find a primary source that supported the argument they wanted to make.

Of course, history doesn’t work that way. Searching in an archive on their own helped the students develop an appreciation for how complicated history is and how careful historians need to be with sources when crafting a historical argument.

What kinds of documents did the students use?
They primarily relied on memoirs, which were well-suited to this project. First, many of the memoirs were written in English or later translated, while original documents and correspondence were mostly in German. There are over 2,000 memoirs in DigiBaeck, so there were plenty to choose from.

The other great thing about memoirs as historical documents is that they can cover the key events of a period of years or decades, while contemporary documents, like letters, typically only relate to the events of days or weeks. So, you can cover 10 years in ten pages of a memoir, or get the events of August 4, 1936, in a letter.

Was it difficult to get the students to view these materials critically?
We had practiced that in the response papers. Throughout the term, some of the primary sources we examined were in conflict with what I was teaching. We looked at them and asked, “What’s wrong here? Is this representative, or reliable?” Conversely, we might discuss a popular view on a given topic, and then use the primary source to question that view.

(continued on page 18)
They applied the same methods in their research papers. For example, one of the arguments we discussed in the course was that Jews who emigrated from Eastern Europe to Palestine in the early 20th century were motivated less by Zionism than by the same factors that led others to go to the United States or South America—namely, social and economic hardships.

One student focused on this very argument, but in the context of German-speaking refugees in the 1930s. The student used a number of oral history interviews from the Austrian Heritage Collection. The interviewees explained their decision to go to Palestine as motivated by ardent Zionist sentiment. Rather than take this explanation at face value, the student made a careful study of the push and pull factors that had led the interviewees to leave Germany and found that it was social and economic persecution first and foremost that led them to leave.

**How did the course challenge the students’ assumptions?**

Some assumed that all Jews must have wanted to leave Germany immediately when Hitler came to power. One of the primary sources we studied before the research project was “Proclamation by the Central Committee of German Jews for Relief and Reconstruction,” published in the CV-Zeitung. In April 1933, even after the Nazis were in power and some persecution had already begun, the German-Jewish leadership issued this statement saying, “Do not imagine that the problems of German Jewry can be solved... by means of... emigration. There is no honor in leaving Germany... Do your duty here.” It also calls Germany “the German Fatherland.”

We used this document both to show that not everyone automatically wanted to leave immediately after Hitler came to power—as students sometimes assume was the case—and to show that German Jews felt very connected to Germany.

**ONLINE:**

lbi.org/digibaeck

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**2012/2013 Fellows**

LBI New York continues to support new scholarship in German-Jewish History during 2012-2013 through the administration of the following grants and fellowships.

**David Baumgardt Memorial Fellowship:**

This fellowship provides financial assistance to scholars whose research projects are connected with the writing of Professor David Baumgardt or his scholarly interests, including Ethics, Wissenschaft des Judentums and the Modern Intellectual History of German-speaking Jewry.

2012  **Catherine E. R. Potter**

“The New Jewish Woman in the First World War and Modernity in Weimar Germany, 1900-1930”

2013  **Amy Hill Shevitz**

“Mother, Wife, Lover: Three Women in the Life of Franz Rosenzweig”

**Gerald Westheimer Career Development Fellowship:**

This fellowship supports scholars in an early career stage, (i.e., before gaining tenure in academic institutions) or its equivalent, whose proposed work would deal with topics within the Leo Baeck Institute’s mission, namely historical or cultural issues of the Jewish experience in German-speaking lands.

2012  **Aya Elyada,** Lecturer, Department of History, the Hebrew University of Jerusalem

“From Yiddish to German: A Cultural History of Translation”

**Stefan Vogt,** Martin-Buber-Chair for Jewish Philosophy of Religion, Goethe-Universität Frankfurt

“German Zionism’s Confrontation with German Nationalism: Political Interaction and Intellectual Transfer, 1890–1933”

**Fred Halbers Fellowship:**

This fellowship supports graduate students enrolled in a Ph.D. program whose research projects are connected with the culture and history of German-speaking Jewry.

2012  **Abraham Rubin,** Doctoral Candidate in Comparative Literature at CUNY

“Kafka’s German-Jewish Reception: A Contested Literary Legacy”

**Jason Lustig,** Doctoral Candidate in History at UCLA

“Making History: The Proliferation and Impact of Modern Archives for Jewish History”

For more information about LBI’s fellowships, including application guidelines and deadlines, visit: lbi.org/fellowships
Art: New Abstract Works

Among the artworks recently donated to LBI are a number of pieces by American artists who were trained in Germany or Austria but whose mature works were created in the fertile post-war American art scene.

One of the latest additions to the LBI Art Collection is Crossing (undated) by the abstract painter Friedel Dzubas. Born in Berlin in 1915, he studied with Paul Klee in Düsseldorf, from whom he absorbed important ideas about color, which would become the most essential aspect of his work. He fled Germany in 1939 and, after an itinerant decade working various jobs in Chicago and Ohio, settled in New York.

In 1948, he answered an anonymous advertisement seeking a summer roommate that had been posted by Clement Greenberg, the influential critic and champion of abstract expressionism. Greenberg introduced him to the vibrant Greenwich Village art scene, including Jackson Pollock, Willem De Kooning, and Helen Frankenthaler, with whom Dzubas later shared a studio. His works during this time reflect the kinetic and dramatic gestures of abstract expressionism, and he became firmly embedded in the New York avant-garde scene when Leo Castelli included his works in the seminal “Ninth Street Show” of 1951.

In the 1960s, Dzubas’ style moved toward hard-edged blocks of color, and Greenberg included him in the landmark exhibit, Post-Painterly Abstraction at the Los Angeles County Museum of Art, in 1964. Here his work was presented along side that of peers like Ellsworth Kelly, Frankenthaler, and Frank Stella, in whom Greenberg identified a new direction in abstract art.

Another notable addition to the LBI Art Collection is a large donation of works on paper by modernist painter and sculptor Sacha Kolm. Kolin was born in Paris in 1911, where her Ukrainian-Jewish father was an aeronautical engineer working under Gustave Eiffel. Her family then moved to Vienna, where she attended the Wiener Kunstgewerbeschule (1930) and the Academy of Fine Arts (1931–32).

She was among the few women to exhibit in the annuals of the Vienna Secession and the Künstlerhaus. After her move to Paris in 1933, she became the youngest full member of the Nationale Société des Beaux Arts, in 1935. At the time, she focused on figurative, expressive busts and impressionistic drawings.

Kolin moved to New York in 1936, and within months she was able to secure a solo exhibition at the P.E.D.A.C. gallery. At the 1939–40 New York World’s Fair, Kolm was one of 42 European émigrés, including Josef Albers, Laszlo Moholy-Nagy, and Kurt Seligmann, featured in the “New Americans Friendship House” exhibit. Later in her career, a large number of Kolm’s works were acquired by university galleries.

Her mature work, especially the pen and ink drawings acquired by LBI, favors bright colors and geometric shapes that echo the aesthetics of space age design as well an interest in the primitive.

Well-known in the art world for her flamboyant and expensive lifestyle, Kolin died in 1981 beset by financial problems.

LITERATURE:
Collections

Archives: Dolly Haas, Felix Pincus, Rose Ausländer

The Dolly Haas Family Collection, AR 25447, describes the family and career of the German-born stage and movie actress (1910–1994) through correspondence, vital records, diaries, and photographs. Haas, who was not Jewish, began an extremely successful career as a film actress in the German cinema of the 1930s. Petite and energetic, she was often cast in “breeches roles” that called for her to dress and pass as a man, such as Liebeskommando (1931), in which her character reported for military duty in place of her brother.

Haas married director John Brahm (a nephew of the German-Jewish theater impresario Otto Brahm), and the couple emigrated to Great Britain after Hitler’s rise to power and later to the United States. After her divorce from Brahm, Haas married the New York Times cartoonist Al Hirschfeld and enjoyed a second successful career as a stage actress on Broadway.

This collection was donated by Al Hirschfeld’s second wife, Louise Kerz Hirschfeld Cullman, who in turn had been the first wife of Leo Kerz, a well known stage designer, first in Berlin and then on New York’s Broadway. Together with the Haas collection, Ms. Cullman passed on to the LBI valuable typescripts of stage plays by Bertolt Brecht, Eugene Ionosco, and others, which were translated and/or adapted by Leo Kerz.

The Rose Ausländer Manuscript Collection, AR 25487, holds original manuscripts and annotated drafts of the poet’s verses, some of which were never published. Ausländer (1901–1988) was one of the most influential German-language poets in her time, representing the multi-national Austro-Hungarian culture of her native Czernowitz. The collection is a gift of Ausländer’s nephew, Harry Scherzer.

A fascinating mixture of art and science is represented in the Felix Pinkus Family Collection, AR 25456. Felix Pinkus (1868–1947), a member of the well known family of Silesian textile manufacturers, was a Berlin-born dermatologist with a prominent artistic vein, and both sides come through in this rich collection of private and professional correspondence, published and unpublished manuscripts, travelogues, and drawings.

Library: A Sermon Heard from Berlin to Philadelphia

Among a trio of rare pamphlets associated with Moses Mendelssohn and the Berlin Enlightenment that LBI recently acquired is a remarkable sermon celebrating a Prussian victory in the Seven Years’ War.

December 8, 1757. It was the second day of Hanukkah when the news reached Berlin that the Prussian forces under Frederick II had routed a numerically superior Austrian force in Leuthen three days earlier, thus winning control over Silesia.

On the following Sabbath, the local Jews gathered in the synagogue on Heidereuthergasse to hear Chief Rabbi David Fränckel deliver a sermon whose title leaves little doubt as to its sentiment: A thanksgiving sermon, for the important and astonishing victory obtain’d on the fifth of December, 1757 by the glorious King of Prussia, over the united, and far superior forces of the Austrians in Silesia. David ben Naphtali Hirsch Fränckel (1707–1762), translated into German by Moses Mendelssohn.
the wisdom of the King but providentially ordained by the creator, the Rabbi preached.

The Jewish community in Frederick II’s Berlin was small and subject to onerous taxes and restrictions on everything from marriage to the birth of children. Frederick II was considered an “enlightened” proponent of religious tolerance, but he adopted his predecessors’ policies aimed at economically exploiting the Jews while containing their numbers.

Those Jews permitted to live in the Prussian capital, were nevertheless relatively prosperous, and many among them were inspired by a radical idea percolating among a group of Jewish enlightenment thinkers known as the Maskilim—that Jews could gain the civil rights afforded to other loyal subjects of the crown, participate in the larger German culture, and retain their faith and traditions.

Fränckel’s sermon was, as historian Marc Saperstein has described it, part of an emerging genre in Jewish homiletics—the public expression of mourning or celebration by Jews for events of national importance as part of the larger body politic. Though only a tiny fraction of Jews living in Berlin could claim anything resembling citizenship in the Prussian state, Fränckel describes loyalty to the King, especially as expressed through benevolence for the poor—in particular war widows and orphans—as an obligation for Jews. He also grapples with the moral and philosophical questions of war: “We are all children of the one living God. They who declare themselves our Enemies are equally the work of his Hands, and love and fear him; and we should love them, were they not seduced by perverse Passions to disturb the Tranquility of our dear sovereign.”

Just as the sermon’s themes ranged beyond the traditional concerns of Jewish preaching, its intended audience was far larger than the benches of the Heidereutergasse synagogue could accommodate. The sermon was rendered into German from Fränckel’s Hebrew by his own most brilliant student, the 28-year-old Moses Mendelssohn. The most gifted Jewish literary stylist in (and advocate for) High German at a time when it was replacing “Judeo-German” as the Jewish vernacular, Mendelssohn would later become the foremost among the Maskilim.

The sermon was an international best-seller; it was reprinted in Germany three times within a year, published in English in London in 1758, and even found its way to the American colonies.

In fact, the (Christian) publisher’s preface to the 1763 edition printed in Philadelphia deals most explicitly with the reasons this text struck such a chord. It addressed how Jews might fit into the emerging modern society if tolerance became a reality: “They have patriot[ic] sentiments, and the warmest gratitude to princes who have wisdom and humanity to protect and defend them.” Although this hardly described the reality of Frederick II’s Prussia, an international discussion about the prospects for Jewish emancipation was underway.

*Although Mendelssohn’s name never appeared on the contemporary editions of the sermon, scholars assumed until very recently that Mendelssohn had effectively ghostwritten it for Fränckel. New scholarship by Gad Freudenthal demonstrates that Fränckel was the author of the sermon.

**LITERATURE:**


Commemorating 75 Years since “Kristallnacht” in Chicago and New York

Featuring the film REFUGE: Stories of the Selfhelp Home

On November 9 and 10, 1938, 7,500 Jewish stores in Germany and Austria were smashed and looted, 267 synagogues were burned to the ground, 100 Jews were killed, and countless others beaten. In the weeks that followed, 30,000 Jews were rounded up and sent to concentration camps.

Seventy-five years later, the consequences of hatred, bigotry and intolerance will be explored in a commemoration of Kristallnacht, the Nazi-led attacks 75 years ago that marked the beginning of the Holocaust.

At programs in New York and Chicago, LBI will present the film REFUGE: Stories of the Selfhelp Home, an award-winning documentary that explores the origins of the Holocaust and how survivors of Kristallnacht began a new life in Chicago. Refuge gives a voice to the last remaining generation of survivors of Nazi persecution, retracing the lives of current residents of Chicago’s Selfhelp Home for refugees.

NEW YORK

SUNDAY, NOVEMBER 10, 2013, 6:00 PM
Center for Jewish History
15 West 16th Street, New York, NY
Co-presented with Selfhelp Community Services
lbi.org/kristallnacht-75

Featuring a lecture by Sam Kassow, author of Who Will Write Our History?

CHICAGO

TUESDAY, NOVEMBER 12, 2013, 6:00 PM
The Chicago Cultural Center
Claudia Cassidy Theater
77 East Randolph Street, Chicago, IL
Co-presented with Selfhelp Community Services and Simon Wiesenthal Center Chicago
wiesenthal.org/survivorsspeak

Featuring survivor testimony and a panel discussion with filmmaker Ethan Bensinger
SUNDAY, NOVEMBER 3, 2013, 1:30 PM
Symposium and Film Screening
Portugal and the Jewish Refugee Crisis of WWII

When the Nazis invaded France and the Low Countries, tens of thousands of Jewish refugees from all over Europe poured into neutral Portugal. This symposium will tell their stories and that of the Portuguese Consul-General in Bordeaux, Aristides de Sousa Mendes, who disobeyed orders and issued an estimated 30,000 visas to Jewish refugees.

Co-presented with the Center for Jewish History, the American Sephardi Federation, and the Sousa Mendes Foundation

MONDAY, NOVEMBER 11, 2013, 6:30 PM
Book Presentation
The Short, Strange Life of Herschel Grynszpan

Jonathan Kirsch and his son Adam discuss a new book on the young Jew who assassinated a German diplomat in Paris in 1938, providing the Nazis with the pretext for the “Kristallnacht.” Was he a desperate lone gunman, a Jewish resistance fighter, or were his motivations more complex?

Co-presented with the Center for Jewish History and the Jewish Book Council

TUESDAY, NOVEMBER 12, 2013, 6:30 PM
Book Presentation
Against the Grain: German-Jewish Intellectuals in the Old World and the New

This event celebrates the publication of Against the Grain, Jewish Intellectuals in Hard Times, a volume that reveals how Jewish intellectuals from German-speaking Europe reacted to the multiple crises of the 20th century.

Co-presented with the Center for Jewish History and the American Jewish Historical Society

EXHIBIT
Center for Jewish History
Transcending Tradition: Jewish Mathematicians in German-Speaking Academic Culture

This exhibition presents the life and works of Jewish mathematicians in Germany. Spanning a period of 150 years, it documents their emergence from segregation into the academic limelight, recalls their emigration, flight or death after 1933, and illuminates their lasting legacies.

Co-presented with Yeshiva University Museum with support from the Arnhold Foundation.

MONDAY, JANUARY 13, 2014, 3:00 PM
Center for Jewish History
German-Jewish Archives in Southern Transylvania and Bukovina: A Field Survey and Web Launch

LBI archivists who undertook a major survey of archival collections related to Jewish communities in historically German-speaking areas of Romania will report on their work in the field and unveil an online database that will give researchers access to long-hidden resources. This survey was conducted with support from the Yerusha project, an initiative of the Rothschild Foundation (Hanadiv) Europe.

Most LBI public programs take place at the Center for Jewish History (CJH) in Manhattan, which unveiled The David Berg Rare Book Room in October 2013. This state-of-the-art facility is a shared exhibition space for rare books and archival material from LBI and the other four partners at the CJH.
Join us in honoring Ambassador Stuart Eizenstat, who will accept the Leo Baeck Medal and deliver the 56th Annual Leo Baeck Memorial Lecture during a special evening at the Center for Jewish History in New York City.

Over a decade and a half of public service in three US administrations, Ambassador Stuart Eizenstat has held a number of key senior positions, including chief White House domestic policy adviser (1977–1981) and Deputy Secretary of the Treasury (1993–2001).

Much of the interest in providing belated justice for victims of the Holocaust and other victims of Nazi tyranny during World War II was the result of Ambassador Eizenstat’s leadership as Special Representative of the President and Secretary of State on Holocaust-Era Issues during the Clinton administration. He successfully negotiated major agreements with the Swiss, Germans, Austrian and French, and other European countries, covering restitution of property, payment for slave and forced laborers, recovery of looted art, bank accounts, and payment of insurance policies. His book on these events, Imperfect Justice: Looted Assets, Slave Labor, and the Unfinished Business of World War II, has been translated into German, French, Czech and Hebrew.

Call (212) 744-6400 or visit lbi.org/award-dinner for information about reserving your place at this special evening.