In Focus—LEO BAECK MEDAL FOR AMBASSADOR STUART EIZENSTAT

People—WHAT’S IN A NAME? DENNIS BAUM & THE SIMSON COMPANY

Collections—LOTKA BUREŠOVÁ & HER TEREZÍN FRIENDS

Programs—EASTERN AND WESTERN JEWS: WWI & THE JEWISH EXPERIENCE

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Thank You for Your Support in 2013

William H. Weitzer, Executive Director

Late last year, we published an expanded LBI News to offer you a closer look at the work we do every day at LBI to preserve the heritage of German-speaking Jews. We are gratified by the positive comments that we received from readers of the last issue, and I am proud to present this spring 2014 issue of LBI News. Read on to learn about current projects like our partnership with a Berlin library for the restitution of looted books, the way that young scholars are using our collections for research on Vienna and Theresienstadt, our newest acquisitions, and much more.

This is also the issue in which we traditionally cover the LBI dinner and you will note (pp. 6–9) that we made some changes. We combined the LBI Annual Award Dinner and Leo Baeck Memorial Lecture and held the event at the Center for Jewish History. The evening was a great success as Ambassador Stuart Eizenstat delivered a stimulating lecture on “The Future of the Jews” and The Honorable W. Michael Blumenthal presented him with the Leo Baeck Medal.

I want to extend my thanks to those of you who supported the dinner with your attendance and contributions. Also in this issue of LBI News, we thank everyone who supported us in 2013 in the Acknowledgements section (pp. 20–23).

Additional thanks go to those of you who were able to attend one of our many lectures, symposia, films, concerts, or exhibitions in 2013. Our 2014 programs are already in full swing, including a panel discussion examining the changing definition of Eastern Jews and Western Jews and a play about the psychoanalyst Sabina Spielrein. In addition, watch for news about an event in Berlin honoring His Excellency Joachim Gauck, Federal President of Germany, and plans to commemorate the 100TH anniversary of World War I.

We welcome your continued support and your feedback as you read LBI News, attend our events, or have thoughts about the future of the Leo Baeck Institute.
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New Catalog for Long-Hidden Romanian Archives

The results of an extensive survey of Jewish records in Romanian archives are now searchable online for the first time. An electronic catalog at jbat.lbi.org, unveiled at Leo Baeck Institute on January 13, describes the location and content of about 600 archival collections that are housed in various institutions throughout parts of Romania that were once home to sizable German-speaking Jewish communities.

The new service is based on a systematic inventory of archives in Southern Bukovina and Southern Transylvania that was conducted by LBI staff in 2013. The Rothschild Foundation Europe (Hanadiv) funded the project and has pledged additional support to expand the survey to other regions of Romania over the next three years.

“The pre-Holocaust Jewish communities in these areas of modern-day Romania and the Ukraine are some of the least known areas of Jewish history,” said Leo Spitzer, a historian at Dartmouth University whose most recent book traces the fates of four Jewish families from Bukovina. Spitzer explained that the difficulty of accessing archives there has been one of the major impediments to scholarship.

Among the archival materials now brought to light are Jewish community records such as birth, death, and marriage registers, civil records of local police departments and schools, and the papers of various organizations and businesses. A small portion of the documents has been digitized and can be accessed directly through the new catalog. Subject, date, and location-specific tags as well as historical sketches of the towns in the region and contemporary photos provide context for the information and aid searching.

Several LBI staff members contributed to the survey. Project Director Julie Dawson was joined in Romania by Timothy Ryan Mendenhall, who designed data collection methods and digitized materials. Chris Bentley, a systems archivist at LBI, developed the new online catalog using the open-source platform Omeka.

Dawson states that one of the survey’s goals was to promote local engagement with Jewish history in Romania. “The attendance and excitement at Jewish cultural heritage events in Romania prove that the interest is there, but there has previously been a dearth of resources,” said the researcher, who will continue to expand the survey of archival material over the next three years.

Database of German Exile Publishers Now Online

LBI Library and Archives staff have built an online database of publishing houses founded by German-speaking refugees outside the German Reich and occupied Europe between 1933 and 1945. The new portal gives LBI’s substantial collection of Exilliteratur a higher profile and aids in the discovery of a body of work that is not otherwise linked by bibliographic data.

Many of the publishers of Exilliteratur were of Jewish origin and fled from Germany after the Nazi Party came to power in 1933 or from Austria after the Annexation in 1938. These exile publishers and authors served the cultural needs of the scattered German-language communities in the various outposts of exile across the world, and they published a very broad range of...
literature, from fiction to philosophy to children’s books and maps. Thus, they put into the world a body of work linked not so much by themes or genres, but by the circumstances of its production.

LBI has long sought a way to present these disparate works in their context as the product of the refugee experience. An exhibition called “Publishing in Exile”, organized jointly with the Goethe-Institut New York in 2009, went a long way toward accomplishing this, but did not comprehensively link all the works in the LBI Library.

In 2012, the Library was fortunate to partner with an intern with a research interest in this area. Natalie Tunstall, an Information Management student at the University of Applied Sciences in Hannover, surveyed LBI’s holdings of Exilliteratur and compiled the information that underlies the new database during a summer internship at LBI. Matthew Johnson, a comparative literature and German studies undergraduate at New York University, continued and expanded Tunstall’s work during an internship in summer 2013.

Users can now browse LBI holdings in this area by publisher’s name and location. Each publisher’s page includes a historical profile and a link to the complete listing of its works in the online catalog. These listings are generated dynamically, so that they will remain comprehensive as the library collection grows.

ONLINE
lbi.org/german-exile-publishers

Donation of Biochemist’s Library a Case Study in Provenance & Restitution

The LBI Library has been enriched by 40 volumes of scientific literature from the former library of Carl Neuberg (1877–1956), a pioneer in the study of biochemistry. This donation, the result of restitution efforts by the Central and Regional Library of Berlin (Zentral- und Landesbibliothek Berlin – ZLB), is an emblematic case study in the complexities of provenance research and the restitution of looted cultural works.

The ZLB suspects that as many as 200,000 illegally acquired books may still be in its collections, and a division of researchers (Projekt NS-Raubgutforschung) led by Sebastian Finsterwalder has redoubled its efforts to locate them since 2010. Their work is extraordinarily difficult; a tiny fraction of the looted books were entered in an accession journal labeled with the letter “J” that marks them as stolen. Only provenance markings such as bookplates provide clues as to the books’ true owners in many cases.

The owner of these books, Carl Neuberg, is often credited with pioneering not just the discipline, but the term “biochemistry”; he became the founding editor of the journal Biochemische Zeitschrift in 1906. In 1913, he joined the prestigious Kaiser Wilhelm Institutes, the research incubator that produced much of Germany’s dazzling success in the natural sciences in the early 20th century. His work furthered the understanding of cell biology, fermentation processes, and the function of enzymes, and he also supported the German effort in WWI through his work on the synthesis of glycerol.

Neuberg’s international stature and wartime contributions afforded him scant protection when the Nazis rose to power. Like other Jewish officials of public or quasi-public institutions, he was dismissed from his post in 1933, but he was soon reinstated on a temporary basis with reduced pay and authority. In 1939, he saw himself forced to emigrate and began a journey that would lead from Berlin to the United States via Jerusalem, Iraq, Sri Lanka, Indonesia, and New Guinea.

Before his departure, however, Neuberg deposited his academic library along with other possessions with the Berlin haulage and storage company, Fritz Stern. He never got the opportunity to retrieve them; many of his possessions were destroyed in an air raid and his surviving property was confiscated by the Gestapo in May 1941.

From there, as Finsterwalder’s team at the ZLB discovered, the books disappeared into a murky tide of cultural goods stolen from Berlin’s Jews. The researchers postulate that Neuberg’s books entered the holdings of the Berlin City Library (Berliner Stadtbibliothek) in 1943 as part of lot of 40,000 looted books acquired from the city’s Municipal Pawn Shop, although the evidence is insufficient to confirm this theory.

Only a painstaking review of provenance marks could provide proof that the books were stolen from Carl Neuberg. In addition to a stamp with Neuberg’s name and address in some books, the researchers relied on authors’ dedications addressed to Neuberg and even marginalia in the biochemist’s handwriting. In many cases they discovered efforts to destroy or obscure the provenance marks.

Neuberg’s heirs in the United States elected to donate the books to LBI for safekeeping, a model that may lead to further additions to the LBI Library as the ZLB researchers comb the stacks for looted books.

ONLINE
lbi.org/neuberg
In recognition of his long career in public service and his effective advocacy for the rights of Holocaust victims, Leo Baeck Institute honored Ambassador Stuart E. Eizenstat with the Leo Baeck Medal during its annual award dinner at the Center for Jewish History in Manhattan on Tuesday, January 14, 2014.

Before accepting the award, Eizenstat gave the 56th Leo Baeck Memorial lecture titled “The Future of the Jews,” addressing the imperative to honor the victims of the Holocaust by preserving Jewish continuity. He said he was proud to receive the honor from Leo Baeck Institute. “The Leo Baeck Institute is more important than ever as we face new 21st century challenges,” Eizenstat said, “As LBI grows stronger, so too shall the Jewish world.”

As Special Representative of the President and Secretary of State on Holocaust-Era Issues during the Clinton Administration, Ambassador Eizenstat negotiated agreements with Switzerland, Germany, Austria, France, and other European countries covering restitution of property, compensation for slavery, recovery of looted art and bank accounts, and payment of insurance policies for Holocaust victims. Eizenstat has also been an important proponent of Holocaust commemoration and education. As an advisor to President Jimmy Carter, he proposed a presidential commission on the creation of a permanent memorial to the victims of the Holocaust in 1978, which culminated in the establishment of the United States Holocaust Memorial Museum 14 years later. He currently serves as the Special Advisor to Secretary of State John Kerry on Holocaust-Era Issues and is Senior Counsel at the Washington, DC law firm of Covington and Burling.

“Blumenthal praised Eizenstat for his long record of public service in the US government, where he got to know him as a ‘tough negotiator, but always a real mensch.’”
**In Focus: Leo Baeck Medal for Ambassador Stuart Eizenstat**

W. Michael Blumenthal, former Secretary of the Treasury and current Director of the Jewish Museum Berlin, presented the medal to Ambassador Eizenstadt. Recalling their tenures together as appointees in the Carter administration, Blumenthal praised Eizenstat for his long record of public service in the US government, where he got to know him as a “tough negotiator, but always a real mensch.”

Blumenthal continued, “In the struggle for justice for Shoah victims, Stuart’s leadership of successful negotiations for landmark agreements with the German government to establish a multi-billion dollar compensation fund for former slave laborers, and another to provide the resources for assisting destitute Shoah survivors, stands out as one of his most important achievements.”

Blumenthal said he had seen first-hand how those agreements benefit survivors, relating that he had recently been contacted on behalf of former acquaintances from the Shanghai ghetto. “Both husband and wife are in their 90’s now, alone, without family, largely destitute, in poor health, and in urgent need of help,” he said. “Did I know of anything that might be done for them? I was asked.”

“Well, because of you, Stu, I did. I put a call in to representatives of the Claims Conference in Frankfurt […]. Just the other day, they were informed that a small monthly stipend, quite modest, but of great importance to keeping them afloat, will be coming their way,” Blumenthal said.

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**Jewish Continuity in the 21st Century: Stuart Eizenstat on “The Future of the Jews”**

Before accepting the Leo Baeck Medal on January 14, 2014, Ambassador Stuart Eizenstat delivered the 56TH Leo Baeck Memorial Lecture, in which he addressed how the imperative to honor the victims of the Holocaust informs the challenges facing the current global Jewish community.

In a wide-ranging survey of issues facing Jewish communities today, he addressed topics from assimilation and intermarriage to the impact of globalization on US-Israeli relations.

He started, however, by arguing that helping Holocaust survivors, the focus of his public service career for decades, remains an urgent imperative. “It is unacceptable that those who suffered so grievously in their youth should still live in deprivation,” said Eizenstat.

The veteran negotiator for the US government and Jewish Claims Conference credited the German and Austrian governments in particular for their efforts to compensate survivors. As head negotiator for the Claims Conference since 2009, Eizenstat said, “I found the reaction of my German counterparts […] inspiring. We are negotiating with men and women, most of whom were not born until after the War, but they continue to feel a devotion to do what they can to support survivors worldwide.” He also lauded Vice President Biden’s recent proposal at the Centennial of the American Jewish Joint Distribution Committee to launch the first program designed specifically to aid the estimated 120,000 Holocaust survivors in the United States.

Compensating survivors, however, will not be enough, according to Eizenstat. “The second imperative is memory; the last word on the Holocaust must not be money or compensation,” he said, citing the International Holocaust Education Task Force and the UN-designated Holocaust Remembrance Day as positive examples. In this regard the US has set a poor example, he argued, noting that only eight states currently mandate Holocaust education in schools.

Education is necessary, Eizenstat said, to combat the disturbing trend of rising anti-Semitism. He noted his alarm in particular at the findings of the European Union’s 2013 survey of 6,000 Jews in nine EU member states. The inquiry by the Fundamental Rights Agency found that one-third of respondents reported experiencing verbal harassment over the past five years, and an equally large percentage said they have considered emigrating due to anti-Semitism.

Related to the problem of anti-Semitism, Eizenstat said, is a “subtle, insidious de-legitimization campaign to deny the Jewish people’s right to self-determination in a sovereign nation-state of its
Eizenstat said that this threat must be countered by emphasizing irrefutable facts about Israeli democracy. At the same time, he warned, “It is important not to label every criticism of Israeli policy, however harsh, as anti-Semitic or an effort at de-legitimizing Israel, or the defense against real attacks at Israel’s legitimacy will lose credibility.” In fact, he said, some Israeli policies fuel the flames of the delegitimization campaign. “When leading politicians in Israel publicly urge a unilateral state controlled by Israel over the whole West Bank, or when scores of settlements outposts are erected in violation of Israel’s own law, or when new settlements are announced while the Vice President and Secretary of State Kerry are seeking to achieve a peace agreement, combating the delegitimization campaign becomes more difficult.”

“Peace with the Palestinians is not a gift to them,” Eizenstat concluded. “It is an imperative to preserve a majority Jewish democratic state.”

After outlining the external challenges faced by the Jewish people, Ambassador Eizenstat described the disengagement of a large segment of the Jewish population from Judaism and Israel as “the greatest threat to Jewish continuity” in the Diaspora.

“The American Jewish community, the largest Diaspora community in the world, is like an enterprise with two divisions of roughly equal size. One is vibrant, healthy, engaged in the full range of Jewish religious, cultural, social and political activities, and deeply engaged in Israel [...]. The other is near bankruptcy, assimilating, intermarrying, disengaged from any Jewish communal activity and from Israel, and threatening the health of the overall enterprise.”
Eizenstat cited the October 2013 Pew Research Center survey of American Jews as evidence of this division. While he characterized some of the study’s findings as positive—the survey estimated that 6.7 million Americans identify as Jews, over a million more than suggested by previous studies, and described a flourishing Orthodox Jewish community—Eizenstat characterized a number of trends as alarming. For example, Jews born after 1980 are significantly more likely to say that they are not Jews by religion, intermarriage rates have skyrocketed since 1990, and intermarried couples are much less likely than Jews who marry fellow Jews to raise their children in the Jewish religion.

To reverse this trend, Eizenstat urged that, “The segment of the Jewish community that is most deeply engaged in Jewish life must make it a priority to reach out to the part that is drifting away. He argued that non-Orthodox rabbis should agree to perform intermarriages if couples are willing to raise their children as Jewish and take some religious education before marriage. He also said that efforts should be redoubled to support programs that demonstrably promote Jewish identification such as Taglit-Birthright Israel.

“We must make clear that Judaism remains relevant in an open society, when all Jews will become Jews by choice, even if they are Jews by birth.” Eizenstat’s remarks made it clear that honoring the memory of the Holocaust is an integral part of that choice.

Ambassador Eizenstat’s remarks will be published in full as the 56th Leo Baeck Memorial Lecture in early 2014.
Over six-feet tall, impressively agile for his 84 years, and sharply dressed, long-time LBI volunteer Jerry Lindenstraus cuts a striking figure. His faintly continental accent leads many people he meets to ask him where he’s from. That’s not such an easy question to answer.

“When I tell them that I lived in Danzig, most people nod in recognition. If I say I’m from the area near Königsberg, then only a few people have anything to say. If I tell them the name of the town I was born in, people just shake their heads, ‘Never heard of it!’ ” Lindenstraus recently told the German TV-journalist Wolf von Lojewski in Berlin.

Gumbinnen, where Gerd Lindenstraus was born in 1929, was a town of 20,000 in the eastern exclave of Weimar Germany on the Baltic Sea known as “East Prussia.” Von Lojewski needed no further elaboration on Gumbinnen—he grew up just 80 km away. The two East Prussians discussed Lindenstraus’s roots in Gumbinnen and his remarkable life story during an event at the Centrum Judaicum in Berlin’s Neue Synagoge on December 18, 2013. It was one in a series of events that Lindenstraus participated in during a week-long trip sponsored by the Foundation of the Memorial to the Murdered Jews of Europe.

Unlike von Lejowski’s family, Germans expelled by the Red Army in 1945, Jerry Lindenstraus left East Prussia because his family was Jewish. The Lindenstraus family had owned the second-largest department store in Gumbinnen since 1883. In 1933, they were forced to sell their assets at a fraction of their value and moved to Danzig (Gdansk). After his parents’ divorce, he went to live with his father in Königsberg (Kaliningrad). In that easternmost city in the German Reich, once renowned as an intellectual hub and the home of the German Enlightenment philosopher Immanuel Kant, he witnessed the Kristallnacht in November 1938. That night, the Jewish school that Jerry attended was burned to the ground, along with two of the city’s synagogues.

His mother fled to Colombia that year, where she found her footing relatively quickly. Jerry’s father tried in vain to secure a visa until 1939, when he bought tickets on the Scharnhorst, a German luxury liner, on its last civilian voyage before being converted into a troop ship. The destination was Shanghai, the last refuge for over 20,000 German and Austrian Jews who were able to enter the city without a visa, but became trapped there as stateless refugees in the most precarious economic and social position.

“As a 10-year-old boy, I had fun on the ship,” Jerry told the audience at the Neue Synagoge. “We traveled first class, and my father had to pay for a round trip even though we obviously did not return.”

Life was difficult for the refugees in Shanghai, however, and Jerry’s father died of tuberculosis shortly after his arrival. After eight years in Shanghai’s Jewish ghetto, Hongkew, Lindenstraus joined his mother in Colombia; they had not seen one another in 10 years.

In addition to the audience at the Neue Synagoge, Jerry Lindenstraus shared his story in a video interview that will be archived at the Memorial to the Murdered Jews of Europe. It will become one of 150 first-hand testimonials that will be available in the Visitors Center at the memorial near the Brandenburg Gate in Berlin.

He also found time to explore Berlin’s nightlife. Through his 20 years as a volunteer for Leo Baeck Institute, he has a wide network of former LBI interns, scholars, and employees who live in Germany. One former intern, Anke Kalkbrenner, took him to the storied Clärchens Ballhaus, a century-old venue for social dancing in Berlin Mitte. Lindenstraus said that the scholars at the Memorial Foundation who direct the oral history video archive were suitably impressed. “Daniel [Baranowski], who conducted the interview, told me he’d done 17 interviews with survivors, but I was the first one who ever went out dancing afterward.”

LITERATURE

“He told me he’d done 17 interviews with survivors, but I was the first one who ever went out dancing afterward.”
What’s in a Name? Dennis Baum and the Simson Company

Dennis Baum fought for restitution of his family’s assets in Germany for years following German reunification in 1990. In January, Baum joined his former negotiating partners in a public forum at the Jewish Museum Berlin to discuss what went wrong 20 years ago. The records of the Simson Company and the case of its restitution through the *Treuhandanstalt* are now preserved in the LBI Archives.

In Germany, the name Simson is remembered primarily as the East German manufacturer of a utilitarian moped called the *Schwalbe*. Like other brands made ubiquitous by the dictates of socialist economic planners (from the *Trabi* sedan to *Halberstädter* sausages) it endeared itself to East Germans not so much for its elegant design, quality, or reliability, but because it was one of very few choices for two-wheeled freedom on the market. Although they are no longer manufactured, used *Schwalbe* scooters are still hotly desired by a cult following of GDR-nostalgists and grease-stained tinkerers.

In the United States, Simson is less of a household name, but it inspires similar fervor among historic firearms enthusiasts. Simson-Suhl hunting rifles with intricate engravings of game birds in flight and stags in the woods fetch much higher prices than their two-wheeled cousins, up to $10,000 for the right make and year.

For Dennis Baum, a New York investment manager who has been an LBI trustee since 2009, Simson was first and foremost the maiden name of his grandmother, Minna, who came to the US from Germany in 1936. “The family rarely discussed the assets we had left behind in Germany,” said Baum, “I knew vaguely that there had been a company that produced cars at some point.”

In the spring of 1990, traveling down pot-holed East German roads to his family’s former hometown of Suhl in Thuringia, he saw his first clue that the Simson name meant more than he realized. “We were stuck behind a bus, and on the back of the bus was an ad for a *Roller*, which is a scooter, basically, called the *Simson-Schwalbe.*”

A mark of quality—from guns to bicycles

Baum would learn that the assets his family could claim as the rightful heirs to a business founded by two Jewish brothers in 1856 encompassed around 500 properties in the former GDR. Part of the first generation of Jews in Prussia that could own property, Moses and Löb Simson purchased a steel forge in Suhl, a region that had produced armaments since the 15TH century. By the time Moses’s grandsons Arthur and Julius Simson took over management of the company in the early 1920’s, they oversaw the largest workforce in Suhl, which produced an array of firearms, bicycles, automobiles, and even engines for aircraft.

By branching out into civilian products, the Simson family had shielded its company from the boom and bust cycles of an armaments market driven by state contracts. In the de-militarized Weimar republic, however, Simson & Co. received the exclusive license to produce weapons for the Reichswehr. This monopoly proved as dangerous as it was lucrative, tying the business to a weak government in a volatile political environment.

Although the Reichswehr contract allowed the business to weather the economic cataclysm of 1929, the company’s success was fodder for anti-Semitic propaganda against the “Jewish monopoly.” Various stakeholders had an interest in the future of Germany’s only arms builder, but one local Nazi functionary named Fritz Sauckel made the company a target of a very personal crusade. As early as 1927, Sauckel published an editorial in *Der National-Sozialist* claiming that the company had billed the Reichswehr for costs related to its civilian products. His opening salvo against the family was based on the absurd premise that workers kept gun parts under their workbenches as they built bicycles, which they would swap out at short notice to deceive military inspectors.

(continued on page 12)
It was the first of a series of scurrilous claims that came to a head at the Gestapo headquarters on Prinz-Albrecht-Straße in Berlin on November 23, 1935. In the nerve center of the Nazi terror apparatus, Arthur Simson was forced to sign a contract transferring control of the company to Sauckel. The “Sales Agreement” included no compensation for the Simson family; the value of the company was offset by a penalty for “excess profits” allegedly skimmed off the Reichswehr orders. Stripped of their family’s business, Arthur and Julius Simson joined their siblings, including Dennis Baum’s grandmother Minna, in the United States.

Fight for restitution

That was not the last time the Simson company would change hands. After WWII, the former Simson factories became property of the Soviet occupiers. Later, they were returned to the workers of the GDR, who built mopeds and hunting rifles there in massive, vertically integrated Kombinate and Volkseigene Betriebe.

Though the circumstances of production had changed, the Simson brand was still a mark of quality. Arthur Simson granted permission for the East German successor companies to keep using the Simson brand name over the phone in the 1970s. “I think that was one of Arthur Simson’s smartest decisions,” said Baum. “He sensed that the name strengthened the family’s claim to the company.”

After German reunification, the companies passed into the control of the Treuhandanstalt, a government trust charged with privatizing the entire economy of the former German Democratic Republic in short order. That meant breaking up the massive socialist conglomerates and selling them to private investors.

Before they could be sold, however, the question of reparations or restitution for expropriated owners had to be settled, a mammoth task given the company’s history. “Every asset was a different story,” says Baum, “we’re talking about villas, villages, and even one Schrebergarten, these tiny plots of land where Germans grow vegetables.”

As they negotiated for hundreds of assets, Baum stresses that the heirs took pains to be fair in their dealings, especially since many of the restituted properties involved people’s homes.

In one case, however, they saw a business opportunity. The family believed that the Suhl Jäg- und Sportwaffen GmbH (Suhl Hunting and Sports Weapons – JuS GmbH) was a brand they could build on. The company had built the precision rifles that East German biathletes used to bring home Olympic gold. The Simson heirs enlisted a team that included the late J. Thompson Ruger, the scion of a leading family of American gunsmiths, to get the new company off the ground with a marketing campaign built on the firm’s former Olympic prowess.

“Tom’s forte was marketing,” said Baum, “he was a kind of man’s man—the one who went hunting and shooting with all the buyers.” Those buyers worked for some of the largest gun retailers in the United States—national chains like Kmart, Walmart, and Sears. The Simson heirs proposed a joint venture with the Sturm-Ruger company. They would invest the reparations they received from the defunct moped business to acquire and rebuild the hunting rifle business and bring (East-)German engineering to the deer and duck blinds of the American heartland.

The heirs to the Jewish family that built one of the largest businesses in Thuringia were poised to make a symbolic return to their hometown in a reunited Germany, building the same products that had driven the region’s economy for centuries. They wanted to give a traditional industry in one of the new German states a much-needed infusion of expertise and entrepreneurial vigor just as its former markets in the Soviet Bloc were collapsing.

Instead, the Simson heirs were excluded from the bidding process in 1992, and the JuS GmbH was awarded to a Dutch-French consortium for 27 million DM. The investment funds never materialized, JuS GmbH went bankrupt within a year, and today only a tiny number of gunsmiths still work in Suhl. The Simson heirs received monetary reparations for their assets, but their emotional investment in making a return to their roots in Germany never bore fruit.

Twenty years later, a discussion

“We privatized thousands of companies in a span of four years. A normal investment bank would do two or three per year if they are doing a professional job,” said Detlev Scheunert on January 23, 2014 at the Jewish Museum in Berlin. As the youngest department manager at the Treuhandanstalt and the only one from the former East Germany, Scheunert had sat across the negotiating table from Baum and the Simson family attorneys in the early 1990s.

Twenty years later, he was once again at a table with Dennis Baum and other key players in the Simson restitution case, this time at the Jewish Museum Berlin for an unusually candid public forum to present each side’s perspective.

Scheunert described how political considerations created a compressed time-frame for the Treuhand that left little room for the complex legal, ethical, and emotional issues of restitution. In addition to the limited tolerance of allies like France and the UK for a protracted German unification process, the concerns of West-German taxpayers had to be neutralized. “[Chancellor Helmut] Kohl was a campaigner,” said Scheunert, “there was an election in 1990 and an election in 1994, so that set the time-frame for us.”

As it became clear that “privatization” usually meant shuttered factories and lost jobs, the Treuhand became deeply unpopular among former East Germans. As one of the only Easterners in an agency that was viewed as the wrecking crew for the East German economy, Scheunert paid a social price. “It wasn’t fun to come to work and see how workers were smashing up your car with poles,” he said.
As asked whether he might act differently today, however, Scheunert suggested that the narrow mission of the Treuhand wouldn’t have permitted any other result. “It was very difficult to thread the Simson case through the needle that was ‘privatization by the Treuhand.’” As a result, the family’s history in the region played no role in the decision on their bid. “There were very clear criteria,” said Scheunert, “We had a questionnaire with 70 questions and 11 signatures.”

Herbert Warth, a German consultant who was hired by the Simson heirs to conduct research and then became their business partner, argued that while the criteria may have been clear, they weren’t the right ones. “The Treuhand’s job should have been to secure jobs,” said Warth, “the decisive question was, ‘who can sell this many hunting rifles?’ Maybe the other bidders offered more cash, but they had no chance.”

One reason that the facts of the case remain the subject of such intense debate even 20 years later is that the files of the Treuhandanstalt have been sealed. “I was one-sided in my presentation because I only had documents from the Simson side,” said Ulrike Schulz, a historian at the University of Bielefeld who wrote a history of the company in 2013. “Historians will have to play an arduous game of catch-up to present a complete picture of this chapter in German history.”

Although the Treuhand’s files will not be fully opened until 2050, the documentation collected by Herbert Warth’s team will be preserved and made public in its entirety at the LBI archives. That, and discussions like this one at the Jewish Museum Berlin, will make this history—of the German Jews, German unification, restitution, and the myriad ways they still intersect—that much richer.

And, as Ulrike Schulz noted hopefully, the history of Simson is not necessarily over. One of the concessions the heirs did win from the Treuhand was the rights to the Simson brand name. “So, if an investor wants to resurrect moped production in Suhl again under the Simson name, they can call Dennis Baum and ask him.”

**LITERATURE**


**Michaela Raggam-Blesch**

When I was conducting oral history interviews for the project “Topography of the Shoah in Vienna” in 2010, I met a number of interview partners who had survived the entire war in Vienna as so-called “half-Jews.” Though they ultimately escaped the Nazi genocide, they had lived in the most precarious circumstances in wartime Vienna.

I was fascinated by their personal stories and became interested in the way their ambiguous “status” during the Nazi regime shaped their identities. “Half-Jews” represented an antagonism that was a permanent threat to the integrity of the Nazi regime, since their mere existence and the problem of how to categorize them challenged the National Socialists’ conception of “racial purity.” In the context of the “Final Solution” decided upon at Wannsee, they remained an “unsolved problem.”

Because this topic still remains under-studied, especially in the Austrian context, my current project focuses on researching the “Everyday life and persecution of women and men of ‘half-Jewish’ descent in Vienna, 1938-1945.” It is funded by the Apart post-doc scholarship at the Austrian Academy of Sciences. In addition to surveying existing resources such as the archives of the LBI, I am also conducting additional oral history interviews.

**Defining “half-Jews”: Nazi racial law**

The “Nuremberg Laws” of 1935 defined people with one Jewish and one non-Jewish parent—depending on their religious affiliation—either as so-called *Mischlinge* (people of “mixed blood”) or as *Geltungsjuden* (legally considered Jews). Those

(continued on page 14)
who had been baptized before 1935 were considered Mischlinge, while those who were registered with the Jewish Community were defined as Geltungsjuden. Despite having an “Aryan” parent, Geltungsjuden were thus subjected to the same discriminatory regulations as the rest of the Jewish population. The fact that the regime ultimately had to revert to religious denomination in order to secure assumptions of race illustrates the absurdities of National Socialist ideology.

Not Aryans, not Jews—the situation of Mischlinge

In Austria, this classification was adopted immediately after the Nazi annexation of Austria (Anschluss) in March of 1938. According to a census from May 1939, 14,858 people were officially registered as “half-Jews” in Vienna, the vast majority of them categorized as Mischlinge. According to Nazi definition, Mischlinge were neither Jews nor “Aryans,” a fine distinction that had its own grave consequences. In testimony collected by the Documentation Center of the Austrian Resistance (DÖW), Lisa D, born 1920, remarked not without cynicism that the sight of park benches inscribed “Aryans Only” provoked her to wonder which side of herself might be allowed to sit down, the left or right.

The Anschluss, greeted euphorically by wide segments of the Viennese population, transformed the status of “half-Jews” overnight. Some of the people classified as Mischlinge were confronted for the first time with their Jewish descent, which had usually played a minor role in the lives of “mixed families.”

Nazi laws narrowly circumscribed not only the professional and educational opportunities of these brand-new Jews, but their personal lives as well; “half-Jews” could only marry or have legal relationships with other “half-Jews.”

While male Mischlinge were obliged to serve in the army until their exclusion in April of 1940, some “half-Jews” became members of the National Socialist Youth Organization due to their inconclusive racial status. In an interview in 2007, Vera Rollig, born 1932, described being obliged to join the local Bund Deutscher Mädels, only to be declared “unworthy” of membership in the girls’ wing of the Hitler Youth during an official ceremony six months later.
The fate of Geltungsjüden

Geltungsjüden were subjected to the same laws as the greater Jewish population, even though the majority of them originated from families in which the Jewish religion had only played a minor role. In school, they were immediately separated from other pupils until their categorical expulsion in April and May of 1938. Furthermore, most families of Geltungsjüden were evicted from their homes and concentrated in certain parts of the city, where several families were forced to share an apartment—often under miserable circumstances. In the case of Gertrude Putschin, whose story is also archived at the DÖW, the eviction of the family, caused by the denunciation of a neighbor, had tragic consequences. In the wake of the report, the authorities decided that Putschin’s foster-brother Alfred Friedmann, who had Jewish birth parents, was not allowed to remain within the “mixed” family. He was transferred to a Jewish orphanage and deported to Maly Trostinec with the other children of the orphanage in September of 1942, where they were killed shortly after their arrival.

Along with the Jewish population, Geltungsjüden were gradually driven out of public life and expelled from parks, theaters, cinemas, cafes, and restaurants. In September of 1941, an edict required all those classified as Jews to wear the “Jewish star,” thus openly stigmatizing them.

“Half-Jews” and their families

During the infamous conferences at Wannsee in 1942, “mixed marriages” and “half-Jews” were the subjects of heated debate. Internal differences in the Nazi party and concerns about public unrest ultimately spared “half-Jews” from the full force of the “Final Solution” adopted for the rest of the Jewish population.

When the first mass deportations from Vienna began in early 1941, “half-Jews” and their Jewish parents—as long as they remained married to a non-Jewish spouse—were officially deferred from deportations. They were far from safe, however. Time and time again, Geltungsjüden—branded by the “Jewish star”—were picked up in the streets or found themselves on deportation lists and subsequently taken to collection points until their case was clarified.

The majority of “half-Jews” survived the war in Vienna with the protection of their “Aryan” parent. It is easy to underestimate the trauma faced by those who were spared deportation due to an ambiguous racial status, however. Even Mischlinge lived in precarious circumstances, as trivial infractions against Nazi laws could lead to severe punishment and even deportation. Plans to include “half-Jews” in the Final Solution were never fully given up. On January 15, 1945, only months before the end of the war, the Reichshauptssicherheitsamt ordered the deportation of all Jewish partners of “mixed marriages” and Geltungsjüden to Theresienstadt. While in Germany a number of transports left for Theresienstadt, in Vienna this edict could not be carried out due to the approaching front.

In my research, I have found that it is common for those who survived as “half-Jews” to diminish their own ordeals in light of the Holocaust. Many insist that “nothing happened” to them despite real discrimination and persecution they faced. For a long time, they were not officially considered victims of Nazi persecution, which had a significant impact on their self-definition. Their post-war lives show an astounding range of diverse identities. While some made a conscious effort to integrate themselves into Austrian society, others distancing themselves from the Jewish Community, others showed an increased interest in their Jewish family roots and history.

LITERATURE


Left, top to bottom: Lieselotte Cech (née Kürt), classified as a Mischling, with her Jewish father Friedrich Kürt in Vienna, c. 1941. Cech was always very aware of the fact that, as a baptized child, she lent her parents’ “mixed-marriage” a privileged status. Private Archive of Lieselotte Cech

Lotte Freiberger, born 1923 and classified as a Geltungsjüdin, used the hooks visible on the “Jewish Star” on the left to unfasten and refasten it quickly. Private Archive of Lotte Freiberger

Michaela Raggam-Blesch is a historian at the Institute of Culture Studies and the History of Theater at the Austrian Academy of Sciences. She worked at the Leo Baeck Institute, New York from 1999–2003, and she was among the first fellows of the Center for Jewish History in 2002.
The Kate and Herman Hoerlin Collection, recently added to the LBI Archives, contains the papers of a couple whose lives took a dramatic course shaped by events as diverse as the Röhm Putsch, a German expedition in the Himalayas, and US nuclear testing in Los Alamos.

Käte Tietz was born to a Jewish family but converted to Catholicism when she married the music critic Willi Schmid in 1921. During the purge of the Nazi paramilitary group, the SA, in 1934, SS officers arrested Schmid in the Munich apartment where the couple lived with their three children. In an apparent case of mistaken identity, Schmid was executed that night without trial, presumably because he shared a name with a target of the purge.

Willi and Käte Schmid had been working as press liaisons for the ill-fated German expedition to climb Nanga Parbat in the Himalayas. After Willi’s death, Käte Schmid continued this work, through which she met and fell in love with the world-record holding mountaineer and physicist Hermann Hoerlin.

Over the next four years Käte Schmid fought for reparations in the wrongful death of her husband, a cause for which she won the support of high-ranking Nazis such as Fritz Wiedemann, first adjutant of Adolf Hitler. Through such connections, she and Hoerlin were able to receive permission to marry in 1938, despite the general prohibition against “mixed marriages.” Käthe was classified as a Mischling (“mixed”) under the Nuremberg Laws while Hoerlin was an “Aryan.”

In 1938 the couple emigrated to the United States, and the following year they had a daughter, Bettina. During World War II Hoerlin aided the war effort by providing the US Army with his mountaineering maps of the Alps, including the Berchtesgaden area. In 1953 Hoerlin accepted a position as a group leader at the Los Alamos Scientific Laboratory in New Mexico, where his research focused on the environmental effects and detection of high altitude nuclear testing.

The collection was assembled by Bettina Hoerlin, who used it to write the book, *Steps of Courage: My Parents’ Journey from Germany to America*. LBI Archivist Dianne Ritchey processed the collection and wrote the finding aid.

**Collections**

Folders from the Hoerlin collection. Visible are correspondence between Käte and Hermann Hoerlin, Herman Hoerlin’s reports on the observation of nuclear tests from space, and a hand-drawn map of a region in Germany. AR 25540

**Archives: Hoerlin Collection Combines Intrigue, Alpinism, and Physics**

One beautiful day in early April 2010, Reference Archivist Michael Simonson suggested I take a look into the LBI art collection for artwork from Terezín. After hours spent searching through boxes of artwork from the Theresienstadt Ghetto, I was beginning to lose focus. I had seen countless still-lifes and depictions of the peculiar, eerie classicist architecture of Theresienstadt. And then, as I opened one more folder, a vivacious young woman in an exuberant watercolor leapt out at me. Klid, rozvahu – z hluboka dýchat! exhorts the inscription (“Calm and prudence—breathe deeply!”), quite on the contrary to the emotions the figure raises in the viewer. Perhaps the inscription referred to the impending liberation, but the date, December 2, 1944, was just a month after the heart-breaking liquidation transports. Rather than the caption, though, it is the female figure jumping through a frame—to what? hope? the new year? spring?—that holds our attention. The beauty and vitality of the leaping figure, dressed in the Czech national costume, may come as a surprise in the particular context of Theresienstadt. This drawing by Lotka Burešová, a Czech-Jewish painter, offers some clues leading to some of the key aspects of its enforced community.

To understand these, we first have to take a closer look at the social structure of the ghetto. Theresienstadt (in Czech Terezín), rather than a world apart, was very much a part of the surrounding world. The Jewish inmates deported to this Central European ghetto brought with them a part of the place they had considered home: The Czech, German, Austrian, Dutch, Danish, Slovak, and Hungarian Jews each brought their own culture and aesthetics, humor and cooking, courtship rituals and songs. Terezín was an eminently transnational place, and like any other society, especially an enforced one, it engendered differences as well as affinities. Many among the Czech Jews, constituted the social and the political elite of the prisoner community; the Czechs had been the first to arrive there and were considered
veterans. Most of the Czech Jews experienced the ghetto among their countrymen, and many viewed the elderly German and Austrian newcomers (Theresienstadt served as an Altersghetto for Jews from Germany and Austria over the age of 65, and hence overwhelming majority of the German and Austrian deportees were old) as an irritating old presence.

Lotka (Charlota, Charlotte) Burešová both embodied and confounded these patterns. Born 1904 in Prague as the only child of the German-speaking tailor Gustav Kompert and his wife Steffi, she studied at the Prague Academy of Arts and married Radim Bureš, a gentile lawyer. Their son, also named Radim, was born in 1927. After the Nazi occupation of the Western part of Czechoslovakia, the couple divorced, presumably to protect the family’s property. Theirs was one of the many false divorces of the time in the Protectorate. By 1930, Bohemia had the world’s highest rate of intermarriage. During the Nazi occupation, it was common for Czech-Jewish couples (quite unlike Germany) to separate legally but continue to live together, hoping to alleviate the burden for their children and non-Jewish spouses, believing the occupation would be over soon. This story was usually told by the surviving children; the Jewish parent usually did not come back, raising the question who divorced whom, and if the gentile partners should have not been more steadfast. Once the Nazis started deporting Czech Jews in October 1941, the divorced spouses, no longer protected, were sent to Terezín and from this transit ghetto to their deaths.

Like other divorced spouses, Burešová was deported to Terezín alone, without her family; her parents had died in the 1930s. Two of her maternal aunts died in Terezín, as did her seven-year old niece Zuzana Neuwirthová in February 1943 of the then rampant typhus. Burešová first worked in the lautscharna, a workshop that produced greeting cards for sale outside the ghetto. Soon the word spread that she was an academically trained painter, and she got a job in the “special workshops,” where she worked with other painters, producing oil paintings for sale, sometimes copying old masters from the Dresden gallery from postcards. She painted portraits of the Jewish Council of Elders, but also of Karl Rahm, the third and last SS commandant. This portrait eventually saved Burešová’s life when in fall 1944 nearly everyone was deported to Auschwitz, but the SS excluded her.

In Terezín, Burešová also drew for her fellow prisoners, Czech, German, Danish, and Dutch. The Yad Vashem archives show a drawing of Clarence, the little boy of the young Dutch dancer Catharina Frank. We do not know whether, like many of her colleagues, Lotka bartered her paintings in exchange for food, and we also do not know whether her divorced husband provided her with food through parcels or illegally through the gendarmes; we know they kept in touch. We also know that drawing was a favorite in pastime in Terezín. Paper and pencils were scarce, but drawing offered a constructive pastime, an opportunity for reflection, and a means to document the surroundings. Bourgeois pursuits like drawing, keeping diaries, and writing and reciting poetry were some of the ways in which inmates maintained continuity with their former lives and made sense of the new, terrifying surrounding of Terezín, as Christiane Hess, a scholar of prisoners’ drawings in concentration camps, has shown.

Different as the subjects of Burešová’s drawings were, all of her artwork has the same striking aesthetics: sweet without being sentimental, focused on the humane, always concrete, never abstract. Burešová drew the picture at hand for the 46TH birthday of Franz Feigl of Prague; in Terezín he worked as a picture framer. The figure wears a simplified Czech national costume, and the ribbons on the flowers are the Czech national colors of red, blue, and white. The woman is beautiful but also very corporeal; her skin has a “healthy” color. She smiles as she jumps, and is also nearly nude, exposing arms, cleavage, and one long, stretched leg. In fact, there is nothing remotely calm or prudent about the girl. All you want to do is to take her pretty elbow and jump with her through that frame.

Many of these features reflected the way that the older, German prisoners in Terezín perceived the young Czech Jews. The Berliner Otto Bernstein recalled the Czechs in similar terms in a 1947 letter: “A beautiful race. Splendid boys—well-built young women. A pasture for the eyes. The Slavic type was prevalent; assimilation in Czechoslovakia seems to be far advanced.”

Interestingly, to the Czech viewer (I have shown the drawing to many friends both in the Czech Republic and elsewhere), the figure is beautiful rather than naked; it is her nakedness that

(continued on page 18)
signifies her beauty. Our understanding of beauty is culturally rooted, and Burešová’s drawing points us toward a salient value in Czech self-perception and aesthetics: to the Czech viewer, the figure is beautiful because she is corporeal, daring, and very much present. The belonging in the picture, its Czechness, was emotionally coded; to this end, Burešová used a female figure, gendered in her beauty and nakedness. The drawing, having wandered with Feigl after the war from Czechoslovakia to the United States, lying among the other Theresienstadt drawing made by Lotka’s older, German fellow inmates, is a reminder of the transnational enforced community the ghetto was.

And Lotka Burešová? She survived, her husband picked her up in Terezín a couple of days before the liberation on May 9, 1945, and they soon married again. Burešová lived in Prague until 1983 and, like so many interesting and important women survivors, never wrote a memoir. “I am just not able to write something useful. It would be better if we could chat and I would tell you what you would like to hear, what is interesting for you,” she answered the prodding of a fellow survivor, Jiří Lauscher. Her son Radim became a pediatrician, and her daughter-in-law, Dagmar, is also an attorney. In fact, Dagmar Burešová represented the family of Jan Palach against the Communist defamation of his self-immolation in the early years of the normalization, and after 1989 served as a minister of justice. Recently, Agnieszka Holland directed the TV series Burning Bush about Dagmar Burešová’s courageous work.

When we think about the Czech 20th century, Prague Spring, its violent crushing, and the non-violent protest of the likes of Jan Palach are the first topics that come to people’s minds. But perhaps a much more principal moment of Czechness, connected to many other cultures, happened in the Theresienstadt ghetto, and all that remains of it today is a little watercolor in the LBI archives.

Online
Franz Feigl Collection, AR 5269
lbi.org/franz-feigl
This article online with complete footnotes
lbi.org/buresova

Literature


PANEL DISCUSSION
**SUNDAY, MARCH 30, 2014 3:00 PM**
**Forchheimer Auditorium, Center for Jewish History**
**Eastern Jews—Western Jews: WWI and the Transformation of the Jewish Experience**
The upheaval and mass migrations of WWI led to new encounters between Eastern and Western European Jews. This roundtable examines the consequences of these encounters and the origins of the Jewish East-West division. With Steven Aschheim (Hebrew University), Hasia Diner (NYU), and Anson Rabinbach (Princeton).
*Co-presented with YIVO Institute for Jewish Research*

BOOK TALK
**WEDNESDAY, APRIL 9, 2014 6:30 PM**
**Kovno Room, Center for Jewish History**
**Loyalty Betrayed: Jewish Chaplains in the German Army During the First World War**
Dr. Peter Appelbaum presents the first book in English detailing the writings of the Jewish chaplains who served in the German Army during WWI. With moderator Ismar Schorsch, Chancellor Emeritus of JTS and President Emeritus of LBI.
*This event was rescheduled from its original date, Feb. 13, 2014.*

ONE-WOMAN PLAY
**WEDNESDAY, MAY 21, 2014 7:00 PM**
**Forchheimer Auditorium, Center for Jewish History**
**Sabina Spielrein**
A former patient of C.G. Jung, Russian-Jew Sabina Spielrein (1885–1942) was one of the first female psychoanalysts. Award-winning Swiss actress Graziella Rossi vividly captures her extraordinary life in this 90-minute monodrama based on Karsten Alnæs’ biographical novel, *Sabina*.
*Co-presented with the Zurich Meets New York Festival*

EXHIBIT
**THROUGH MAY 1, 2014**
**Katherine and Clifford H. Goldsmith Gallery**
**Center for Jewish History**
**Jews in Vienna: Opportunities and Innovations**
In a conjunction with Carnegie Hall’s festival, “Vienna: City of Dreams,” LBI presents an exhibit documenting Jewish contributions to Vienna’s history and culture through memoirs, photos, scores, artworks, letters, and books. From Gustav Mahler in music to Arthur Schnitzler in literature and Karl Kraus in journalism, the thinkers and artists who defined fin de siècle Vienna grappled with the challenges of a social order whose basis was shifting from the monarchy and Catholicism to something less certain. The new insights and perspectives that resulted—from atonalism to psychoanalysis—still resonate today.

ONLINE:
carnegiehall.org/vienna

PAST EVENT SPOTLIGHT
November 10, 2013—Tzipora Weinberg, a teacher trainer from *Facing our History and Ourselves*, shares lesson plans for teaching the Holocaust at the Center for Jewish history just before LBI’s official commemoration of the 75th Anniversary of Kristallnacht.

Hailing from a range of schools—public middle schools in the Bronx to the elementary school at the Cathedral of St. John the Divine—the teachers worked through exercises in *Facing History*’s award-winning citizenship education curriculum. The program uses eyewitness testimony and historical documents related to the Holocaust to examine racism and anti-Semitism and promote active and responsible citizenship.

Sarah Schlein, an eighth-grade English teacher at Brooklyn Friends, said that the inclusion of testimony by both victims and perpetrators helped her students understand the potential impact of their own moral choices. “When we read *Maus*, they ask, ‘how could this have happened?’” she said. “When I show them this video [of a German man recalling his sense of belonging in the Hitler Youth], they say, ‘I can relate to what he’s saying.’”

ONLINE
facinghistory.org
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Wagnner, Ithaca, NY; Richard Kahn, Camden, ME; Max Kahn, Dobbs Ferry, NY; Marion Kaplan, New York, NY; Helen Kastner Kane, Denver, CO; Rabbi Joshua Katzan, Congregation Habonim, New York, NY; Dorothy Kaufman, New York, NY; Anne Kelman, New York, NY; Rolf Kinne, New York, NY; Thomas Klee, Bloomfield, CT; Patricia Klindienst, Guilford, CT; Ingrid Kloke, Somers, NY; Pieter Knoostman, North Venice, FL; Fred Korr, Oakland, CA; Charles Koteen, West Hartford, CT; Henry Lansberger, Chapel Hill, NC; Kurt Landsberg, New Milford, NJ; Ernest David Lapp, Fair Lawn, NJ; Inge LaSusa, Forest Hills, NY; Helen Lancberg, Roslyn Heights, NY; Inge LaSusa, Forest Hills, NY; John Leubsdorf, New York, NY; Judith Levi, Wilmette, IL; Elliott Levi, Teaneck, NJ; Leonard Levin, South Orange, NJ; Donna Levinsohn, New York, NY; Horstene Lewin, New Gartens, NY; Marianne Lieberman, Charlotte, NC; Frank Liebermann, Bethesda, MD; Robert Lieneg, Randolph, NJ; Gerald Lindenstraus, New York, NY; Barbara Lipman—Wulf, Sag Harbor, NY; George Liss, Brooklyn, NY; Michael Lissner, New York, NY; Rosemarie Littman, Wharton, TX; Werner M. 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BEQUESTS
Estate of Rosa Grunschlag, Estate of Edith Hausknecht, Estate of Nanni Mayer.

GIFTS IN MEMORY OF:
Donald Cohn
Adolph Frank
Eleanor Goldberger Friedman
Lisa Graney

GIVEN BY:
Joan Lessing
Judie Frank
June Entman
Bardavon 1869 Opera House, Inc.
Joseph Cell
Doris Cohen
Marion Effron
Charlotte Fortnuto
Richard and JoAnn Gerstman
David and Jane Greenberg
Melissa Mordokowicz
Calvin Neider
Cyrena Parker
Catherine Reider
Michael Heiman
Irene Miller
Fred Korr
Samuel Cohen
Nancy Ford
Juliet Golden
Irwin Gordon
Lisa Hartman
Jeffrey Lunden
Evelyn Saldick
Paul Carol Perlstein
Joan Salomon
Annette Gallagher
Paulette Thetet
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Larry Raubvogel
Ron and Karen Tauber
Larry Raubvogel
Doris Stiefel
Rupal Bhatt
Anne Corneck
Sarah Cowan
Cyrus Halpern
Robert Heistein
Claire Sufrin

Spring 2014 21
SAVE THE DATE:
Wednesday, May 14, 2014
FOR THE:
Presentation of the Leo Baeck Medal
TO
Joachim Gauck,
Federal President of Germany
AT
LBI’s first Award Dinner in
Berlin, Germany

Leo Baeck Institute will honor His Excellency Joachim Gauck, Federal President of Germany, for his steadfast dedication to democracy and tolerance in Germany at LBI’s first Award Dinner in Berlin.

Details will be announced soon.