A porcelain cup emblazoned with the likeness of a young Albert Einstein is among the objects from LBI collections that are returning to Germany for the first time in the traveling exhibition “Deutsch und Jüdisch” (see p. 4)
Telling our Story through Exhibitions

“We have improved the quality of our exhibits with greater resources, excellent partners, and complementary programs.”

William H. Weitzer, Executive Director

The LBI’s mission is to preserve and promote the history and culture of German-speaking Jewry. Our extensive collections do much to preserve, but how do we promote? One very important way is through exhibitions that tell specific stories and link them to the overall narrative of how German-speaking Jews played a critical role in the history of Germany and beyond. Recently, we have improved the quality of our exhibits with greater resources, excellent partners, and complementary programs. We have also extended their reach by placing them outside New York City.

In 2015 we mounted an exhibition on the Wissenschaft des Judentums, a critical movement in the early 19th century that facilitated Jewish emancipation and fostered reforms in the practice and study of Judaism. We are pleased that a version of this exhibition is scheduled to open in Braunschweig, Germany this November.

In February of this year, we worked with the Center for Jewish History (CJH) on an exhibition in the David Berg Rare Book Room entitled Burning Words. The exhibit displayed 500-year-old books emanating from a debate over whether Jewish books should be burned. In April, we held an extraordinary event featuring a lecture and a play about the main protagonists in the debate. The combination of the exhibition, lecture, and play fostered a rich engagement with the topic and its contemporary resonance.

In March, we opened Stolen Heart: The Theft of Jewish Property in Berlin’s Historic Center, 1933–1945, our most ambitious exhibition yet, which was supported by the Sidney E. Frank Foundation. It depicts how Jewish-owned properties in the center of Berlin were stolen by the Nazis in the 1930s through the stories of five families, their businesses, and their residences. In addition to the family stories, a state-of-the-art video projection illustrates the theft of 220 properties in Berlin’s center. We have extended this exhibit through the end of 2016, so there is still time to see it.

Zionismus: The German Roots of Zionism opened at the Washington Hebrew Congregation last fall and traveled around the US thanks to the German Information Center. It will come to the Katherine and Clifford H. Goldsmith Gallery in the Center for Jewish History in 2017, enhanced with original artifacts.

On September 12, we opened an exhibition in the German Ambassador’s residence in Washington DC. From Albert Einstein to Leo Baeck: German Jews in the Early 20th Century uses six objects to illustrate the history, culture, and emigration of Germany’s Jews. It occupies a space in the library of the residence where thousands of visitors will see it.

Finally, we just opened a traveling exhibition in Germany called Deutsch und Jüdisch, which you can read more about on page 4. The exhibit opened in Bremerhaven and will travel to Felsberg, Erfurt, and Frankfurt in 2016.

I have found that our exhibitions and related programming expand the reach of the LBI to our current followers and provide opportunities to introduce potential new members to the influence and relevance of German-Jewish history.
Projects

“German and Jewish”—A Traveling Exhibition by Leo Baeck Institute in Germany

Promoting the Braunschweig Region as Cradle of Modern Jewish Studies

Milestone in the Reconstruction of the Freimann Collection

Conferences in Germany: 2016

People

Volunteers Arthur Rath, Marianne Salinger, and Margot Karp

Moses Mendelssohn Award for Historian Susannah Heschel

In Memoriam: Arnold Paucker

Collections

The Jewish Liturgical Year: Calendars in LBI Collections

A Voice Still Heard—Music and Musicians in LBI Collections

History by the Foot: Processing Archival Collections at the LBI

“We have wandered together a long, long way”—The Hans and Eleonore Jonas Collection

Programs

Lectures, Exhibitions, Films, and More
In recent years, Leo Baeck Institute (LBI) has increasingly worked to support the engagement of modern German society with German-Jewish history—especially from the perspective of the émigré community that built the LBI’s rich collections. The new traveling exhibit, “German and Jewish” takes this a step further. The objects in the exhibition are returning for the first time to the land that their owners left the better part of a century ago. Each of the objects on display has many stories to tell: the circumstances of its origins, the lives of its owners, the cultural and personal significance of the objects, and the often labyrinthine paths they took from Germany to join the LBI’s holdings at the Center for Jewish History in New York, one of the major collections of Jewish history in the United States.

The curators faced the task of selecting just a handful of items out of thousands of artworks, millions of paper documents, and over 80,000 books to illuminate centuries of German-Jewish coexistence. Although Jews have been in German lands for millennia, their place in society was subject to constant renegotiation. While they made enormous cultural and intellectual contributions, they also experienced how fanaticism and intolerance eroded hard-fought advancements in social position and saw growing discrimination metastasize into violence and destruction.

In order to elucidate the ever-changing and manifold character of German-Jewish life, the curators chose objects to represent forces which either shaped these developments or in which Jews were enmeshed: trade and business, cultural exchange and philanthropy, and emancipation and assimilation.

Thus, visitors will see the letter of protection for Callmann Lazarus, dated 1777, the first minutes book of the “Society of Friends” founded in 1792 in Berlin, a portrait of Bertha Pappenheim, and a pair of porcelain cups bearing the likenesses of Albert Einstein and his sister Maja as children.

The Objects

Violent pogroms in the Middle Ages and the Early Modern Period robbed many Jews of life and liberty. Many cities and states expelled Jews and banned them for centuries. A letter of protection, or Schutzbrief, like the one issued to Callmann Lazarus in 1777, offered a certain measure of security. The threat of violence or legal expulsion enforced a level of mobility among Jews that held their social interactions with Christians to a minimum, but the tiny community of Schutzjuden like Lazarus had the most opportunity to engage with the majority society.

The “Society of Friends”, founded 1792 in Berlin, facilitated an altogether different level of cultural exchange. At first, membership in the charitable club for proponents of the Haskalah, or Jewish Enlightenment, was restricted to unmarried men. This coterie of young radicals, which even included some men of modest means, received little backing from the official Jewish Communities. As the “Society of Friends” gained in prestige, however, their intellectual and social concerns gained greater currency. Since religion was
never officially a criterion for membership, the club eventually gained Christian members, and the restriction on married members was also relaxed. Over time, the character of the Society transformed from that of Jewish charitable organization to a center of the bourgeois elite that included financiers, philanthropists, business magnates, and intellectuals whose influence extended far beyond Berlin.

Bertha Pappenheim also had a far-reaching influence. Active in the Jewish Community of Frankfurt am Main’s social welfare enterprise since 1888, she turned her focus to advocating for the rights of Jewish women and founded the League of Jewish Women in 1904. As its chairperson, she spoke out against international sex traffickers, who often victimized young Jewish women from Eastern Europe. She also founded kindergartens, reform schools, and other educational institutions. Her top priority was to promote education for girls that also strengthened their religious and cultural ties to Judaism.

Albert Einstein left Germany relatively early, in 1933, so he was likely able to choose freely from among his possessions which to bring to the United States. Among the items he apparently chose were two fragile porcelain cups, made for drinking hot chocolate, which bore pictures of Einstein and his sister Maja as children. It may seem that everything has been said about this Nobel Laureate in the expansive literature on his life and career, and yet these delicate cups offer a new perspective on the great thinker, placing an intimate family story within the context of the social advancement of German Jewry.

It is precisely the diversity and apparent prosaicness of the objects on display that lends them their collective power. They reflect fragments of the lives of their owners, who were uprooted and had to find their footing in new lands or changing social and political conditions. They do not tell a closed narrative, but rather highlight different aspects of German-Jewish history, inviting the observers to make their own discoveries.

Promoting the Braunschweig Region as Cradle of Modern Jewish Studies

In the small town of Seesen on the northwestern edge of the Harz Mountains in Lower Saxony, the banker Israel Jacobson (1768–1828) founded a school that became the first in Germany to educate both Jewish and Christian pupils. It was one of the first educational institutions to emerge from the Haskalah, or Jewish Enlightenment, and Israel Jacobson became a leader in the Jewish Reform movement.

Of course, Jacobson was not alone in trying to advance the modernization of Jewish education. The surrounding region, which includes Braunschweig, Lower Saxony’s second largest city, was home to numerous reformers and enlightenment thinkers who advocated the establishment of new educational institutions that would strengthen Jewish identity. Eventually, their influence would spread far beyond the borders of the Duchy.

Some of the students at Jacobson’s school in Seesen would become the leading figures in the Wissenschaft des Judentums, in which pioneering scholars applied modern methods of scholarship to Jewish history, texts, and culture, thus laying the groundwork for modern academic Jewish studies.
Leading figures of the Wissenschaft also emerged from the Samson-School in nearby Wolfenbüttel, foremost among them Leopold Zunz (1794–1886), the reformer and scholar who was among the founders of the Verein für die Cultur und Wissenschaft der Juden in 1819. Jewish men and women throughout the region worked to secure equal rights for Jews and paved the way for their assimilation into German bourgeois society.

The Israel Jacobson Network was founded to promote public awareness of the unique achievements of these remarkable citizens of the region. Representatives of thirty academic, cultural, business, and political institutions founded the network in April 2016 and made it their goal to promote interest in Jewish history and culture through the creative use of historic sites. In addition to the Network’s home base at the Technical University of Braunschweig, the Network’s members work at museums, libraries, research institutions, and memorials.

International cooperation was a founding principle for the group, which recognized the importance of including the perspective of the German-Jewish diaspora early on. With its strong collections related to the region, the LBI is a natural partner for the network and has committed to support the initiative with advice and programming.

The network hosted its first public event on April 14, 2016 at the Landesmuseum in Braunschweig, where LBI Research Director Frank Mecklenburg gave a presentation on cookbooks in LBI collections. Under the title, “Birnen, Bohnen, und Kein Speck” (a reference to the regional specialty involving pears, green beans, and bacon, with the omission of bacon in its Jewish variation), Mecklenburg discussed cookbooks as elements of material culture that reflect the complex interplay between food, religious traditions, notions of home, and the feeling of community.

In November 2016, the Landesmuseum Braunschweig will also host the exhibition “From Mendelssohn to Einstein, from Wolfenbüttel to New York (and back)—Jewish Paths to Modernity.” It is based on the LBI’s 2015 exhibition on the Wissenschaft des Judentums movement and its far-reaching impact. On display will be unique items from the LBI archives, including original handwritten materials by Moses Mendelssohn, Heinrich Heine, Leopold Zunz, and Albert Einstein, many of which are returning to their country of origin for the first time. The curators Cord-Friedrich Bergahn, Katrin Keßler, Alexander von Kienlin, Ulrich Knufinke and Heike Pöppelmann are adapting the exhibition for Germany.

Ismar Schorsch, President Emeritus of the LBI and Chancellor Emeritus of the Jewish Theological Seminary in New York, will speak at the opening of the exhibition on November 16, 2016. For Schorsch, the invitation to open the event is timely; the scholar of Jewish history and leader at institutions with direct links to the Wissenschaft recently published his latest book, a biography of Leopold Zunz. (Leopold Zunz: Creativity in Adversity. University of Pennsylvania Press, 2016).

Milestone in the Reconstruction of the Freimann Collection

Good news from the Library of the Goethe-Universität Frankfurt reached the LBI in August, 2016: The team working under Rachel Heuberger, Director of the Hebraica and Judaica Collection there, added the 10,000th title to the Freimann Collection of books related to the Wissenschaft des Judentums. The LBI Library and the Center for Jewish History (CJH), where the LBI is located, and integrated into the Freimann Collection via the Freimann Digital Laboratory at the Center for Jewish History (CJH), where the LBI is located, and integrated into the Goethe-Universität Frankfurt’s University Library’s catalog. Since completing the initial project in 2014, the LBI and the CJH added an additional 140 volumes with support from the Conference on Material Claims against Germany.

Founded at the end of the 19th century with the generous support of Frankfurt’s Jews, the Judaica collection of the University Library in Frankfurt am Main became the largest in Europe thanks to its curator, Aron Freimann, who amassed some 12,000 titles between 1898 until 1933. Looting during the Nazi period and bombing during World War II led to significant losses in the collection, so that some 25 percent of the titles were missing when the library was reestablished after 1945.

Thanks to a joint grant from the National Endowment for the Humanities and the German Research Foundation (DFG) in 2011, the LBI was able to digitize some 1,000 books totalling 167,820 pages that were missing in Frankfurt but available in LBI collections. The books were digitized in the Gruss Lipper Digital Laboratory at the Center for Jewish History (CJH), where the LBI is located, and integrated into the Frankfurt University Library’s catalog. Since completing the initial project in 2014, the LBI and the CJH added an additional 140 volumes with support from the Conference on Material Claims against Germany.

Online

THE FREIMANN COLLECTION ONLINE
WWW.LBI.ORG/FREIMANN
Conferences in Germany: 2016

“The 1938: Forced Migration and Flight”
Leipzig | October 27–28, 2016

Against the background of current debates about refugees and mass migration, the LBI co-sponsored an academic workshop that focused on the refugee crisis of 1938. The organizers, who included the Simon Dubnow Institute for Jewish History and Culture at the University of Leipzig and the office of the German Federal Commissioner for Culture and Media, Monika Grütters, say that the aim of the conference was a reevaluation of the dynamics of the refugee crisis with emphasis on the perspective of Jewish protagonists.

In the history of Jewish migration, 1938 was a watershed year. After five years of escalating discrimination within Germany, a series of events put Jews in an ever wider swath of Europe in new danger. The annexation of Austria was followed by the occupation of the Sudetenland. Legal discrimination soon gave way to expulsion and organized violence. In June thousands of men were arrested for allegedly shirking employment, in October as many as 17,000 Polish Jews living in Germany were hastily deported, and on November 9, Jewish homes, businesses and synagogues were burned and looted as thousands were arrested. The international community’s attempt to grapple with the ensuing refugee crisis at the Evian Conference brought the refugees little in the way of relief or security.

Participants in the workshop presented research that reevaluates the dynamics of this period with a focus on the experiences of the refugees themselves. Deborah Dwork, Professor and Director of the Strassler Center for Holocaust and Genocide Studies at Clark University in Massachusetts gave the opening lecture.

“Jews in the GDR: Research Approaches and New Perspectives”
Berlin | November 1–2, 2016

Although the media have paid increased attention to the history of Jews in the GDR in recent years, significant blind spots remain in scholarly research and public perception. A workshop sponsored by the LBI, the Jewish Museum Berlin, and the Rosa Luxemburg Stiftung sought to shed light on these.

A public screening of the film The Sojourners: The Return of German Jews and the Question of Identity (1993) kicked off the workshop. The film deals with the situation of Jews who returned to Germany shortly after the country’s reunification in 1990. After the screening, there was a discussion with Jeffrey Peck, a co-author of the book on which the film is based.

The second day of the conference featured four discussion panels on the following topics: returning Jewish émigrés, mixed marriages and families, Jews in the GDR in the 1980s, and the treatment of Jews, Jewish culture, and antisemitism by public and state actors.
People

KAFFEE UND KUCHEN—LBI staff and volunteers gathered to recognize Arthur Rath (l), an Essen native who has volunteered his services in the LBI library and archives on a weekly basis since his retirement from the Queens Public Library some 20 years ago. His deep knowledge of Jewish history and the Hebrew language have been an invaluable resource, and he has continued his work by translating documents in archival collections following his move to Florida. Together with Marianne Salinger (c), a Berlin native and retired designer, he is currently translating the letters of Samuel Meyer Ehrenberg, founder of the Jewish Samson-School in Wolfenbüttel (see p. 6). Margot Karp (r), originally of Göppingen, has assisted the LBI Library with the acquisition of new scholarly works since her retirement from the Pratt Institute Library.

Moses Mendelssohn Award for Historian Susannah Heschel

LBI President Ronald B. Sobel lauded the Dartmouth College historian for her pioneering scholarship and said that her work had furthered the legacy of her father, the influential rabbi and civil-rights activist Abraham Joshua Heschel. Heschel accepted the award after delivering the 59th Leo Baeck Memorial Lecture at the Center for Jewish History (CJH) on September 28, 2016. Heschel, who won a National Jewish Book Award for her 1998 study of Abraham Geiger and the Jewish Jesus, gave a wide-ranging account of how Geiger and other 19th-century Jewish scholars interpreted the origins of Christianity and Islam.

Pictured: (l-r) Joel Levy, President and CEO of the CJH, Brita Wagener, Consul General of the Federal Republic of Germany, Susannah Heschel, and Ronald B. Sobel, President of the LBI

In Memoriam: Arnold Paucker

The Leo Baeck Institute, New York|Berlin mourns the loss of historian Arnold Paucker, who led the Leo Baeck Institute London from 1959 until 2001. Paucker was editor of the Leo Baeck Institute Year Book from 1978 until 1992 and a highly respected scholar whose academic work focused on Jewish resistance to the Nazis. He died in October, 2016.

Born to an assimilated Jewish family in Berlin’s Charlottenburg District in 1921, Paucker was politicized at an early age; in 1932, Nazis attacked the 11-year-old because his swimming trunks bore the three-arrows logo of the Social Democratic “Iron Front” movement. In 1935, at the age of 15, he left Germany with the Jewish youth group “Werkleute” for agricultural training in Mandatory Palestine. He joined the British Army there and fought during World War II in Italy.

After the war, Paucker emigrated to England and began his academic career, focusing on literature in West Yiddish, the language of German Jews before Emancipation. In 1959, he was appointed Director of the newly founded Leo Baeck Institute in London, where he remained for 42 years. During his tenure at the LBI London, he professionalized the Institute’s Yearbook and established it as the premier international journal for studies on the history of German-speaking Jews. Paucker made special efforts to include the work of younger scholars in the Yearbook and also to work with a new generation of German historians that began to engage with German-Jewish History in the 1960s. He also conducted his own research on Jewish resistance to National Socialism, which was widely published and provided a compelling counter-narrative to the myth of Jewish passivity in the face of National-Socialist persecution.

Paucker received a doctorate from the University of Heidelberg and an honorary Doctorate from the University of Potsdam, as well as the Order of Merit of the Federal Republic of Germany and the Order of the British Empire, in addition to many other honors.

Online

WORKS BY ARNOLD PAUCKER IN THE COLLECTIONS OF THE LBI www.lbi.org/paucker
The Jewish Liturgical Year:
Calendars in LBI Collections

The LBI library holds hundreds of calendars in German and Hebrew that lay out the same annual rhythms of life and prayer according to the lunisolar calendar for centuries.

The months of the Jewish calendar, numbering 12 in a typical year and 13 in a leap year, are calculated based on lunar phase, while years—normally 354 but 384 in a leap year—are based on the revolutions of the sun around the earth. The “Sefer Ibronot” is a guide that contains the rules and information necessary to calculate the Jewish calendar. Instead of diagrams and tables, it makes use of wheels that can be superimposed on one another as an aid for complicated calculations. One important version, the “Sefer Ibronot: ... la-hashov tekufot u-moladot” by Eliezer ben Jacob Bellin Ashkenazi, was first published in 1615 in Lublin. In 1722, Israel ben Moses of Offenbach published the edition of this book that is held in LBI collections. It includes a chapter entitled, “Luach HaChagaoth,” which provides a list of Christian holidays in Germany, Poland, and Russia, as well as the dates of the weekly and annual markets.

As objects of daily use that helped their owners navigate both religious and secular life, calendars reflect the cultural, social, and political context of their time. Some of the calendars in LBI collections show a more religious character, while others have a more political character, and still others were intended for specific demographic groups.

The Zodiac signs are printed on this calendar for the year 1861–62. The calendar was produced by the Sulzbach publishing house in Breslau.

The Jüdischer Kulturbund in Deutschland e.V., published this calendar in 1939. Produced in the Nova printing house in Berlin, it contains the weekdays and the months in German as well as in Hebrew and shows the Jewish holidays next to the Christian ones. It indicates the time of dusk to calculate the beginning of the Sabbath in Central Europe as well as refugee destinations as far flung as Cape Town and Johannesburg.

A calendar published by the Jüdischer Frauenbund in Breslau. The editors, Lisbet Cassirer and Hannah Karminski, featured portraits of prominent women in history and feminist quotations.

Below left
Ten calendars, published by the Bonn brothers between 1881 and 1893. The covers of the booklets show the wear and tear of the 354+ days of their lifetimes. One of their bindings was repaired with sewing thread.

Above, top to bottom, left to right
A calendar from Altona, almost 200 years old, belongs to a group of calendars published by Samuel and Judah Bunn between 1820 and 1839.

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A new website highlights the stories of German-Jewish musicians, conductors, and composers based on items in the LBI's art, archival, and library collections.

From Felix Mendelssohn's lesser known but perhaps equally talented sister Fanny to the wunderkind turned Hollywood soundsmith Erich Wolfgang Korngold to the self-taught saxophonist Werner Dambitsch, whose jazz combo played at Bar Mitzvahs in the 1930s, the artists featured on the website were participants in a rich musical tradition that was an important part of German identity for Jews and non-Jews alike. They also all left traces in the LBI archives that tell a larger story about the contributions of German-speaking Jews to musical culture in general.

The site, entitled “A Voice Still Heard”, connects the threads between the disparate stories of some two dozen artists with biographies and essays prepared by experts, images and documents from LBI collections, and links to further resources on the web. It is intended to provide an accessible entryway into primary source material that may otherwise be obscured by the sheer volume of material in the LBI’s digital catalog.

Initially offered in German, the site was produced with support from the office of the German Federal Commissioner for Culture and Media, Monika Grütters.

The suitcase exhales a puff of dust as Frank Mecklenburg sets it down on the floor of his office at the LBI. It is clear that this luggage has reached the end of an extraordinary journey. Faded stickers featuring a long-obsolete American Airlines logo and a 19th-century Dutch resort called the “Grand Hotel & Kurhaus Huis ter Duin” still cling to the battered leather. Contained inside is the latest donation of archival materials to the LBI.

“Robin Hirsch gave us these two suitcases, which belonged to his parents,” explains Mecklenburg, the LBI’s research director. “They contain photos, documents, and the private correspondence of his parents, spanning from about 1900 until the 1970s.” During the National Socialist regime, Herbert Hirsch and Käthe Lewald fled Berlin for London, where Robin was born in 1942. At the LBI, their suitcases will be unpacked for the last time, and the contents sorted and preserved.

It is not unusual for suitcases, banker’s boxes, and even plastic bags containing historical material to be opened for the first time in decades at the LBI. Today, that job falls to Sophia Stolf. Enrolled in a Masters program in Social and Cultural Studies in Berlin, she is completing a three-month internship in the LBI archives in New York. She carefully opens the dull metal latches and opens the lid to reveal a mound of papers: letters, ID cards, photographs. Some are bound together with strings or wrapped in bags, but many are loose.

“The materials we deal with here are usually handed down within families,” says Hermann Teifer, head archivist at the LBI. Typically, the donors are from the second generation born after the war. From their parents, who belonged to the first post-war generation, they receive the materials that their grandparents saved as refugees from Germany. Thus, the material is often decades-removed from the people to whom it had the most meaning.
“When descendents receive a family collection like this, it is often just a small part of a larger estate,” says Teifer. Dealing with the administration of a parent’s or grandparent’s estate can demand a lot of attention, which means that historical materials sometimes get overlooked. “That is why the materials we receive have often languished in attics or storage spaces for years,” explains Teifer.

Sophia Stolf is making up for lost time. First, she removes all the material and organizes it in acid-free folders, which she places in blue archival storage boxes. To the extent possible, Stolf maintains the exact arrangement and order that the materials were in when the donor handed them over.

Once the materials are in boxes, Teifer assigns a call number, which begins with AR25 and ends in a serial number. With the call number assigned, the boxes can be added to the computerized catalog as a new donation.

The boxes next make their way to the desk of archivist Dianne Ritchey for detailed processing. Ritchey examines each document, noting its format, purpose, contents, and historical significance. She refines the organization of the material and gives the folders precise titles that describe the contents. Materials without an original order, like the loose sheets in the Hirsch suitcases, are organized into categories (called “series”) that may be defined by genre (e.g., vital documents, photographs, or correspondence), people (e.g., individual authors or correspondents), subject, or chronology.

Ritchey assembles the information about the contents of each box and its folders into a document known as a Finding Aid. The LBI uses a standard for electronic finding aids developed and maintained by the Library of Congress called “Encoded Archival Description” (EAD). The main component of this document is a list of all the boxes, their folders, and the titles of each folder, but it often also includes historical and biographical notes about the people, places, or organizations described in it.

Even before the era of digitization, the Finding Aid served as the main entry point for a collection. Unlike boxes of dusty material from private collections typically encompasses a mixture of letters, photographs, IDs, and vital documents in varying degrees of organization.

DONATING MATERIALS TO LBI COLLECTIONS:
As the last generation of German-speaking Jews who lived before the Holocaust passes on, there is an important opportunity to preserve the materials that document their lives and the culture from which they emerged. The LBI calls upon German-Jewish immigrants and their descendants to consider adding historical materials to our significant repository of primary sources on German-Jewish history. We collect and preserve not only materials related to well-known personalities, but material from all individuals, families, communities, and businesses of German-Jewish origin. Viewed in the context of the LBI’s extensive collections, your family’s materials can help paint a comprehensive picture of the lives of Jewish people in German-speaking countries and aid scholars in exploring their enduring legacy. Contact Frank Mecklenburg at fmecklenburg@lbi.cjh.org.

(Continued on page 12)
letters and photographs, it can be searched by computers, allowing researchers to request the specific boxes or folders that they think might contain the answers to their questions.

Since 2007, however, nearly all LBI’s archival collections have been digitized, which makes them much more accessible while sparing the originals from frequent handling. Although most of the collections were digitized by external partners, including the non-profit Internet Archive (www.archive.org), much digitization now occurs in the state-of-the-art Gruss Lipper Digital Laboratory at the Center for Jewish History (CJH), just a few floors below the LBI’s offices.

There, Grigoriy Ratinov creates microfilm copies and digital scans of each page. The microfilms are for long-term preservation; microfilm is known to last at least 100 years under the right conditions, while digital files require constant maintenance of servers and safeguards against obsolescence of file formats. The digital files are nevertheless essential to provide access to researchers worldwide. Ratinov provides high-resolution JPEG2000 files to the archivists at the LBI, who upload them into the CJH’s digital asset management system and add links to the Finding Aid that connect each folder title to the images of its contents.

Each donor receives a gift acknowledgement letter that states the value of the collection (in most cases, $500 per linear foot of archival boxes in the processed collection). A gift agreement spells out the transfer of possession and the rights of the donor and the LBI. “Occasionally we discover sensitive documents in the course of processing material that donors have entrusted to us,” says Frank Mecklenburg. “In such cases, we contact the donors to see whether they still want the material made public.”

The LBI seeks to preserve a comprehensive picture of everyday Jewish life in German-speaking countries. According to Mecklenburg, new materials still emerge on a weekly basis that can fill in gaps in this picture. Private owners don’t always recognize the value of the materials, but to archivists, and the thousands of researchers that use the materials every year, it is as clear as day.

“We have wandered together a long, long way”—The Hans and Eleonore Jonas Collection

In summer 2016, Ayalah Jonas, the daughter of the philosopher Hans Jonas, donated part of her parents’ library and personal papers to the LBI. The archival collection contains unpublished manuscripts, poems, and drawings by the philosopher Hans Jonas (1903–1993) as well as documents related to the history of the family and a circle of friends including Hannah Arendt.

This unique collection offers glimpses into the philosophical preoccupations of a teenaged Hans Jonas and the remarkable language he used to explore them. With a stormy emotional urgency, Jonas sketched portraits and wrote poems (“Fever Song”, “To God”, “The Prayer of Amos”), but he also showed an analytical side that prefigured his future scholarly work, as in the lecture “Synthesis and Analysis in Judaism”, which he delivered to the Jewish youth group in his native Mönchengladbach in 1920 at the age of 17.

The papers, fully digitized and available online since September, suggest the tremendous creative drive that made Jonas’ 89 years so productive. After studying philosophy, theology, Jewish studies, and art history in Freiburg, Heidelberg, Berlin and Marburg, he earned his doctorate under Martin Heidegger with a dissertation on Gnosticism.

THE HANS AND ELEONORE JONAS MEMORIAL BOOK FUND

Hans and Eleonore Jonas’ daughter Ayalah Jonas has made a financial gift to the LBI that will help preserve her parents’ collection as well as support the acquisition of new books that reflect her fathers’ interests. These books will be identified with an Ex Libris mark dedicated to her parents’ memory.
Jonas’ academic career was interrupted by the rise of the National Socialists in 1933. His mentor, Heidegger, joined the Nazi party, and Jonas, a committed Zionist, fled for England and then Palestine. He volunteered for the British Army and fought in Italy with the famed “Jewish Brigade”, composed of Jewish soldiers from Mandatory Palestine. After serving in the Israeli Army during the Arab-Israeli War of 1948, he returned to academic life with professorships in Canada before joining numerous fellow émigrés on the faculty of The New School in New York.

Further publications on Gnosticism were followed by work on the relationship between biology and philosophy. Books like The Phenomenon of Life (1966) have informed bioethical debates for half a century now, despite the fact that they predate the technologies at the heart of many of today’s thorniest questions. In 1979, Jonas published his most famous work, The Imperative of Responsibility: In Search of Ethics for the Technological Age, which had a far-reaching influence on the genesis and development of environmental movements.

In addition to Jonas’ youthful writings, the collection at the LBI contains materials from his scholarly career, including notes and drafts for his books, especially related to Gnosticism.

Rather than Jonas’ scholarly achievements, however, it is the marriage between Eleonore Weiner and Hans Jonas that is at the heart of this collection. Three of the collection’s six series are focused on the couple and their children, John, Ayalah, and Gabrielle, featuring photographs, correspondence, family trees, newspaper clippings, and personal memoirs.

In one such memoir, Eleonore, recalls meeting and falling in love with Hans in Jerusalem:

“Here, he now sat opposite me in my room. And, suddenly, in the middle of the meal, he held an olive high, and started what seemed to me a hymn to the olive tree. (...) I have not his power of speech, so I cannot reproduce adequately his words, but I was entranced, and stayed entranced, for the next fifty years. Even now, seven years after my husband’s death, the spell is not quite broken.”

Hans and Eleonore’s marriage was one that included plenty of room for numerous friendships. Among the couple’s closest friends was Hannah Arendt, whom Hans had met while studying with Heidegger in Marburg.

Eleonore recalled her relationship with Arendt:

“I was, of course, slightly intimidated by Hannah’s powerful intellect, but she was very kind to me. To Hans she said, ‘Oh Hans, you are so lucky to find Lore.’ Of course, I was pleased of that. (...) She had refused to emigrate with him to Palestine, where he went in 1935. It was a great hurt and loss to Hans, and I had, when we first met, to fight against her shadow.”

When Arendt died suddenly of a heart attack in 1975, Eleonore and Hans rushed to her apartment on Riverside Drive in New York. Eleonore remembered:

“We stood around, not quite comprehending what had happened. Hannah was only 69 years old. The police sealed her apartment and we felt the seal also on an important and rich part of our lives.”

(Continued on page 14)
In addition to the body of unpublished and private writings now included in the LBI archives, Ayalah Jonas has donated about 100 books from her parents’ personal library. Many of the books bear inscriptions from Hans Jonas marking them as gifts to his daughter. Ten of the books were gifts to Hans and Eleonore from Hannah Arendt and bear corresponding inscriptions. Many of the books include handwritten notes from Hans Jonas in the margins or on slips of paper inserted between the pages.

Ayalah Jonas also made a financial gift to the Institute that will help preserve her parents’ collection as well as support the acquisition of new books that reflect her father’s interests. These books will be identified with an Ex Libris mark dedicated to the memory of Hans and Eleonore.

Hans Jonas’ academic papers are held by the Philosophical Archive at the University of Konstanz, which is also working on a critical edition of his complete works. Now, the Hans and Eleonore Jonas Collection at the LBI will illuminate the family and social context in which his scholarly work arose.

**Online**

- **Books from the Library of Hans and Eleonore Jonas**  
  [www.lbi.org/jonas-books](http://www.lbi.org/jonas-books)
- **The Hans and Eleonore Jonas Collection**  
  [www.lbi.org/jonas-archive](http://www.lbi.org/jonas-archive)

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_Hans Jonas delivered a eulogy at Arendt’s funeral on December 8, 1975 in New York:_

“It is difficult to picture, for the remainder of my days, a world without Hannah Arendt. Her presence in it made a difference which one experienced ever anew.”

In May 1988, Hans wrote a poem with the Title “Vows”. His daughter Ayalah received a copy with the handwritten note: “As always, from Hans to Lore, but this one to be shared with our children.”

“We have wandered together a long, long way.  
I am nearing the end and count my days.  
And look back on my course with its crests and its troughs  
Through waters uncharted, but beaconed by vows.

To cherish and love you, as I vowed to do,  
Never needed vow’s bidding, only you being you.  
Who turned vow into wooing, a knight-errant’s quest,  
Each fulfillment the keener for longing’s unrest.”

—Strophes 1 and 2 from “Vows” by Hans Jonas, 1988
SYMPOSIUM
SUNDAY NOVEMBER 13, 2016, 2:30 PM
MARTIN LUTHER AND ANTI-SEMITISM
The Morgan Library & Museum | 225 Madison Ave | NYC
Five hundred years ago a monk in a backwater town at the edge of Germany took on the most powerful men in Europe: the Holy Roman Emperor and the Pope, and he changed the course of history. Martin Luther’s ire was not reserved only for the powerful and corrupt, however. As the Reformation took shape, Luther lost hope in large-scale Jewish conversion to Christianity and grew increasingly hostile toward the Jews. A panel featuring Mark R. Silk (Trinity College, Hartford), Dean P. Bell (Spertus Institute, Chicago), and Martin Hauger (High Consistory of the Evangelical Church in Germany), will examine Martin Luther’s changing opinion of Jews as well as the impact of the Reformation on Christian-Jewish relations in the 16th century.
Co-presented with the Morgan Library & Museum, St. Paul’s German Lutheran Church, and the Consulate General of the Federal Republic of Germany in New York

BOOK DISCUSSION
DECEMBER 7, 2016, 7:30 PM
LEOPOLD ZUNZ: CREATIVITY IN ADVERSITY
Kovno Room, Center for Jewish History
In 1818, with a single essay of vast scope and stunning detail, Leopold Zunz launched the turn to historical scholarship in modern Judaism and inspired a generation of young Jews streaming into German universities. Yet Zunz once quipped that “those who have read my books are far from knowing me.” Ismar Schorsch, President Emeritus of the LBI, has zealously utilized Zunz’s notes, letters, and papers to write the first full-fledged biography of this remarkable scholar. He will discuss his new book with David Ellenson, Chancellor Emeritus of Hebrew Union College.

LECTURE
MONDAY, DECEMBER 12, 2016, 6:30 PM
THE HISTORY OF THE KINDERTRANSPORT AND ITS LONG-TERM EFFECTS
Deutsches Haus at NYU | 42 Washington Mews | NYC
The Kindertransport (“children’s transport”) is a remarkable story to arise out of the horrors of the Holocaust. Over 10,000 mostly Jewish children were rescued because their parents were willing to separate from them. Lilly Maier, Fulbright scholar, historian, and journalist, has researched the history of the Kindertransport for years and interviewed dozens of adults all over the United States who once were the young protagonists of these children’s transports. In this lecture, she will highlight the history and long-term effects of the intervention.
Co-presented with Deutsches Haus at NYU

FILM SCREENING AND BOOK DISCUSSION
TUESDAY, FEBRUARY 28, 2017, 6:30 PM
WE’LL ALWAYS HAVE CASABLANCA
Förchheimer Auditorium, Center for Jewish History
Casablanca was first released in 1942, just two weeks after the city of Casablanca itself surrendered to American troops led by General Patton. Featuring a pitch-perfect screenplay, a classic soundtrack, and unforgettable performances by Humphrey Bogart, Ingrid Bergman, and a deep supporting cast, Casablanca was hailed in The New York Times as “a picture that makes the spine tingle and the heart take a leap.” In the new history, We’ll Always Have Casablanca, film historian Noah Isenberg (The New School) gives a rich account of this beloved movie’s origins. Through extensive research and interviews with filmmakers, film critics, family members of the cast and crew, and diehard fans, Isenberg reveals the myths and realities behind Casablanca’s production, focusing in particular on the central role of refugees—nearly all the actors were immigrants from Hitler’s Europe.
Co-presented with Deutsches Haus at NYU and the New York Institute for the Humanities

CONCERT
MONDAY APRIL 24, 2017
NEW BUDAPEST ORPHEUM SOCIETY
Forchheimer Auditorium, Center for Jewish History
The New Budapest Orpheum Society, is a Grammy award nominated chamber ensemble that weaves storytelling and musicological research to showcase often forgotten songs and melodies from the repertory of Jewish cabaret and folk music from Central Europe in German and Yiddish. The group has produced four recordings, As Dreams Fall Apart: The Golden Age of Jewish Stage and Film Music 1925–1955 (nominated in 2016 for Best Classical Compendium), Jewish Cabaret in Exile ( Cedille Records 2009), Moments Musicaux of Jewish Music (University of Chicago Press 2008), and Dancing on the Edge of a Volcano (Cedille Records 2002). They are currently an Ensemble-in-Residence at the University of Chicago.
Co-presented with the American Society for Jewish Music

EXHIBITION
OPENING JANUARY 2017
ZIONISMUS: THE GERMAN ROOTS OF ZIONISM
Katherine and Clifford H. Goldsmith Gallery, Center for Jewish History
Diverse and contested dreams of a Jewish homeland took shape in German-speaking Jewish communities across Central Europe in the 19th and early 20th centuries. This exhibition calls on books, periodicals, correspondence, and photographs from the collections of the LBI to trace the transformation of Zionism from a utopian dream into matter of survival for German-speaking Jews. After traveling around the US as a poster exhibition, Zionismus will return to the LBI, where the original objects will be placed on display for the first time.

For tickets and further information, see www.lbi.org/events
CONGRATULATIONS TO
The Honorable Robert M. Morgenthau
2016 RECIPIENT OF THE Leo Baeck Medal

Robert M. Morgenthau stepped down from his post as Manhattan’s longest-serving District Attorney in 2009 after 35 years in office, but his commitment to public service remains as strong as it was when he joined the US Navy while still an undergraduate in 1940. Still of counsel at the Law Firm of Wachtell, Lipton, Rosen and Katz, Morgenthau is also Chairman of New York City’s Police Athletic League, life Trustee of Temple Emanu-el, and a Board Member of the Immigrant Justice Corps. An outspoken advocate for the rights of undocumented immigrants, he has linked the need for opportunities and legal protections for immigrants to his own family’s history. His paternal grandfather, Henry Morgenthau Sr., came to the United States from Germany in 1866 and rose to become US Ambassador to the Ottoman Empire during World War I, using his position to speak out on behalf of Armenians who faced deportations and massacres. His father, Henry Morgenthau Jr., continued the family tradition of public service as Secretary of the Treasury during the Great Depression and World War II, playing an instrumental role in forging the New Deal and advocating within the Roosevelt Administration for Jewish refugees.

Robert M. Morgenthau also recognizes the vital importance of Jewish history and was instrumental in the creation of the Museum of Jewish Heritage – A Living Memorial to the Holocaust. As Founding Chairman, he helped to establish the Museum as a major cultural presence in Lower Manhattan.

Ronald B. Sobel, president of the LBI, presented Morgenthau with the honor at the LBI Annual Award Dinner on November 10, 2016 at the Center for Jewish History in New York.