This painting of an Alpine Village by Walter Langhammer shows the influences he would bring to young artists in India as a mentor of the Bombay Progressives, who would revolutionize modern art on the subcontinent. See page 12.

Projects—COMMENORATING 80 YEARS SINCE 1938

People—A CONVERSATION WITH HENRY KAUFMAN ON SCHOLAR RESCUE

People—ROGER COHEN ON THE RELEVANCE OF GERMAN-JEWSH HISTORY

Collections—PRESERVING YESTERDAY’S NEWS

Programs—GERMAN-JEWSH HISTORY IN THE NOW
In a previous issue, I wrote about how LBI can add value to our work by finding the relevance of our history to the contemporary world. By examining the similarities as well as the differences between, for example, German-Jewry in the early 20th century and Jewish life today in America, I know that we can learn a lot about the past and develop insights for the present. In October, LBI is presenting a “festival of ideas” that we believe will make the past present.

The series of events will begin with our annual Leo Baeck Memorial Lecture on October 15 given by New York Times columnist Roger Cohen. His lecture, entitled “German-Jewish History in the 21st Century,” will synthesize the themes of this series into a broader narrative about the disruptions and discontents of modernity.

We have scheduled six events over two weeks (see pages 14–15) to illustrate the many ways that we can learn from the history that LBI preserves. We will examine Jewish life in Germany today (“Germans & Jews—Jewish Life in Contemporary Germany and the Legacy of the Holocaust”) and compare life for Jews in Germany a century ago with contemporary American Jewish life (“The ‘Pew Jew’ Study and German-Jewry”). We will discuss the impact of important figures in history both intellectual (“Why Moses Mendelssohn Matters”) and political (“What if the Weimar Republic Had Survived?”). We will look at the prescient thought of the Jewish intellectuals in the Frankfurt School (“The Frankfurt School Knew Trump Was Coming”) as well as the work of Magnus Hirschfeld on sexuality and the rights of sexual minorities (“Germans, Jews, and Sex”).

I hope it is apparent that we at LBI had an interesting and sometimes festive time developing these concepts. Inspired and funded by members of the LBI Board, this series is a crucial component of our mission to help new audiences connect with our history. We look forward to welcoming some first-timers at LBI thanks to the fact that six different institutions from New York and beyond are each co-presenting one of the events.

We expect that our audiences will learn about the profound influence that German Jews have had on Germany, the US, and the world. LBI is proud to be the organization that preserves that history in our collections and programs.
Projects
Commemorating 80 Years Since 1938, One Day at a Time 4
A New Provenance Research Handbook for Jewish Ceremonial Objects 4
A Visit to the German Literature Archive in Marbach
By Renate Evers 5

People
Making the Edythe Griffinger Art Catalog 6
Working To Get Memory, and the Past, Right
By David N. Myers 7
Roger Cohen on German-Jewish History in the 21st Century 10
Knowledge in Flight: A Conversation with Henry Kaufman on Scholar Rescue 11

Collections
Walter Langhammer and the Illumination of India 12
Preserving Yesterday’s News with the CJH and Frankfurt University Library 13

Programs
German-Jewish History in the Now 14
Workshops, Exhibitions, and More 15

Cover Image:
This untitled landscape by Walter Langhammer is one of three oil landscapes in the LBI Art Collection by the Austrian painter who helped launch the modern art movement in India as a teacher and maven during his exile in Bombay. Read more about Langhammer and his impact on the “Bombay Progressives” on page 12.

LBI Art Collection, 2015.06
Commemorating 80 Years Since 1938, One Day at a Time

In 2018, the LBI will post online a document from each day of the watershed year of 1938, when German-speaking Jews were forced to realize that they had no future in Germany.

On January 5, 1938, Kuno Fleischer wrote to the shareholders of his family's paper factory in the small Baden-Württemberg town of Eisingen about a recent business dispute and alluded darkly to a time when “grave decisions will have to be made swiftly.” He told his fellow owners—his brother and nephews who had already emigrated to England—that he would soon travel to the United States to “orient himself” adding, “No one of us can predict how things will turn out, and no one can take offense at our holding on for as long as possible to what we have built together.”

For all his evident misgivings about the future in Germany, Fleischer held on a bit longer. He returned from his trip to the US and was arrested and detained twice: once after Kristallnacht in the Dachau concentration camp and again in 1939 in the Police Prison in Stuttgart. He went to England immediately after his release.

Fleischer’s letter, held in the Fleischer-Steiner Collection (AR 25083) in the LBI Archives, hints at the dramatic tension inherent in history; its protagonists do not know what the future holds, but its students do. In 2018, LBI will draw on our rich collections to illustrate the experience of a historical turning point from the perspectives of individuals from all walks of life. A new website will share a document from the archives for each day of 1938, offering a glimpse into the hopes and fears of German-speaking Jews and the choices they faced. Companion exhibits at the Center for Jewish History and in Germany will show selected highlights from the documents.

Until 1938, Jews in Germany had endured mounting persecution in the form of boycotts, exclusion from the professions, universities, and civil service, and the Nuremberg Race Laws of 1935, but many still held fast to the hope that they would be able to remain in their homeland. Over the course of that year, however, a succession of events—the annexation of Austria in March, the arrest of thousands of “work-shy” men in April and June, the deportation of stateless Polish Jews in October, and the November Pogrom (Kristallnacht)—made it clear that the regime would use mass violence to achieve its program of racial and political purity in the Reich, which now also encompassed Austria as well. The desperation of many German Jews by the end of the year was evident in the fact that 10,000 parents were prepared to part—possibly permanently—with their minor children, sending them to England on the Kindertransport beginning in December, 1938.

Through this project, LBI will commemorate a year that changed the world by focusing on the people most affected.

A New Provenance Research Handbook for Jewish Ceremonial Objects

When Julie-Marthe Cohen visited Jewish institutions in New York to present a new handbook on provenance research in March 2017, she did not feel assured of a warm reception. “People are very concerned about time and money,” said Cohen. Provenance research, while acknowledged as an obligation by professional ethics and a broad legal consensus, is neither cheap nor easy for libraries and museums.

While concerns that provenance research can be a drain on resources are real, Cohen found that a lack of knowledge is one of the chief hurdles. “I hadn’t expected people to be so happy about the handbook,” said the curator at the Jewish Historical Museum of Amsterdam. In fact, colleagues at the LBI, the Center for Jewish History, and the Jewish Museum welcomed the addition of a new resource that would demystify the work of solving provenance sleuthing.

The idea for the handbook emerged during preparations for the Terezin Declaration at the Holocaust-Era-Assets Conference in Prague in 2009, and the project later gained financial and organizational backing from the Conference on Jewish Material Claims against Germany. Today, the handbook includes detailed guides to the main archival sources for provenance research on looted goods as well as a historical overview of looting and dispersion and an illustrated introduction to Jewish ceremonial objects in general.

The first section, covering mainly objects looted from Western and Southern Europe will be published on the Claims
Unlike books, which were typically cataloged and often have inscriptions or other markings, or art, which was usually photographed and described—by the looters if not the owners as well—many ceremonial objects have few identifying details. Further complicating matters is the fact that many ceremonial objects were mass produced beginning in the second half of the 19th century.

Advances in technology may have made ceremonial objects more difficult to identify, but the advent of digitization is making provenance research much easier. Caches of looted goods discovered by American soldiers in Germany, like those collected by Nazi ideologist Alfred Rosenberg for his “Institute for the Study of the Jewish Question,” were cataloged by the US Military Administration, and those records are now available online through a partnership between the National Archives and Records Administration and Ancestry.com. Known as “Fold3,” this commercial service can be accessed for free in the reading room of the Center for Jewish History.

The handbook explains the structure and idiosyncrasies of this massive database. For example, the collecting points at Offenbach and Wiesbaden recorded items differently. “The administration in Offenbach was not as astute as the administration in Wiesbaden,” said Cohen. “When the Offenbach depot was closed, everything that hadn’t been claimed went to Wiesbaden, where it received a number.” The Wiesbaden numbers allow an object to be tracked through various agencies to its eventual destination. Other important sources described in the handbook include the recently digitized archives of the American Joint Distribution Committee and the Central Archives of the Jewish People in Jerusalem.

One resource above all is indispensable in provenance research, said Cohen. “Luck. Sometimes you just have to be lucky.”

Conference website in September 2017, but Cohen said it is still a work in progress. “It is a dynamic document,” she said. “People will react to it and we will add resources and correct mistakes.”

Cohen’s co-authors were independent curator and researcher Felicitas Heimann-Jelinek of Vienna and Ruth Jolanda Weinberger, a researcher for the Looted Jewish Art and Cultural Property Initiative of the Claims Conference.

The handbook is focused on the special challenges in researching ceremonial objects. “Objects are often poorly described or not described at all in existing records,” said Cohen. Unlike books, which were typically cataloged and often have...
A Visit to the German Literature Archive in Marbach

Renate Evers, Director of Collections

This June, I visited the German Literature Archive in Marbach (Deutsches Literaturarchiv Marbach – DLA), where I gave a talk about traces of emigrant libraries in the collections of the LBI and spent a week learning about the activities and holdings of the leading repository of sources related to German-language literature. My colleagues in Marbach and I discovered many parallels between our institutions as well as rich opportunities for future collaboration.

Like the LBI, the German Literature Archive in Marbach was founded in 1955, and we both do the work of collecting, cataloging, and preserving special collections of books, archival materials, art works, and objects. Given the overlap between our areas of focus—German literature and German-Jewish history—it is unsurprising that a number of collections in both institutions are related, intertwined, or complementary.

The Marbach archive was founded as an expansion of a 19th-century museum devoted to the classical German poet Schiller and other Swabian writers. Since 1955 special emphasis was placed on collecting the papers of authors who faced persecution, censorship, or exile. The prominent German-Jewish writers and scholars whose literary or scholarly estates are preserved in Marbach include Erich Auerbach, Paul Celan, Alfred Döblin, Hilde Domin, Yvan and Claire Goll, Mascha Kaléko, Siegfried Kracauer, Else Lasker-Schüler, Karl Löwith, Kurt Pinthus, Kurt Tucholsky, and Karl Wolfskehl. In some cases, materials from a single author are divided between the LBI and Marbach; both institutes have partial estates related to Joseph Roth, Nelly Sachs, Stefan Zweig, Richard Beer-Hofmann, Fritz Mauthner, and Erich von Kahler among many others.

The LBI, as well as the wider research community, has also benefited from the DLA’s leadership in humanities research coordination. For example, DLA’s joint research project “Traces and Treasures of German-Jewish History” with the Rosenzweig Minerva Research Center at the Hebrew University of Jerusalem identified outstanding archival collections of scholars, writers, and intellectuals at the Central Zionist Archives, the National Library of Israel, and LBI Jerusalem. As a result of this effort, several hundred memoirs and archival collections held by LBI Jerusalem were described and added to the catalog of LBI New York at the Center for Jewish History in Manhattan.

In particular, I had many productive and informative discussions with my colleagues in Marbach about their efforts to preserve authors’ entire libraries, which provide an insight into their reading habits and the material and literary culture of their times. For example, the poet Karl Wolfskehl (1869–1948) sold his exquisite, 8,800-volume library to the publisher Salman Schocken to finance his emigration to New Zealand in 1937, and the books were transferred to Jerusalem but later scattered. The DLA is now working to reconstruct Wolfskehl’s library.

Conversations with head librarian Jutta Bendt, research associate Caroline Jessen, and other colleagues about the Wolfskehl library and the 120 other private authors’ or collectors’ libraries at the DLA provided valuable insights for us at the LBI as we consider ways to preserve complete libraries of German-Jewish émigrés that we have been able to acquire.

I am grateful to the many colleagues at the DLA who took the time to share their expertise and discuss potential collaboration and better integration of resources in our closely related fields. I also thank the Marbach Weimar Wolfenbüttel Research Association, which generously sponsored my visit.
Making the Edythe Griffinger Art Catalog

In March 2017, LBI celebrated the launch of the Edythe Griffinger Art Catalog, a new way to search LBI’s unique art and objects catalog online. *LBI News* spoke to two staff members who played a key role in developing this unique resource.

**Kerry Elkins, Project Manager**

**What was your role in the development of the art catalog?**
I managed the workflow: What has been digitized? When do new pieces have to be sent for digitization? When are they done in the lab? I kept track of where the respective pieces were in the process—and quite literally where they were in the building. I also researched background information for the items and cataloged them.

**Tell us more about that research.**
Collecting correct information about the purpose and significance of an unknown item, such as a historical medal—its origin and former owners—is an exciting, but very time-consuming process. It sometimes means going down unexpected rabbit holes and spending a lot of time on websites for numismatists and the like.

**How did you arrive at the final version of the art catalog?**
Our main goal was to make the website as user-friendly as possible, so we asked users what they thought! In response to user feedback, for example, we dropped the initial distinction between “genre” and “medium,” which confused some users.

**Do you have a favorite work of art in the catalog?**
One of my favorite pieces is yet to be digitized: a beautiful pastel portrait of a woman in a black dress with lace sleeves. The skirt is in a peacock pattern. The details are so crisp that you look at the picture and think you are looking at a real-life mannequin.

**Chris Bentley, Systems Archivist**

**What was your role in the development of the Art Catalog?**
I handled the technology aspects that came into play after the photographs were taken and uploaded. I designed and built the front-end of the website that you see at www.lbi.org/artcatalog and all the back-end underpinnings that pull the images and the metadata from Digitool, our “Digital Asset Management System,” a fancy way of saying where all the files are stored.

**How did you select the tools and platforms you used for this?**
It was a combination of picking tools that I was already comfortable with but which could also be maintained over the long term. We were looking for established open-source platforms with large developer communities but also some history of use in library applications.

**What was the biggest challenge in developing the new portal?**
The hardest part was getting this complex array of technologies to communicate with one another and produce a unified experience. We relied on Solr, Node.js, ImageMagick, custom Python and Bash scripts, and Django, to name a few. Just keeping all the relationships straight so that I knew where I needed to make a change in the pipeline to produce a given result was really tough!

**What did you learn that you are excited to apply to new projects?**
Our breakthrough in this project was developing a way to get the images out of Digitool to free them up for other creative applications. What is exciting is that all the partners at the Center for Jewish History face the same issue, and we have been able to share our findings with them. At LBI, we are already working on applying the same techniques to our photographs.

**Do you have a favorite work of art in the catalog?**
I always liked the abstract work of Sacha Kolin, who trained in Austria and then came to the United States. Most of them are untitled abstract works with colors and shapes, but my favorite is called “Dream of a City.”

---

*People*

**Kerry Elkins with a portrait of Anna Herz, a pastel work on paper by Georg Herz**

**Chris Bentley and Sacha Kolin’s “Dream of a City” (1954)**
In a stunning twist of historical fate, Germany has assumed the mantle of conscience of the world. How dramatic a shift this is from the not-too-distant past when Germany was guilty of unprecedented crimes against humanity. A series of German leaders, from Konrad Adenauer to Willy Brandt to Helmut Kohl to its current chancellor, Angela Merkel, has skillfully guided the country down the path of historical penance.

It is especially striking in the case of Merkel, the modest pastor’s daughter from East Germany. In responding to the great refugee crisis of this century, Merkel acted boldly, not by shutting the doors of her country, but by opening them up. In 2015, Germany accepted more than a million refugees, many of them from war-torn Syria. The challenge of integrating that massive number of new immigrants has been substantial and undeniably disruptive to German society. But Merkel has stayed the course with steely determination. More recently, with President Trump’s mixed messages about both global and transatlantic commitments, the chancellor has come to be seen by many as the leading exponent of the post-WWII democratic order—and indeed, as the leader of the free world.

My own connection to Germany and its past is one of deep ambivalence. As an historian, I have studied and written about the extraordinary vibrancy of German Jews in the modern age. Beginning with Moses Mendelssohn’s attempt in the 18th century to balance ritual observance and embrace of the secular world, German Jews have exemplified the opportunities and perils of modernity. While exploring and even admiring that case, I sharply distinguish between it and the larger German society. After many visits, I still feel uneasy on German soil. I recoil from the sound of the German language, the language of Nazism, which I read and yet am loath to speak unless required to. And I belong to the last of a generation of American Jews to resist buying German products.

And yet, that lingering sensibility is beginning to wane. On a recent trip to Berlin, I encountered the tension between my own biases and the reality of today’s Germany. The city bounds with new energy at every turn, with the revival of old neighborhoods, a dynamic art scene and construction cranes remaking the skyscape. But Berlin is also permeated with the past.

Of the bounty of wonderful museums that Berlin boasts, many deal with historical matters, including, but not only, the German Historical Museum. For example, my wife and I went to a fascinating exhibition on Martin Luther, one of the three in the country on the 500th anniversary of his famous 95 Theses. It was held at the stately Martin-Gropius-Bau, and explored the impact of Protestantism in four different countries: the US, South Korea, Sweden, and Tanzania. The exhibition was beautifully curated and brought to life the ongoing and cross-cultural impact of Luther’s Reformation in the world.

The Germans have always been good at taking their own history seriously. But they, unlike neighbors such as Austria, Hungary, and France, have also become good at addressing their more sinister 20th-century past. There is even a word in the German language, *Vergangenheitsbewältigung*, to convey the Germans’ efforts to come to terms with their criminal Nazi past. To get a sense of how this has played out on the landscape of Berlin, one need only visit the Topography of Terror open-air museum, the Peter Eisenmann-designed Holocaust memorial, and the Jewish Museum, with its now-iconic Daniel Libeskind Gardens of Exile and Emigration.

These museums and memorials are not only recording the past. They have the related task of getting the memory right. History provides the textured material from which contemporary Germany forges memories of the past in order to guide the future. Locating the Holocaust memorial one block from the Brandenburg Gate forces Berliners and others to confront the Nazi specter. Giving the Jewish Museum such a prominent place in the city, on the site of the former Prussian Court of Justice, creates a visible site of memory. And paving sidewalks in Berlin and other cities with *Stolpersteine*, the brass plates bearing the names of Holocaust victims, etches a...
powerful memory into the physical terrain and consciousness of the place. This memory-work is intended not only or even primarily for Jews, but rather for non-Jews, the inhabitants of Germany who have an ongoing obligation to remember their criminal past.

Germany did not come to this work willingly. Following its defeat in the Second World War, the leaders of the Nazi state were brought to justice at the Nuremberg trials of 1945–46, when they were accused and, in most cases, convicted of crimes against humanity. In the early post-war years, anti-Semitic attitudes were commonplace among the German population. In 1959, a wave of hundreds of anti-Jewish acts broke out in West Germany after the desecration of a new synagogue in Cologne. And at various points since then, prominent Germans, such as the author Martin Walser in 1998, have complained about an excess of attention on the Holocaust, insinuating that Jews exploit it for their own purposes.

Notwithstanding these troubling signs, Germany’s top political leaders have understood that, on grounds of both altruism and self-interest, it is essential to accept responsibility for the Nazi regime’s crimes. They have doggedly set in place educational standards and public memorials to commemorate that past. They have reaffirmed their deep commitment to the survival and well-being of the state of Israel as a matter of historical atonement. And they have applied lessons from their criminal past to craft a humanitarian policy vis-à-vis refugees that is the antithesis of the maxim that “might makes right.” In assuming this moral high ground after descending into the depths of depravity, today’s Germany has effected a remarkable transformation. The time has come to acknowledge that what it has done is not only good for Germany, but a compelling example to the world—indeed, to other countries that continue to evade responsibility for their pasts through neglect or knowing distortion.
Roger Cohen will deliver the 60th Leo Baeck Memorial Lecture on Sunday, October 15, 2017 at 2:30 PM. See p. 14 or www.lbi.org/now for details on the lecture and six other programs addressing contemporary issues.

Roger Cohen on German-Jewish History in the 21st Century

Roger Cohen’s journalistic career has included stints covering Beirut in the 1980s, the Bosnian war in the 1990s, the return of the German government to Berlin in 2000, and the War in Afghanistan as the New York Times’ foreign editor after September 11, 2001. In the biweekly columns he has written for the Times since 2009, he often tackles the issues of the day with historical context and analogies. In advance of the 60th Leo Baeck Memorial Lecture, which Cohen will deliver this October, we asked him about the relevance of German-Jewish history to the Syrian refugee crisis and other pressing contemporary issues.

The world clearly failed to address the Jewish refugee crisis of the 1930s adequately. Have we learned anything?

We are at a moment in history where there are a lot of parallels, and it is not for nothing that it was Germany which in a moment of crisis, with a million refugees from Syria and other places milling around in Europe, stepped up to the plate and took people in because there was a strong moral argument for it. Germany knows what happens when the doors are closed.

In the 19th century, Germany’s Jewish minority assimilated with remarkable success, and later there was an influx of Jews from Eastern Europe. Do these experiences offer any models for the integration of minorities today?

Of course, differences in language, religion, and culture between migrants and their host societies are themes that never really go away, but I’m not sure to what extent Germany had institutions that fostered integration, especially with regard to the Ostjuden. Many German Jews were actually quite contemptuous of the ragged folk who arrived from the East and spoke a different language and were not called “Herr Doktor.” Unfortunately, human nature never really changes.

Zionism was one answer that the assimilated German Jews had that addressed the problems of Eastern European Jews, but which later became essential for their own survival. How do you see the legacy of German and Austrian Zionists today?

In short, they were right! As Herzl foresaw in the last decade of the 19th century, no matter how successful Jews became in the professions, in military service, in the academy, it would never lead to full integration or acceptance. This was Herzl’s fundamental insight at the time of the Dreyfus trial. Even as the Jews left the shtetls throughout the 19th century, they remained second-class citizens in the minds of many of their compatriots.

Does the thought of the early Zionists have lessons for the problems Israel faces today?

Herzl’s vision led to the state of Israel, which is in many ways a hugely, unimaginably successful society, but the resolution of the Jewish question created a Palestinian question. Somehow, the Jews, who were for millennia humiliated and excluded in the Diaspora, now find themselves in a semi-colonial situation in which they subject the Palestinian people to much of what we once suffered. So, it’s not an altogether happy outcome.

Zionism in its origins was a secular movement. Religious Zionists who are active in the settlements like to equate themselves with the pioneers, but Israel was conceived as a state of laws, whereas lawlessness prevails in the settlements. The settlers vote as citizens of Israel while the millions around them cannot vote. It’s a very corrosive situation.

Things can change even when problems seem insurmountable, however. Just look at German history. If in 1945 I had suggested that the border between Poland and Germany would one day become so porous as to be nearly invisible, you would have laughed.

Restitution and reparations for Jewish victims after World War II was a key factor in the rehabilitation of Germany that made European integration possible. How do you see the prospects for this kind of restorative justice today?

Restitution and reparations are one thing when there is a unified government. This is very hard to imagine happening in conflicts like the one in Syria, where there is such fragmentation of society. To whom would one even address the claim? Still one should never give up. Germany’s reckoning with history didn’t happen all at once. It took a struggle over generations for post-war Germans to acknowledge the crimes of the Third Reich.

The critical thing is not to forget. Amnesia is always fatal at some point, as the Yugoslav experience shows very vividly. The same will be true in Syria. The question is how to deal with memory in a way that doesn’t foster desire for vengeance but rather acknowledges the past and doesn’t try to hide it.
People

Knowledge in Flight: A Conversation with Henry Kaufman on Scholar Rescue

The LBI archives are full of references to scholars who escaped the Nazi threat with the aid of foreign benefactors. The political philosopher Hannah Arendt, the sociologist Werner Cahnman, and the writers Franz Werfel, Hans Sahl, and Lion Feuchtwanger are among the hundreds saved by the American journalist Varian Fry working in Marseille. The list of over 330 scholars placed by the Institute of International Education (IIE) in an effort helmed by Edward R. Murrow resembles a list of LBI archival collections. Illustrator Hugo Steiner-Prag landed at NYU, a position was found in Berkeley for historian Ernst Kantorowicz, and the art historian Hermann Gundersheimer took a position at Temple University.

Today, another generation of benefactors is continuing this work through some of the same institutions. Economist Henry Kaufman was too young to have become a scholar already when he left his home in Germany for the United States in 1937, but the experience made him acutely aware of the dangers faced by academics whose work, political views, or ethnic backgrounds make them targets.

In 2002, Kaufman and another German-Jew who emigrated as a child, the psychiatrist and investor Henry Jarecki, helped to establish a multi-million dollar endowment for a dedicated fund at the IIE that has placed over 700 politically endangered scholars in over 50 countries across the world over the last 15 years.

“I think all human life, including all people of various degrees of knowledge, deserves to be rescued, but there is something special about scholars,” said Kaufman in an interview. “If we don’t have scholars, progress by mankind is going to be very slow.”

Today, most scholars facing political threats are less prominent and are based in developing nations. Over 70 percent of the scholars placed by the IIE since 2002 hail from the Middle East and North Africa. In 2014, after the start of the Syrian conflict and the rise of the Islamic State, the IIE reported a more than 240 percent increase in the number of applications.

While the significant impact of the Central European refugees on American institutions of higher learning from Princeton’s Institute for Advanced Studies to the New School for Social Research is well-known, Kaufman says it’s too early to say what scholar rescue will mean for higher learning in the 21st century. “Some scholars bring to the students whom they teach a familiarity with the country that they come from,” he said. “In other instances, they offer expertise about their country, such as in the fields of archeology or religion.”

For the most part, host countries and institutions understand that they stand to benefit from accepting endangered scholars. “We initially had some problems coping with the immigration views of the new administration,” said Kaufman. “But we have been able to continue to bring foreign students to the US with the correct vetting, and so far we’ve been very fortunate.”

Kaufman remains deeply involved in the work of the fund, reviewing applications and working to convince universities around the world to create positions for scholars in need of rescue. “I am preparing for the next meeting of the committee, and I have 88 applications on my desk to review,” he said.

On December 4, and 5, the LBI, the New School for Social Research, and the German Historical Institute in Washington, DC will examine the history of scholar rescue in a public lecture and a day-long academic conference. While previous research on scholar rescue has concentrated on the individual experiences and academic careers of the refugees themselves or analyzed the impact of brain drain or gain on entire educational systems or specific disciplines, this workshop will focus on host countries, examining the impacts on their politics and culture and their motivations for accepting or rejecting endangered scholars. (See p. 15)

www.lbi.org/knowledge-in-flight
Walter Langhammer and the Illumination of India

A trio of landscape paintings in the LBI Art Collection seem to have come from a peculiar expressionist travel prospectus. Rendered in brilliant colors with broad, loose strokes, a handsome market square goes about its business languidly in the afternoon sun, an alpine village bathes in the current of cool air drifting down the bulk of a snow-crested ridge, and a small lakeside town crowds against the gauzy reflection of far-off mountains in the water. The allure of these European idylls belies the fact that their painter’s star would shine far more brightly on another continent entirely.

Walter Langhammer, born in 1905 in the Austrian city of Graz, is considered one of the founding fathers of the most famous of India’s schools of modern oil painting, the “Bombay Progressives.” Founded after the partition of India in 1947, this group of young Indian artists had sought out Langhammer’s tutelage and drawn inspiration from the traditions of European oil painting to establish an independent artistic identity.

When Langhammer fled for Bombay (known today as Mumbai) after the National Socialist annexation of Austria in 1938, he was already well-established as an artist. Among his teachers at the Vienna Academy of Fine Arts had been Ferdinand Andri, Hans Tichy, and Josef Jungwirth. Unlike his wife Käthe Urbach, Langhammer was not Jewish, but his political leanings, which occasionally found expression in the form of caricatures, were decidedly anti-Nazi. An Indian former student of Langhammer’s in Vienna, Shirin Vimadala, urged the couple to move to India and convinced the publisher of the Times of India to offer Langhammer a job as the paper’s first art director.

Ironically, Walter and Käthe were arrested as enemy aliens by the British authorities after their arrival in India. They were separated, with Käthe held at Satara and Walther in Ahmednagar, where he was hounded by his fellow prisoners for his anti-Nazi positions. Only after Käthe had their common friend, the artist Rudolf von Leyden, submit newspaper clippings of Walter’s Hitler caricatures to the authorities were both released in 1941.

The Langhammers built a studio in their apartment and accommodated young Indian artists who sought a place to work.

On Sundays, Walter and Käthe hosted a salon for artists and intellectuals in their home. Together with Rudolf von Leyden and Emmanuel Schlesinger, Langhammer helped introduce a generation of artists to an aesthetic that was fundamentally different from that of the Royal Academy of Art, which controlled art education in Indian schools. The salons discussed the work of Picasso and other modern European artists.

Syed Haider Raza, Langhammer’s protégé and a key figure among the Progressives, recalled how Langhammer critiqued his work and introduced him to the work of European artists like Raphael, El Greco, Monet, and Cézanne as well as Persian and Indian Rajput miniature painting. Raza credited Langhammer with helping him develop an awareness of form through the analysis of paintings. “You have to practically dissect the paintings,” Raza recalled Langhammer saying. “You must be able to say exactly what differentiates a Matisse from a Picasso or a Monet from a Cézanne.”

By sharing his own artistic training as well as his relative wealth, Langhammer nurtured the young artists that would go on to form the Progressive Artists Group. He also helped his students make connections with European émigré intellectuals, industrialists, and physicians who became early patrons or champions of the Progressives, including the Times of India art critic Rudolf von Leyden.

Just as Langhammer influenced the Progressives, they, and the experience of India, shaped his own work. According to von Leyden, the colors and light he encountered in India became his obsession. “I’m in it for color,” the critic once recalled his friend saying at the Bombay Art Society.

As his health declined, Walter returned with Käthe to Europe, where he died in 1977 at the age of 72. We do not know whether it is a purely Austrian sun, or some of the light of India as well that illuminates the handsome marketplace, the alpine village, or the town by the lake. It is unclear whether the paintings originated before or after Langhammer’s emigration. In either case, it’s clear that color is the painting’s real subject.

Literature

Preserving Yesterday’s News with the CJH and Frankfurt University Library

“Nothing is as old as yesterday’s newspaper,” goes the old bromide. Many of the newspapers preserved in the collections of the LBI are in fact more than a century old, and few other media in the library world show the ravages of time like newspapers, which were practically designed to be disposable. That makes digitizing them as tricky as it is urgent.

The LBI digitized 130 periodical titles in 2016 and is working toward the digitization of a further 60 rare titles encompassing 70,000 pages in 2017. That is a fraction of LBI’s 1600 titles, encompassing some 4,000 volumes. Physical copies of about 700 of those titles are stored at LBI, and the remaining 900 are stored on microfilm.

The LBI’s Director of Collections, Renate Evers, heads up the project team, which also includes Associate Librarian for Cataloging and Periodicals Tracey Felder and Collections Care Coordinator Lauren Paustian. Together, they identify titles that meet the criteria of the digitization project’s chief external partner, the University Library in Frankfurt. First they determine whether the title has been digitized elsewhere, and if not, they evaluate it based on a host of other measures including the quality of the paper and the completeness of the series.

Periodicals that make the cut get moved from the LBI’s stacks on the 12th floor of the Center for Jewish History in Manhattan to the basement, which houses the Shelby White & Isadore L. Cahnman Preservation Laboratory, which is akin to an ICU for paper products. To project the original copies when they return to the LBI’s stacks, she and her colleague Katherine Fanning build custom enclosures out of cardboard.

After their physical condition is stabilized, the papers move down the hall to the Gruss Lipper Digital Laboratory, where photographer Shayna Marchese or Digital Services Manager Jennifer Rodewald put them under the cameras. Other team members process and crop the images before uploading them into the Digital Asset Management System, which eventually serves them up to web users. Microfilm copies are also made from the digital images to ensure the long-term preservation of the content, since the originals will eventually decompose no matter what.

The papers that pass under Marchese’s lens in the lab reflect a broad spectrum of periods and subjects. In addition to the long-lived newspapers and magazines that can encompass hundreds of issues, there are rare special issues and Jewish Community newsletters that are short in length but rich in information about communal life.

Some of the titles addressed niche audiences, like Das Echo: Revista democrática cultural en idioma alemán, a German-language bi-monthly published in Bolivia, or Das Band, a magazine for deaf Jews. Some are exceedingly old and rare, like the ten issues of Ha-Me’a’asef, founded in 1783 in Königsberg by the prominent figure of the Jewish enlightenment Isaak Euchel. Although its publication was interrupted several times due to a lack of funds and circulation never exceeded the hundreds, the paper was considered the top journal of the Jewish Enlightenment in German-speaking countries and beyond.

Many of the digitized periodicals served an educational purpose. Das Jüdische Zentralblatt printed popular essays by Jewish, (and some Christian) scholars and theologians. It was founded by Moritz Grünwald in 1882, when he was rabbi in Belovar, Croatia. The Israelitische Predigt- und Schulmagazin, a journal “for all faithful followers of Judaism,” appeared in three volumes between 1834 and 1836. The publisher, Ludwig Philippson, another important figure in the Jewish Enlightenment, promoted Jewish education and historical knowledge by printing articles on topics like the philosophy of Maimonides or the persecution of Jews in Spain and Portugal.

Periodicals are a paradox. They are not as thorough or as exhaustive as books, and their character as a source of timely information means they are not designed to last. For historians, however, it is precisely the greater immediacy of newspapers that makes them so valuable. Through their diversity and their informational alacrity, the newspapers preserved by the LBI offer insights into the flow of information in Jewish communities as well as specific Jewish cultural, political, and religious milieux. Luckily, the staffs of the LBI and the CJH are working hard to avert the disappearance of these rich sources and provide broad access to them.
LEO BAECK MEMORIAL LECTURE

SUNDAY, OCTOBER 15, 2017, 2:30 PM
GERMAN-JEWISH HISTORY IN THE TWENTY-FIRST CENTURY

Roger Cohen, a columnist for the New York Times since 2009, is one of the most incisive observers of global affairs today. Cohen’s deep knowledge of German and Jewish history—he was the Times’ Berlin bureau chief from 1998–2001—informs much of his wide-ranging commentary. In this lecture, he will synthesize the themes of this series into a broader narrative about the disruptions and discontents of modernity, the fragility of democracy, and the twin crises of conflict and migration.

AFTER THE HOLOCAUST

TUESDAY, OCTOBER 17, 2017, 6:30 PM
GERMANS & JEWS—JEWISH LIFE IN CONTEMPORARY GERMANY

Co-presented with the American Council on Germany
The 2016 film Germans & Jews explores the country’s transformation from silence about the Holocaust to facing it head on. After the film, Steven Sokol (American Council on Germany) will moderate a discussion with two Jewish former Berliners, Sonja Keren Pilz (Hebrew Union College), and attorney Steve Zehden (Noerr LLP).

CIVIL RIGHTS

WEDNESDAY, OCTOBER 18, 2017, 6:30 PM
GERMANS, JEWS, AND SEX

Co-presented with the Goethe-Institut New York
A century before landmark victories on same-sex marriage in the US and Germany, the German-Jewish physician Magnus Hirschfeld advocated for gay rights based on a study of human sexuality that was empirical rather than normative. Legendary author and sex-therapist Ruth Westheimer joins historians Robert Beachy (Yonsei International University) and Atina Grossmann (Cooper Union) to discuss the role of German Jews in advancing the scientific study of sex and gay rights.

FAITH & REASON

THURSDAY, OCTOBER 19, 2017, 6:30 PM
WHY MOSES MENDELSOHN MATTERS

Co-presented with the Jewish Review of Books
How compatible are faith and reason, religious and civic loyalty, religious commitment and cosmopolitanism? These were the questions that shaped the Enlightenment philosopher Moses Mendelssohn’s biography and occupied his mind. Michah Gottlieb (NYU), Abraham Socher (Oberlin/Editor, Jewish Review of Books), David Sorkin (Yale), and Leora Batnitzky (Princeton) discuss how Mendelssohn’s answers still resonate today.

COUNTERFACTUAL HISTORY

TUESDAY, OCTOBER 24, 2017, 6:30 PM
WHAT IF THE WEIMAR REPUBLIC HAD SURVIVED?

Co-presented with the German Academy in New York
Historian Michael Brenner (University of Munich/American University) imagines a world in which Walter Rathenau survived to save the republic in the new book What Ifs of Jewish History. He joins the book’s editor, Gavriel Rosenfeld (Fairfield University), to discuss what factors and which actors contributed to the disintegration of a fragile democracy in the 1920s, and what that means for today’s world.
CRITICAL THEORY

WEDNESDAY, OCTOBER 25, 2017, 6:30 PM
THE FRANKFURT SCHOOL KNEW TRUMP WAS COMING

Co-presented with Deutsches Haus at NYU
In a post-election essay for the New Yorker, the critic Alex Ross wrote that the “combination of economic inequality and pop-cultural frivolity” in current American life were precisely the fertile ground for an American catastrophe that the Jewish intellectuals of the Frankfurt School anticipated in their studies of antisemitism, mass culture, and the “authoritarian personality.”

Jack Jacobs (CUNY), Jonathon Catlin (Princeton), and Liliane Weissberg (Penn) discuss how the Frankfurt School’s analysis of antisemitism in particular sheds light on the racism undergirding contemporary right-wing populist movements. Moderated by Anson Rabinbach (Princeton).

DEMOGRAPHIC PORTRAITS

THURSDAY, OCTOBER 26, 2017, 6:30 PM
THE “PEW JEW” STUDY AND GERMAN-JEWRY

Co-presented with the Hebrew Union College
A 2013 Pew study alarmed some by showing rising intermarriage, falling birthrates, and dwindling religious affiliation among non-Orthodox Jews. Samuel Norich, (The Forward), moderates a discussion with Steven Cohen (Hebrew Union College) and Robin Judd (Ohio State University) about the parallels and contrasts between the situations of German Jews a century ago and American Jews today.

SCHOLAR RESCUE

MONDAY DECEMBER 4, 2017, 6:30 PM
PARIAHS AND PROPHETS: HOW OUTSIDERS HELP INSIDERS THINK ABOUT THE WORLD

Co-presented with the New School for Social Research and the German Historical Institute in Washington, DC
“Knowledge in Flight” is a conference on the movement of scholars from perilous and intellectually-oppressive political situations to new environments that have allowed them to continue their work or even thrive in their chosen discipline. Historian Jeremy Adelman (Princeton) will consider the intellectual impact of such scholars in a public lecture on Monday evening to kick off an academic workshop the following day at the New School for Social Research. On Tuesday, over a dozen international scholars will explore the topic from a variety of perspectives, including historical, institutional, financial, geopolitical, and cultural. By building a better understanding of the history of scholar rescue, they will also shed light on today’s refugee crisis.

Workshop at the New School on December 5, 2017
www.lbi.org/knowledge-in-flight

POETRY & PERFORMANCE

MONDAY DECEMBER 11, 2017, 7:00 PM
TRANSIT LOUNGE ELSE: LIFT TO THE STARS

Co-presented with the Goethe-Institut New York
Conceived by the artistic duo “Astronautenkost” and supported by the Else Lasker-Schüler-Society (Wuppertal) in cooperation with the Center for Persecuted Arts (Solingen), this is the second international installment of a performance project that aims to collect recordings of one-thousand-and-one voices reading the poems of Else Lasker-Schüler for a planned sound exhibition in Solingen. Past contributors have included Günter Lamprecht, Iain Glen, Tomi Ungerer, Elfriede Jelinek, and Bob Balaban. Actor Claudia Gahrke and director Andreas Schäfer host.

Goethe-Institut, 30 Irving Place New York, NY
www.lbi.org/transit-lounge-else

EXHIBITION

SEPTEMBER 6 – DECEMBER 22, 2017
BECOMING “GERMAN-JEWS” IN AMERICA

As America's first large wave of Jewish immigrants in the 19th century, German Jews built some of the country’s signature Jewish institutions based on their traditions, education, and cultural ideals. Their experience laid the foundation for what it meant to become an American Jew in the course of the next 200 years. This exhibition looks at the changing face of German-Jewish culture in America prior to World War I.

In the Katherine & Clifford H. Goldsmith Gallery
Center for Jewish History, 15 W. 16th St., New York
Mr. Max A. Warburg, Vice Chairman of M.M. Warburg & Co., represents over 200 years of Warburg family leadership of one of Germany’s largest private banks, and he has also carried forward a philanthropic legacy that is among the best traditions of German-speaking Jewish culture. Hospitals, universities, major arts institutions, and museums on both sides of the Atlantic owe their existence to the leadership and generosity of generations of Warburgs. Max, born in New York and educated in Germany, has become an enthusiastic champion of the causes supported by his ancestors. His grandfather Max senior, together with Leo Baeck, was at the forefront of Jewish self-help efforts after 1933. His father, Eric, who organized Leo Baeck’s departure from Theresienstadt to England in 1945, founded the German Friends of the University of Haifa 40 years ago, and today Max serves on the University’s Board. Max is also Chairman of the Israelitisches Krankenhaus Hamburg, a 175-year-old Jewish clinic that was rebuilt after the Second World War thanks to the efforts of his father, Eric.

As the son of émigrés who returned to Germany in the post-war period, Max Warburg also understands the importance of historical memory in a country that can take pride in the significant achievements of its Jewish minority but must also confront the legacy of the Holocaust. In addition to his philanthropic work, Max is the custodian of the Warburg family archives, an immense collection of materials that includes records detailing the family’s critical role in Jewish communal efforts such as the Joint Distribution Committee’s aid for Jewish victims of WWI and the Warburg bank’s work in facilitating the emigration of German Jews after 1933. Leo Baeck Institute is proud to honor Max Warburg—an extraordinary individual who represents an extraordinary family.

Reserve Tickets online at www.lbi.org/warburg