Projects—DIGITIZED PERIODICALS OFFER SNAPSHOTS OF JEWISH LIFE

People—JOSEF JOFFE ON THE “GOLDEN AGE” OF GERMAN-SPEAKING JEWRY

Collections—JEWISH ENCOUNTERS IN WORLD WAR I

Programs—THE GERMAN MINISTRY OF JUSTICE AND THE NAZI PAST

Fall 2014
From WWI to the Fall of the Berlin Wall, Opportunities for Reflection

William H. Weitzer, Executive Director

This August marked 100 years since the beginning of a conflict that cost over 17 million lives and transformed the political map of the world. For German and Austrian Jews, World War I was also a formative experience—a fact that finds expression throughout LBI collections.

For some German Jews, patriotic enthusiasm gave way to the bitter experience of anti-Semitism in the German Army. Many Austrian patriots mourned the loss of a cosmopolitan, multilingual and multi-ethnic empire that they believed also offered a safe home for Jews. A small but committed number of activists, on the other hand, saw the war as the predictable calamity that would mark the end of colonialism and capitalism. Jewish women organized aid for soldiers or Jewish refugees in the East, and children collected useful materials for the war effort. For 12,000 German Jews and an even greater number of Austrian Jews, the “war to end all wars” lived up to the name.

The WWI-Centennial programming at the Center for Jewish History (CJH) this fall, including LBI’s exhibit, “German Jews at the Eastern Front in WWI: Modernism meets Tradition,” will reflect this diversity of experience, and I hope that you will join us for some of the programs listed on page 10 of this newsletter.

In addition to reflecting on the more distant past, this fall offers us a number of opportunities to examine more contemporary issues. To mark the 25th anniversary of the fall of the Berlin Wall, a panel of distinguished scholars will discuss on November 16 how the division of Germany affected Jewish communities in East and West. Our panel will also discuss how immigration from the former Soviet Union made reunified Germany the home of the fastest-growing Jewish community in Europe.

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LBI and the American Jewish Committee are also honored that German Federal Justice Minister Heiko Maas will visit us on November 19 to present the results of a study of the involvement of former Nazi officials in the early postwar Justice Ministry. Historians who examined the personnel records of Justice Ministry found that a troublingly high percentage of officials tasked with prosecuting Nazi war crimes and compensating victims had National Socialist résumés.

While LBI’s collections are focused on the period before 1933, it is important to recognize that the context for German-Jewish history is not defined by the Holocaust, nor does it end in 1945.
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Exile in the Spotlight—LBI to Sponsor Conference on Émigré Theater Giant Kurt Hirschfeld

When the National Socialist regime engineered the “alignment” of cultural institutions from Berlin to Vienna with its own rigid ideological principles, the Schauspielhaus in Zurich became a refuge for free German theater. Even during the war years, audiences in Zurich could see radical new works by banned German playwrights, contemporary international works in translation, and a repertory program of German classics whose enlightenment ethos was a rebuke to a brutal and intolerant German regime.

On March 8–9, 2015 in Zurich, LBI New York and LBI London will present an international conference to put a spotlight the life and legacy of Kurt Hirschfeld, the dramaturg and director most closely associated with the emergence of the Schauspielhaus as the home of German theater in exile. The conference, which will be hosted by the Schauspielhaus Zurich, will bring together scholars and representatives of the contemporary theater world and will also feature a dramatic reading of letters selected from Hirschfeld’s archival collection, which is preserved at LBI.

Born 1902 in Lehrte, a town near Hannover, Kurt Hirschfeld began his theater career in the rich cultural ferment of Weimar Germany at the Hessian State Theater in Darmstadt in 1929. When Jews were excluded from work in state cultural institutions in 1933, Hirschfeld followed the call of Schauspielhaus director Ferdinand Rieser to Zurich, where he quickly built up an ensemble of first-rate actors that had been driven off of German stages because they were Jews or Marxists. Throughout the war years, Hirschfeld and the émigré ensemble performed an ambitious program that included world- and German-language premieres of works by Bertolt Brecht, Thornton Wilder, Carl Zuckmayer, Federico García Lorca, and T.S. Eliot.

During a productive post-war career at the Schauspielhaus, Hirschfeld became an enormously influential figure in Swiss literary life. He introduced Max Frisch and Friedrich Dürrenmatt, the two giants of 20th-century Swiss letters, to wide audiences, and he often worked in collaboration with authors on both the development and staging of their work.

The conference in Zurich will be the first dedicated to a figure whose legacy outstrips his fame outside Switzerland. “Kurt Hirschfeld’s programming of a mix of classical and modern, native and foreign plays at the Zurich Schauspielhaus stemmed from his vision of the theater as a site for the circulation of liberal-humanist ideas,” said Wendy Arons, Professor of Dramatic Literature at Carnegie Mellon University. “His approach to season planning served as a model for the postwar German stage, and in retrospect he can be seen as a key player in the revolution in international theater that led to the establishment of the great national repertory companies in postwar Europe and the UK as well as the regional theater movement in the United States,” said Arons, who will present a paper at the conference.

LBI Partners with Genealogists to Focus on “Family Matters”

In the first of a series of measures aimed at improving access to its collections for family historians, LBI recently partnered with a group of German-Jewish genealogists to digitize *Jüdische Familienforschung* (Jewish Family Research), a genealogical journal published in Germany between 1924 and 1938.

Funding was provided by the “German-Jewish Special Interest Group” (GerSIG), which offers resources and a discussion forum for users of the non-profit Jewish genealogical website JewishGen. GerSIG’s gift made it possible to digitize the Library’s complete series of 50 issues of the once hard-to-find journal, which contains numerous family trees documenting the lineage of German-Jewish families before the Holocaust.

“The family trees make this a very valuable resource for us, particularly because the archive sought to collect materials on Jewish families for an archive of Jewish genealogy,” said Jeanette Rosenberg, a GerSIG Director who led the digitization initiative. “The originals of this archive were destroyed in the Holocaust, and now all that remains are the journals, which can
be used as a resource to connect Jewish genealogists together and create a forum for their research,” said Rosenberg. Thus, 76 years after the final issue was published, *Jüdische Familienforschung* is still serving the purpose for which it was originally envisioned—connecting German-Jewish family researchers. In addition to family histories and genealogical tables, each issue contained a supplement known as a Suchblatt, in which readers were able to circulate their research queries to the entire readership, which often responded with answers published in later issues. Today, GerSIG’s email discussion group functions much the same way.

The editor of *Jüdische Familienforschung*, the Berlin ophthalmologist Arthur Czellitzer, believed that an understanding of familial lineage was particularly important for the cohesion of the Jewish people. “Today, the family has become the only bond that connects this people—a people without a homeland, without its own language—to its own roots and ties it to Judaism,” Czellitzer wrote in the introduction to the first issue in 1924.

The online journal was introduced by Rosenberg at the 34TH Annual convention of the International Association of Jewish Genealogical Societies in Salt Lake City this July, where LBI Executive Director William Weitzer and Family Research Program Director Karen Franklin also spoke about resources available for family research at LBI.

“We are grateful to GerSIG for supporting this project, and we are very excited to partner with one of our most engaged user groups to make the discovery of Jewish community records, family trees, town histories, and other genealogical materials easier,” said Weitzer. At IAJGS, he announced further plans to create a dedicated online portal for family researchers.

**ONLINE**

lbi.org/juedische-familienforschung

German-Jewish Special Interest Group at JewishGen
jewishgen.org/gersig

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From Gleiwitz to Shanghai, Digitized Periodicals offer Snapshots of Jewish Life

The LBI Library is pleased to announce that about 60 new periodicals are already available online through DigiBaecck and Internet Archive, with about 40 further periodicals in process.

Among the rare items now available are 20TH-century newsletters from various Jewish communities in Germany, Austria, and other German-speaking areas. Other highlights include publications from German-Jewish organizations such as Zionist, youth, and sports clubs and an extensive collection of periodicals published in the 1930s and 1940s by German Jews in exile in Shanghai and New York.

The periodicals digitized by LBI complement the approximately 170 German-Jewish periodicals that have been available through the Compact Memory Project since 2006. Funded by the German Research Foundation DFG, the materials in Compact Memory were digitized from the holdings of the Judaica Division of the University Library Frankfurt am Main and Germania Judaica in Cologne.

LBI has closely coordinated its digitization program with Compact Memory to avoid duplication of efforts, and the two projects have applied for funding to digitize additional periodicals and merge the portals. The materials digitized by LBI were selected because they were unavailable through Compact Memory or other institutions. The digitization of these periodicals also facilitates access to the material while preserving the physical items. Due to the rare nature of the materials, LBI has digitized its holdings of some publications even when it does not own a complete series of issues.

Funding was provided by a grant of the Metropolitan New York Library Council and various private donors. A team of LBI Librarians (Tracey Beck, Tim Conley, and Lauren Paustian), LBI Archivists (Chris Bentley and Emily Andresini) and a microfilming specialist (Grigoriy Ratinov) selected, arranged, prepared, and microfilmed the original periodicals, researched and updated the descriptions, and worked with the digital files.

**ONLINE**
lbi.org/periodicals
compactmemory.de
Josef Joffe on the “Golden Age” of German-speaking Jewry

Josef Joffe is the editor of Germany’s largest weekly newspaper, Die Zeit, and one of the most influential voices on international affairs today. On December 3, 2014, he will deliver the 57th annual Leo Baeck Memorial Lecture and accept the Leo Baeck Medal. His Lecture will be titled, The Golden Age of German Jewry, 1871 – 1933: Is a Remake Possible? (see back cover).

On Mondays, the Berlin daily Tagesspiegel publishes a four-question interview with Joffe on page one entitled “Was macht die Welt?” (How the World Is Doing?). Usually serious, sometimes tongue-in-cheek, the column covers politics and economics, with a slant toward global affairs. What follows is a special column devoted to the LBI and its namesake.

You grew up in Berlin. How did you get involved with the Leo Baeck Institute in New York?

I was invited to get involved with LBI by Ernst Cramer, a great German-Jewish figure in postwar Germany—an editor, author, and consigliere to publishing czar (and friend of Israel) Axel Springer. “Ernie” died at the biblical age of 97 in 2010, and his name shines forth as a beacon of postwar reconciliation. Ernie asked me to join the Board of LBI, and when Ernie asked you to do something, you did not say no.

You mean you joined the Institute to honor a grand seigneur like Ernst Cramer. What about Leo Baeck?

Leo Baeck, born in Prussia in 1873, symbolizes the greatest moment of German-Jewish history—when Jews gained full citizenship rights and proceeded to unleash a Golden Age. Modern Germany cannot be imagined without the Jewish contribution to science, art, finance, and literature. Rabbi Baeck was also a key figure in Liberal Judaism, known as Reform Judaism in the United States. To exaggerate just a bit, Leo Baeck brought Judaism into the modern Western world. His vision of Judaism also happens to stem from the same liberal German tradition that brought Reform Judaism across the Atlantic in the 19th century.

Modernity—faith steeped in rationalism—could also be attributed to Maimonides or Abraham Geiger, who founded the Wissenschaft des Judentums in the 19th century. What else makes Leo Baeck stand out?

In modern parlance, he was a “role model” of extraordinary dimensions. As the Nazi nightmare descended on Germany in 1933, this man of courage and foresight became President of the Reichsvertretung der Deutschen Juden (Reich Representation of German Jews). Under his leadership, the association became a welfare agency for ever-more persecuted Jews. With Jewish children expelled from schools, the Reichsvertretung organized an education system. As bad went to worse, it helped Jews to emigrate. In 1943, Baeck was deported to the Theresienstadt concentration camp. Here, in the shadow of death, he doggedly continued his pastoral and educational work. His last lecture was held on December 23, 1944. He survived illness and torture, ending up in London where he assumed the leadership of the World Union of Progressive Judaism.

So he richly deserves the honor of having the Institute named after him. It is now a lifetime later. Does this giant have a message for the Now and the Tomorrow?

A torturous question. The German-Jewish Golden Age is the past, and it may not return so soon. Too many roots have been chopped off in Germany, too many seeds have sprouted in the New World of North America. Still, the German Jewish community is now three times bigger than in my younger days (perhaps even six times, given an estimated 100,000 who are not affiliated); indeed, it is the third-largest in Europe. Will the community regain the glory of a hundred years ago? It may, especially if a new Leo Baeck rises from its midst.

Gerald Westheimer Fellows

Thanks to the generosity of Professor Gerald Westheimer, LBI has supported fellowships for scholars who are early in their careers to pursue research on the social, cultural, and academic aspects of the life of Jews in German-speaking countries between the time of Moses Mendelssohn and the Third Reich and its aftermath. LBI is proud to introduce the Gerald Westheimer Career Development Fellows from 2013 – 2015.

SAMUEL SPINNER
The Museum of the Jews: Salvaging the primitive in German-Jewish and Yiddish literature
PhD Germanic Languages, Columbia University, 2013
Currently Postdoctoral Fellow, Yiddish Studies, Johns Hopkins University

The Museum of the Jews charts the presence of ethnographic and museal discourses in German and Yiddish literature, including the depiction of Hasidim as “savage tribesmen” by Franz Kafka, Alfred Döblin, and Joseph Roth, among others.

The early twentieth-century crisis of identity and search for authenticity among German- and Yiddish-speaking Jews precipitated a turn to traditional, “primitive” Jews, exemplified by Martin Buber and Y.L. Peretz’s Hasidic stories. This literature shared much in common with broader European primitivism and its strains of Kulturkritik, which imagined the exotic savage as the paradigm for the recuperation of authenticity and the revitalization of society. I argue, however, that the Jewish...
This project focuses on Salman Schocken (1877 – 1959) and the network around him. In 1933, Schocken, a pioneer of modern department stores in Germany, was forced to leave his home country. In the year of the Schocken family’s emigration, Salman was not only the owner of a department store chain but also of a German-Jewish publishing house and was an important patron of German-Jewish intellectuals and writers, an influential cultural Zionist, and one of the most important book collectors of his time.

Recent academic biographies no longer look at the individual as an isolated being, but as a crossing point of social and structural influences. The biography as a genre permits the researcher to integrate different research questions, since it has a natural point of focus. Looking at Schocken thus allows us to address questions of forced migration and cultural transfer, as well as personal issues.

Thus, the main interest of this paper is to set out the alignment, function, mobility, and restoration of German-Jewish culture in Jerusalem after 1933. In the course of the fifth Aliyah, the cultural space of Jerusalem changed. A large number of German-Jewish intellectuals and writers migrated, most involuntarily, from German cities to Palestine, a lot of them to Jerusalem. It was not only the cultural space of Jerusalem that changed. German culture also had to find new forms in the new surroundings. We therefore have to ask how the German-Jewish cultural space was constituted from 1933 onwards beyond national borders, and what changes it underwent.

This project examines a crucial period in the history of Central European Jewry from an intersectional perspective, analyzing the changing narratives of Jewish national belonging during the three short decades from the late 1890s to the onset of early fascism in the 1920s.

In particular, it concentrates on the fate of Hungarian-speaking Jews, weaving together the viewpoints of anonymous and neglected historical actors into a study of upheaval, emigration, and the continuous desire to belong to a national homeland. Analyzing the responses of Jews to the slow waning of emancipation that began around the turn of the century, and the increasing social and physical violence that accompanied this process, this project seeks to understand the relationship between social exclusion, violence, and narratives of national belonging from a decidedly oral and testimonial perspective.
Jewish Encounters in the Great War: WWI in LBI Collections

During the First World War, 100,000 Jews served in the German Army, and another 320,000 served in the Austro-Hungarian Army. Thus, for the generation that fled the Nazis in the 1930s, WWI had been a formative experience, as evidenced by the thousands of letters, diaries, photographs, medals, and other mementos that refugees saved and brought out of Europe. What follows is just a selection from this vast body of materials now preserved in LBI collections.

Correspondence

During the first year of the war, German soldiers sent six million letters every day, and received another 8.5 million. Soldiers’ letters were almost immediately instrumentalized to shape public perceptions about the war, and the publication of letters quickly became an important way of memorializing the fallen, who came in unprecedented numbers.

Among the first volumes of published letters was Eugen Tannenbaum’s Kriegsbriefe deutscher und oesterreichischer Juden (1ST ed. Berlin, 1915. Call No. D 640 T4 K7). This collection highlighted the service of Jewish soldiers at a time when an anti-Semitic canard that Jews were shirking duty at the front was gaining currency.

Published collections, carefully curated with political, literary, and emotional criteria in mind, can only hint at the full breadth of experience in the war, however. At least 100 collections in LBI archives contain original correspondence that presents different views.

Karl Henschel was just 20 years old when he enlisted and had this portrait taken at the Kaufhaus Des Westens photo studio in Berlin. The 212 pages of correspondence in his archival collection include the first letter he sent his mother while still stationed in Fürstenwalde, Brandenburg, and the first letter he received, from a friend named Gerhard who was stationed in Berlin. The tone of these early letters is light-hearted. To his mother, Henschel jokes that the lilac-colored handkerchiefs his family had given him had spooked his horse: “The animal told me it was a sophisticated and dignified steed and had never seen such tacky handkerchiefs.” Gerhard shares his excitement at serving alongside so many fellow Jews, “Our room in the barracks is looking wonderful—two Christians, otherwise we are a minyan!” It is impossible to say whether the tone of these letters reflects genuine good spirits or an effort to assuage his family’s fears. Any misgivings they might have had were not misplaced; Henschel was killed on the Eastern front the next year at the age of 21.

Memoirs

About 300 memoirs in LBI collections describe the experiences of Jewish soldiers in the German and Austro-Hungarian armies, from ordinary infantrymen to celebrated pilots to physicians and Jewish field chaplains.

Helmut Freund was born around 1896 in Berlin and served as an auxiliary physician in the German Army. Like many highly assimilated, middle-class German Jews serving on the Eastern Front, he was keenly interested in the lives of the relatively isolated and impoverished Yiddish-speaking Jews in the East. His description of the Jewish inhabitants of Iŭje (Belarus), a town about halfway between Vilnius and Minsk, reflects viewpoints common in similar contemporary documents. Freund is taken aback by the squalor and poverty in which his fellow Jews live, but impressed by their piety and independence.

I am billeted with a Jewish family of just three members. I’ve had great luck in this regard, since all the other families have at least 10 children, but often as many as 16 or 18. What a racket such a large bunch can make. What screaming! […]

The guest room is literally crawling with fleas, and the old oilcloth sofa that I’m spending the first night on is home to an army of bedbugs. So, the next morning I approach Rebekka [the teenage daughter of his hosts] gingerly about the plague of fleas. ‘Fleas,’ replies Rebekka, ‘But everyone has fleas.’ […]

The polish Jewesses are the only girls I’ve observed during the war who spurn the horny advances of the thousands-strong horde of soldiers. Whether this is more attributable to religious commandments, racial instincts, or other interior circumstances I cannot say. One will likely find few war bastards in this area.

Ephemera

It wasn’t just ordinary German-Jewish soldiers who were interested in the Jews of Eastern Europe. The high command of the central powers thought it could appeal to Jews as natural allies, who would greet the German and Austro-Hungarian armies as their liberators from the Czar.

[Translation]

To the Jews in Poland

[...] Our banners bring you justice and liberty, equal civil rights, freedom of religion, the freedom to work in your own ways, without interference, in all branches of economic and cultural life.

You suffered too long under the iron muscovite yoke. We come to you as your friends. The barbaric alien rule has passed.

Do not be fooled, like in former times, by false promises. Did not the Czar promise equal rights to the Jews in 1905 and issue his supreme manifesto to that effect? How did he keep this holy promise [...]? Think of the expulsions, of the fact that day in, day out Jewish masses are driven from their homes. [...] 

Photographs

Bernhard Bardach was a 48-year-old career medical officer in the Austro-Hungarian Army when war broke out. He served on the Eastern and Western fronts, but he was able to spend much of his time during the war painting, writing extensive diaries, and taking over 900 remarkable photographs which have been digitized by LBI.

Art

As empires clung to their supremacy and nationalist movements advanced an opposing vision of the link between ethnicity and state, troop movements and migrations brought people from across the globe into contact with one another. Artists like Hermann Struck, a Zionist and orthodox Jew from Berlin, turned an ethnographic lens on various groups of “exotic” people encountered during the conflict, including the first Muslim community in Germany.

The German War Ministry established a POW camp in Wünsdorf near Berlin with the objective of convincing Muslims captured from the colonial armies of the British and French to wage jihad against their colonial oppressors. About 4,000 prisoners populated the “Halbmondlager” (crescent moon camp), which offered everything necessary for the POWs to practice their faith, including the first Mosque built on German soil.

Struck made these striking portraits—flattering and orientalist at once—with the full support of the War Ministry. Dozens can be found in the LBI Art Collection, and many were published in a volume of POW portraits that included an essay by the anthropologist Felix von Luschan.

ONLINE


lbi.org/pows

Full schedule of WWI programming at the Center for Jewish History cjh.org/thegreatwar
WWI Centennial Programming

EXHIBITION

NOVEMBER 9, 2014 – FEBRUARY 15, 2015

German Jews at the Eastern Front in WWI: Modernism meets Tradition
Katherine and Clifford Goldschmidt Gallery, Center for Jewish History

For the nearly half-million Jews who served in the German and Austro-Hungarian armies during WWI, military service represented a long-awaited path to full acceptance in societies many Jews had considered their Fatherlands for generations. In the shtetls of Eastern Europe, however, many of these patriots would encounter a different cultural expression of Judaism that would inform new dialogues about assimilation, patriotism, and peoplehood. These issues took on an additional urgency in light of increasing anti-Semitism in the German military. Original correspondence, photographs, artwork, and objects saved by German and Austrian veterans of WWI illuminate the German-Jewish encounter with the Jews of the East.

TUESDAY, DECEMBER 9, 2014, 6:30 PM

CONFERENCE

SUNDAY, NOVEMBER 9, 2014, 9:00 AM
World War I and the Jews
Forchheimer Auditorium, Center for Jewish History

An international roster of scholars will discuss the state of scholarship and introduce cutting-edge research on Jews in World War I, examining the war’s importance as a cataclysmic event in Jewish and world history. By shattering empires and creating new states, the war disrupted Jewish ties around the globe and forged new ones, bringing about an entirely new era of ideologies, nation states, and circumstances that have affected Jewish life to the present day. For university faculty and students, the program continues on Monday, November 10.

DRAMATIC READING

MONDAY, NOVEMBER 10, 2014, 6:30 PM
Jews and the Great War: A Reflection at the Centennial
Forchheimer Auditorium, Center for Jewish History

An esteemed cast of actors will bring to the stage the words of soldiers and civilians, politicians and poets, from home and abroad. Through memoir, music and imagery, these dramatic readings will reflect upon the war that created the modern world.

For complete information on WWI programming at the CJH cjh.org/thegreatwar

PANEL DISCUSSION

SUNDAY, NOVEMBER 16, 2014, 2:00 PM
Jews and the Berlin Wall
Forchheimer Auditorium, Center for Jewish History

After WWII, about 8,500 German Jews who survived in hiding or returned from concentration camps, plus about 200,000 mostly Polish-Jewish “Displaced Persons” sheltered by the US military administration, faced stark choices. Was Jewish life possible again in Germany? If so, which Germany—the fledgling liberal democracy under the protection of the Allies, or the “anti-Fascist” “workers’ and farmers’ state” established in the Soviet Occupation Zone? Was emigration to Israel, Canada, or the USA preferable to a life among the perpetrators?

Although the vast majority of Jews in Germany after WWII opted for emigration, the few thousand who remained established Jewish Communities that were recognized by authorities in the Allied Zones in 1946 and in the nascent German Democratic Republic (GDR, East Germany) in 1952. In the ensuing decades, Jewish life took very different paths on both sides of the Wall.

Jeffrey Peck, author of Being Jewish in the New Germany and Dean of the Weissman School at Baruch College will moderate a panel of distinguished scholars that will examine this little-known history. The panelists include Michael Brenner (University of Munich and American University), Andreas Nachama (Topography of Terror Foundation, Berlin), and Liliane Weissberg (University of Pennsylvania), all eminent scholars of Jewish history who also lived or worked in Germany while the wall still stood.

Co-presented with the German Consulate New York

Free, RSVP at lbi.org/berlin-wall

Services in the Rykestraße Synagogue, East Berlin, c. 1948. Jacob Picard Collection, AR 6016.
LECTURE
WEDNESDAY, NOVEMBER 19, 2014, 6:00 PM
The Rosenberg Files: The German Federal Ministry of Justice and the Nazi Past
Forchheimer Auditorium, Center for Jewish History

German Federal Justice Minister Heiko Maas will introduce the research of an Independent Historians’ Commission tasked with examining to what extent former Nazi party members or sympathizers remained employed in the Justice Ministry after WWII and how this may have impacted the development of the German legal system.

In 1949, the newly minted Federal Republic of Germany created a new Justice Ministry tasked with interpreting and enforcing laws in a nation whose former legal system had been perverted by National Socialist ideology. This was hardly a fresh start, however. The commission has found, for example, that in 1950, 47 percent of all officials with management responsibility had been members of the Nazi party. That number only increased over the next decade, suggesting that a Nazi past was no impediment to career advancement.

David G. Marwell, Director of the Museum of Jewish Heritage, will moderate a panel including the Commission Co-chairs, historian Manfred Görtemaker (University of Potsdam) and legal scholar Christoph Safferling (University of Marburg) plus Rebecca Wittmann (University of Toronto), a scholar who specializes in the prosecution of Nazi war criminals and the German legal system.

Free, RSVP at lbi.org/rosenburg

BOOK PRESENTATION
THURSDAY, DECEMBER 11, 2014, 6:30 PM
From the Shtetl to the Lecture Hall: Jewish Women and Cultural Exchange
Kovno Room, Center for Jewish History

Until the 19TH century, women were regularly excluded from graduate education. When this convention changed, it was largely thanks to Jewish women from Russia who fought their way into German and Swiss Universities. Author Luise Hirsch tells the story of Russian and German Jews who became the first female professionals in modern history.

Purchase tickets at lbi.org/shtetl-lecture-hall/
SAVE THE DATE:
Wednesday, December 3, 2014
FOR THE:
Leo Baeck Institute
Annual Award Dinner
AND
Memorial Lecture
HONORING
Josef Joffe
AT THE
Center for Jewish History

Join us when Dr. Henry A. Kissinger presents the Leo Baeck Medal to Dr. Josef Joffe, who will also deliver the 57th Annual Leo Baeck Memorial Lecture during LBI’s Annual Award Dinner at the Center for Jewish History in New York City.

Dr. Joffe’s Lecture will be titled, “The Golden Age of German Jewry, 1871 – 1933: Is a Remake Possible?”

Josef Joffe is the editor of Germany’s largest weekly newspaper, Die Zeit. Having taught at Johns Hopkins University and the University of Munich, he now teaches political science at Stanford University, where he is also Distinguished Fellow at the Freeman-Spogli Institute for International Studies as well as the Marc and Anita Abramowitz Fellow at the Hoover Institution. He chairs the board of the Abraham Geiger College, the first rabbinical seminary in Germany since 1942.