

The Taube-Baron Collection of Stanford University: the Cataloger's View*

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The bibliographer's view of a collection is to the cataloger's view as an aerial photograph of a forest is to a ground-level shot of its trees. Unlike Mr. Langenberg, who lovingly packed up every book in the collection and assessed the overall wealth of Professor Baron's collection from the vantage point of one who has familiarized himself, at least summarily, with the entirety of its content, I have dealt with only part of the collection—the part that has come to me for original cataloging. Stanford's membership in the RLIN cataloging network gives it access to more than 20,000,000 records of books cataloged by one of RLIN's member libraries. If a book in the collection is searched and a record for it is found in RLIN, it proceeds directly to Stanford's Copy Catalog Department, to be modified by para-professionals. On the other hand, if a book is sent for original cataloging, that is an indication of relative rarity (unless the cataloging or recon priorities of member libraries did not include Judaica); therefore, it can be considered one of the "hidden treasures" [*otserot hoshekh*] of the Taube-Baron Collection.

It was decided to process first the books which would not be deposited in Special Collections. Stanford defines books published before 1800 as candidates for Special Collections, thus I have cataloged to date only nineteenth and twentieth century publications. Furthermore, it was decided to process books in Roman alphabets first, so that, as a new cataloger to Stanford, I would work on material which could be revised by my supervisor, since neither she nor anyone else doing revising knew Hebrew. The majority of books cataloged are in Roman alphabet languages, although I also worked on a small store of books in Cyrillic, and within the past few months began cataloging Hebrew and Yiddish books.

The complexity of cataloging this collection is conveyed by the fact that I have handled works in eleven languages: English, Hebrew, Yiddish, French, German, Dutch, Hungarian, Italian, Spanish, Polish and Russian on subjects that span the entire range of the LC classification. The largest proportion of the books have fallen into the BM class (Judaism) or the DS class (history of the Jews).

In this paper, I concentrate on the secular "treasures" of the nineteenth and twentieth century. This component of the collection, which coincides with my area of expertise, is comprised primarily of books in European languages, especially in German and English. Many of these are limited, numbered editions, and a very large proportion of works issued from the 1920s onward is autographed.

Any attempt to categorize the works in a collection that reflects the interests of America's foremost professor of Jewish history and culture during a career that has spanned some seventy years is bound to be somewhat arbitrary. I have divided the works into the following ten categories: (These categories are neither exhaustive nor mutually exclusive. Some of the works fall into more than one category, while others fail to fit neatly into any.)

1. Inventories of collections.
2. Books of laws concerning Jews.
3. Biographies.
4. Literary and linguistic works: belles-lettres, criticism, dictionaries and grammars.
5. Histories of the Jews and Judaism.
6. Refutations of anti-semitic literature and thought.
7. Works on Zionism and/or Israel.
8. Works on American Jewish life.
9. Histories of Jewish religious and cultural organizations.
10. Histories of Jewish communities.

1. Inventories of Collections

Included in this category are catalogs of

both printed materials and of artifacts. It comprises inventories as new as Barbara Martin and Alizah Zinberg's 1985 *An Inventory to the Vaad Hatzala Collection, 1939-1963*—a catalog of Yeshiva University Archives' sources on Jewish rescue efforts during the Holocaust—and as early as Ben-zion Halper's *Descriptive Catalogue of Genizah Fragments in Philadelphia*, published some sixty years earlier by Dropsie College. Into this category falls a catalog of a Yivo exhibition presented in April, 1964 in Chicago at Roosevelt University, entitled *Life Struggle and Uprising in the Warsaw Ghetto*. This catalog has a moving added title page, showing the name of the exhibition in Yiddish interposed over a photograph of a powerful sculpture dedicated to the heroes of the Warsaw Ghetto uprising.

Probably one of the most interesting collections of Jewish artifacts sold in New York in the middle of the twentieth century is recorded in *Jewish Ritual Silver and Other Hebraica . . .*, which describes Parke-Bernet Galleries' 1949 sale of "the renowned collection of Jewish ritual silver belonging to Mrs. Mira Salomon."

2. Books of Laws Concerning Jews

Although there are fewer books of legal documents in the Collection than historical works, these are illustrative of the broad spectrum of languages and cultures typical of the Collection in general.

The books of laws and legislation in the Taube-Baron Collection include the first edition of a two-volume, bi-lingual work *Hebrew Ethical Wills* [*Tsav'ot ge'one Yi'sra'el*], compiled by Israel Abrahams and published by the Jewish Publication Society in 1926. Another two-volume set of Hungarian documents and laws, including many facsimiles and photographs, published in Budapest from 1958-1960, records the legal persecutions suffered by Hungary's Jews during World War II, specifically during the period of Nazi occupation from March to June 1944. An unusual 1915 Tunisian imprint,

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Recueil des textes législatifs et juridiques concernant les Israélites de Tunisie de 1857 à 1913, records Tunisian laws relating to Jewish rights and ethnic relations between Tunisian Jews and non-Jews. This book, in fact, typifies the major strength of the secular portion of the Taube-Baron Collection: its impressive store of books and pamphlets, often limited editions, on Jewish communities all over the world, including tiny communities in out-of-the-way places.

3. Biographies

The Collection includes individual and collective biographies, biographies of Jews and anti-Semites, lives of secular Jewish greats and of famous rabbis. It also contains literary biographies, such as Maurice Samuel's *Prince of the Ghetto*, which artfully combines details from the life of the writer I.L. Peretz with English adaptations of some of his best stories. A 1954 biography of Judah L. Magnes, first Chancellor and President of Hebrew University, written by Norman Bentwich and published as part of the Jacob R. Schiff Library of Jewish Contributions to American Democracy, could fit into several other of the categories, since it touches both on American Jewish life and, of course, on Israel and Zionism.

At the other end of the spectrum we find a biography of Adolf Eichmann, whose grisly career is detailed in a pamphlet entitled *Eichmann, Master of the Nazi Murder Machine*, issued in 1961 by the World Jewish Congress, apparently to coincide with the Eichmann trial in Israel. A short biography of Rabbi David Samuel Margules, *He Came to Cambridge*, is a charming work published in a limited edition of 500 copies in 1982, which comprises a biographical sketch of Rabbi Margules by his daughter, J. Nina Lieberman, and numerous portraits, facsimiles, drawings and maps detailing his remarkable career in Europe and in England.

Finally, an example of a collective biography of a family of prominent Jews is the 1969 Madrid publication by Francisco Cantera Burgos, *La familia judeoconversa de los Cota de Toledo*. Cantera Burgos tells the story of the great Marrano family Cota, and particularly of its three most famous members: Dr. Alonso Cota, who was mayor of Avila in the 1470s, Sancho Cota, historian and probably the brother of Dr. Alonso (although the possibility that he was his son also exists!), and the most famous Cota—the great 15th-century Spanish poet, Rodrigo Cota.

4. Literary and Linguistic Works

Many of the belles-lettres are hand-signed

copies of the works of obscure Jewish writers and poets, who published their books in limited editions and, as members of Professor Baron's vast circle of acquaintances, provided him with a personal copy for his collection. One of my favorites is a little book of poems called *Monologues avec Dieu*, issued in a limited edition of 200 numbered copies in Buenos Aires in 1957. The poems are preceded by a brief biography of the poetess, Myriam Kubovy, a Belgian refugee from the Nazis, who fled through France to New York, ending up in Israel in 1948 with her husband, M. Kubovy, who at the time of publication was the Israeli ambassador to Argentina.

Examples of literary criticism are Israel Davidson's *Parody in Jewish Literature* (1907) and Sara Taubler-Stern's *Der literarische Kampf um die Emanzipation in den Jahren 1816–1899*. Davidson, an instructor in Hebrew and Rabbinitics at the Jewish Theological Seminary at the time, published his book in the Columbia University Oriental Studies series slightly more than twenty years before Professor Baron came to Columbia to become the first full-time university faculty member teaching Judaic Studies in the United States. Selma Stern's work is a 21-page offprint dedicated to Professor Baron, without a verifiable date, but a penciled note on the Baron copy gives us a hint both as to the date of the work and the difficulties of the author: "Von den Censur verboten für die Monatsschrift . . . 1940/1."

There are a number of interesting grammars and dictionaries, one of which is by Professor Israel Davidson mentioned above. A *New Supplement to the "Thesaurus of Mediaeval Hebrew Poetry"*, published in 1937, two years before his death, as an offprint from *Hebrew Union College Annual*, volume XIII-XIII, is actually a concordance to Davidson's larger work, *Otsar ha-shirah veva-piyut*. There is also a grammar and glossary of biblical Aramaic called *Grammatik des Biblisch-Aramäischen*. The Baron copy is the 4th edition, published in Leipzig in 1905 by the well-known J.C. Hinrichs'sche Buchhandlung. My favorite in this category is a book published in Meissen, Germany in 1833 by Joseph Karl Train and entitled *Chochemer Loschen*. The subtitle tells us that this is a dictionary of cant, i.e., underworld slang, as spoken by the Jewish criminal elements of society in Jena, in what is now East Germany.

5. Histories of the Jews and Judaism

Since Professor Baron is preeminently a historian, it is not surprising that his collection is rich in historical works.

Among the more interesting works in the DS class is a 14-volume set of Z'ev Jawitz's *Sefer toldot Yisra'el*, a monumental history of the Jews in the old style, covering the period which he calls "me-reshit yeme ha'avot" [from the earliest days of our ancestors] to "shenat 5580 li-yemot 'olam" [1819]. This edition, the 4th, revised and greatly expanded edition, was published in Tel Aviv, beginning in 1932, 12 years after Jawitz's death. A much more modest attempt to record the history of the Jews "from the decline of the Macabees to the present day" is the 1834 *Histoire philosophique des Juifs*, by M. Jean Baptiste Honoré Raymond Capefigue. This work, published in Brussels, is one of the oldest of the histories in the Taube-Baron Collection housed in Stanford's open stacks. Among the German-language DS items is Eduard Meyer's *Die Entstehung des Judenthums*. Issued in Halle in 1896, it covers the history of the Jews and Judaism in the period defined by the Library of Congress as "Jews—History—to 586 B.C." and contains numerous maps and plates.

Classed in BM, with Judaism, but essentially histories, are one Polish and two German-language items, which comprise the sub-category I have called "philosophical histories." A 1929 Polish work, a critical analysis of Prof. Tadeusz Zielinski's *Hellenizm a Judaizm*, by Dr. Edmund Stein of the Institutu Nauk Judaistycznych in Warsaw, is entitled *Judaizm a Hellenizm* and discusses Greek influences on Jewish civilization in the Post-exilic period, from 586 B.C.–210 A.D. A 1926 Stuttgart imprint, *Die Probleme des palästinischen Spätjudentums und das Urchristentum*, by Gerhard Kittel, discusses this same period in Jewish history from the standpoint of the relations between late Palestinian Judaism and the early Christian church, ca. 30–600 A.D. There is also a curious typescript, which declares on an English added title page, that it was "stencilled in Palestine by C. Ullman" and published in 1948 in Mt. Carmel. It states that it is the German edition and that the Hebrew edition (not in the Collection—if it ever actually appeared) is in preparation. What is most interesting about this 25-page pamphlet on *Humanistisches Judentum*—which turns out to be a mixture of Judaism, humanism and Zionism—is that while it was authored by the unknown G.H. Shikmoni, it has a foreword by a celebrated contemporary—Prof. Albert Einstein.

6. Refutations of Anti-Semitic Literature and Thought

These works are particularly interesting in terms of their chronology. Most of the books cataloged in this group are quite recent, dat-

ing from the mid-1950s to the early 1970s and often dealing with problems which I, perhaps because of my protected American Jewish upbringing, had considered solved. The earliest work in this category is a little typescript book issued by The American Jewish Committee Library of Jewish Information in 1955. Authored by Joseph Gordon, it is called *Toynbee on the Jews and Judaism*, and as its highly descriptive title suggests, it disputes Toynbee's not-very-flattering position on the place of the Jews in contemporary history. A 1963 publication of the World Association of the Bergen-Belsen Survivors Association, issued jointly in New York and Tel Aviv, rejects another unflattering image of the Jews. In *As Sheep to the Slaughter: The Myth of Cowardice*, K. Shabbetai refutes the notion that Europe's Jews went peacefully to their deaths in Hitler's camps and replaces it with a picture of a brave and militant, if doomed, population. The most shocking of these polemical works is a French book, wildly illustrated with slogans, proclaiming "Christians, Break your Idols!" and "Who has killed the Jew Jesus? Pagan Christianity." Published in Jerusalem in 1966 by Alphonse C. Vinescou writing under the pseudonym F.K. Barouch, *Un peuple, une religion-mission* shows the connection between what he calls "pagan Christianity" and anti-Semitism in general, and the blood libel in particular, an ancient anti-Semitic accusation which, in the mid-1960s, Barouch still felt the need to refute.

The last work chosen for discussion in this category is a 1971 pamphlet by Abraham Mandel, a member of The American Judicature Society, American Society of International Law, Federal Bar Council Committee on International Law, and the New York County Lawyers Association Committee on Foreign and International Law. In *The Age of War and Crime—What Next?*, Mandel decries the role of the Soviet Union in the Middle East and makes a plea against the commission of international offenses against Israel and for the upholding of international law, which he defines as "the law followed by the world's civilized nations."

7. Works on Zionism and/or Israel

While many of the more recent imprints in the Collection, such as Mandel's, touch on Zionism or Israel, this category is reserved for works which are either explicitly concerned with expounding Zionist principles or which are about the State of Israel. Works such as the proceedings of the 1957 Jerusalem Ideological Conference, published as volume four in the series *Forum for the Problems of Zionism, World Jewry and the State of Israel*, and *The Zionist Program for*

Today and Tomorrow (which is essentially the proceedings of the Third Biennial Convention of the American Zionist Federation, held in Boston in October 1974) are clearly of the first category. Others, such as a delightfully illustrated personal account of the Sinai Campaign, *Israel Diary*, by Alan J. Levy, and a fine scholarly history of the Negev, *Rivers in the Desert*, written by Nelson Glueck of Hebrew Union College and published by The Jewish Publication Society of America in 1959, are clearly of the second category.

An interesting little book placed in this category because it is about a Zionist enterprise, is the 1967 Italian publication, *Come e dove rinacque la marina d'Israele*, by Leone Carpi, which gives the history of the Scuola Marittima of Bethar in Civitavecchia, Italy, where Jabotinsky's followers received naval training in preparation for the day when they would fight in the navy of the yet-to-be-born State of Israel.

8. Works on American Jewish Life

Most of the books in this category could fit into some other category as well, since it includes histories of individual Jewish communities and histories of Jewish organizations; however, since Professor Baron's career has been devoted to teaching Jewish Studies to American Jews in America, it is justifiable to treat material on American Jewry as a separate class.

It seems fitting to open this section with a little booklet written by Professor Baron himself and published by the Oscar Hillel Plotkin Library of the North Shore Congregation Israel in Glencoe, Illinois in 1955. Entitled *Are the Jews Still the People of the Book?*, it is concerned with the Jews of Professor Baron's adopted homeland, the United States, and explores American Jewish learning and scholarship, and the present and future state of the intellectual life of the American Jewish community. Several other books of the 1950s—apparently a time of evaluation of the Jewish role in American society—explore the habits and standing of America's Jews at mid-century. Sanford Goldner, in the 1959 publication *Perspectives in American Jewish Life*, does a brief, nicely documented study on American Jewish life in general and includes a sizable bibliography. Abraham Duker's *Jewish Community Relations*, published in 1952 under the auspices of the Jewish Reconstructionist Foundation, is a follow-up analysis of an earlier report by Robert M. MacIver on Jewish community relations agencies, and also includes an extensive bibliography.

This same time period seems to have provided an impetus to write histories of local American Jewish communities. Manfred Swarsensky's *From Generation to Generation* (1955) tells the story of the Madison, Wisconsin Jewish community from 1851–1955, while Frederick Shriver Klein of Franklin and Marshall College compiled the story of the Jews of Lancaster, Pennsylvania in *A History of the Jews in Lancaster* (1955). A note on the title page of Klein's book—"compiled in commemoration of the tercentenary of the arrival of Jews in America in 1654"—may help explain the spate of works on American Jewish history in the mid-1950s.

An interesting sub-group within the books on American Jews are the publications of America's German Jews, who evidently considered—and perhaps still consider—themselves a distinct subdivision within American Jewry. A 1949 tenth-anniversary year book published by the New York German-Jewish synagogue Congregation Habonim is partly a souvenir journal consisting of advertisements taken out by contributors, but also contains scholarly articles on the Jews of Germany, including a contribution on "Die deutschen Juden" by Leo Baeck. A 1965 collection of papers delivered at the first *Lerntag* of the American Federation of Jews from Central Europe, edited by Herbert Strauss, documents the proceedings of a conference devoted exclusively to the study of the German Jews in the United States and their acculturation in their new homeland.

9. Histories of Jewish Religious and Cultural Organizations

This category breaks down into two groups: histories of international Jewish organizations (usually cultural or charitable organizations) and histories of local, primarily city-based Jewish organizations (usually religious organizations). Into the first grouping fall two 1960 publications, both commemorating anniversaries of their organizations. *80 Years of ORT*, published in Geneva by the ORT Union, is a collection of historical materials, documents, and reports on its many projects and achievements. *L'Alliance Israélite Universelle, 1860–1960*, declares on the title page that this festschrift celebrates "cent ans d'efforts pour la liberation et la promotion de l'homme par l'homme."

In the histories of local Jewish organizations, it is once again the German-speaking Jews who predominate. With the exception of Cecil Roth's 1937 publication, *The Federation of Synagogues, 1912–1937*, which records the activity of the London Federa-

tion, all histories of local Jewish religious and cultural organizations in the Taube-Baron Collection are in German. These include books on the Synagogen-Gemeinde in Stettin, Germany; the Synagogen-Gemeinde and the synagogue Adass Jisroel in Königsberg, Germany and the Israelitische Gemeinde Worms in Worms, Germany; and two histories of the Israelitische Kultusgemeinde Wien (Vienna, Austria), one issued in Vienna in 1906 and one in Breslau in 1885.

10. Histories of Jewish Communities

This category comprises the greatest strength of the secular, primarily Roman-alphabet portion of the Taube-Baron Collection. Professor Baron, over his long career, has amassed a collection of sources on Jewish communities in various countries and cities of the world, which is probably one of the most impressive in the country, and almost certainly on the West Coast, including limited-edition pamphlets on Jewish populations tucked away in obscure places.

The list of Jewish communities covered is too long to cite all the titles. (A bibliography is available from the author of this paper.) An indication of the richness of this component of the Collection is provided through a few examples. The books and pamphlets in this category are subarranged into works about Jews in a country and works about local Jewish communities, usually in a city.

Among the books about the Jews of Western or Central Europe are an 1886 edition (the sixth edition of this work) by a French priest, L'Abbe Joseph Lemann, on the history of the Jews in France, with an emphasis on their social conditions, called *L'Entrée des Israélites dans la société française et les états chrétiens . . .*; a 1912 bibliography on the Dutch Jews, *Bibliographie der*

Literatur über die Emanzipation der Juden in Holland, by Jacob de Silva Rosa, an Amsterdam Jew apparently of Portuguese origin; a 1916 diplomatic history of the relations between Swiss Jews and the French government entitled *Ce que les Israélites de la Suisse doivent à la France*; and a 1981 offprint from the Tel-Aviv-based journal *Mikha'el* on *Giacomo Foscarini and the Jews of Crete*. Eastern Europe is represented by a 1904 Brunn publication by Rabbi Abraham Stein of Radnitz on the Jews in Bohemia, Dr. Moritz Levy's 1911 Sarajevo publication on the Sephardic Jews of Bosnia, and Manfred Reifer's 1938 historical essay on the Jews of Romania and Bukovina, published under the auspices of the Societatea Istorico-Evreeasca, the Romanian Jewish historical society in Cernauti. Finally, the New World (other than the United States) is represented in *The Jews in Modern Mexico*, in this case, the Mexico of 1907, when Victor Harris, Editor of the Los Angeles-based *B'nai B'rith Messenger*, published his account of this community.

Works on local Jewish communities are again dominated by German-language publications, although not necessarily focused on German-speaking communities. Among the non-German works are two small French books, both published in Bordeaux—M. Arnaud Detcheverry's *Histoire des Israélites de Bordeaux* (1850), which was written by the town's Archivist, and David Delpuget's *Les Juifs d'Alexandrie, de Jaffe et de Jérusalem en 1865* (1866), an account of M. Delpuget's encounters with these Jewish communities in his travels through Egypt and the Holy Land.

There is also a German work on the Jews on Alexandria, *Juden und Judenverfolgungen im alten Alexandria* (1906), by August Bludau, Professor of Theology at the University of Münster, which details the life and persecutions of the Alexandrian Jews from 332 B.C. to 638 A.D. A festschrift issued on

the occasion of the 300th anniversary of the Austrian town of Eisenstadt in 1948 documents this community's Jews, while several other German-language publications of the early twentieth-century record the history of the Jews in Czechoslovakia: one on the Jews of Kremsier (now called Kromeriz), and one on the Jews—particularly the Rabbinical families—of Leipnik (now called Lipnik nad Bečvou) in the seventeenth, eighteenth and nineteenth centuries. The Jews of Germany, always eloquent, have contributed books on the Jewish communities of Essen, documenting more than 500 years of Jewish life there; of Heilbronn, commemorating the 50th anniversary of the Heilbronn synagogue in 1927; of Spandau, Berlin, Konstanz, and Frankfurt. The history of the Jews of Konstanz, issued in German in 1968 in Milford, New Jersey, is one of Baron's many limited editions. The 1931 *Zwei Ansichten der Frankfurter Judengasse* is of particular interest for the detailed plans of the Frankfurt ghetto in the sixteenth and seventeenth centuries, included with the two historical sketches.

Conclusion

The riches of the Taube-Baron Collection can only be touched on in this paper. In nearly a year spent cataloging some of its *otserot hoshekh*, I have been afforded a glimpse of the sources that helped form the thought and writings of America's greatest living Jewish historian, and am happy to have been part of the group dedicated to making this great collection available to scholars on the West Coast and to visiting scholars from the world over.

Dr. Susan S. Lazinger, who spent a year at the Cecil H. Green Library at Stanford University, has returned to her position as Librarian of the Graduate School of Library and Archive Studies at the Hebrew University in Jerusalem.