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Archives

Sources for Central and Eastern European Jewish History: The Louis Lewin Collection at Yeshiva University*

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Abstract: The Louis Lewin Collection of archival materials in the Rare Book Room of Yeshiva University comprises some 400 boxes of historical records on the Jews in Poland, Germany, and the Czech Republic. Lewin (1868-1941) was a rabbi and Jewish historian in Poland between the Wars and a proponent of the *Wissenschaft des Judentums*, "Science of Judaism," movement in Jewish scholarship. The documents Lewin collected are of great historical value for their description of Jewish life in Europe, the history of Judaism, and Hebrew language and literature. While some records are original documents, others were copied by hand by Lewin from non-Jewish repositories in state or municipal archives. Not only are these documents precious for their historical value, but they are unique survivors of the devastation of World War II. Most of the records of these communities in Poland and Germany were obliterated, and the communities themselves disappeared. All that now exists are the copies that Louis Lewin preserved. Most items in this unique collection have been cataloged, and the rest are being worked on. The catalog records can be found in the Yeshiva University Library OPAC and on RLIN.

Some 400 boxes of raw material for the history of the Jews in Poland, Germany, and the Czech Republic are now preserved in the Rare Book Room of Yeshiva University. They are the fruits of the labor of many years by Louis Lewin, Jewish historian and rabbi in several communities in Poland before World War II. His collection consisted of some 15,000 printed works (Lewin, 1993, p. 22), as well as a substantial number of rabbinic manuscripts and historical archives that Louis Lewin amassed for his own research, and the volumes that he himself published on local Jewish history. However, what once constituted the entire Lewin collection is

now scattered. His son, Daniel Lewin, in his 1993 book stated that copies of his father's books with his corrections in the margins may be found at the Jewish Theological Seminary (p. 23).

According to his granddaughter, Eva Lewis, the bulk of Louis Lewin's archival collection was sold to Yeshiva University in 1948 through Isaac Lewin (1906-1995), professor of history at the Bernard Revel Graduate School of Yeshiva University.¹ It had been in the possession of Daniel Lewin, son of Louis, who brought it with him to England in 1939.

At Yeshiva, the rabbinic manuscripts were separated from the historical collection. The rabbinic manuscripts were entered into the published catalog entitled *Osef Kitve-ha-Yad ha-Rabaniyim, Rabbinic Manuscripts: Mendel Gottesman Library, Yeshiva University*, by Joseph Avivi (Avivi, 1998). The rabbinic correspondence reflected in this collection often deals with issues of Jewish law and consultation between rabbis on practical matters.

The major portion of the historical collection is in the possession of Yeshiva University. However, there are archival holdings in the Klau Library of Hebrew Union College (Cincinnati),² and a handwritten catalog of the manuscripts is held at the Central Archives for the History of the Jewish People in Jerusalem.³ The catalog is written in German on ledger pages (almost exclusively on the "Credit" side of the sheets). Eva Lewis suspects that it was donated to the Central Archives by Ernst Daniel Goldschmidt (1895-1972), the well known classical philologist and expert in Jewish liturgy, who was a cousin of her grandmother's and worked at the Jewish National and University Library in Jerusalem (Lewin, 1993, p. 41-42). Volumes that Lewin authored can be found at the Jewish Theological Seminary, the Museum of Jewish Heritage, the New York Public Library, and the Leo Baeck Institute, all located in New York City.

Lewin's historical collection at Yeshiva is in the process of being cataloged and micro-

filmed. The preparation of bibliographic records for each box is part of a project supported by a grant from the Fund for Jewish Cultural Preservation awarded to Yeshiva University by the National Foundation for Jewish Culture. Each entry is cataloged to AACR2 standards⁴ and is available in RLIN and on the Yeshiva University Libraries online catalog.⁵

One way of envisaging the collection as a whole is to understand the intellectual climate in which it was created. Louis Lewin's methods of research and the subjects he wrote about typify the *Wissenschaft des Judentums*, "Science of Judaism," a movement in Jewish scholarship which began in the early 19th century among young Jewish intellectuals (Dinur, *EJ* 16, cols. 570-584).⁶ Designed to study Judaism and the Jewish people according to modern, critical, scientific methods, it took root in the Berlin Haskalah, but then spread throughout modern Jewry. It was inaugurated by the first publication of Leopold Zunz (1794-1886) on rabbinic literature in 1818, entitled *Etwas über die rabbinische Literatur*. Zunz spelled out the principles and methodologies of *Wissenschaft* research and founded one of its principal vehicles, the *Zeitschrift für die Wissenschaft des Judenthums*, begun in 1822, which was succeeded by the *Monatsschrift für Geschichte und Wissenschaft des Judenthums*, founded in 1851/2 by Zacharias Frankel (1801-1875), which continued to appear until 1939. Lewin later often contributed to the *Monatsschrift*. Over the nineteenth century the *Wissenschaft* gained in adherents and produced institutions dedicated to its methodology. We will see how Lewin was both a product of the *Wissenschaft* and one of its proponents.

Lewin was born in Znin, in the former German province of Posen, now Poznan, Poland, in 1868 (Lewin, 1993, pp. 8-23). He was educated first in Frankfurt am Main at the orthodox Jewish school which had a curriculum of both Jewish and secular studies hand in hand. His bar mitzvah was presided over by Rabbi Samson Raphael Hirsch at the synagogue of the Israelitische Religions-Gesellschaft

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(Drachman, *JE* 6, p. 417). At the Gymnasium he was already nicknamed "Historicus." He then simultaneously attended the University of Berlin, studying history and Semitics, and the Seminary of Dr. Azriel (also known as Israel) Hildesheimer (1820-1899)⁷ receiving *semikha* (rabbinic ordination) in 1895. At the University of Heidelberg he acquired a Ph.D. for his biography of Rabbi Shimon bar Yohai in 1892.⁸ According to his son, Daniel, it was the first dissertation written for a German university about a Jewish historical figure (Lewin, 1968, p. 1).⁹ While in Heidelberg, Lewin attended the lectures of Moritz Steinschneider (1816-1907)¹⁰ as well. Steinschneider, an expert in oriental philology, particularly Arabic, is known as the "father of Jewish bibliography." Lewin's son attributes to Steinschneider's influence his father's "bibliomania, the love of collecting books (Lewin, 1993, p. 9)." Abraham Geiger (1830-1874) was another key figure in the *Wissenschaft* movement who, from his perspective as a proponent of Reform Judaism, investigated the internal evolution of Judaism. Lewin's collection also contains some of Geiger's correspondence from the 1830s.

The *Wissenschaft* movement was influenced by many factors. Chief amongst them was the struggle for emancipation in Europe in the face of widespread anti-semitism. From the Hep! Hep! Riots in Germany at the beginning of the nineteenth century to the Russian pogroms at its end, antisemitic forces both denigrated Judaism and attempted physically to drive the Jews out. The Jewish intellectuals at the forefront of the *Wissenschaft* dealt with a generation of assimilated Jews who took no pride in their Jewish heritage. Many of them formally converted from Judaism to benefit their careers. There existed an anticlericalism and call for reform of Jewish modes of worship and community organization, both from within—by the Reform movement—and from without—in the form of government edicts. As a response to these forces, the *Wissenschaft des Judentums* attempted to instill pride in Jewish youth through the revival of Jewish literature and Jewish nationalism. They also strove to prove the rootedness of the Jews in the places of their dispersion. These Jews wanted to be regarded as an organic part of their societies and show that Jews had made positive contributions to the general culture. In keeping with this *Wissenschaft* goal, Lewin published works on the Jewish soldiers of the German state, Jewish physicians in Greater Poland,¹¹ and listed

the names of Jewish university graduates. He also gathered documents which would demonstrate Jewish presence in Europe from the Middle Ages onward.

Part of the program of Zunz and Geiger was to attain faculty positions at German universities in Jewish Studies. Failing that, they were more successful in encouraging the establishment of rabbinical seminaries and schools of higher Jewish learning which would combine a deep understanding of Jewish sources with the new *Wissenschaft* outlook. The founding of Frankel's Jüdisch-theologisches Seminar in Breslau in 1854, at which Lewin taught some courses in the 1930s, soon encouraged others to establish their own similar institutions. In 1870 Geiger founded his Hochschule, and Hildesheimer's Rabbinical Seminary (1873) was the orthodox version which Louis Lewin attended. Jews' College was established in 1856 in London, and Lewin's son, Daniel, later graduated from there.

Lewin's social and familial life was also connected with the *Wissenschaft*. Morris Alexander, whose mother (Flora Lewin Alexander) was a sister to Louis Lewin's grandfather, emigrated from Poland to South Africa, then studied law at Cambridge. While in Cambridge, he met Ruth, the daughter of Solomon Schechter (1847-1915), whom he married. Schechter later came to head the Jewish Theological Seminary of America, another institution which, along the lines of the *Wissenschaft*, organized a huge Judaica library and extensively collected manuscripts. Schechter is also famous for his having brought most of the Cairo Genizah to Cambridge and New York, a source of much new research for the *Wissenschaft* scholars.

In addition to the founding of institutions sharing the goals of the "science of Judaism," the founders of the movement generated independent societies such as the Gesellschaft zur Förderung der Wissenschaft des Judentums, which was to publish reference books. A form letter from Berlin, dated Feb. 19, 1915, from this society was among the ephemera that Lewin recycled to write his notes (MS. 124). Louis Lewin himself "founded societies for expanding the knowledge of Jewish history and literature" (Lewin, 1993, p. 14). Another goal, which was amply realized, was the proliferation of periodicals devoted to the *Wissenschaft* in Hebrew and the European languages.

With such connections with the *Wis-*

senschaft personalities, both personally and professionally, Lewin was very much a product of the movement. Since *Wissenschaft* scholars could not pursue their interests as university professors (until the founding of the Hebrew University in 1925), many were rabbis or teachers. Lewin took the rabbinical path, which combined talmudic studies with a college education and a Ph.D. from a German university. By the mid-nineteenth century in Germany, the rabbinate had already been transformed from the medieval model of an exclusively-yeshiva educated sage responsible for communal standards of Jewish law to the modern rabbinate of secularly educated men who delivered sermons in German, taught the older children, and involved themselves in all community organizations (Schorsch, 1994, pp. 9-50). Louis Lewin not only attained all these goals, but as a full-time rabbi and community leader, he also pursued his life-long interest in research on the history of the Jewish people and Judaism.

Lewin's first rabbinical position was at the *Bet ha-Midrash* of Hohenzalza (Inowrazlaw, Posen). He moved on to Pinne in 1897, to Kempen in 1905, both in the province of Posen, and in 1920 to Kattowitz in Upper Silesia, where he served a congregation of 3000 people. However, in 1925 this territory became part of the Polish state, and Lewin, wary of the future of Jewish life there especially after he received antisemitic death threats, relocated to Breslau where he remained until 1939. He headed a boarding school in Breslau (1925-1937), and served as the rabbi of the Abraham Mugdan Synagogue until 1939 [Fig. 1]. In the 1930s Lewin also gave *shiurim* (lectures in Jewish studies) at the Mahzike Torah Society, and he taught Talmud at the Jewish Theological Seminary of Breslau.

At the Jewish Museum in Breslau, he advised on acquisitions and wrote catalog descriptions for the collections. One of the manuscripts for which Lewin wrote a catalog entry—as part of an exhibition in 1929 (*Katalog*, 1929, p. 116, entry #500)—was a *Yizkor* and prayer book of a society in Breslau, dedicated in 1802 or 1803 by Moshe Segal as a memorial to his parents. However, it was actually completed, according to the colophon, by the scribe and artist Binyamin Zeev ben Elyakim Getsel Kats, also known as Wolf Jacob of Kempen, in 1765. This manuscript is in the Lewin collection at Yeshiva. In addition to the illustrations of Moses, Aaron, and Jerusalem on the title page, the

clouds conceal tiny representations of cherubs who become a much more prominent motif in the lavishly illustrated pages [Fig. 2]. Lewin observed this and pointed out in his description that it was highly unusual to see this kind of illustration in a synagogue prayer book [Fig. 3].

Unlike many other rabbis, Lewin never published his sermons or addresses,¹² some of which remain in manuscript form in the Lewin collection. Rather, he spent his spare time gathering materials and writing books on the histories of Jewish communities, mostly in Posen and Silesia.¹³ He was very prolific in the early part of this century, writing on the Jews of Pinne (1903) and Lissa (Leszno) (1904) in Poland, the Synod of the Four Lands (1905), and Jewish immigration into Polish ghettos (1907), just to name a few of his works. In addition to full-length books, he authored many articles for encyclopedias and journals. He was a consultant to the editorial board of the *Monatsschrift* and wrote for the *Jewish Encyclopedia* (1901-1906), one of the first fruits of the *Wissenschaft's* desire to provide high quality reference books encompassing all of Jewish life and to make use of the collaborative efforts of scholars from many countries.

By glancing at his collection, we can gain an idea of how Louis Lewin conducted his research. Lewin filled many boxes or folders with historical source material on particular places. Material from Kempen includes a diary by Gottlieb Ginsberg of Kempen, a Reise-Pass (passport) granted to Ginsberg in Prussia, dated 1865 [Fig. 4], and a Mohel's record book from Breslau recording 251 circumcisions performed by Benjamin Moritz of Kempen between 1884 and 1902 [Fig. 5]. This Mohel book is bound together with *Sod ha-Shem* and its commentary, entitled *Sharvit ha-Zahav*, by David Lida (d. 1696). The printed pages end with the laws of circumcision and continue immediately with the Mohel's handwritten list. It was Zunz's conception of research that mandated the collection of official documents, community registers, and other sources of data on contemporary Jews.

Letters in Lewin's files from the editor of the History Section of the *Encyclopaedia Judaica* of Berlin, also known as the *Entsiklopedyah Yisre'elit*, ask Lewin to write several articles for the *Encyclopaedia*, including one on Kempen. The *Encyclopaedia* began in 1928 and had proceeded as far as the letter "L" by 1934, when it

ceased publication. Lewin's article on Kempen had appeared in Volume 9 in 1932.¹⁴

Other scholarly figures regularly wrote to Lewin, almost always mentioning his publications. Jacob Rader Marcus, professor at HUC, Cincinnati, stated in a 1939 communication that he found Lewin's work on Lissa and articles in the *Monatsschrift* very valuable for his own work on German Jewish community life in the seventeenth and eighteenth centuries [Fig. 6]. Alexander Marx, Librarian at JTS, wrote in 1927 to request copies of Louis Lewin's books on Pinne, Kalisz, the Synod of the Four Lands, and Polish ghettos. Other correspondence includes letters from Majer Balaban, Marcus Brann, Guido Kisch, Azriel Hildesheimer, Shimon Dubnow, and many others in a file that includes both letters (in German, Hebrew, or English) and numerous postcards. The *Wissenschaft des Judentums* also carried as one of its objectives the sharing of knowledge and collective collaboration of scholars. Louis Lewin's knowledge and collections were at the disposal of all researchers (Lewin, 1993, p. 23). He received many postcards from informants and from scholars who requested bibliographical or genealogical information. Most of these men were rabbis or had strong Jewish backgrounds combined with the modern study of Jewish civilization.

On a personal note, there is a letter from J. H. Hertz, Chief Rabbi in London, written to Daniel Lewin in 1936. Apparently, the Lewin family was already trying to get out of Germany and, according to this letter, Daniel was hoping to find a position in London. Eventually, Daniel escaped the Nazi regime in 1939 thanks to his admission to Jews' College. Two letters regarding his acceptance, September 21, 1936, and a subsequent letter of February 4, 1937 from Dr. Duschinsky, informing Daniel Lewin that his application had passed the committee, are also found in a box of correspondence in the Lewin collection.

Lewin also was able to collect correspondence from some of the most famous rabbis of the day, responsa, and records of rabbinic courts, as well as records pertaining to all types of Jewish societies such as the *hevra Kadisha* [Fig. 7], charitable organizations, trade unions, and study groups. One *Hevra Kadisha*, that of Dreznitz (Strassnitz), set forth its goals in a lengthy poem on the decorative title page of its records (MS. 90).

In early 1939, Lewin was able to leave Europe and settle in Bene Berak where

he continued to study and write. The valuable archives went with his son, Daniel, to London. Louis Lewin died on December 22, 1941 and was buried in Tel Aviv.

Lewin's published works are based on the materials he collected from many sources over almost half a century. His research was not conducted solely in libraries and archives, but he often used their resources to collect the historical materials himself into his own private archives. He amassed Jewish community records, such as corporate minutes and financial statements of the Gemeinde of Strassnitz, now in the Czech Republic, for the years 1859-1879 (MS. 87), and a register book of the seats in the synagogue of Strassnitz, for the years 1820-1894, in two volumes, one for men and one for women (MS. 305-306); lists of births, marriages, and divorce records of the members of the synagogue in Zerkowe, Poland from the first half of the nineteenth century (MS. 100). These records are fairly detailed. For example, the marriage register lists the date of marriage, occupation of the husband, names of the spouses, their parents, and the witnesses. The list of divorces gives the dates of civil and religious divorce and the location of the *get* (divorce document).

True to Zunz's principle of collecting such sources, Lewin also took an interest in family genealogies, cemetery lists, and epitaphs copied from tombstones, especially when they were reflective of his own genealogy. Lewin had some hand-drawn family trees of the Fraenkel family in his collection. His mother, Meta, came from the family of Rabbi Dr. Daniel Fraenkel (1822-1890) and his wife Dr. Julie Rosenstein Fraenkel. One of their children, Rahel, was the mother of Ernst Daniel Goldschmidt. Julie's father, Elchanan Rosenstein, renowned rabbi of Berlin, married twice. His second wife was related to Akiva Eger. Eger is mentioned in a special prayer for his *Yahrzeit* in the *yizkor* book of the Hevrat ha-Shas in Berlin, 1856 [Fig. 8]. The Fraenkels were related to the families of Mirels, Sofer-Schreiber, Spiro and Teomim. A family tree of the Teomim-Fraenkel family is very large and made up of sheets pasted together to measure 52 cm. It starts with an ancestor, Moses Ahron Leml Teomim who died in 1608 [Fig. 9], and includes seven epitaphs from tombstones in Nikolsburg [Fig. 10].

Lewin's archives contain numerous other transcriptions of gravestones and, where

epitaphs could not be copied, he accumulated lists of graves by row in the cemeteries of different cities of Europe. This box also includes material on the history of families in various German cities such as Berlin, Hamburg, and Breslau, mentioning events between 1580 and 1936. Among the family trees are those of the Teomim-Fraenkels, Friedmanns, Kohns, and Gumperts. There is an 18-leaf typescript record of the Ballin family whose members are mentioned in the memoirs of Glückel of Hameln.¹⁵

As an orthodox rabbi, Louis Lewin did not neglect works that illustrate the history of Judaism. Boxes are replete with liturgical collections, *megillot*, prayers composed for special occasions, amulets [Fig. 11], and sermons. One box, with contents ranging from the eighteenth to the twentieth century, contains, for example, *shiviti*¹⁶ plaques appearing as large signs or as small cards on vellum, prayers for various occasions, some of a kabbalistic nature, memorial prayers, *tehinot* (private supplications) in Yiddish, a prayer for those suffering from cholera (called in Hebrew "*kol ha-ra*," a play on the word "cholera," meaning "all the evil"), lists of angels, and a prayer for livelihood.

Some of these manuscripts came from *genizot*,¹⁷ attics, and storage rooms and were probably donated by the owners. Such might be the case for the *ketubbah* (marriage contract) on parchment from the city of Schwerin dated Marheshvan 1775 [Fig. 12] and the *get* (divorce document) from Vienna, 1932 [Fig. 13]. Some documents were originals [Fig. 14], and others Lewin copied by hand. Certainly he saved them from oblivion or burial in the cemetery. Other records he derived by laboriously copying them from non-Jewish repositories in state or municipal archives. Not only are these documents precious for their historical value, but they are unique survivors of the devastation of World War II. Indeed, the records of these communities in Poland and Germany disappeared, and even the communities themselves no longer exist (Klau Library, p. 1). All that now exists are the copies that Louis Lewin preserved.

A manuscript which survived in this way is the list of Jews massacred, beginning in 1096, in various European communities including Cologne, Blois, Worms, Würzburg, Vienna, Troyes, Speier, and many others. This manuscript was copied in the nineteenth century from an earlier

composition and preserved by Louis Lewin.

The survival of Lewin's own books from the Nazi era was due to their distribution outside Germany. His volumes on Jewish history were burned in 1938 by the Nazis (Interview, Eva Lewis). Some survived in the universities of Breslau and Berlin, but the Nazis were especially eager to destroy the book Lewin published on the contribution of Jewish soldiers to Germany.¹⁸

The eclectic nature of the Lewin collection gives it an extremely wide range of subject matter. For example, in it can be found a Hebrew treatise on the nature of diseases, mostly about cholera, by a nineteenth-century Jewish physician [Fig. 15]. The treatise recommends refraining from excessive indulgence in material pleasures to avoid disease. Yet this medical author also notes that cholera proliferates after wars, and in this regard, mentions the War of Schleswig-Holstein of 1864 and the Franco-Prussian War of 1870-1871.

Another surprise benefit of this collection are the ephemera such as flyers, notices, correspondence, etc., which were preserved just incidentally. For example, a list of the deceased of Trebnitz in Silesia, 1863, is written on the back of an order form for *lulavim*, *etrogim*, and *hadassim* from a bookseller in Frankfurt am Main. Material on the history of the Jewish community of Kempen was copied by Lewin on the backs of form letters from various institutions such as the War-Orphans Fund of Agudath Israel (1916) or Schaare Zedek Hospital in Jerusalem (1916). These ephemera were not collected systematically, even by Lewin.

Further topics include Jewish literature such as poetry, liturgical compositions and songs, course notes from various professors, Hebrew language, including a list of Hebrew abbreviations, perhaps compiled for personal use, or perhaps the core of a publication [Fig. 16], and rules of Hebrew grammar.

Ben Zion Dinur has schematized the *Wissenschaft des Judentums* into four periods or generations (EJ 16, col. 583). The founding, first generation, Zunz, Geiger, etc., inaugurated the movement before Louis Lewin's time. Lewin himself spanned the second, third, and fourth generations of the *Wissenschaft des Judentums*. The second generation, 1854-1896, as charac-

terized by Dinur, concentrated on the curricula of the rabbinical seminaries, the publication of local histories, and the production of critical editions of manuscripts. Lewin taught at the Breslau seminary and certainly excelled in the production of local community histories, sometimes publishing one per year. And the third generation, 1896-1925, consolidated their gains in the monumental reference works such as the *Jewish Encyclopedia* and the *Encyclopaedia Judaica* of Berlin, both of which featured articles by Lewin. This period closed with the establishment of the Hebrew University and the founding of YIVO, both in 1925. Widening research interests, for example, in Hebrew literature, the archaeology of the Land of Israel, and Yiddish literature, opened up new vistas. Dinur delineates this as the point at which "Judaic studies ... replaced the 'Science of Judaism'" (EJ 16, col. 583). The fourth generation, beginning in 1925, saw the rise of what we call today Judaic Studies.

Ismar Schorsch states that "the turn to history reshaped the Jewish mind and the *Wissenschaft* movement proved to be German Jewry's most far-reaching legacy. No intellectual history of the Jews in the modern period can be written without the Science of Judaism as its centerpiece" (Schorsch, 1994, p. 1). In Europe the *Wissenschaft* disappeared, and its traces were also almost annihilated with the Jews of Europe. This rich legacy lives on, however, in scholarship produced by subsequent generations of researchers, for whom the Louis Lewin collection includes much material of great intellectual and historical value.

Notes

¹ Interview with Eva Lewis, November 13, 2001. Isaac Lewin, born in Poland, was ordained as a rabbi in 1935 and earned a doctor of laws degree from the University of Vilnius in 1937. He emigrated to the U.S. in 1941, headed the Yeshiva University High School for Girls from 1948 and taught at the Bernard Revel Graduate School of Jewish Studies. He was a prolific writer in five languages and well known for his work in international Jewish rescue and relief organizations. It cannot be established that he was a relative of Louis Lewin's.

² HUC-JIR has 14 boxes of historical material, mostly arranged by parts of Poland or Germany with which they deal, in the collection marked MS. Acq. 1982-5.

³ The Central Archives is located at 46 Jabotinsky Street, opposite the President's residence; postal address: P.O.B. 1149, Jerusalem 91010, Israel.

⁴ There is no collection level description or finding aid to the collection. Each manuscript is described individually in full with its own subject headings. Each record lists the MS. no. and the Lewin no. assigned previously and linked to the catalog at the Central Archives in Jerusalem.

⁵ Log on to www.yu.edu/Libraries and click on "YULIS catalog."

⁶ Shuly Rubin Schwartz's *The Emergence of Jewish Scholarship in America* describes the milieu of the *Wissenschaft* but concentrates on the American scene.

⁷ Known as the Rabbiner-Seminar für das Orthodoxe Judenthum (see Lauterbach, *JE* 10, pp. 297-298).

⁸ *R. Simon b. Jochai, ein historisches Zeitbild* (diss. 1892), published as *Rabbi Simon bar Jochai, ein historisches Zeitbild aus dem zweiten nachchristlichen Jahrhundert* (Frankfurt a. Main, 1893).

⁹ A copy of the thesis was donated to the Museum of Jewish Heritage by Eva Lewis, his granddaughter.

¹⁰ Lewin attended Steinschneider's lectures at the Veitel-Heine-Ephraimsche Lehranstalt where Steinschneider taught for 48 years.

¹¹ "Jüdische Aerzte in Grosspolen" in *Jahrbuch der Jüdisch-Literarischen Gesellschaft* 9, 1911 (Frankfurt a. M.: J. Kauffmann, 1912) pp. 367-420.

¹² The one exception was a eulogy which the family of the deceased had published (Lewin, 1968, p. 2).

¹³ A full list appears in *Kiryat Sefer* 19 (1943), pp. 114-116 by Y. Heilprin under the title *Hibure Yehudah Levin le-korot ha-Yehudim be-Polin ve-Shlezyah* [*Works of Louis Lewin on the History of the Jews in Poland and Silesia*].

¹⁴ *EJ* (Berlin: Verlag Eschkol, 1932), pp. 1132-1133.

¹⁵ This typescript, MS. 406, is a family genealogy beginning in the 18th century. There is no mention, however, of the ancestry of Albert Ballin (1857-1918), the famous shipping magnate.

¹⁶ Votive plaques or signs often inscribed with the verse from Ps. 16:8, "I have set the Lord always before me," sometimes decorative and mounted on the wall in prayer areas.

¹⁷ Storage rooms for no longer usable materials written in the holy language.

¹⁸ MS. 495 deals with information on Jewish soldiers who served in the Prussian and German armies, going back to 1813, gathered by Louis Lewin. It includes newspaper clippings and some correspondence with the Reichsbund Jüdischer Frontsoldaten in Berlin in the 1930s.

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Marlene Schiffman is a Judaica Cataloger at the Mendel Gottesman Library of Yeshiva University, New York, Cataloging Workshop Coordinator of the New York Metropolitan Area (NYMA) AJL chapter, and Vice President/President Elect of NYMA.



Figure 2, MS. 85A Prayer book, Breslau, dedicated in 1802 or 1803. Title page of a Yizkor and prayer book of a society in Breslau, illustrated in black and white. Above the figures of Aaron and Moses, tiny cherubs play in the clouds.

יְצַלְהוּ וְיַדְבֵּר יְיָ מִיָּמִים תַּחַת חֲנֻלָּיו וְיַפִּיל יְשָׁנָאֵיו לַפְּנֵי וּבְכַל
 אֵישֶׁר יִפְתֶּה יִצְלִיחַ : מֶלֶךְ מַלְכֵי הַמַּלְכִּים בְּרַחֲמֵי יְהוָה בְּלִבּוֹ
 וּבְכָבֶד כָּל יִשְׂרָאֵל וְיִשְׂרָאֵל רַחֲמָנִית לַעֲשׂוֹת מַוְבָּה יְמֻנָה וְיַעֲמֵד
 כָּל יִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל וְיִשְׂרָאֵל
 וְיִשְׂכַּח לְבַשְׁח וְיָבֵא לְצִיּוֹן גּוֹי וּבְכֵן יִהְיֶה רַצוֹן
 וְנֹאמַר אָמֵן



אב הַרְחֵמֵם שׂוֹכְנֵי מְרוֹמֵי בְּרַחֲמֵי הַיְצוּמִים : דְּהוּא
 יִקְרֹד בְּרַחֲמֵי תַחֲסִידִים וְתַחֲמוּמִים וְהַיִּשְׂרָאֵלִי
 קְדוֹת הַקֹּדֶשׁ יִשְׁבְּרוּ נֶפֶשׁ עַל קְדוּשַׁת הַשֵּׁם : הַנֶּאֱדָבִים
 וְהַנְּעִימִים בְּתוֹהֵם וּבְמוֹתָם לֹא נִפְרְדוּ : מְנִשְׂרִים קָרוֹ
 וּמְאֲרִיּוֹת גְּבֻרָה לַעֲשׂוֹת רַצוֹן קוֹנֵם וְחַפֵּץ צוּרֵם : וְזַכְרֵם
 אֶלְהֵנוּ לְטוֹבָה עִם שְׂאֵר צְדִיקֵי עוֹלָם וְיִנְקוּם לְיַעֲזְרוּנוּ

יְקוּם פּוֹרְקָן מִן יְשָׁמִיָּא חֲנָא וְחֲסָדָא וְרַחֲמֵי וְחַי אַרְבִּי וְכוּזוּגֵי
 וְיִהְיֶה וְסִינְתָה דִּישְׁמִיָּא וְכַרִּיּוֹת גּוֹפָא וְנִהוּרָא מִיַּעֲלֵדָה
 זְרִיעָא מִיָּא וְהַיְמִיָּא זְרִיעָא דִּי לֹא יַפְסִיק וְדִי לֹא יִבְטוּל מִפְתַּנְמֵי
 אֲוִרִיָּתָא לְכָל קְדוֹלָה כְּדִישָׁא חֲדָיִן רַבְרְבִיָּא עִם זְעֻרִיָּא מַלְאָא
 וְנִשְׂיָא : מַלְאָא דִּישְׁמִיָּא בְּרַחֲמֵי תַחֲמוּם יִפְיֵשׁ חַיִּיכוּן וְיַסְגֵּי וְיַמְיִכוּן
 וְיַתֵּן אַרְכָּא לְשַׁנְיִכוּן וְתַתְּפַרְקוּן וְתַשְׁתַּבּוּן מִכָּל יַעֲקֹב וּמִכָּל מְרִיעֵן
 בִּישְׂרָאֵל : מְרִיעֵן דִּישְׁמִיָּא יְהֵא בְּסִיעֻכּוֹן כָּל זְמַן וְיַעֲזְרוּן וְנֹאמַר אָמֵן

מי שְׂבִיבוּ אֲבוּתֵינוּ אֲבֵרָהֶם יִצְחָק וְיַעֲקֹב הוּא יְבָרַךְ אֶרֶץ
 כָּל תַּקְתֵּל הָזֶה עִם כָּל קְדוֹת הַקּוֹדֶשׁ חֵם וְנִשְׁיָהֶם
 וּבְנֵיהֶם וּבְנוֹתֵיהֶם וְכָל אֵישֶׁר לָהֶם וּבְמֵי שְׂמִיחֵיהֶם בְּתֵי כְּנִסְיֵיהֶם
 לְתַפְלָה וּבְמֵי שְׂבִיבֵיהֶם בְּתוֹכָם לְתַתְּפֵלָה וּבְמֵי שְׂנוֹתֵיהֶם גַּר לְמֹאֵר
 וְיִזְוִקֵיהֶם וְלְתַבְדֵּלָה וְפֶת לְאֲוִרֵיהֶם וְצַדִּיקָה לְעַמִּיּוֹם : וְכָל מִי הָא
 יִשְׁעוּסְקִים בְּצִרְכֵי צְבוּרָם בְּאֲמוּנָה הַקְּבִיָּה יִשְׁלַם יַעֲבָרֶם וְיַסִּיר
 מִחֵם כָּל מַחְלָא וְיִרְפָּא לְכָל גּוֹפֵם וְיַסְלַח לְכָל יַעֲוֹב וְיַשְׁלַח בְּרַכְיָה
 וְתַזְלַחָה בְּכָל מַעֲשֵׂה יְדֵיהֶם עִם כָּל יִשְׂרָאֵל אַחֵיהֶם וְנֹאמַר אָמֵן

הנותן

תְּשׁוּבָה לְמַלְכִים יִמְשָׁל
 לְנִסְיִים מַלְכֵינוּ מַלְכֵינוּ
 כָּל דְּעוֹלָמוֹם הַפּוֹצֵה אֶת דָּוִד יַעֲבֹד
 מִחֻרְבַּת רִיעָה : הַנּוֹתֵן בַּיָּם דָּרָה וּבְמֵים
 עֲזִים נְתִיבָה : הוּא יְבָרַךְ וְיַשְׁמֹר
 וְיַצְוֹר וְיַעֲזֹר וְיִרְוּמֵם וְיַנְּחֵם
 וְיַנְּשָׂא לְמַיִלָה אֶת אֲדָם וְיַנְּוֹ
 תְּמַלְךָ כְּרוֹם הוֹדוּ : מֶלֶךְ
 מַלְכֵי הַמַּלְכִּים בְּרַחֲמֵי יְחִיָּהוּ וְיִשְׁמְרֵהוּ מִכָּל צָרָה וְיַגִּן וְיַנְּזַק

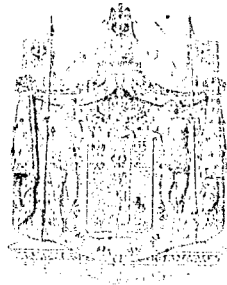


Figure 3, MS, 85B Prayer book, Breslau, dedicated in 1802 or 1803. Prayer for the government on the lower right. An angelic figure holds a wreath over the royal eagle who grasps a banner reading "Prayer for the Monarchy." The text beside the illustration is the prayer for the king, the crown holding the place in which the name of the king is to be supplied

N. 1499.

187. Pruss. Formulare

Königlich



Preussischer

Reise-Paß für das Ausland

Signaturen des Paß-Inhabers: *Gottlieb Ginsberg*

in: *Ein Wahnern*

Meine Wohnort: *Rislingen*

1. Geschlecht	<i>Männlich</i>
2. Geburtsort	<i>Ein Wahnern</i>
3. Vater und Mutter	<i>Gottlieb Ginsberg</i>
4. Größe	<i>5' 3"</i>
5. Haare	<i>grünlichbraun</i>
6. Augenfarbe	<i>blau</i>
7. Augen	<i>klar</i>
8. Nase	<i>gerade</i>
9. Mund	<i>gerade</i>
10. Bart	<i>keiner</i>
11. Gesicht	<i>klar</i>
12. Zähne	<i>gut</i>
13. Physische Beschaffenheit	<i>gesund</i>

Religion: *Lutherisch*

Unterschrift des Paß-Inhabers: *Gottlieb Ginsberg*

Dieser Paß ist gültig mit: *Ein Wahnern*

Alle Civil- und Militär-Behörden werden ersucht, dem Inhaber dieses, welche durch
den Paß
 als unweit 30-tägig haltbar ist, frei und ungehindert reisen und zurückreisen, auch nöthigenfalls die
 Zahlung und Befreiung zu bewilligen zu lassen.
 Gegeben *Wern* d. 21. August 1865.



Königliche Regierung,
 Abteilung des Innern.

1865/8/21

Figure 4, MS. 366 Reise-Pass, 1865. Amongst the private papers of Gottlieb Ginsberg is this Prussian passport issued to him on August 21, 1865. In lieu of a picture, it catalogs his physical description.

א. הנהגת המילה בארצות אלה ויחיה לו חינוך אלא הילוב פרום
 בן אהרן אברהם לטובת היום ה' ערב טו באבשום תרע"ד א"ת
 ויזא ויזא ביום י"ג אל-גמא אפ"ל פ"ב עניני. א"ת 29.5.84.

ב. חינוך אלא בן אהרן לבי אן גיסי ה"ה האזקן גדולו ביום
 ל"ז פ"ה אהרן אב תרע"ה א"ת א"ת 8.8.84.

ג. פריעה וא"ל אלא הילוב בעמאן א"ת לבון הואי פ"א א"ת
 ביום י"ג ט"ז אהרן א"ת תרע"ה א"ת א"ת 4.11.84.

ד. פריעה וא"ל אלא הילוב יהודי אן ק"ה ג"ז א"ת א"ת
 ביום ט"ו פ"ה אהרן א"ת תרע"ה א"ת א"ת 16.11.84.

ה. פריעה וא"ל אלא הילוב יהודי א"ת א"ת א"ת
 ויזא א"ת א"ת א"ת ביום י"ג ז"ת פ"ה תרע"ה א"ת א"ת
 א"ת 18.11.84.

Figure 5, MS. 155 Mohel book, 1884-1902. First page from the Mohel book of Benjamin Moritz of Kempen (Kepno, Poland) which lists 251 circumcisions performed between 1884 and 1902. The records detail the exact procedures performed on each baby.

THE HEBREW UNION COLLEGE

CINCINNATI, OHIO

THE FACULTY

March 20, 1939

Dr. Louis Lewin
Jüdische Oberschule
Rehdigerpl. 3/5
Breslau, Germany

Dear Dr. Lewin:

I have just finished reading your
"Juden in Lissa" and in my humble opinion it is an excel-
lent piece of work. I follow ^{you with} the "Monatschrift" with in-
terest and it is a source of great pleasure and information
to me.

I am making of study on German-Jewish
community life during the 17th and 18th centuries based on
the community record books and I find your work very valu-
able.

With kindest regards and every ex-
pression of respect and esteem, I am

Sincerely yours,

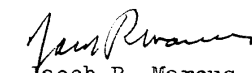

Jacob R. Marcus
Professor of Jewish History

Figure 6, MS. 326 Letter of J.R. Marcus, 1939. A sample of the vast number of communications with other scholars found in the Lewin collection. This letter is from Jacob Rader Marcus of Hebrew Union College, Cincinnati, dated March 20, 1939 to Lewin in Breslau.



Figure 7, MS. 275 Prayer book of the Hevra Kadisha of Ostrowo, 19th cent. Prayers for the Hevra Kadisha of Ostrowo Wielkoposki, Poland. The volume belonged to the gabbai of the Hevra Kadisha, Boaz Frankel.



Figure 8, MS. 356 Kuntres Hevrat ha-Shas, Berlin, 1856. Among those mentioned in the lists of Yahrzeits is Rabbi Akiva Eger, a distant relative on Lewin's mother's side.

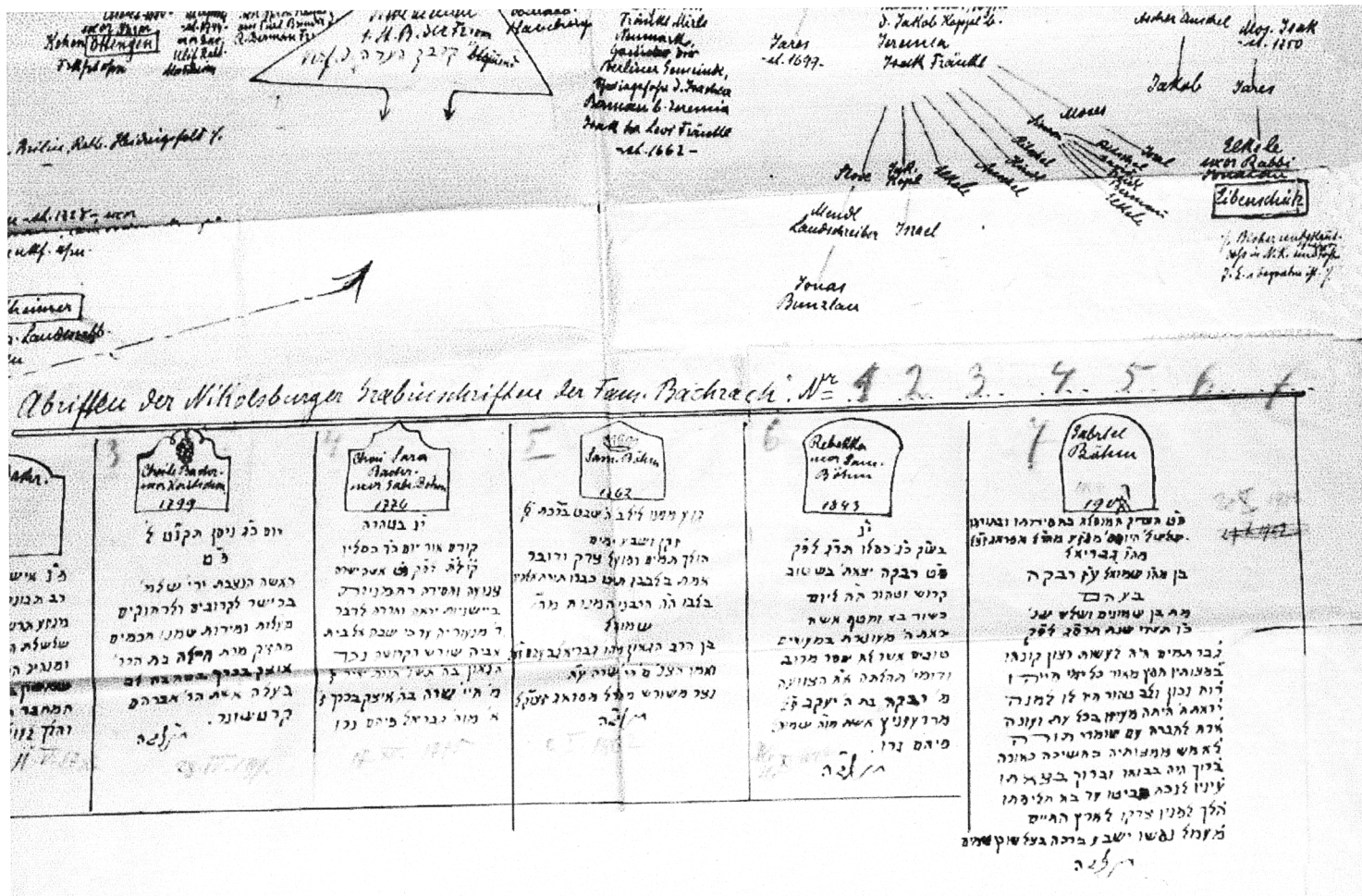


Figure 10, MS. 406B Genealogical chart, between 1900 and 1936. The bottom half of the genealogical chart includes epitaphs of the Bachrach family from the cemetery of Nikolsburg. Not only are the inscriptions faithfully copied, but the shapes of the stones are also reproduced here.

Amulett für die Wochenstube aus Iserlohn
und Schwerte (Westf.), noch in den 1870er
Jahren in Gebrauch.



Figure 11, MS. 670. Amulet, ca.1870. A photograph of a 19th century amulet in the shape of a Magen David.

יום
 כניני קדום חתמו וטה קלוטו בלבת בלפקה אורח כלא שנת חמשת ארבעים ושל מאת
 ארבעים ושל ארבעים עולם אנון שאנו מנין כאן ביוני מאת דותפא על נהר דינאי וקל נהר
 וקל וקל מי אנונה אסר הקדא אסא בן יולוס גט כמותות אוד חנוך דאק בן רבו גאלדווארמ
 הקד פה אנון אהלוניו אשתי אקרטורפד דמתקרויא טרופד קת יאנופף און אהלו אודו אבן אמי
 כניניו הקדא אסא בן יולוס אשנתו חנוך דאק בן רבו הנזכר. אתה חנוך דאק בן רבו הולך
 גט זה אשתי אקרטורפד דמתקרויא טרופד קת יאנופף וכן אהלו אודו קל מקום שתי אנה
 ותהא יודן כודי אשנתן כשנותי אפין כפו אדקורן כדדורו אשנתן כשלותו אשנתן
 כניניו אנון אנון אק רשות אשלת שוח בחנוקאן אפילו שא כנינו כניני על יודו
 הכאס אשוח אפילו קד מאה שוחום אפילו כלא אונס קד שגויף הגט אודו קל
 מקום שתי אנה ותוכף שגויף גט זה אודו חודן או חוד שוחום אשנתן אפילו
 קד מאה שוחום אפילו כלא אונס תהיה היא אגורט קו מיני אמתות אכל אדמי. והגט
 אשקה עלו חנוך דאק בן רבו הנזכר שוח אהלוכה ככל הכתוב אשקה נכד אמת
 ביוני מאת דותפא על נהר דינאי וקל נהר וקל מי ימינות קלוטו בלבת בלפקה
 ויום אורח כלא שנת חמשת ארבעים ושל מאת ארבעים ושל ארבעים אנון אנון אנון אנון
 ושיא בן אשה אשודר אבן רבו בן וקד אכנינו קוטל הקדא אסא בן יולוס כל יודות אמי אסר
 על גט זה אגמ כניני קל עליו הקדא אסא בן יולוס דחרי אשקה התורה שא אכט את
 הגט וזא את השוח וזא את השוחות אנה שדאנו אשקה אשקה כנינו כתבנו אשקה
 כשטה הכאסונה נטה תובת "יום" און קומו "וד כל עשר יר וקיים
 נאום שלב על יד חנוך קד
 אנון ושל קד בן אנון שואל ארבע

גימט תרמא כו דינא כדכא הונא ומתו באיפנא גבו סכדכו גטה בן ידחק אוהף בן אנון
 שיא אשנתים אשנתים כדגו אנון על הכתוב וזא וזא "הלו פה אנון

ית
 אדני אנונה אשתי
 כניניו קדו אנונה



Figure 13, MS. 268B Get, 1932. Handwritten divorce document from Vienna with witnesses' signatures. Judaica Librarianship Vol. 11 No. 1-2 Winter 2002 - Spring 2003 23

תש"א
1. Mos. 1, 1-6, 8

	I	II	III
	1, 1-2, 3	2, 4-3, 24	4, 1-6, 8
1	1, 1-5	2, 4-7	4, 1-7
2	1, 6-8	2, 8-14	4, 8-26
3	1, 9-13	2, 15-25	5, 1-8
4	1, 14-19	3, 1-7	5, 9-17
5	1, 20-23	3, 8-12	5, 18-24
6	1, 24-28	3, 13-16	5, 25-32
7	1, 29-31	3, 17-21	6, 1-4
8	2, 1-3	3, 22-24	6, 5-8
Unterteilungen			
1			
2			5, 17 u. 20
3	1, 19 u. 20	1, 15 u. 18	
4		2, 14 u. 17	
5			
6			

תש"ב
1. Mos. 6, 9-11, 32

	I	II	III
	6, 9-7, 24	8, 1-9, 29	10, 1-11, 32
1	6, 9-16	8, 1-7	10, 1-5
2	6, 17-22	8, 8-14	10, 6-14
3	7, 1-5	8, 15-22	10, 15-22
4	7, 6-9	9, 1-7	11, 1-9
5	7, 10-12	9, 8-11	11, 10-15
6	7, 13-16	9, 12-17	11, 16-21
7	7, 17-20	9, 18-25	11, 22-28
8	7, 21-24	9, 26-29	11, 29-32
Unterteilungen			
1	9, 12 u. 16	11, 4 u. 7	
2	12, 19 u. 22	8, 11 u. 14	6, 9 u. 14
3		15, 17 u. 22	15, 21 u. 32
4		11, 4 u. 7	
5			
6			

Figure 14, MS. 315 List of Torah readings, early 20th cent. A list of Torah readings of the triennial cycle for the Parshiyot Bereshit and Noah in use in the Neue Synagoge of Breslau.

ד"א מלא אלוט
 ד"ה זכרי הטל
 הקב"ה פנדיו זכרי הטל
 השי"ת הטל יתבין
 ה"ק פני זי
 הש"ס
 היצה"ר היצה דרס
 ה"ה הטל זכרי
 וזש"ה וזה למה הכנס
 דמת"ל ואל געבן אמה
 וכ"ז זל זדי
 דת"ר זניה אמת זל זדי
 ח"ר חס זל זדי
 חוה"מ חס זל זדי
 ט"מ טל זל זדי
 יצ"מ יצ"מ זל זדי

בה"כ זיל הכסא
 בהמ"ז זכרי הטל
 בשכמל"ר זכרי הטל
 בהמ"ז זכרי הטל
 בע"כ זל זדי
 בהמ"ד זיל זל זדי
 בשכמל"ר ז
 ב"ר זל זדי
 בעה"ב זל זדי
 בנ"ר זל זדי
 בפה"ג זל זדי
 בפה"ע זל זדי
 בפה"מ זל זדי
 בכמ"פ זל זדי
 ג"פ זל זדי

Figure 16, MS. 527 List of abbreviations, early 20th cent. A list of Hebrew abbreviations and their explanations compiled by Louis Lewin from various printed sources.