

A Murder In Lemberg Politics Religion And Violence In Modern Jewish History

An illuminating history of state-building, nationalism, and bureaucracy, this book tells the story of how an international cohort of Austrian officials from Bohemia, Hungary, the Hapsburg Netherlands, Italy, and several German states administered Galicia from its annexation from Poland-Lithuania in 1772 until the beginning of Polish autonomy in 1867. Historian Iryna Vushko examines the interactions between these German-speaking bureaucrats and the local Galician population of Poles, Ukrainians, and Jews. She reveals how Enlightenment-inspired theories of modernity and supranational uniformity essentially backfired, ultimately bringing about results that starkly contradicted the original intentions and ideals of the imperial governors. Neither a comprehensive history of Eastern European Jewish life or the shtetl, Petrovsky-Shtern, professor of Jewish Studies at Northwestern University, focuses on three provinces Volhynia, Podolia, and Kiev of the then Russian Empire during what he deems the golden age period, 1790 - 1840, when the shtetl was "the unique habitat of some 80 percent of East European Jews."

In Because of Eva, an American Jewish woman travels to Eastern Europe and Israel to solve mysteries in her family's past by delving into World War II and Holocaust history. What began as a seemingly simple search for "Eva," the elderly relative who had signed Gordon's grandfather's death certificate in New York long ago, became a journey of discovery when Gordon found her in Tel Aviv. There, she heard Eva's stories of survival during the Holocaust, especially in Nazi-occupied Budapest. Eventually, Gordon would retrace Eva's steps in Budapest and visit ancestral towns in Ukraine to bear witness to the slaughter of entire populations of Jews. Amid remnants of loss and destruction in the small town where her grandfather was born, Gordon also uncovered details of her family's world before relatives immigrated to America. Gordon's journey into her past provided the deep sense of connection and belonging she needed as an adult child of divorce and abuse. Gaining insight about her family's history, Gordon reconciles issues of betrayal and loyalty, and finally finds her place in Judaism. Part memoir, part detective story, Because of Eva is an intimate tale of one woman's history within the epic sweep of world events in the twentieth century.

"This Very Short Introduction discloses a history of Zionism from the origins of modern Jewish nationalism in the 1870's to the present. Michael Stanislawski provides a lucid and detached analysis of Zionism, focusing on its internal intellectual and ideological developments and divides"--

Because of Eva

The Lemberg Mosaic

Diaspora Nationalism and Jewish Identity in Habsburg Galicia

Antisemitism, Gender Bias, and the "Hervay Affair" of 1904

The Exalted Life and Mysterious Death of a Nazi Fugitive

Polin: Studies in Polish Jewry Volume 29

The Jewish Reformation

Spinoza and the History of an Image

How the Jewish culture war over Kabbalah began The Scandal of Kabbalah is the first book about the origins of a culture war that began in early modern Europe and continues to this day: the debate between kabbalists and their critics on the nature of Judaism and the meaning of religious tradition. From its medieval beginnings as an esoteric form of Jewish mysticism, Kabbalah spread throughout the early modern world and became a central feature of Jewish life. Scholars have long studied the revolutionary impact of Kabbalah, but, as Yaacob Dweck argues, they have misunderstood the character and timing of opposition to it. Drawing on a range of previously unexamined sources, this book tells the story of the first criticism of Kabbalah, Ari Nohem, written by Leon Modena in Venice in 1639. In this scathing indictment of Venetian Jews who had embraced Kabbalah as an authentic form of ancient esotericism, Modena proved the recent origins of Kabbalah and sought to convince his readers to return to the spiritualized rationalism of Maimonides. The Scandal of Kabbalah examines the hallmarks of Jewish modernity displayed by Modena's attack—a critical analysis of sacred texts, skepticism about religious truths, and self-consciousness about the past—and shows how these qualities and the later history of his polemic challenge conventional understandings of the relationship between Kabbalah and modernity. Dweck argues that Kabbalah was the subject of critical inquiry in the very period it came to dominate Jewish life rather than centuries later as most scholars have thought.

Two transgender elders must learn to weave from Death in order to defeat an evil ruler--in the debut full-length work set in R. B. Lemberg's award-winning queer fantasy Birdverse universe "The Four Profound Weaves is the anti-authoritarian, queer-mystical fairy tale we need right now." --Annalee Newitz, author of The Future of Another Timeline "A beautiful, heartfelt story of change, family, identity, and courage." --Library Journal, starred review The Surun' nomads do not speak of the master weaver, Benesret, who creates the cloth of bone for assassins in the Great Burri Desert. But aged Uiziya must find her aunt in order to learn the final weave, although the price for knowledge may be far too dear to pay. Among the Khana in the springflower city of Iyar, women travel in caravans to trade, while men remain in the inner quarter, as scholars. A nameless man struggles to embody Khana masculinity, after many years of performing the life of a woman, trader, wife, and grandmother. As his past catches up, the nameless man must choose between the life he dreamed of and Uiziya--while Uiziya must discover how to challenge the evil Ruler of Iyar, and to weave from deaths that matter. In this breathtaking debut set in R. B. Lemberg's beloved Birdverse, The Four Profound Weaves offers a timeless chronicle of claiming one's identity in a hostile world. About the Birdverse: The Birdverse is the creation of fantasy author R. B. Lemberg. It is a complex, culturally diverse world, with a range of LGBTQIA characters and different family configurations. Named after its deity, Bird, Birdverse shorter works have been nominated the Nebula, Hugo, Tiptree award, and Rhysling awards. The Four Profound Weaves is the first full-length work set in the Birdverse.

A panoramic history of Judaism from its origins to the present Judaism is by some distance the oldest of the three Abrahamic religions. Despite the extraordinarily diverse forms it has taken, the Jewish people have believed themselves bound to God by the same covenant for more than three thousand years. This book explains how Judaism came to be and how it has developed from one age to the next, as well as the ways in which its varieties have related to each other. A History of Judaism ranges from Judaism's inception amidst polytheistic societies in the second and first millennia, through the Jerusalem Temple cult in the centuries preceding its destruction, to the rabbis, mystics and messiahs of medieval and early modern times and, finally, the many expressions of the modern and contemporary Jewish worlds. Throughout, Martin Goodman shows how Judaism has been made and remade over the millennia by individuals as well as communities, and shaped by the cultures and philosophies in which Jews have been immersed. It becomes a truly global story, spanning not only the Middle East, Europe and North Africa, but also China, India and America, and one that

untangles the threads of doctrinal and philosophical debate running through Judaism's history. Goodman demonstrates that its numerous strains have often adopted incompatible practices and ideas - about the authority of ancestral traditions, the meaning of scripture, the nature of God, the afterlife and the End of Days - but that disagreement has almost always been tolerated without schism. There have been many histories of the Jewish people but remarkably few attempts to describe the history and evolution of Judaism itself. This panoramic book, the first of its kind in almost seventy years, does glorious justice to the inexhaustible variety of one of the world's great religions.

In the eighteenth and nineteenth centuries, as German Jews struggled for legal emancipation and social acceptance, they also embarked on a program of cultural renewal, two key dimensions of which were distancing themselves from their fellow Ashkenazim in Poland and giving a special place to the Sephardim of medieval Spain. Where they saw Ashkenazic Jewry as insular and backward, a result of Christian persecution, they depicted the Sephardim as worldly, morally and intellectually superior, and beautiful, products of the tolerant Muslim environment in which they lived. In this elegantly written book, John Efron looks in depth at the special allure Sephardic aesthetics held for German Jewry. Efron examines how German Jews idealized the sound of Sephardic Hebrew and the Sephardim's physical and moral beauty, and shows how the allure of the Sephardic found expression in neo-Moorish synagogue architecture, historical novels, and romanticized depictions of Sephardic history. He argues that the shapers of German-Jewish culture imagined medieval Iberian Jewry as an exemplary Jewish community, bound by tradition yet fully at home in the dominant culture of Muslim Spain. Efron argues that the myth of Sephardic superiority was actually an expression of withering self-critique by German Jews who, by seeking to transform Ashkenazic culture and win the acceptance of German society, hoped to enter their own golden age. Stimulating and provocative, this book demonstrates how the goal of this aesthetic self-refashioning was not assimilation but rather the creation of a new form of German-Jewish identity inspired by Sephardic beauty.

Habsburg Lemberg

On the Origins of Genocide and Crimes Against Humanity

The Pogroms of 1918–1921 and the Onset of the Holocaust

Bigotry in the Austrian Alps

American Jewry in the Post-Holocaust Decades

The Politics of Cultural Retreat

German Jewry and the Allure of the Sephardic

Antisemitism in Galicia

The Historical Dictionary of Ukraine, Second Edition covers the history of Ukraine and its struggles through a chronology, an introductory essay, appendixes, and an extensive bibliography. The dictionary section has over 700 cross-referenced entries on population, geography, economy, politics, and culture; descriptions of institutions, cultural monuments, political parties, battles and wars; and biographical sketches of key individuals in politics, the arts and sciences, the church, and the military. This book is a vital reference tool for any researcher interested in the history of Ukraine.

□The mass killings of Jews from 1918 to 1921 are a bridge between local pogroms and the extermination of the Holocaust. No history of that Jewish catastrophe comes close to the virtuosity of research, clarity of prose, and power of analysis of this extraordinary book. As the horror of events yields to empathetic understanding, the reader is grateful to Veidlinger for reminding us what history can do. □□Timothy Snyder, author of *Bloodlands Between 1918 and 1921*, over a hundred thousand Jews were murdered in Ukraine by peasants, townsmen, and soldiers who blamed the Jews for the turmoil of the Russian Revolution. In hundreds of separate incidents, ordinary people robbed their Jewish neighbors with impunity, burned down their houses, ripped apart their Torah scrolls, sexually assaulted them, and killed them. Largely forgotten today, these pogroms—ethnic riots—dominated headlines and international affairs in their time. Aid workers warned that six million Jews were in danger of complete extermination. Twenty years later, these dire predictions would come true. Drawing upon long-neglected archival materials, including thousands of newly discovered witness testimonies, trial records, and official orders, acclaimed historian Jeffrey Veidlinger shows for the first time how this wave of genocidal violence created the conditions for the Holocaust. Through stories of survivors, perpetrators, aid workers, and governmental officials, he explains how so many different groups of people came to the same conclusion: that killing Jews was an acceptable response to their various problems. In riveting prose, *In the Midst of Civilized Europe* repositions the pogroms as a defining moment of the twentieth century.

Few Polish cities have evoked more affection from their Jewish inhabitants than Kraków, and this volume brings together the work of leading historians from Israel, Poland, Great Britain, and the United States to explore how this relationship evolved. It takes as its starting point 1772, when Poland was partitioned between the Great Powers and Kraków came under Austrian rule, and examines the relationship between the Jewish minority and the Polish majority in the city in the different stages of its history down to the period of German occupation in the Second World War. An additional perspective is provided by a consideration of how Jewish life in Kraków has been remembered by Holocaust survivors, and how it is portrayed in post-war Polish literature. The main explanation for the specific nature of relations between Poles and Jews in Kraków as it emerges from these studies seems to be that Jewish acculturation to Polish culture was more pronounced in Kraków than anywhere else in Poland. The Jewish community as a whole opened itself up to contemporary currents and participated in the life of the city, above all in its cultural dimension, while nevertheless retaining a highly articulated sense of Jewish identity and unity. This meant that they were able both to defend their interests effectively and to establish links with the rest of the population from a position of strength. An additional important factor appears to have been the more tolerant atmosphere which prevailed in the Austro-Hungarian empire, which meant that ethnic tensions were less acute than elsewhere on the Polish lands. Furthermore, the fact that the city was largely pre-industrial and conservative, and was a spiritual and intellectual centre for both Catholics and Jews, may paradoxically have mitigated ethnic conflict, as did the fact that the two societies—Polish and Jewish—were largely socially separate. While the increase in antisemitism after 1935 and the consequences of the Holocaust are still etched in the minds of many, the city nevertheless has a special place in Jewish hearts and will continue to be remembered as one of the great centres of Jewish culture in east-central Europe. As in other volumes of *Polin*, the *New Views* section examines a number of important topics. These include a general investigation of the situation of the Jews in Galicia; an analysis of the position of Jewish slave labourers in the Kielce area under Nazi rule; an investigation into the resurgence after 1944 of the myth of ritual murder; and a discussion of the history of the Jewish settlement in

Lower Silesia after the Second World War.

The 1950s and early 1960s have not traditionally been viewed as a particularly creative era in American Jewish life. On the contrary, these years have been painted as a period of inactivity and Americanization. As if exhausted by the traumas of World War II, the American Jewish community took a rest until suddenly reawakened by the 1967 Six-Day War and its implications for world Jewry. Recent scholarship, however, has demonstrated that previous assumptions about the early silence of American Jewry with regard to the Holocaust were exaggerated. And while historians have expanded their borders and definitions to encompass the postwar decades, scholars from other disciplines have been paying increasing attention to the unique literary, photographic, artistic, dramatic, political, and other cultural creations of this period and the ways in which they hearken back to not only the Holocaust itself but also to images of prewar Eastern Europe. *Reconstructing the Old Country: American Jewry in the Post-Holocaust Decades* brings together scholars of literature, art, history, ethnography, and related fields to examine how the American Jewish community in the post-Holocaust era was shaped by its encounter with literary relics, living refugees, and other cultural productions which grew out of an encounter with Eastern European Jewish life from the pre-Holocaust era. In particular, editors Eliyana R. Adler and Sheila E. Jelen are interested in three different narratives and their occasional intersections. The first narrative is the real, hands-on interaction between American Jews and European Jewish refugees and how the two groups influenced one another. Second were the imaginative reconstructions of a wartime or prewar Jewish world to meet the needs of a postwar American Jewish audience. Third is the narrative in which the Holocaust was mobilized to justify postwar political and philanthropic activism. *Reconstructing the Old Country* will contribute to the growing scholarly conversation about the postwar years in a variety of fields. Scholars and students of American Jewish history and literature in particular will appreciate this internationally focused scholarship on the continuing reverberations of the Second World War and the Holocaust.

Russian Bible Wars

The Chosen Wars

A Very Short Introduction

The Jews in Poland and Russia: A Short History

History and Fantasy in Habsburg Political Culture

The Scandal of Kabbalah

A New History of Jewish Life in East Europe

A Kabbalist in Montreal

Despite the importance of historical and contemporary migration to the American Jewish community, popular awareness of the diversity and complexity of the American Jewish migration legacy is limited and largely focused upon Yiddish-speaking Jews who left the Pale of Settlement in Eastern Europe between 1880 and 1920 to settle in eastern and midwestern cities. *Wandering Jews* provides readers with a broader understanding of the Jewish experience of migration in the United States and elsewhere. It describes the record of a wide variety of Jewish migrant groups, including those encountering different locations of settlement, historical periods, and facets of the migration experience. While migrants who left the Pale of Settlement in the late nineteenth and early twentieth centuries are discussed, the volume's authors also explore less well-studied topics. These include the fate of contemporary Jewish academics who seek to build communities in midwestern and western college towns; the adaptation experience of recent Jewish migrants from Latin America, Israel, and the former Soviet Union; the adjustment of Iranian Jews; the experience of contemporary Jewish migrants in France and Belgium; the return of Israelis living abroad; and a number of other topics. Interdisciplinary, the volume draws upon history, sociology, geography, and other fields. Written in a lively and accessible style, *Wandering Jews* will appeal to a wide range of readers, including students and scholars in Jewish studies, international migration, history, ethnic studies, and religious studies, as well as general-interest readers.

A Holocaust survivor's surprising and thought-provoking study of forgiveness, justice, compassion, and human responsibility, featuring contributions from the Dalai Lama, Harry Wu, Cynthia Ozick, Primo Levi, and more. While imprisoned in a Nazi concentration camp, Simon Wiesenthal was taken one day from his work detail to the bedside of a dying member of the SS. Haunted by the crimes in which he had participated, the soldier wanted to confess to--and obtain absolution from--a Jew. Faced with the choice between compassion and justice, silence and truth, Wiesenthal said nothing. But even years after the war had ended, he wondered: Had he done the right thing? What would you have done in his place? In this important book, fifty-three distinguished men and women respond to Wiesenthal's questions. They are theologians, political leaders, writers, jurists, psychiatrists, human rights activists, Holocaust survivors, and victims of attempted genocides in Bosnia, Cambodia, China and Tibet. Their responses, as varied as their experiences of the world, remind us that Wiesenthal's questions are not limited to events of the past.

In the midst of the violent, revolutionary turmoil that accompanied the last decade of tsarist rule in the Russian Empire, many Jews came to reject what they regarded as the apocalyptic and utopian prophecies of political dreamers and religious fanatics, preferring instead to focus on the promotion of cultural development in the present. *Jewish Public Culture in the Late Russian Empire* examines the cultural identities that Jews were creating and disseminating through voluntary associations such as libraries, drama circles, literary clubs, historical societies, and even fire brigades. Jeffrey Veidlinger explores the venues in which prominent cultural figures -- including Sholem Aleichem, Mendele Moykher Sforim, and Simon Dubnov -- interacted with the general Jewish public, encouraging Jewish expression within Russia's multicultural society. By highlighting the cultural experiences shared by Jews of diverse social backgrounds

-- from seamstresses to parliamentarians -- and in disparate geographic locales -- from Ukrainian shtetls to Polish metropolises -- the book revises traditional views of Jewish society in the late Russian Empire.

"Jewish texts and traditions. An expression of this was the remarkable turn to Bible translation. In the century and a half between Moses Mendelssohn's pioneering translation and the final one by Martin Buber and Franz Rosenzweig, German Jews produced sixteen different translations of at least the Pentateuch. Buber and Rosenzweig famously critiqued bourgeois German Judaism as a craven attempt to establish social respectability to facilitate Jews' entry into the middle class through a vapid, domesticated account of Judaism. Exploring Bible translations by Moses Mendelssohn, Leopold Zunz, and Samson Raphael Hirsch, I argue that each sought to ground a "reformation" of Judaism along bourgeois lines, which involved aligning Judaism with a Protestant concept of religion. They did so because they saw in bourgeois values the best means to serve God and the authentic actualization of Jewish tradition. Through their learned, creative Bible translations, Mendelssohn, Zunz, and Hirsch presented distinct visions of middle-class Judaism that affirmed Jewish nationhood while lighting the path to a purposeful, emotionally rich, spiritual life grounded in ethical responsibility"--

Jews, Germans, and the Transnational

Modern Scriptural Translation and Cultural Authority

Violence and Ethnicity in a Contested City

Polin: Studies in Polish Jewry Volume 23

The House with the Stained-Glass Window

Mere Anarchy

Jews in Krakow

Scandal and Scorn in the Edelson/Horwitz Murder Case

When Austria annexed Galicia during the first partition of Poland in 1772, the province's capital, Lemberg, was a decaying Baroque town. By the outbreak of the First World War in 1914, Lemberg had become a booming city with a modern urban and, at the same time, distinctly Habsburg flavor. In the process of the "long" nineteenth century, both Lemberg's appearance and the use of public space changed remarkably. The city center was transformed into a showcase of modernity and a site of conflicting symbolic representations, while other areas were left decrepit, overcrowded, and neglected. Habsburg Lemberg: Architecture, Public Space, and Politics in the Galician Capital, 1772–1914 reveals that behind a variety of national and positivist historical narratives of Lemberg and of its architecture, there always existed a city that was labeled cosmopolitan yet provincial; and a Vienna, but still of the East. Buildings, streets, parks, and monuments became part and parcel of a complex set of culturally driven politics.

Finding Order in Diversity: Religious Toleration in the Habsburg Empire, 1792–1848 covers the tumultuous period in the Habsburg Empire from Joseph II's failed reforms through the Revolutions of 1848, documenting the ongoing struggle between religious activism and civil peace. In the name of stability, the Habsburg Empire sidelined Catholic activists and promoted religious toleration during this era in which Austria was an international symbol of conservatism and other states engaged in strident confessional politics. Austria's well-known fear of disorder and revolution in this notoriously conservative regime extended to Catholics, and the state utilized the censors and police to institutionalize religious toleration, which it viewed as essential to law and order, and to tame religious passions, which officials feared could mobilize public opinion in unpredictable directions. The state's growing use of police power had wide-reaching consequences for refugees, women, and empire-building. By the end of the nineteenth century, the Habsburg Empire would become known as a multinational and multicultural state, but this toleration was the product of the infamously conservative and rigid regime that ruled Austria in the decades after the French Revolution and until the Revolutions of 1848. While the Habsburgs typically are associated with Catholicism, 1780 to 1848 marked the only era in which the Habsburgs tried to disassociate themselves politically from Catholicism. Though civil peace and religious toleration eventually became the norm, this book documents the decades of heavy-handed state efforts to get there.

The arrest and trial of Frau von Hervay for bigamy, which took place in rural Austria in 1904, is used as a starting point to examine local prejudice against Jews and women. The book also explores the circumstances that contributed to turning the "Hervay Affair" into a major spectacle.

This book explores the relationship between Christian faith and Jewish identity from the perspective of three Jewish believers in Jesus living in eastern and central Europe before World War 1: Rudolf Hermann (Chaim) Gurland, Christian Theophilus Lucky (Chaim

Jedidjah Pollak), and Isaac (Ignatz) Lichtenstein. They were all rabbis or had rabbinic education, and were in different ways combining their faith in Jesus as Messiah with a Jewish identity. The book offers a biographical study of the three men and an analysis of their understandings of identity. This analysis considers five categories for identification: the relation of Gurland, Lucky, and Lichtenstein to Jewish tradition, to the Jewish people, to Christian tradition, to the Christian community, and to the network of Jewish believers in Jesus. Lillevik argues that Gurland, Lucky, and Lichtenstein in very different ways transcended essentialist as well as constructionist ideas of Jewish and Christian identity.

A Birdverse Book

The Life and Times of Rabbi Yudel Rosenberg

Three-Way Street

Religious Toleration in the Habsburg Empire, 1792–1848

Alice in Shandehland

German as a Jewish Problem

Politics, Religion, and Violence in Modern Jewish History

The Language Politics of Jewish Nationalism

This first comprehensive history of the Russian Bible demonstrates how scriptural translation exposed serious divisions in modern Russian religious culture.

Galicia was created at the first partition of Poland in 1772 and disappeared in 1918. Yet, in slightly over a century, the idea of Galicia came to have meaning for both the peoples who lived there and the Habsburg government that ruled it. Indeed, its memory continues to exercise a powerful fascination for those who live in its former territories and for the descendants of those who emigrated out of Galicia. The idea of Galicia was largely produced by the cultures of two cities, Lviv and Cracow. Making use of travelers' accounts, newspaper reports, and literary works, Wolff engages such figures as Emperor Joseph II, Metternich, Leopold von Sacher-Masoch, Ivan Franko, Stanisław Wyspiański, Tadeusz "Boy" Żeleński, Isaac Babel, Martin Buber, and Bruno Schulz. He shows the exceptional importance of provincial space as a site for the evolution of cultural meanings and identities, and analyzes the province as the framework for non-national and multi-national understandings of empire in European history.

This book illuminates important issues faced by Orthodox Judaism in the modern era by relating the life and times of Rabbi Yudel Rosenberg (1859-1935). In presenting Yudel Rosenberg's rabbinic activities, this book aims to show that Jewish Orthodoxy could serve as an agent of modernity no less than its opponents. Yudel Rosenberg's considerable literary output will demonstrate that the line between "secular" and "traditional" literature was not always sharp and distinct. Rabbi Rosenberg's kabbalistic works will shed light on the revival of kabbala study in the twentieth century. Yudel Rosenberg's career in Canada will serve as a counter-example to the often-expressed idea that Hasidism exercised no significant influence on the development of American Judaism at the turn of the twentieth century.

"An important beginning to understanding the truth over myth about Judaism in American history" (New York Journal of Books), Steven R. Weisman tells the dramatic story of the personalities that fought each other and shaped this ancient religion in America in the eighteenth and nineteenth centuries. The struggles that produced a redefinition of Judaism illuminate the larger American experience and the efforts by all Americans to reconcile their faith with modern demands. The narrative begins with the arrival of the first Jews in New Amsterdam and plays out over the nineteenth century as a massive immigration takes place at the dawn of the twentieth century. First there was the practical matter of earning a living. Many immigrants had to work on the Sabbath or traveled as peddlers to places where they could not keep kosher. Doctrine was put aside or adjusted. To take their places as equals, American Jews rejected their identity as a separate nation within America. Judaism became an American religion. These profound changes did not come without argument. Steven R. Weisman's "lucid and entertaining" (Publishers Weekly, starred review) *The Chosen Wars* tells the stories of the colorful rabbis and activists—including Isaac Mayer Wise, Mordecai Noah, David Einhorn, Rebecca Gratz, and Isaac Lesser—who defined American Judaism and whose disputes divided it into the Reform, Conservative, and Orthodox branches that remain today. "Only rarely does an author succeed in writing a book that reframes how we perceive our own history. *The Chosen Wars* is...fascinating and provocative" (Jewish Journal).

Finding Order in Diversity

The Four Profound Weaves

Agitation, Politics, and Violence against Jews in the Late Habsburg Monarchy

Wandering Jews

The Idea of Galicia

Global Jewish Migration

The Golden Age Shtetl

How Judaism Became an American Religion

Historiography formed an unusually important component of the popular culture and heritage of east European Jewry in the late nineteenth and early twentieth centuries. This was a period of social, economic, and political upheaval, and for the emerging class of educated Jews the writing and reading of Jewish history provided not only intellectual but also emotional and moral sustenance. Facing an insecure future became easier with an understanding of the past, and of the Jewish place in that past. This volume is devoted to the development of Jewish historiography in the three east European centres—Congress Poland, the Russian empire, and Galicia—that together contained the majority of world Jewry at that time. Drawing widely on the multilingual body of scholarly and popular literature that emerged in that turbulent environment, the contributors to this volume attempt to go beyond the established paradigms in the study of Jewish historiography, and specifically to examine the relationship between the writing of Jewish history and of non-Jewish history in eastern Europe. In doing so they expose the tension between the study of the Jewish past in a communal setting and in a wider, regional, setting that located Jews firmly in the non-Jewish political, economic, and cultural environment. They also explore the relationship between 'history'—seen as the popular understanding of the past—and 'scholarly history'—interpretation of the past through the academic study of the sources, which lays claim to objectivity and authority. The development of Jewish historical scholarship grew out of the new intellectual climate of the Haskalah, which encouraged novel modes of thinking about self and others and promoted critical enquiry and new approaches to traditional sources. At the

same time, however, in response to what the traditionalists perceived as secular research, an Orthodox historiography also emerged, driven not only by scholarly curiosity but also by the need to provide a powerful counterweight in the struggle against modernity. In fact, east European Jewish historiography has undergone many methodological, thematic, and ideological transformations over the last two centuries. Even today, east European Jewish historiography revisits many of the questions of importance to scholars and audiences since its emergence: how Jews lived, both within the narrow Jewish world and in contact with the wider society; the limits of Jewish insularity and integration; expressions of persecution and anti-Jewish violence; and also Jewish contributions to the societies and states of eastern Europe. Many challenges still remain: questions of the purpose of the research, its ideological colouring, and its relevance for contemporary Jewish communities. The fruit of research in many disciplines and from different methodological points of view, this volume has much to offer scholars of modern Jewry trying to understand how east European Jews saw themselves as they struggled with the concepts of modernity and national identity and how their history continues to be studied and discussed by an international community of scholars.

Explains the construction of the Jewish nation in Galicia, the process by which traditional Jews modernized and the variety of identities they adopted.

By 1931, Ben and Alice Edelson had been married for two decades and had seven children, but for years Alice had been having an affair with the married Jack Horwitz. On the night of 24 November, Ben, Alice, and Jack met at Edelson Jewellers to "settle the thing." Words flew, a brawl erupted, and Jack was shot and killed. The tragedy marked the start of a sensational legal case that captured Ottawa headlines, with the prominent jeweller facing the gallows. Through a detailed examination of newspaper coverage, interviews with family and community members, and evocative archival photographs, Monda Halpern's *Alice in Shandehland* reconstructs a long-silenced murder case in Depression-era Canada. Halpern contends that despite his crime, Ben Edelson was the object of far less contempt than his adulterous wife whose shandeh - Yiddish for shame or disgrace - seemed indefensible. While Alice endured the censure of both the Jewish community and the courtroom, Ben's middle-class respectability and the betrayal he suffered earned him favoured standing and, ultimately, legal exoneration. Revealing the tensions around ethnicity, sexuality, gender, and class, *Alice in Shandehland* explores the divergent reputations of Ben and Alice Edelson within a growing but insular and tenuous Jewish community, and within a dominant culture that embraced male success and valour during the emasculating 1930s.

A tale of Nazi lives, mass murder, love, Cold War espionage, a mysterious death in the Vatican, and the Nazi escape route to Per ó n's Argentina, "the Ratline"—from the author of the internationally acclaimed, award-winning *East West Street*. "Hypnotic, shocking, and unputdownable." —John le Carr é , internationally renowned bestselling author Baron Otto von W ä chter, Austrian lawyer, husband, father, high Nazi official, senior SS officer, former governor of Galicia during the war, creator and overseer of the Krakow ghetto, indicted after as a war criminal for the mass murder of more than 100,000 Poles, hunted by the Soviets, the Americans, the British, by Simon Wiesenthal, on the run for three years, from 1945 to 1948 . . . Philippe Sands pieces together, in riveting detail, W ä chter's extraordinary, shocking story. Given full access to the W ä chter family archives—journals, diaries, tapes, and more—and with the assistance of the W ä chters' son Horst, who believes his father to have been a "good man," Sands writes of W ä chter's rise through the Nazi high command, his "blissful" marriage and family life as their world was brought to ruin, and his four-year flight to escape justice—to the Tirol, to Rome, and the Vatican; given a new identity, on his way to a new life via "the Ratline" to Per ó n's Argentina, the escape route taken by Eichmann, Mengele, and thousands of other Nazis. W ä chter's escape was cut short by his mysterious, shocking death in Rome, in the midst of the burgeoning Cold War (was he being recruited in postwar Italy by the Americans and the U.S. Army Counter Intelligence Corps or by the Soviet NKVD or by both; or was he poisoned by one side or the other, as his son believes—or by both?) . . . An extraordinary discovery, told up-close through access to a trove of family correspondence between W ä chter and his wife—part historical detective story, part love story, part family memoir, part Cold War espionage thriller. "Breathtaking, gripping, shattering." --Elif Shafak

Jewish Public Culture in the Late Russian Empire

Zionism

Writing Jewish History in Eastern Europe

A Borderland City Between Stalinists, Nazis, and Nationalists

The Paradox of Ukrainian Lviv

In the Midst of Civilized Europe

A Jewish Genealogical Journey

Imperial Bureaucracy in Austrian Galicia, 1772-1867

How could a Jew kill a Jew for religious and political reasons? Many people asked this question after an Orthodox Jew assassinated Israeli Prime Minister Itshak Rabin in 1995. But historian Michael Stanislawski couldn't forget it, and he decided to find out everything he could about an obscure and much earlier event that was uncannily similar to Rabin's murder: the 1848 killing—by an Orthodox Jew—of the Reform rabbi of Lemberg (now L'viv, Ukraine). Eventually, Stanislawski concluded that this was the first murder of a Jewish leader by a Jew since antiquity, a prelude to twentieth-century assassinations of Jews by Jews, and a turning point in Jewish history. Based on records unavailable for decades, *A Murder in Lemberg* is the first book about this fascinating case. On September 6, 1848, Abraham Ber Pilpel entered the kitchen of Rabbi Abraham Kohn and his family and poured arsenic in the soup that was being prepared for their dinner. Within hours, the rabbi and his infant daughter were dead. Was Kohn's murder part of a conservative Jewish backlash to Jewish reform and liberalization in a year of European revolution? Or was he killed simply because he threatened taxes that enriched Lemberg's Orthodox leaders? Vividly recreating the dramatic story of the murder, the trial that followed, and the political and religious fallout of both, Stanislawski tries to answer these questions and others. In the process, he reveals the surprising diversity of Jewish life in mid-nineteenth-century eastern Europe. Far from being uniformly Orthodox, as is often assumed, there was a struggle between Orthodox and Reform Jews that was so intense that it might have led to murder.

As German Jews emigrated in the nineteenth and early twentieth centuries and as exiles from Nazi Germany, they carried the traditions, culture, and particular prejudices of their home with them. At the same time, Germany—and Berlin in particular—attracted both secular and religious Jewish scholars from eastern Europe. They engaged in vital intellectual exchange with German Jewry, although their cultural and religious practices differed greatly, and they absorbed many cultural practices that they brought back to Warsaw or took with them to New York and Tel Aviv. After the Holocaust, German Jews and non-German Jews educated in Germany were forced to reevaluate their essential relationship with Germany and Germanness as well as their notions of Jewish life outside of Germany. Among the first volumes to focus on German-Jewish transnationalism, this interdisciplinary collection spans the fields of history, literature, film, theater, architecture, philosophy, and theology as it examines the lives of significant emigrants. The individuals whose stories are reevaluated include German Jews Ernst Lubitsch, David Einhorn, and Gershom Scholem, the architect Fritz Nathan and filmmaker Helmar Lerski; and eastern European Jews David Bergelson, Der Nister, Jacob Katz, Joseph Soloveitchik, and Abraham Joshua Heschel—figures not normally associated with Germany. *Three-Way Street*

addresses the gap in the scholarly literature as it opens up critical ways of approaching Jewish culture not only in Germany, but also in other locations, from the mid-nineteenth century to the present.

"Zanna Sloniowska writes beautifully; with empathy, sensitivity, and with real political impact . . . an important new voice in Polish literature" OLGA TOKARCZUK, Nobel Prize-winning author of *Flights* "Remarkable, a gripping, Lvivian evocation of a city and a family across a long and painful century . . . A novel of life and survival across the ages" PHILIPPE SANDS, author of *East West Street* Amid the turbulence of 20th century Lviv, meet four generations of women from the same fractious family, living beneath one roof and each striving to find their way across the decades of upheaval in an ever-shifting city. First there is Great-Granma, tiny and terrifying, shaped by a life of exile, hardship and doomed love, now fighting to keep her iron grip on the lives of her daughter, granddaughter and great-granddaughter. Then there is Aba, arthritic but devoted; cowed and despised by her mother, her one chance of happiness thwarted and her hopes of studying painting crushed. Thirdly, Marianna, the brilliant opera star: bold, beautiful and a fearless crusader for Ukrainian independence, who is shot during a demonstration and whose life and martyrdom casts a shadow upon the young life of the fourth and final woman, her daughter. More important even than these four women though is the character of the city of Lviv (or Lwów, or Lvov, depending on the point in history). A city of markets and monuments, streets and spires, where history and the present collide, civilisations clash and stories rise up on every corner. Translated from the Polish by Antonia Lloyd-Jones

In the last third of the nineteenth century, the discourse on the "Jewish question" in the Habsburg crownlands of Galicia changed fundamentally, as clerical and populist politicians emerged to denounce the Jewish assimilation and citizenship. This pioneering study investigates the interaction of agitation, violence, and politics against Jews on the periphery of the Danube monarchy. In its comprehensive analysis of the functions and limitations of propaganda, rumors, and mass media, it shows just how significant antisemitism was to the politics of coexistence among Christians and Jews on the eve of the Great War.

On the Possibilities and Limits of Forgiveness

The First Modern Jew

Lemberg, Lwow, and Lviv 1914-1947

The Ratline

Reconstructing the Old Country

Bible Translation and Middle-Class German Judaism As Spiritual Enterprise

Historical Dictionary of Ukraine

Jewish Christians and Jewish Identity in Eastern Europe, 1860-1914

"A ... personal detective story, an uncovering of secret pasts, and a book that explores the creation and development of world-changing legal concepts that came about as a result of the unprecedented atrocities of Hitler's Third Reich. *East West Street* looks at the personal and intellectual evolution of the two men who simultaneously originated the ideas of "genocide" and crimes against humanity," both of whom not knowing the other, studied at the same university with the same professor, in a city little know today that was a major cultural center of Europe, "the little Paris of Ukraine," a city variously called Lemberg, Lwów, Lvov, or Lviv ... Sands ... realized that his own field of international law had been forged by two men--Rafael Lemkin and Hersch Lauterpacht--each of whom had studied law at Lviv University in the city of his grandfather's birth, each of whom had come to be considered the finest international legal mind of the twentieth century, each considered to be the father of the modern human rights movement, and each, at parallel times, forging diametrically opposite, revolutionary concepts of humanitarian law that had changed the world."

The German language holds an ambivalent and controversial place in the modern history of European Jews, representing different—often conflicting—historical currents. It was the language of the German classics, of German Jewish writers and scientists, of Central European Jewish culture, and of Herzl and the Zionist movement. But it was also the language of Hitler, Goebbels, and the German guards in Nazi concentration camps. The crucial role of German in the formation of Jewish national culture and politics in the late nineteenth century has been largely overshadowed by the catastrophic events that befell Jews under Nazi rule. *German as a Jewish Problem* tells the Jewish history of the German language, focusing on Jewish national movements in Central and Eastern Europe and Palestine/Israel. Marc Volovici considers key writers and activists whose work reflected the multilingual nature of the Jewish national sphere and the centrality of the German language within it, and argues that it is impossible to understand the histories of modern Hebrew and Yiddish without situating them in relation to German. This book offers a new understanding of the language problem in modern Jewish history, turning to German to illuminate the questions and dilemmas that largely defined the experience of European Jews in the age of nationalism.

For many centuries Poland and Russia formed the heartland of the Jewish world: right up to the Second World War the area was home to over 40 per cent of the world's Jews. Nearly three and a half million Jews lived in Poland alone, with nearly three million more in the Soviet Union. Yet although the majority of the Jews of Europe and the United States, and a large proportion of the Jews of Israel, originate from these lands, and many of the major movements that have characterized the Jewish world in recent times have their origins there, the history of their Jewish communities is not well known. Rather, it is the subject of mythologizing that fails both to bring out the specific features of the Jewish civilization that emerged there and to illustrate what was lost in its destruction: Jewish life in these parts, though often poor materially, was marked by a high degree of spiritual and ideological intensity and creativity. Antony Polonsky re-creates this lost world - brutally cut down by the Holocaust and seriously damaged by the Soviet attempt to destroy Jewish culture - in a study that avoids both sentimentalism and the simplification of the east European Jewish experience into a story of persecution and martyrdom. It is an important story whose relevance reaches far beyond the Jewish world or the bounds of east-central Europe, and Professor Polonsky succeeds in providing a comprehensive overview that highlights the realities of Jewish life while also setting them in the context of the political, economic, and social realities of the time. He describes not only the towns and shtetls where the Jews lived, the institutions they developed, and their participation in the economy, but also their vibrant religious and intellectual life, including the emergence of hasidism and the growth of opposition to it from within the Jewish world. By the late eighteenth century other factors had come into play: with the onset of modernization there were government attempts to integrate and transform the Jews, and the stirrings of Enlightenment led to the growth of the Haskalah movement that was to revolutionize the Jewish world. Polonsky looks at developments in each area in turn: the problems of emancipation, acculturation, and assimilation in Prussian and Austrian Poland; the politics of integration in the Kingdom of Poland; and the failure of forced integration in the tsarist empire. He then shows how the deterioration in the position of the Jews between 1881 and 1914 encouraged a range of new movements - Zionism, socialism, and autonomism - as well as the emergence of modern Hebrew and Yiddish literature. He also examines Jewish urbanization and the rise of Jewish mass culture. The final part of the volume deals with the twentieth century. Starting from the First World War and

the establishment of the Soviet Union, it looks in turn at Poland, Lithuania, and the Soviet Union up to the Second World War. It then reviews Polish - Jewish relations during the war and examines the Soviet record in relation to the Holocaust. The final chapters deal with the Jews in the Soviet Union and in Poland since 1945, concluding with an epilogue on the Jews in Poland, Lithuania, Belarus, Ukraine, and Russia since the collapse of communism. This is an abridged version of a three-volume hardback edition which won the 2011 Kulczycki Book Prize for Polish Studies (awarded by the American Association for Slavic, East European, and Eurasian Studies) and also the Pro Historia Polonorum Prize for the best book on the history of Poland published in a foreign language between 2007 and 2011 (a prize established by the Polish Senate and awarded by the Polish Historical Association).

Known as Lemberg in German and Lwow in Polish, the city of Lviv in modern Ukraine was in the crosshairs of imperial and national aspirations for much of the twentieth century. This book tells the compelling story of how its inhabitants (Roman Catholic Poles, Greek Catholic Ukrainians, and Jews) reacted to the sweeping political changes during and after World Wars I and II. The Eastern Front shifted back and forth, and the city changed hands seven times. At the end of each war, Lviv found itself in the hands of a different state. While serious tensions had existed among Poles, Ukrainians/Ruthenians, and Jews in the city, before 1914 eruptions of violence were still infrequent. The changes of political control over the city during World War I led to increased intergroup frictions, new power relations, and episodes of shocking violence, particularly against Jews. The city's incorporation into the independent Polish Republic in November 1918 after a brief period of Ukrainian rule sparked intensified conflict. Ukrainians faced discrimination and political repression under the new government, and Ukrainian nationalists attacked the Polish state. In the 1930s, anti-Semitism increased sharply. During World War II, the city experienced first Soviet rule, then Nazi occupation, and finally Soviet conquest. The Nazis deported and murdered nearly all of the city's large Jewish population, and at the end of the war the Soviet forces expelled the city's Polish inhabitants. Based on archival research conducted in Lviv, Kiev, Warsaw, Vienna, Berlin, and Moscow, as well as an array of contemporary printed sources and scholarly studies, this book examines how the inhabitants of the city reacted to the changes in political control, and how ethnic and national ideologies shaped their dealings with each other. An earlier German version of this volume was published as *Kriegserfahrungen in einer multiethnischen Stadt: Lemberg 1914-1947* (2011)."

Leon Modena, Jewish Mysticism, Early Modern Venice

A History of Judaism

The Sunflower

Architecture, Public Space, and Politics in the Galician Capital, 1772-1914

East West Street

A Murder in Lemberg

Apostates, Hybrids, or True Jews?

Pioneering biblical critic, theorist of democracy, and legendary conflater of God and nature, Jewish philosopher Baruch Spinoza (1632-1677) was excommunicated by the Sephardic Jews of Amsterdam in 1656 for his "horrible heresies" and "monstrous deeds." Yet, over the past three centuries, Spinoza's rupture with traditional Jewish beliefs and practices has elevated him to a prominent place in genealogies of Jewish modernity. The First Modern Jew provides a riveting look at how Spinoza went from being one of Judaism's most notorious outcasts to one of its most celebrated, if still highly controversial, cultural icons, and a powerful and protean symbol of the first modern secular Jew. Ranging from Amsterdam to Palestine and back again to Europe, the book chronicles Spinoza's posthumous odyssey from marginalized heretic to hero, the exemplar of a whole host of Jewish identities, including cosmopolitan, nationalist, reformist, and rejectionist. Daniel Schwartz shows that in fashioning Spinoza into "the first modern Jew," generations of Jewish intellectuals--German liberals, East European maskilim, secular Zionists, and Yiddishists--have projected their own dilemmas of identity onto him, reshaping the Amsterdam thinker in their own image. The many afterlives of Spinoza are a kind of looking glass into the struggles of Jewish writers over where to draw the boundaries of Jewishness and whether a secular Jewish identity is indeed possible. Cumulatively, these afterlives offer a kaleidoscopic view of modern Jewish culture and a vivid history of an obsession with Spinoza that continues to this day.

"I am greatly relieved that the universe is finally explainable. I was beginning to think it was me."-Woody Allen Here, in his first collection since his three hilarious classics Getting Even, Without Feathers, and Side Effects, Woody Allen has managed to write a book that not only answers the most profound questions of human existence but is the perfect size to place under any short table leg to prevent wobbling. "I awoke Friday, and because the universe is expanding it took me longer than usual to find my robe," he explains in a piece on physics called "Strung Out." In other flights of inspirational sanity we are introduced to a cast of characters only Allen could imagine: Jasper Nutmeat, Flanders Mealworm, and the independent film mogul E. Coli Biggs, just to name a few. Whether he is writing about art, sex, food, or crime ("Pugh has been a policeman as far back as he can remember. His father was a notorious bank robber, and the only way Pugh could get to spend time with him was to apprehend him") he is explosively funny. In "This Nib for Hire," a Hollywood bigwig comes across an author's book in a little country store and describes it in a way that aptly captures this magnificent volume: "Actually," the producer says, "I'd never seen a book remaindered in the kindling section before."

The Paradox of Ukrainian Lviv reveals the local and transnational forces behind the twentieth-century transformation of Lviv into a Soviet and Ukrainian urban center. Lviv's twentieth-century history was marked by violence, population changes, and fundamental transformation ethnically, linguistically, and in terms of its residents' self-perception. Against this background, Tarik Cyril Amar explains a striking paradox: Soviet rule, which came to Lviv in ruthless Stalinist shape and lasted for half a century, left behind the most Ukrainian version of the city in history. In reconstructing this dramatically profound

change, Amar illuminates the historical background in present-day identities and tensions within Ukraine.