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German City, Jewish Memory

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ACKNOWLEDGMENTS

The coexistence of archival collections in Jerusalem, Worms, and New York about Worms underscores the central contentions of this book concerning the dislocated shape of local memory. In addition to the existing archives in the narrow sense, text and images can be found in the library of early modern Jewry, in the reports of travelers, and in Jewish historical texts, travel accounts, city histories, tour guides, and various German, German Jewish, and foreign newspapers and archives.

Following the trail of these scattered documents led me to work and research in various libraries and archives. I want to thank Gerald Bönner of the Stadtarchiv Worms for his help and support in bringing various collections to my attention. I am also grateful to the staff of the library of the Leo Baeck Institute in New York, where I intensively studied over the past years. I consulted the rich holdings of the British Library; the Library of Congress in Washington, D.C.; the New York Public Library; the archive and library of the Jewish Theological Seminary in New York for some of the printed material; the Stanford University Archives; the Wiener Library in London; the Hartley Library at the University of Southampton; and the McDermott Library at the University of Texas at Dallas. I also want to express my gratitude to my research assistants—Janet Brohier, Frank Garrett, James King, and Blake Remington—for helping to prepare the manuscript, and to the University of Texas at Dallas for affording them to me. Dennis Kratz, Hobson Wildenthal, Debbie Pfister, and Zsuzsanna Ozsvath are also on my list of gratitude for their ongoing support. Last but not least, I want to acknowledge Michele C. DeNicolo, who with her good spirit encouraged me to bring this book to completion and assisted in many other ways.

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x † illustrates the enduring, if painful, ties that exist between members of the congregation and the city. I want to thank in particular Mrs. Schlösser, Gerhard Spies, Miriam Gerber, Frank Gusdorf, Paul Gusdorf, Izhak Kraemer, and Liselotte Wahrburg.

This work emerged out of an initial encounter with the history of Jewish martyrdom and memory during graduate seminars with Professor Yosef H. Yerushalmi at Columbia University. Worms initially provided me with important examples to illustrate a larger point about the impact of historical writings upon the German Jewish culture in my subsequent book on German Jewish historical writings in nineteenth-century Germany. During 1999–2000, I participated in the fellowship program on Christian Hebraists at the Center for Advanced Judaic Studies at the University of Pennsylvania and was struck by the extent to which seventeenth-century scholars debated the authenticity of the historical traditions of Worms. Slowly the idea for this book took shape. Once I had decided to work on this topic, I began to come across Worms everywhere, which quickly reshaped the chronological scope of this study.

I was fortunate enough to be able to present parts of this book at conferences at Princeton University, the German Historical Institute in Washington, D.C., and Stanford University, as well as various lecture seminars in the United Kingdom and Germany. I am particularly thankful for the many helpful comments and suggestions made by participants at the conferences. The research for this book would not have been possible without a research grant from the University of Southampton and the matching research leave awarded to me by the Arts and Humanities Research Board (AHRB).

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