

Beleuchtung (1892) and *Loesung des Kohelethraetsels durch den Philosophen Barukh ibn Barukh* (1900); a study of Esther, *Zur Kritik des Buches Esther* (1899); and shorter works, including *Messias-Apokalypse* (1895), *Altbiblische Priestersegen* (1900), and *Talmudische Ethik des Alphabets* (1912). He edited the centenary volume of the Hamburg Reform temple *Festschrift zum hundertjaehrigen Bestehen des Israelitischen Tempels in Hamburg* (1918); many of his sermons were published, and he wrote textbooks for Jewish schools.

LEINER, GERSHON ḤANOKH (Henikh) BEN JACOB (1839–1891), ḥasidic rebbe. Leiner was born in Izbica, Poland, and studied with his grandfather R. Mordecai Joseph, the first rebbe of the Izbica-Radzyn dynasty, until the latter's death in 1854. He stayed with his father R. Jacob, the second rebbe, and moved with him to Radzyn, where he lived until his death, after which Leiner became the third rebbe (1878).

In contrast to his predecessors, R. Gershon Ḥanokh was a prolific writer whose works cover diverse fields and genres. He had a bold, unconventional personality and did not hesitate to initiate controversial innovations that put him in the eye of the storm. He documented the homilies of his grandfather (*Mei ha-Shilo'ah*) and father (*Bet Ya'akov*), establishing the foundation of the Izbica-Radzyn dynasty's writings. Utilizing his outstanding talmudic erudition he composed *Sidrei Taharot*, a Gemara-style work on the tractates of *Kelim* (1873) and *Oholot* (1903) in *Seder Taharot*, for which there is no Babylonian Talmud. This work includes interpretation in the style of Rashi and *Tosafot*. In "*Ha-Hakdamah ve-ha-Petihah*" (introduction to *Bet Ya'akov*, 1890) he gives an historiographic account of the transmission and development of Torah, mainly Kabbalah, to his time. He made it a point to show that Maimonides was part of the kabbalistic tradition. He addressed the central theme in his grandfather's homilies: God's will as guiding all human deeds, including sins, in a kabbalistic sense. After traveling to the Naples aquarium he wrote a book called *Sefunei Temunei Hol* (1886), where he claimed that he had found the special *hillazon* (snail) and the way to produce **tekhelet* (blue dye) from it for *zizit*. Radzyn and Breslau Ḥasidim dye their *zizit* accordingly to this day. Among his other prominent writings are *Sod Yesharim* and *Orḥot Ḥayyim* (1890), the latter being the best known. He was self-taught in medicine and wrote prescriptions that were honored in pharmacies.

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[Yehuda Ben-Dor (2nd ed.)]

LEINSDORF, ERICH (1912–1993), conductor. Born in Vienna, Leinsdorf was assistant conductor to Bruno Walter and Toscanini at the Salzburg Festival (1934–37), and conducted in Italy, France, and Belgium. After settling in the United States in 1937, he conducted German works at the Metropolitan Opera, New York, until 1943, and then served there as musical consultant. He was appointed director of the New

York City Opera in 1955 and of the Boston Symphony Orchestra in 1962, and later returned to the Metropolitan Opera.

LEIPZIG, city in Saxony, Germany. Jews are first mentioned in Leipzig at the end of the 12th century; an organized community with a synagogue and a school existed from the second quarter of the 13th century. Its inhabitants came mainly from neighboring Halle and Merseburg. The community and its synagogue are mentioned in a responsum of *Isaac b. Moses of Vienna ("*Or Zarua*") between 1250 and 1258; Jewish moneylending activity is also noted by R. Isaac. The fair regulations of Leipzig of 1268 guaranteed protection to all merchants, and moved the day of the market from Saturday to Friday for the benefit of the Jewish merchants. The Jewish community may have suffered during the *Black Death persecutions, for the margrave disposed of their synagogue in 1352. In 1364 a *Schulmeister* and other Jews are again mentioned; they lived in the *Judenburg*, which had its own entrance gate. The Jews in Leipzig were probably not expelled in 1442 as the city historians record (though their status did deteriorate), but only after the expulsion of the Jews from Saxony in 1540. Their right to attend the fairs, held three times yearly, remained unaltered.

Between 1668 and 1764, 82,000 Jews attended these fairs, and decisively influenced their business; Leipzig's growth as a center of the *fur trade was due to Jewish activities. Jews, however, were prohibited from opening shops facing the streets, and from holding services. Jews who died during the fairs had to be buried in *Dresden, or elsewhere, until a cemetery was opened in 1815.

A permanent Jewish settlement was founded in 1710 when Gerd Levi, *mintmaster and purveyor, received rights of residence. The number of "privileged" Jewish households allowed residence in Leipzig grew to seven by the middle of the 18th century. After the Seven Years' War (1756–63) Jews held services during the fairs in a number of prayer rooms, according to **Landsmannschaften*. By the end of the century 40 to 50 Jewish merchants were living in Leipzig who employed clerks, servants, agents, and *shohatim*. A law issued in Saxony in 1837 permitted the establishment of a community in Leipzig, though permission to build a synagogue was withheld. A prayerhouse, influenced by *Reform tendencies, was opened. Adolf *Jellinek was employed as preacher between 1845 and 1857; due to his efforts a new synagogue was built and consecrated in 1855. In 1869 a Reform *synod was held in Leipzig, and the Deutsch-Israelitischer Gemeindebund was founded, led by leaders of the Leipzig community Moritz Kohner and Jacob *Nachod.

After 1868/69, with the abolition of all anti-Jewish restrictions, the number of Jews increased greatly by immigration from Galicia and Poland. There were 7,676 Jews living in Leipzig in 1905, and 13,032 in 1925, making it the largest community in Saxony. As many of the newcomers were Orthodox, a separate community and synagogue was organized, at which rabbis N.A. *Nobel (1902–05), Ephraim Carlebach (1901–36), and David Ochs (1936) officiated. Reform rabbis were A.M.

Goldschmidt (1858–88), Nathan Porges (1888–1917), and Gustav Kohn (from 1921; died in the Holocaust).

Holocaust Period

In 1933, there were 11,564 Jews in Leipzig, including 3,847 of East European origin. By 1938, 1,600 Jewish businesses had been “aryanized,” around 3,000 Jews had emigrated, and in October 1938, 1,652 of the East European Jews were deported to Poland. During the **Kristallnacht* the two main synagogues were burned down, shops were looted, and the funeral hall was demolished. Another thousand East European Jews were deported to Poland in early 1939. The 2,500 Jews remaining in 1941 were crowded into 43 “Jew houses” (*Judenhaeuser*) and used for forced labor. Subsequently all were deported to the east in nine transports through February 1945.

Contemporary Period

After the war a new community was reorganized. The Broder Schul synagogue was restored, as were the funeral hall and cemeteries. The community, which numbered 100 in 1968, was under the supervision of an East Berlin rabbi and religious services were led from 1950 by the *hazzan*, Werner Sander, who organized the Leipziger Synagogalchor in 1962, a unique choir in Europe. The singers, who are not Jewish, perform Jewish liturgical and folk music.

Membership in the Jewish community declined during the 1970s and 1980s. In 1991 the Jewish community numbered 35. After 1990 it increased due to the immigration of Jews from the former Soviet Union. In 2005 the Jewish community numbered 1,133.

There are several institutions and organizations in Leipzig which deal with Jewish history and culture. The Deutsche Buecherei Leipzig (the German National library) houses the Collection of Exile Literature 1933–45 and the Anne Frank Shoah Library. The exile collection contains publications which were written or published abroad by emigrants – among them many Jews – between 1933 and 1945. The Anne Frank Shoah Library collects worldwide published literature on the persecution and murder of the Jews of Germany under Nazi rule. In 1992 the Ephraim Carlebach Foundation, which focuses on the history of the Jews of Leipzig, was established. Its activities include academic research, publications, exhibitions, cultural events, and preservation of historic buildings. In 1995 the Simon Dubnow Institute for Jewish History and Culture at Leipzig University, named after the Russian-Jewish historian Simon **Dubnow* (1860–1941), was founded. The institute focuses on Jewish life primarily in Central and Eastern Europe.

[Jacob Rothschild / Larissa Daemmig (2nd ed.)]

Hebrew Printing

Some Hebrew lettering (from wood-blocks) appears in books printed in Leipzig even before 1500 and in the two decades following, as in Novenianus' *Elementale Hebraicum*, 1520. In 1533 appeared a Hebrew psalter, prepared by Anthonius Margarita (like Novenianus, a lecturer in Hebrew) and printed by his father-in-law, Melchior Lotther. Hebrew printing was re-

sumed in the last quarter of the 17th century through the effort of the apostate F.A. Christiani, and among these productions was a beautiful edition of Isaac Abrabanel's commentary on the Latter Prophets (1685). Numerous books were printed, again by non-Jewish presses, in the 19th century, among them Maimonides' responsa and letters, edited by Mordecai b. Isaac Tamah, with H.L. Schnauss (1859). At the end of the 19th and early 20th century the leading Oriental printing house in Europe, W. Drugulin, produced, among other works, S. Mandelkern's famous Bible Concordance (for Veit and Co., 1896) and *Antologia Hebraica* (ed. by H. Brody and M. Wiener, 1922), for the Insel Verlag. By that time Leipzig had become the most important printing and publishing center in Germany. Drugulin designed a new type, taking early printing type as his model. Another new type was designed by Raphael Frank, cantor in Leipzig, in 1910, for the Berthold'sche Schriftgiesserei in Berlin.

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LEIPZIGER, EMIL WILLIAM (1877–1963), U.S. Reform rabbi. Leipziger, who was born in Stockholm, Sweden, went to the United States with his family in 1881. He was ordained by Hebrew Union College, Cincinnati, in 1900, and from that year until 1913 served as a rabbi in Terre Haute, Indiana. He went to Temple Sinai, New Orleans, in 1913. Leipziger was active in social welfare movements in New Orleans and played a leading role in establishing the local community chest (1925). From 1939 to 1941 Leipziger was president of the Central Conference of American Rabbis.

[Sefton D. Temkin]

LEIPZIGER, HENRY M. (1853–1917), U.S. educator. Leipziger, who was born in Manchester, England, later moved to New York City with his family. Although trained as a lawyer, financial necessity led Leipziger to become a teacher. In 1884 he became principal of the Hebrew Technical Institute whose