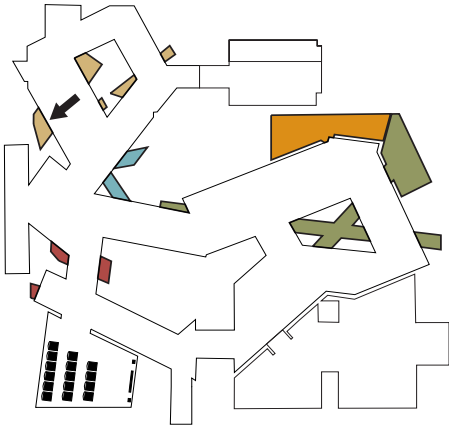


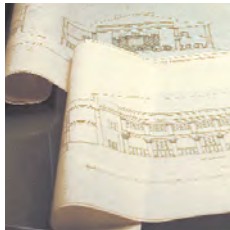
STANDPOINTS

There is great diversity among Danish Jews, and consensus is a rare phenomenon. Differences exist on the cultural level, for example between the old Danish Jewish families and those of immigrants from Eastern Europe. There are also varying opinions on questions of religion, schooling and marriage, and these can be important clues to the cultural identity of a new Jewish acquaintance and to figuring out his or hers standpoint in relation to oneself. In many cases, these attitudes are stages on the road to integration and assimilation.

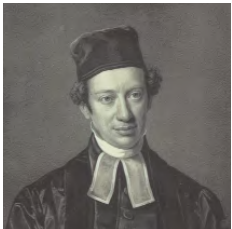
RELIGIOUS STANDPOINTS



In the first half of the nineteenth century, the Jewish community in Copenhagen was divided by conflicting standpoints. Those in favour of reforming religious practice were at odds with more conservative elements in the community. In 1795, the old synagogue burned down, and plans for building a new one were delayed by disagreements. Finally, in 1829, the young Abraham Alexander Wolff was appointed Chief Rabbi. He soon got the building project underway, and the new synagogue has since served a community with diverse religious standpoints.



The architect G. F. Hetsch was commissioned to build Copenhagen's synagogue, completed in 1833. These plans are based on measurements taken in 1925 by the architect Henry Frænkel.



Chief Rabbi Abraham Alexander Wolff, 1801-1891, has often been portrayed. This is a print of the young Chief Rabbi by David Monies.

The portrait of A. A. Wolff as a middle-aged man is by an unknown artist.

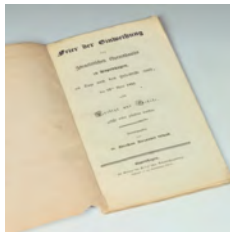


This portrait medallion of Abraham Alexander Wolff was made to celebrate his 60th anniversary as Chief Rabbi. Silver, nineteenth century.

Dr. A. A. Wolff is engraved on the lid of this little box. Wolff was awarded the honorary title of professor in 1871. Silver, nineteenth century.



A. A. Wolff came from Darmstadt in Germany, and wrote his earliest texts in German. But he learned Danish along the way, and in time his sermons attracted a large audience.



Despite great division in the community, Chief Rabbi A. A. Wolff succeeded in introducing changes to the religious service, which were acceptable to most. A festschrift and his *Agende for Det mosaiske Troessamfunds Synagoge i Kjøbenhavn* were published to mark the inauguration of the newly built synagogue in 1833. The Royal Library.



A COMMON STANDPOINT

In 1814, living conditions for Danish Jews changed, as they became Danish citizens subject to the law of the land. Their new status as citizens with more or less equal rights meant that many special rules regarding the Jewish community disappeared along with the previous internal autonomy of Jewish life.

Certain of the community's practices were adapted to the Christian model. For example, the language of official protocols, which had hitherto been in Hebrew, was henceforth required to be in Danish or German. Furthermore, the function of the rabbis was changed, equating them with Christian clergymen, and a mandatory test in religion was introduced for Jewish youths. After 1814, the Jewish community became known as *Det Mosaiske Troessamfund* (official English name: The Jewish Community in Denmark).

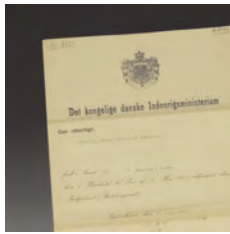


The Danish Constitution, passed on June 5th 1849, brought religious freedom to the country.

Photo: Copenhagen City Museum.



The many Jews who immigrated to Denmark at the beginning of the twentieth century were subject to the Danish Foreigners Act from 1875. The police were authorised with the power both to deport and to grant residence permits.



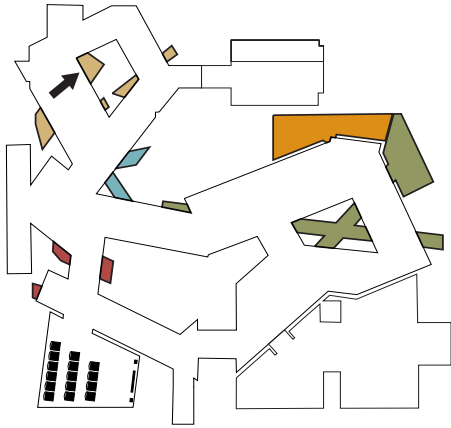
Immigrants could become Danish citizens with a letter of naturalisation.



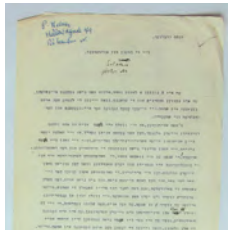
The act from 29 March 1814 regulated the conditions for Jews in Denmark. This photo from 1920 shows the chairman Carl H. Melchior with the newly appointed Chief Rabbi Max Friediger. It was taken after the two men had undergone an audience with the Danish monarch to obtain the king's official approval of the appointment, a procedure that was introduced in 1814.



CULTURES WITHIN THE CULTURE



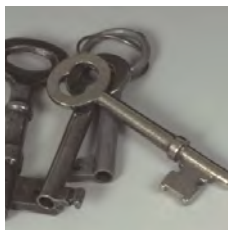
The established Jewish community in Copenhagen was not enthusiastic about the arrival of approximately 3,000 Jewish immigrants who came to Denmark from Eastern Europe in 1905-1920. They spoke Yiddish, and many were socialists and organised in the Jewish workers' union *Bund*. Furthermore, their poverty separated them fundamentally from the established Jewish families. They formed their own associations and organisations, and many of them settled in the Adelgade-Borgergade neighbourhood, which became alive with the sound of Yiddish.



In 1913, the author Pinches Welner emigrated from Poland to Denmark. Welner's manuscript for the novel *Ved Øresunds bredder* is written on a Yiddish typewriter. Portrait of the author by Hans Lollesgaard.



The little blue membership book from *Bund's Workers' Reading Room for Everyone in Copenhagen* illustrates the demand for literature in the immigrants' own language, Yiddish. After a shaky start, the Yiddish Library could by the 20th century boast of a large collection of classical as well as modern works. A great number of works in Yiddish were published, including *Das Wochen Blatt*. In 1959, the doors of the Yiddish Library were closed for the last time. The library had served the community for more than 50 years.





The singing association Hasomir had its roots in the Yiddish community in Copenhagen, and was dedicated to the singing of Jewish songs. The members of the association sang at annual picnics and concerts, especially in Yiddish, but also in Danish, Swedish and Russian. The association existed from 1912 to 1979.

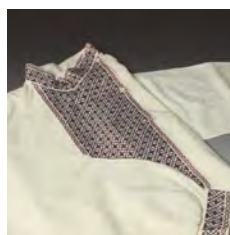
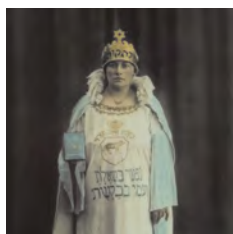


Immigrant craftsmen from Eastern Europe established the Jewish Craftsmen's Union in 1914. The association, with its aid and loan foundation, followed the principle of helping people to self-help. Each member was allotted a share in the association, which lent significant amounts of money to its members. The association became an important social forum.



In 1924, the Zionist movement established the Jewish sports association Hakoah, which attracted many young immigrants. In the 1930s and 1940s its most popular activities were wrestling and boxing, but later other sports, such as handball, table tennis and badminton, were established, and today Hakoah has several football teams. The streamer and trophies belong to Hakoah.





In the first half of the twentieth century, Copenhagen was alive with Yiddish amateur theatre. Many productions contributed to charities. For example, in 1914 the profits of one play were donated to the Jewish National Foundation, KKL. In 1935, another group introduced the play *A Ukrainian Peasant Tragedy*. This shirt was part of a costume used at the event. Private collection.



EDUCATION

At the end of the eighteenth century, schooling became an important instrument for further education, jobs and integration into Danish society. In 1805, *Friskolen for Drengbørn af den mosaiske Tro* (The School for Boys of the Mosaic Faith) opened as a result of M. L. Nathanson's reform efforts. The school's main purpose was to teach poor Jewish boys Danish and arithmetic and give them the qualifications they needed to get by outside the small Jewish community.

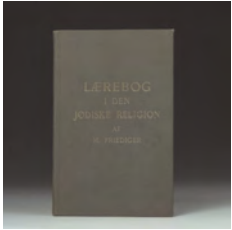
In 1810, M. L. Nathanson was among the founders of another school, *Carolineskolen for Piger*. The school taught sewing, as well as Danish and arithmetic. The two schools merged after the Second World War into *Carolineskolen* – chosen today by many parents who wish their children to be conscious of their Jewish identity.



School photo from *Carolineskolen for Piger*, approximately 1912.



Embroidery with signature.



Mariboets Skole was a Danish school with many Jewish pupils. The pupils were not taught the Jewish religion, so from 1853 *Den jødiske Religionsskole* offered boys an introduction to the Jewish religion, including studies of the Torah and Talmud.

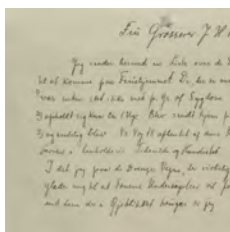


Report book from *Friskolen for Drengbørn af den mosaiske Tro*, 1918-1922.



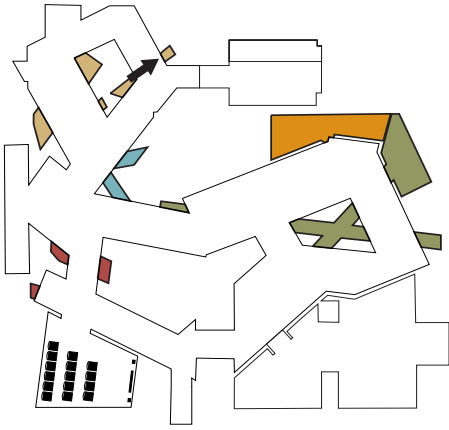
Portrait of Gedalia Moses, 1753-1844, the first Principal of *Friskolen for Drengbørn af den mosaiske Tro*. He was a liberal and well-liked man.

C. W. Eckersberg executed the portrait in 1822. The Jewish Community in Denmark.



Jewish school children went to summer camp like other children. This letter from 1933 suggests it was not easy to keep things under control.

DANISH-JEWISH



Jewish affiliation is under constant adaption. A dual identity as a Dane and Jew is a standpoint that shows itself in many ways. Some people do not wish to nurture their Jewish identity, while others consider it important to hold on to a standpoint in which orthodox Jewish tradition plays a central part.



The Union of Scandinavian Jewish Youth (“Skandinavisk Jødisk Ungdomsforbund (SJUF)”) was established in 1919 with the purpose of promoting contact between Jews in Scandinavia. Countless Jewish marriages have resulted from the organisation’s conventions, balls and banquets. The association still exists, and more than 300 young Jews participated in the 2003 SJUF convention.



The Jewish community adopted the extremely Danish custom of writing songs for special occasions. Here is a song formed as a Torah scroll, read from right to left, and full of Yiddish expressions, written for Cantor Julius Kaminowitz’s 40th birthday in 1934. He was portrayed by Jacob Marcus during a dinner speech.

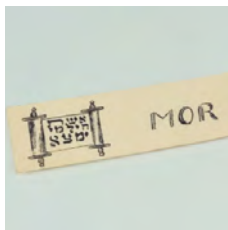


Table card decorated with scroll and text in Hebrew and Danish. Twentieth century.



Embroidery depicting Nørrevold with a Jewish theme in the form of Ruben Scheftelowitz on his way to the synagogue. Embroidered in the United States by his daughter. Pattern from Håndarbejdets Fremme. Twentieth century. Private collection.



Anna Cordelia Fischer (1816-1861), approximately 40 years old and newly wed, "but to her father's sorrow with a gentile". Drawn by her brother Philip August Fischer. Reproduction.