

German → English ▼



Blessing hands of the Kohanim on a tombstone in Baisingen

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Büdingen with Lorbach (Wetterau district) Jewish history / synagogue

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On the history of the Jewish community ([Deutsche Version](#))

Jews lived in Büdingen (first called a town in 1321) as early as the **Middle Ages** . In 1330 the local ruler at the time, Luther von Isenburg, received the right from the emperor to keep twelve Jews in his country, after which some of them settled in Büdingen. In 1337 they were affected by the "Armleder persecution". After that, there is no more news about Jews in the city for several decades. It is not until 1381 that one learns again about a Jewish resident. In the decades that followed, the number of Jews in the city apparently remained low. Individuals moved to [Lindheim from Ingolstadt](#) (1381).(1452) and [Eppstein](#) (1460), one migrated to [Gelnhausen](#) (1381). The Jewish inhabitants lived mainly from money lending. In 1449 Enßgin, a Jew from Büdingen, was mentioned by name, who conducted a trial in Frankfurt.

The emergence of the modern community dates back to the **17th century** . From 1656 permanent Jewish residents can be verified (1656 horse dealer Jud Schmey with his wife and children settle down). In the 18th century, 1727 5, 1753 13 "protected Jews" (with families, ie 50 to 60 Jewish inhabitants) are named. The founding of a church will date back to around 1700. In the second half of the 18th century the community had a rabbi for a time. In 1785 there were ten "Jewish Houses" in the city.

In the 19th century , the number of Jewish residents developed as follows: 1809 11 Jewish

Digital
postcards

Left

families (out of a total of 2,052 residents), 1816 45 Jewish residents, 1822 8 families, 1830 60 Jewish residents, 1839 100 (3.7% of a total of 2,712 residents), 1871 119 (4.7% of 2,512), **1888 166**, 1890 146 (5.6% of 2,621), 1905 161 (4.7% of 3,406), 1910 151 (4.6% of 3,298). The Jewish people living in **Lorbach** (today a district of Büdingen) also belonged to the community in Büdingen (11 Jewish inhabitants in 1830, 2 in 1924).

of **facilities** There was a synagogue (see below), a school (elementary school from 1839), a ritual bath (school and bath had been in a building behind the synagogue on Mühltorstrasse since 1913; the bath got its water from the Seemenbach; storage was also available in the building for the hearse of the Jewish community) and a [cemetery](#) . A teacher was employed to take care of the religious tasks of the congregation, who also acted as prayer leader and schochet. [Among the](#) teachers in the 19th century, **Naphtali Ottensofer** deserves a special mention . In the 20th century, **Max Halberstadt** (from [Schupbach](#)) who worked as a primary school teacher in Büdingen from 1902 to 1936. The community belonged to the liberal provincial rabbinate of Upper Hesse based in Gießen.

During the **First World War**, Gilbert Weill (born February 24, 1877 in Scherweiler, died October 29, 1914) fell out of the Jewish community. Otto Grünebaum (born February 15, 1881 in Büdingen, lived in Gießen before 1914, died September 2, 1917) also fell.

From 1926 to 1930 Abraham Sichel was on the city council of the political community.

Around 1924, when 148 Jewish residents were counted (4.2% of a total of 3,548), the leaders of the community were David Kulp, S. Goldschmidt and D. May. As cantor, religion teacher of the community and teacher at the state simultaneous school, the aforementioned Max in Halberstadt. He gave religious instruction to Jewish children at elementary school and high school. Jewish **associations** included the *Chewra Gemiluth Chessed* charity (1924 under the direction of J. Rosenberg), the *provident fund* (1924 under the direction of Max Halberstadt) and the *synagogue choir* (1924 under the direction of Abraham Eilau). **1932** were the community leaders David Kulp (1st Chairman), Josef Aul (2nd Chairman) and Abraham Freimark (3rd Chairman). The representative office consisted of three members. Max Halberstadt was still in the community as a teacher and cantor (until 1936). In the spring of 1931/32 he gave religious instruction to 14 Jewish children.

In 1933 there were still 146 Jews living in the city (3.9% of 3,748 inhabitants). From 1933 to 1938 there were several serious attacks on Jewish residents and Jewish institutions in the city. As a result of these attacks and the consequences of the economic boycott, almost all of the Jewish residents moved away or emigrated between 1933 and 1936. According to information from Arnsberg (see ref. p. 97), 70 people deregistered for Frankfurt, 50 people for other places in Germany, and eight to ten people for the rest of Europe. Four people emigrated to the USA, eight to South America and one to Palestine; two cancellations after "unknown". After 1936 only a few Jews lived in Büdingen, including Mr. Hirschmann, who was paralyzed. In 1937 the Jewish community was dissolved. The last deregistration is registered in 1939, so that no direct deportations took place from Büdingen.

The Jewish people who were born in Büdingen and/or who lived there for a longer period of time perished **during the Nazi period** (information according to the lists from [Yad Vashem, Jerusalem](#) and the information in the "[Memorial Book - Victims of the Persecution of the Jews under the National Socialist tyranny in Germany 1933-1945](#)"): Ludwig Berg (1899), Selma Eichenbaum née Grünebaum (1885), Siegfried Eulau (1881), Johanna Frenkel née Oppenheimer (1886), Gertrud Goldschmidt (1921), Sally Goldschmidt (1885), Berta Goldstein née Schiff (1890), Minna Grünebaum (1878), Emma Hahn née Rosenberg (1897), Siegfried Halberstadt (1903; *son of teacher Max Halberstadt, chemist, deported from France*), Adolf Henlein (1867), Rosa Heß née May (1883), Gustav Hirschmann (), Fanny Jacob née Lambert (1881), Josef Jacob (1875), Günther Kaufmann (1922), Clothilde Mannheimer née Gutheim (1872), Paula May née Schiff (1889), Lina (Lea) Münz (1877), Erna Nußbaum née Sichel (1891), Heinz Walter Nußbaum (1923), Toni Nußbaum née Sichel (1901), Frida Oppenheimer née Rosenberg (1900), Marga H. Oppenheimer (1933), Nanny Plaut née Grünebaum (1883), Jacob Rosenberg (1860), Kurt Rosenberg (1930), Rosalie Rosenberg née Meyer (1863), Ida Rothschild (1890), Mascha (Martha) Rothschild née Lindheimer (1898), Selma Rothschild née Lahnstein (1888), Paul Sichel (1908), Hermann Weil (1885), Liesel Wetterhahn née Kulp (1912).

After 1945For a number of years, a total of three Jewish people lived in Büdingen who were survivors of the Shoa from Eastern Europe and did not come from Büdingen.

On the occasion of the 50th anniversary of the November 1938 pogrom, a **commemorative plaque was placed on the front of the Heuson Museum in the town hall in 1988** with the text: "To commemorate the dead - to remind the living. To commemorate and commemorate our livelihoods caused by the National Socialist dictatorship robbed persecuted and murdered fellow citizens of the Jewish community in Büdingen. We mourn the suffering of all Büdingen Jews".

Reports from the history of the Jewish community From the history of the Jewish teachers and the school

Advertisements for the position of religion teacher, cantor and butcher 1855/1872

In Büdingen, Groß-Hesse, ist für die Stelle eines israelitischen Religionslehrers, Predigers und Schächters eine Lebensversicherung von circa 24.000 zur sofortigen Bezahlung ausgesetzt. Bewerberinnen, deren Lebensversicherung nicht mehr als 24.000 beträgt, werden nicht in Betracht gezogen. Die Bewerberinnen sind zu bezeugen, dass sie die Stelle annehmen wollen.

Advertisement in the "Allgemeine Zeitung des Judentums" of August 13, **1855** : "In **Büdingen** , Grand Duchy of Hesse, the position of an Israelite religious teacher, cantor and slaughterer with an annual income of around 230 guilders has been filled for immediate occupation. Unmarried teachers who reflect on this want contact the board of directors there postage paid, enclosing their certificates."

Die Stelle eines israelitischen Religionslehrers, Predigers und Schächters ist für die Stelle eines israelitischen Religionslehrers, Predigers und Schächters mit einer Lebensversicherung von circa 24.000 zur sofortigen Bezahlung ausgesetzt. Bewerberinnen, deren Lebensversicherung nicht mehr als 24.000 beträgt, werden nicht in Betracht gezogen. Die Bewerberinnen sind zu bezeugen, dass sie die Stelle annehmen wollen.

Advertisement in the magazine "Der Israelit" of August 21, **1872** : "In our community, the position of a religion teacher, prayer leader and shochet is to be filled soon. Fixed salary 400 guilders, other income for the Shechita minimum 150 guilders per year. Applicants want their offers addressed to the undersigned board member.

Büdingen (Upper Rhine*). For the board: **Max Wertheimer**. "

* *presumably prescribed for Upper Hesse, unless Buding (Moselle) = Büdingen is meant.*

Establishment of a Jewish elementary school (1839)

Am 29. März 1839. Die Büdingen hat in diesem Jahr eine Elementarschule errichtet, die 24 Kinder aufnehmen kann. Die Schule ist in der Mitte der Gemeinde gelegen und ist sehr schön. Die Lehrer sind sehr tüchtig und die Schüler sehr fleißig. Die Schule ist sehr beliebt und wird von allen Eltern besucht.

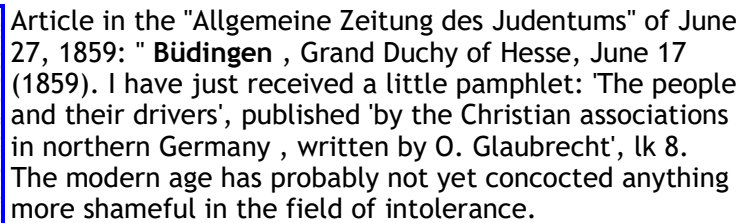
Article in the journal "Israelitische Annalen" of March 29, 1839: " **Buedingen** has also recently built an elementary school, but as far as we know it has not yet been definitively occupied, which is probably due to the fact that the community has such an insignificant Salary connected with it. The total income is 183 guilders, and the teacher also has to provide the lead singer's position!"

The later Rabbi Elkan Weimann worked - probably around 1845 - as a private tutor in Büdingen (report on his death in Stuttgart 1886)

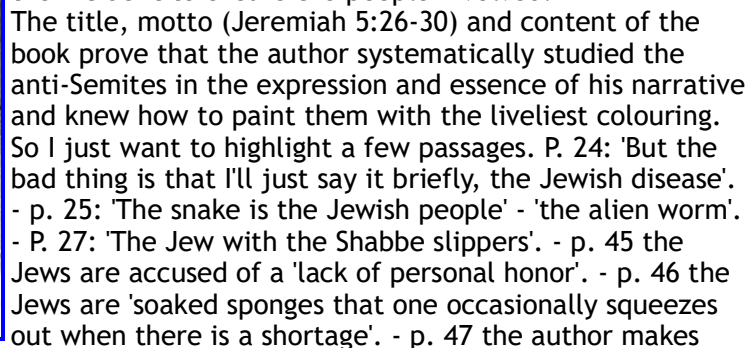
Stuttgart. — Ein Brief aus Stuttgart vom 27. Sept. enthält die Nachricht, dass der in der Gemeinde Büdingen lebende Rabbi Elkan Weimann am 27. Sept. 1886 in Stuttgart gestorben ist. Er war 78 Jahre alt und hatte eine lange, ehrenvolle Laufbahn hinter sich. Er war ein sehr tüchtiger Mann und hatte viele Schüler. Er war auch ein sehr fleißiger Mann und hatte viele Bücher geschrieben. Er war ein sehr beliebter Mann und hatte viele Freunde. Er war ein sehr frommer Mann und hatte eine sehr gute Seele. Er war ein sehr tüchtiger Mann und hatte viele Schüler. Er war auch ein sehr fleißiger Mann und hatte viele Bücher geschrieben. Er war ein sehr beliebter Mann und hatte viele Freunde. Er war ein sehr frommer Mann und hatte eine sehr gute Seele.

Article in the "Allgemeine Zeitung des Judentums" of October 12, 1886: "One writes from Stuttgart on September 27: Yesterday night the retired Rabbi Weimann from **Buchau** , who had only moved here a few days ago, passed away quickly from a stroke Week was reported Rabbi Weimann was born in **Treuchtlingen** in

Teacher Ottensoser criticizes an anti-Semitic publication by Pastor Oeser von Lindheim (1859)



to give away contempt and hostility; he makes the Jews too dangerous for the 'Christians' for the latter to get involved in any kind of approach or contact with the former, because the dishonor of the Jews lets them crawl like worms, sometimes poison the 'Christians' with a trick of snakes. In order to be able to work more forcefully and powerfully with the Christians against the Jews, he says on p. 20: 'What is written here has committed itself' would therefore be an irrefutable fact, without its truth by specifying the place and place of the alleged event and the incident to ensure the people involved.



Editor).

A pamphlet is also being prepared to be distributed everywhere as a pamphlet in several thousand copies, as a criminal investigation is to be launched against him. **Ottensoser** , teacher."

Report by teacher Ottensoser in Büdingen about help for a Jewish family from Ober-Seemen (1860)



Article in the "Allgemeine Zeitung des Judentums" of March 13, 1860 - it is a longer report by teacher Ottensoser: "(**Büdingen**). The son of a sick, now deceased man in **Ober-Seemen** went to the Countess von Stolberg -Wernigerode and Gedern to the [castle in Gedern](#) to ask her to give something so-called preserves for his sick father. She looked at the boy and explained: 'The father is a Jew, and I don't have anything for Jews.'

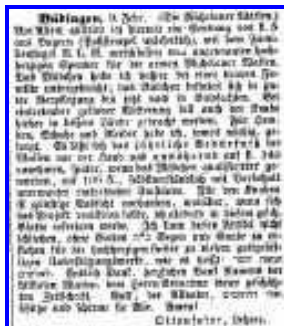
Then this young man came here (sc. to Büdingen), told me that I immediately went to the local princely palace of the Lord Prince of Isenburg-Büdingen, asking for something similar for the said patient, explaining that it was for one **Determined Jews** from Ober-Seemen, 4 hours from here. What a contrast! What I wanted was given to me with the greatest willingness and courtesy, with the wish that the sick person might get it, and if he liked it, I should only come back and receive even more for him."

Teacher Ottensoser Worries About Two Jewish Orphans (1865)



Advertisement in the magazine "Der Israelit" of February 1, 1865: "O, you rich and noble in Israel! Merciful, sons of merciful! Consider the saying: 'Whoever saves a soul in Israel from destruction is as if he saved a whole world', how noble and holy the duty for one, but here it applies to two souls. O help, help! - save! Save! I call in the name of our holy religion, in the name of two abandoned young children's souls who are no longer Father! No

longer mother! Can call out. Thank God the all-merciful that your children still enjoy your care, and this thanks to the All-Father, the protector of widows and orphans, confirmed by your charitable gifts for the preservation of these poor orphans! God's reward and Blessings to you! I ask the honorable editors to accept gifts and forward them to the Israelite board of directors, Mr. Joseph Eulau in Büdingen. Büdingen, January 22, 1865 (5625). Ottensoser, teacher. We are ready to accept the donations in question."



Article in the magazine "Der Israelit" from February 15, 1865: " **Büdingen**, February 9 (1865). (The Michelau orphans). Above all, I hereby acknowledge a shipment of 5 guilders from Bavaria (illegible postmark), sealed with the ELH family seal, to the unnamed generous donor for the poor Michelau orphans. I put the girl here with a good family; the little boy is still in good condition in Bindsachsen. When the weather turns milder, the boy should also be brought here into better hands. I have provided shirts, shoes and clothes where necessary. The annual need of the orphans can be assumed to be

approximately 140 guilders, later, when the girl has become more qualified, to 100 guilders, of course subject to unexpected circumstances. There is a favorable prospect for the boy, if the project should be realized, I will soon report in this esteemed newspaper. I can't close this article without God -*Baruch HaShem* - to invoke blessings and mercy for the generous givers to this godly

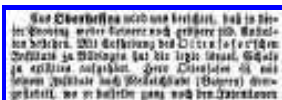
[illegible]

for the first time on a feather bed, she began to cry loudly, sobbing, raising her hands to heaven, as if to fetch her mother down from there, saying: 'Oh, dear mother! How did you have to lie on boards, nothing under, nothing on top of you, in healthy as in sick days and die so miserably! Now I sleep in a bed like never before. God! O God! What would have become of me and my little brother if you hadn't helped etc.' - Good-natured heart, obedient will, it has been living for 14 days in the house of the head, Mr. Joseph Eulau, there, like the child in the house. This honorable house, strictly religious in orientation, guarantees that this orphan will receive an orderly, solid education in morals as well as in religion, while I instruct her in religious subjects, and she attends the local industrial schools to learn female handwork. It has been living obediently for 14 days in the house of the head, Mr. Joseph Eulau, there, like the child in the house. This honorable house, strictly religious in orientation, guarantees that this orphan will receive an orderly, solid education in morals as well as in religion, while I instruct her in religious subjects, and she attends the local industrial schools to learn female handwork. It has been living obediently for 14 days in the house of the head, Mr. Joseph Eulau, there, like the child in the house. This honorable house, strictly religious in orientation, guarantees that this orphan will receive an orderly, solid education in morals as well as in religion, while I instruct her in religious subjects, and she attends the local industrial schools to learn female handwork.

[illegible]

Ducal District Office 10 days ago, in order to obtain a court order for effective guardianship of these children, to be taken under oath and duties; - that, in addition to the possible guardian staff and the judicial supreme guardianship, the editor of this newspaper, representing Orthodox Judaism (where these donations came from), a decisive veto be granted on behalf of the generous donors; - that a proper judicial inventory will be drawn up, and that the judicially interrogated guardian account will be printed in this sheet and made known to the general public; - that the donations received and still to be received are invested by the editor of this sheet in Mainz, which is interest-bearing, which also happens or still happens with the money received here, provided that it is not immediately used. As soon as an orderly state of affairs has been established to some extent in this matter close to my heart, I take the liberty of reporting further. and one day the court-examined guardian account will be printed in this sheet and made known to the general public; - that the donations received and still to be received are invested by the editor of this sheet in Mainz, which is interest-bearing, which also happens or still happens with the money received here, provided that it is not immediately used. As soon as an orderly state of affairs has been established to some extent in this matter close to my heart, I take the liberty of reporting further. and one day the court-examined guardian account will be printed in this sheet and made known to the general public; - that the donations received and still to be received are invested by the editor of this sheet in Mainz, which is interest-bearing, which also happens or still happens with the money received here, provided that it is not immediately used. As soon as an orderly state of affairs has been established to some extent in this matter close to my heart, I take the liberty of reporting further. respectively still happening. As soon as an orderly state of affairs has been established to some extent in this matter close to my heart, I take the liberty of reporting further. respectively still happening. As soon as an orderly state of affairs has been established to some extent in this matter close to my heart, I take the liberty of reporting further. Furthermore, let a good spirit watch over this godly cause...! Ottensoser, teacher"

Teacher Ottensoser moves his institute to [Mellrichstadt](#) (1877)



Article in the journal "Der Israelit" from January 31, 1877: " We are told from Upper Hesse that there are neither small nor large Jewish institutions in this province. With the abolition of the Ottensoser

Institute in Büdingen , the last Israeli school has ceased to exist Mr. Ottensoser has moved with his institute to [Mellrichstadt](#) (Bavaria), where he runs it according to the intentions of his late brother, our teacher, *Mr. Elieser Dow of blessed memory, a teacher of justice* (that is, assessor in the rabbinic court) *from the Holy Community of Höchberg "* . Besides the profane sciences in languages and commercial disciplines, there is *TorahTaught* and taught diligently and daily, apart from *Pasuk* , etc., also in *education* and *life skills* ."

From Jewish Community and Club Life

100th Anniversary of the Israeli Charitable Society (1912)



Article in the "Frankfurter Israelitisches Familienblatt" of February 2, 1912: " **Büdingen** . The 100th anniversary of the Israeli Charity Association turned out to be an impressive celebration Ball formed the programme".

Reports on individuals from the community

About the banker and merchant Benjamin Lismann (1860)



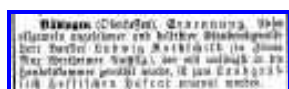
Article in the "Allgemeine Zeitung des Judentums" of March 13, 1860 (from a longer article by teacher Naphtali Ottensoser): " **Büdingen** ... Regarding your Bible institute, Mr. Editor! you have here (sc. in Büdingen) an equally competent, as influential advocates found in the person of the local banker and merchant **Mr. Benjamin Lismann**. The great charity of this well-known house, which supports so many poor, widows and orphans from near and far in a rare way, gives this young man a significant following, namely his solid religious orientation, which earned him the fullest confidence of the most diverse religious parties. From this it will be clear to you what noble intention guided him in this undertaking of the collection for the Bible Institute, that his influence and energy had to produce a favorable result. **I am enclosing a corresponding letter from the local Israelite board, of which his father, Mr. H. Lismann** , is the director , addressed to the Israelite board members of the province of Upper Hesse, issued at the instigation of Mr. B.

Lismann.

Last year he founded a charity for poor sick people from the local Israelite community, and I have the honor to enclose a copy of the statutes for your perusal and evaluation.

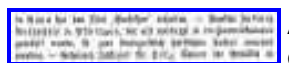
Furthermore, it should not go unmentioned that this house **raised six fatherless children** acan be trained, which does not happen once and for all, but successively when an orphan leaves, another is taken in in their place. I'm not done yet. In addition, since this house bears more than half of the community's annual religious expenses, it pays the teacher's house rent and at the beginning of this year applied for the undersigned to be allowed a salary allowance of 50 fl., which is also given. You rich in Israel! Learn from such examples to practice religiosity and charity in the standard indicated, then it will become the full truth that *Israel is not widowed* (Jeremiah 51:5)."

Banker Ludwig Rothschild is appointed Landgrave Hessian Hofrat (1904)



Article in the "Frankfurter Israelitisches Familienblatt" of December 30, 1904: " **Büdingen** (Upper Hesse).

Appointment. Our well-respected and popular co-religionist Mr Landgravial Hessian Hofrat."



Announcement in the "Allgemeine Zeitung des Judentums" of January 6, 1905: " **Banker Ludwig Rothschild in**

Büdingen , who was only recently elected to the Chamber of Commerce, has been appointed Landgrave Hessian Hofrat."

References to Jewish personalities from Büdingen

- **Moses Joseph Büding** , member of the Royal Westphalian Consistory; came from Büdingen in 1772.
- **Leopold Harries** , born 1874 in Himbach near Büdingen, politician; was police chief in Frankfurt am Main (SPD) after 1918
- **Ludwig Wertheimer**, born 1873 in Büdingen, lawyer (lawyer and notary), private lecturer at the University of Berlin, wrote 1913 commentary on the utility model law.

- **Max Grünbaum** (b. 1874 in Büdingen, d. 1952 in Daun) was an authorized signatory from 1905 and from 1915 to 1933 a member of the board of directors with authority to sign at the Tietz department store (Cologne). Survived the Nazi era in Belgium. Was made the first honorary citizen of the city of Daun in 1949. [Article about Max Grünbaum by Franz-Josef Schmit](#) (posted as a pdf file).

Advertisements by Jewish businesses and private individuals

Advertisement by master baker S. Grünebaum (1901)



Advertisement in the magazine "Der Israelit" of June 5, 1901: "A self-employed baker's assistant and a decent boy who wants to learn how to bake can join me.

S. Grünebaum , bread and fine bakery.
Büdingen, Upper Hesse."

Martha Oppenheimer's engagement announcement to Adolf Rosenberg and Frieda Rosenberg to Hermann Oppenheimer (1929)



Advertisement in the magazine "Der Israelit" from March 7, 1929: " **Martha Oppenheimer - Adolf Rosenberg** . Fiancé.

[Bensheim an der Bergstraße](#) - Büdingen . Adar Rishon

5689 (February / March 1929).

Frieda Rosenberg - Hermann Oppenheimer . Fiancée.

Büdingen / Frankfurt am Main - [Bensheim an der Bergstrasse](#) . Adar Rishon 5689 (February / March 1929)."

After emigration: death notice for Max Stern (1945)



Advertisement in the magazine "Der Aufbau" from July 20, 1945: "On June 19, after a short illness, as a result of a heart attack, my dear husband, our always caring father, father-in-law, grandfather, brother, brother-in-law passed away unexpectedly in Florida, Argentina and Uncle

Max Stern (formerly Büdingen , Frankfurt am Main)

at the age of 68.

In deep mourning: **Frieda Stern née Katz** ,

Ludwig Stern and wife Ilse, Arthur Schiff and wife Lotti née Stern

Gertrud Stern , Valentin Vargasa 1691, Florida FCCA , Argentina

Julius Strauss and wife Hildegard née Stern , 416 Ft Washington Ave., NYC

Bert Stern and wife Fritzie, 214 West 102 St., New York City; and 3

grandchildren ."

The history of the synagogue

A prayer room or a synagogue probably already existed in the **Middle Ages** , but there is no evidence of this.

The modern community set up a **synagogue** in the mid-18th century (1753). For this purpose, a house or a small house on/in Liebfraueneck (Obergasse) directly on the north wall was

acquired and converted into a synagogue. Little is known about the history of this synagogue. In 1865, at least, the inauguration of a new Torah scroll, a Torah consecration festival, is reported:

Inauguration of a Torah scroll (1865)



Article in the journal "Der Israelit" of February 1, 1865: "**Büdingen** , January 22 (1865). Allow me, Mr. Editor, to prove with facts that, in larger as well as in small communities, the religious sense in the The local Israelite religious community - *even if it is only small* (cf. Genesis 19:20) - celebrated a festival 3 weeks ago, on Shabbat *Hanukkah* , which was bought with heavy sacrifices , a **celebration of the Torah** With the departure of Mr. H. Lismann, the longtime head of our congregation, from here to Munich, we lost an irreplaceable personality and thus a *Torah scroll peculiar to him*, richly decorated with all sorts of silver and gold *rituals* (meaning: Torah jewelry). The latter loss had to

be replaced again. It only required a small suggestion on my part, and the voluntary contributions flowed in so plentifully that we were able to write a new *Torah scroll* and acquire magnificent *rituals* (from Herr Fürth's pharmacy in Hanau); the act of consecration itself was so elevating, carried by the Jewish spirit, that its lasting effect on old and young can be seen and felt every day. It said - *they go from power to power* (Psalm 84:8), because on that Friday came the announcement that in Michelau, 1 ½ hours from here, a small Vogelsberg farming community, the only Israeli woman living there had died, leaving behind two underage children; that was an *obligatory death* for us . No clothes in life and no *dying clothes* for burial. When I introduced myself to the local district office, the means to purchase the latter were given to me most willingly, thanks to our good, humane




Mr. Councilor Follenius! After *the end of the Shabbat*, all women and girls put their hands in motion, wearing all the necessary *death clothes* to hand over to me so that the board of directors could go with me to the spot on Sunday morning and bring the deceased to their last resting place with honor and according to all religious requirements. With this we fulfilled our duty to the dead woman, but an even greater duty came to us, to the orphans left behind. The peasants wanted to accord them food and care to those who took the fewest among themselves. Two Jewish souls were to be surrendered before our eyes! It trickled through me horribly when I looked at the poor, naked, abandoned creatures, which

... had to face their downfall. Determined, be it as he pleases, they had to be saved... It says '*not widowed is Israel*' (Jeremiah 51:5), they will not leave me stuck. I received the poor creatures at once and handed them over to two families in Bindsachsen with a promise to make payment for them. So they have been there for 3 weeks (but the foster parents are poor themselves, they insist on payment and I still don't have the means to do so - see appeal). The exertions mentioned above and the trip to Michelau threw me into sickbed for 14 days, which is why this appeal appears so late. I ask the reverend Rabbis, the honorable superiors and my colleagues to take this matter seriously. Ottensofer, teacher."


Different information is available for the reorganization of the synagogue. According to one representation, a new synagogue was occupied in the (former farmhouse) Mühltorstraße 12 in 1883 . According to the other representation, this was only 20 years later.

Accordingly, the Jewish community only planned to set up a new synagogue around 1900 .

Donations were collected for this, as one learns from the magazine "Der Israelit":
[Incoming donations for the construction of the synagogue \(1904\)](#)

 From a donation list in the magazine "Der Israelit" from January 21, 1904: "For the construction of the synagogue in Büdingen: JMB in Bried 3 marks."

Based on this collection of donations for the construction of the synagogue, it can be assumed that the building at Büdinger Straße 12 (constructed as early as the middle of the 19th century?) was converted into a synagogue and teacher's apartment in **1904/05**. Confirmation comes from a note in the "Allgemeine Zeitung des Judentums" that reports the completion of the synagogue in Büdingen "before the holidays" (that is, in September 1905; Rosh Hashanah was on September 30, 1905). An error in the note, however, is the statement that it would be Büdingen in East Prussia, because there was/is no place called Büdingen there (*friendly note from Guido Herzog on November 15, 2011*).

 Report in the "Allgemeine Zeitung des Judentums" of October 13, 1905: "New synagogues were inaugurated before the holidays in Briesen (West Prussia), in [Graben \(Baden\)](#) and in **Büdingen (East Prussia)**."

In **1912** the property next to the synagogue was bought and in 1913 the school building was built on it.

The synagogue accommodated 56 men. The women's gallery had room for 60 people (women with children).

During the **Nazi era**, services were held in the synagogue until 1936. In **July 1938**, the community, which had shrunk to six members, sold the synagogue for 8,500 RM and the associated garden for 2,300 RM to a carpenter, who converted the building into a residential building. The cult objects were taken to Mainz, where they were destroyed in the November pogrom of 1938. The school building was used by the carpenter as a warehouse.

Even **after 1945** the former synagogue building was used as a residential building, the rear building as a warehouse (around 1970 warehouse for white binder business). A few years later the school building stood empty.

Address/location of the synagogue : Mühltorstraße 12

Note : Documents relating to Jewish history in Büdingen are on display in a display case in the **Heuson Museum**, as well as a Torah and ritual objects. Link to the [website of the Heuson Museum](#) (History Association Büdingen). The Heuson Museum is located at Rathausgasse 6 in Büdingen (Tel. 06042-950032)

Photos (Source: Altaras see Lit. 1988 p. 183; more recent photos: Hahn, date of photo 22.3.2009).

**Former synagogue
and school building 1985**



To the left of the former synagogue is the school building, which also housed the ritual bath.

The building of the
former synagogue
in March 2009



The commemorative
plaque installed in 1988
on the
front of the Heuson
Museum in the town hall
(photo: Klara Strompf,
photograph from
September 24, 2017)



On-site remembrance work - individual reports

December 2007: It is decided to lay "Stolpersteine" in Büdingen - a donation account is set up

In December 2007, the Büdinger city council decided to participate in the 'Stolpersteine' campaign. These memorial stones are intended to commemorate the Jewish citizens who fled Büdingen out of fear of the National Socialist terror. In front of their last self-chosen dwellings, commemorative plaques made of brass with the names engraved are to be set into the ground..."

July 2009 : Notification of the second Stolperstein laying in October 2009

Press release from the city of Büdingen from July 20th, 2009 ([source](#)):

" Büdingen: Second laying of 'stumbling blocks' in Büdingen - more sponsors wanted.

Büdingen. On October 21, 'stumbling blocks' will again be laid in Büdingen to prevent the victims of the Nazi era from being forgotten. The artist Gunter Demnig from Cologne commemorates these people by installing brass commemorative plaques in the streets or sidewalks in front of their last self-chosen places of residence. There are now stumbling blocks in over 350 locations in Germany, Austria, Hungary and the Netherlands. The stones in front of the houses keep alive the memory of the people who once lived here. The stones read: HERE LIVED... A stone. A name. A human. 'A person is only forgotten when their name is forgotten', says Gunter Demnig. During the first laying action in September 2008, 15 stones were laid at five locations in the historic city. The funds for this were raised by Büdinger citizens. This time Joachim Cott, the initiator of the campaign, calls for donations. 'The laying of a stone costs 95 €. This covers all materials and relocation costs to commemorate one of the victims.' Please make payments to the account of the city of Büdingen, account no. 012 100 0849, bank code 518 500 79 at Sparkasse Oberhessen. So that the assignment is clear, please

note 'Stolpersteine campaign' on the transfer.

In December 2007, the Büdinger city council decided to lay stumbling blocks to commemorate the victims of National Socialist persecution. The board of directors of the Büdinger Historical Society is currently in the process of making the selection for this year's relocation. Joachim Cott answers questions about the campaign by [email](#) or phone 06042-952334".

Source: City of Büdingen - press office

October 2010 : Third installation of "Stolpersteine"

Article on the left by Oliver Potengowski in the "Kreis-Anzeiger" of October 16, 2010 ([article](#)): " **Vital dates reveal the extent of suffering**

in BÜDINGEN. Another 15 stumbling blocks in Büdingen remind us of expelled Jewish fellow citizens - 'settlement structure becomes clear'

(ten). At 15 Further stumbling blocks have been used to commemorate the expulsion of Jewish families and culture from Büdingen since Friday. In the presence of pastor Ina Petermann, members of the church council, the city councilor Joachim Cott and the chairman of the historical association, Willi Luh, the artist Gunter Demnig replaced paving stones with ones he had designed Stones with brass cap.

Cott reported that 34 stones had already been laid in Büdingen. 'Slowly we have a whole skeleton of stones in the old town of Büdingen.' This also makes clear a settlement structure in which Jewish and Christian fellow citizens lived next to each other. 'There are many more reasons to look behind the houses.'..."

July 2012: Guided tour "History of Jewish fellow citizens"

Article in the "Gelnhäuser Tageblatt" of July 18, 2012: " **Büdingen - First synagogue was in Liebfraueneck**. Premiere of the tour 'History of Jewish fellow citizens in Büdingen' met with great interest - repetition planned...."

[Link to the article](#) : [First synagogue was in the Liebfraueneck \(Gelnhäuser Tageblatt, July 18, 2012\)](#)

Note: on Sunday, August 5, 2012 there will be a second guided tour on the 'History of Jewish fellow citizens in Büdingen'. Start is at 2.30 p.m., meeting point is on the market square. The tourist information (Marktplatz 9) accepts registrations on telephone number 06042/96370 or by [e-mail](#) .

July 2012 : The establishment of a memorial to the history of the Jews in the city is suggested

Article (*heavily abbreviated*) by Jutta Martini in the "Gelnhäuser Tageblatt" of July 21, 2012: " **Memorial in memory of Jews**

BÜDINGEN . Willi Luh suggests facility in former school - currently no willingness of owners to cooperate...

...We owe it to Willi Luh, the former long-time chairman of the Büdinger Historical Society, that the fate of the Jews in the Third Reich was researched in Büdingen. The results of his investigations into the history and culture of the Jews in Büdingen were published in Volume XVII of the Büdinger Geschichtsblatt in 2001. Luh now suggests erecting a memorial for the Büdinger Jews in the building of the former Jewish school and the Jewish bath in the backyard of Mühltorstraße 12...

The buildings on Mühltorstraße were sold in 1938 and are still privately owned. 'There were talks with the owner,' reports Büdingen's mayor, Erich Spamer. However, he made very high demands that the city was not prepared to pay. First city councilor Manfred Hix confirms this: 'There was no willingness on the part of the owner to cooperate.' However, the project will be kept under review. 'Who knows what will happen next. Perhaps there will be an opportunity later that we can use', says Hix."

[Link to the article](#) : [Memorial to the Jews \(Gelnhäuser Tageblatt, July 21, 2012\)](#)

April 2017: A commemorative plaque for the victims of the Nazi era in Büdingen is erected

Article by "him" in the "Kreisanzeiger" of April 22, 2017: "**149 names: Büdinger parliament approves memorial plaque for Holocaust victims**

At its meeting, the city parliament decided by majority to erect a memorial plaque for the Büdingen victims of the persecution and murder of the Jews during the Third Reich to install

BÜDINGEN- At its most recent session on Friday evening, the majority of the city parliament decided to install a memorial plaque for the victims of the persecution and murder of the Jews in Büdingen during the Third Reich. Place should be a central place in the city. Two votes against and one abstention came from the NPD parliamentary group. As Sieglinde Huxhorn-Engler (SPD) explained on Friday evening in the historic

town hall, the municipal committee for youth, culture and social affairs recently dealt in detail with the FWG application to erect a name plaque in memory of the Jewish citizens who died during the Third Reichs were persecuted and murdered. 'The present amended proposal for a resolution is the result of this detailed discussion,' said the committee chair. Not all fates of the 149 citizens of Jewish faith, who lived in the core town of Büdingen in 1933 could be traced in detail. The panel is convinced that persecution does not begin with murder, which is why the motion was expanded: 'All 149 names should be named and, as the motion said, in the heart of the city.' As Huxhorn-Engler explains, commemoration by name plays a major role in Judaism, since the tradition is passed on from generation to generation, from individual to individual, and is understood as a never-ending chain. The words 'Yishor - Remember!' and 'Zachor! - Think and act!' are important requirements of the Hebrew Bible. 'They are part of the Jewish identity and a prerequisite for forgiveness and reconciliation for perpetrators and victims alike.' This also applies to the Judeo-Christian culture. According to Huxhorn-Engler, it is important not to commemorate collectively but individually, 'so that the victims are given back their identity'. The name plaque is a sign that civil society in Büdingen is 'on the way to dealing with its own history in a responsible manner'. Injustice that has happened cannot be undone, but symbolically the people who were persecuted, expelled and murdered at the time could be brought back to their home town, so to speak. As Daniel Lachmann (NPD) replied, he had already expressed his 'rejection of the eternal policy of guilt and atonement' in January. 'Nobody does anything positive when they're stuck with the past,' he explained. Joachim Cott (Greens) called it 'infinitely important' to maintain the culture of remembrance. 'This is illustrated by the example of four MEPs,' he said. The confession of a city, the wanting to be remembered, must be cultivated. 'It is money that we invest in the memory of forgotten fates - and it's worth it.' With two dissenting votes and one abstention from the NPD parliamentary group, Parliament approved the commemorative plaque."

[Link to article](#)

May 2017 : Demand for renovation of the "Judenbad"

Article in the "Kreis-Anzeiger" of May 31, 2017: " **Greens: Judenbad should be visible again**

BÜDINGEN. 'There are corners in Büdingen that are simply undignified. The Jewish bath in the courtyard of the former synagogue at Mühltorstraße 12, an important element in the history and culture of the Jews in Büdingen, is one of them,' says Joachim Cott, parliamentary group leader of the Büdinger Grünen. In a press release, the local politician advocates making the Jewish bath visible again. He also goes into the importance of the building in the history of Büdingen. The building is of great value as a reminder of the former Jewish community in the city. According to Cott, his current condition is miserable and urgently needs remedial action. His specific idea: 'To do this, the existing overgrowth of plants should be removed in order to make the building visible again.' The Büdinger Greens have already taken appropriate steps. At the most recent meeting of the city council, at the request of the Greens, the city council of Büdingen was commissioned to start talks with the owner of the building about removing the overgrowth from the Jewish baths. The state monument authority should also be involved in this.

In the press release, Joachim Cott classifies the importance of the Jewish baths for Büdingen accordingly. 'Stumbling blocks were laid, commemorative plaques decided, books written, eyewitnesses invited - a lot is happening in our city for the culture of remembrance of the former Jewish population - only the Jewish bath, wrapped in a thick ivy coat - remains hidden from the present and thus from concrete visual memories', emphasizes he. According to the Greens, this cannot continue. 'The Jewish baths should be uncovered, should become a building block of the city's history again, should become visible as a place of the Jewish faith', the Greens faction leader expresses at the end of the statement. For the local politician it is clear: 'Political correctness does not belong on the garbage heap of history,

[Link to article](#)

April 2018 : Members of the Magistrate polish the "Stolpersteine"

Article in the "Kreis-Anzeiger" of April 25, 2018: "Strong signal from the **BÜDINGEN** **magistrate** -

(co). By cleaning and polishing the stumbling blocks that were laid several years ago in Büdingen and two parts of the city, the magistrate wants to refresh the memory of the Jewish fellow citizens who once lived in Büdingen and were deported to concentration camps during the Third Reich or had to flee to survive. City councilors Tim Strehm (FWG) and Reinhold Dießl had the ideas. "We should clean up the stumbling blocks so that they catch the eye again," Strehm suggested some time ago. "Then the magistrate should do it to send a signal," added Dießl. In several stages, the artist Gunter Demnig laid stumbling blocks in Büdingen to prevent the victims of the Nazi regime from being forgotten. The commemorative plaques made of brass, the size of a cobblestone, were embedded in the street area or in the sidewalk in front of the last self-chosen apartments. There are now stumbling blocks in over 350 locations in Germany, Austria, Hungary and the Netherlands. The stones in front of the houses keep alive the memory of the people who once lived there. Recorded on the stones are the names of the people, their age, deportation, murder or flight. The memorial stones for the Goldschmidt family are right in front of the Büdinger Tourist Information Office: Adolf and Hedwig Goldschmidt, born in 1882 and 1892, and their daughters Gertrud and Inge, born in 1921 and 1926. The whole family was deported to the Minsk ghetto in 1942 and murdered there. The Max and Berta Salomon families with their children Irmgard, Lothar and Margot and the Fritz and Selma Levi families with their daughter Erika also lived in houses on the market square and in the Altstadt street. They left their homeland in 1935, fled to South Africa and were able to survive there. Three years later, in 1938, Abraham and Klara Münz also made their way to South Africa to avoid deportation to a concentration camp in Büdingen. In the former district town, Gunter Demnig laid other memorial stones in Schlossgasse, Obergasse, Erbsengasse and Müllergasse as well as in Bahnhofstrasse. In addition, in Düdelsheim in the street 'Am Weinberg' and in the main street as well as in Eckartshausen in the Burggasse. All stumbling blocks are cleaned and polished by magistrates." Lothar and Margot and the Fritz and Selma Levi family with their daughter Erika. They left their homeland in 1935, fled to South Africa and were able to survive there. Three years later, in 1938, Abraham and Klara Münz also made their way to South Africa to avoid deportation to a concentration camp in Büdingen. In the former district town, Gunter Demnig laid other memorial stones in Schlossgasse, Obergasse, Erbsengasse and Müllergasse as well as in Bahnhofstrasse. In addition, in Düdelsheim in the street 'Am Weinberg' and in the main street as well as in Eckartshausen in the Burggasse. All stumbling blocks are cleaned and polished by magistrates." Abraham and Klara Münz also made their way to South Africa to avoid deportation to a concentration camp in Büdingen. In the former district town, Gunter Demnig laid other memorial stones in Schlossgasse, Obergasse, Erbsengasse and Müllergasse as well as in Bahnhofstrasse. In addition, in Düdelsheim in the street 'Am Weinberg' and in the main street as well as in Eckartshausen in the Burggasse. All stumbling blocks are cleaned and polished by magistrates." Am Weinberg' and in the main street as well as in Eckartshausen in the Burggasse. All stumbling blocks are cleaned and polished by magistrates."

[Link to article](#)

January 2020: New stumbling block working group planned

Article in the "Kreis-Anzeiger" of January 5, 2020: "**Stumbling blocks: Working group planned. Against forgetting: The historical association is looking for project participants to lay more memorial stones.**

BÜDINGEN. At last year's commemoration event on November 9th, a visitor spoke to the chairman of the Büdinger Historical Association, Joachim Cott, that she would like to get involved in a working group to lay more stumbling blocks. Such a working group should now be created. In 2007, the city council voted to lay stumbling blocks. These stones - more than 75,000 have now been laid throughout Germany and Europe - create a lasting reminder of the Holocaust and are at the same time topical memorials in a society in which anti-Semitic attacks are occurring more and more frequently. 63 stones have now been laid in Büdingen. The aim is to place stumbling blocks for all 149 members of the former Jewish community. 'Every single one deserves this memory, so that all names are not forgotten and that they become a permanent part of the local culture of remembrance', writes Joachim Cott. Therefore, the Büdinger Historical Association would appreciate it if a working group would carry out the research that is necessary to lay further stumbling blocks. Those who are interested can find what has been compiled so far on the history of the Büdingen Jews on the Heuson Museum website www.heuson-museum.de under the link to Jewish history. Anyone interested in working on this project can contact Joachim Cott on 06042/952334 or send an e-mail to joachim.cott@geschichtsverein-buedingen.de. The working group is scheduled to start at the beginning of March. Date, time and place for a first meeting will be announced."

[Link to the article](#)

links and literature

Left:

- [Website of the city of Büdingen](#)
- [Website of the Büdingen History Association](#) (with Heuson Museum)
- Website of the Büdingen history workshop with [a page on Jewish history](#)
- ["Before the Holocaust" web portal](#) - photos of everyday Jewish life in Hesse with photos of Jewish history in Büdingen



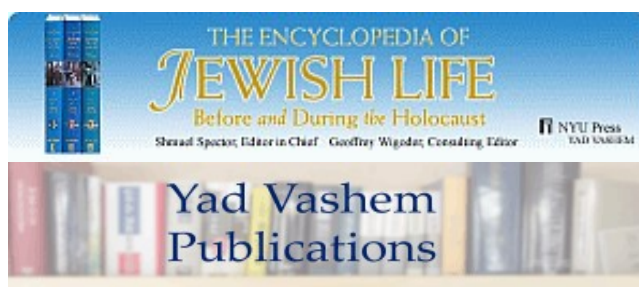
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Willi **Luh** : On the history and culture of the Jews in Büdingen. paperback. 270 pages. ISBN 978-3-939454-76-1 €12.00 plus shipping. Available from the Büdingen History Association: www.geschichtsverein-buedingen.de Further information <http://www.geschichtsverein-buedingen.de/index.php/publikationen>



Article from "The Encyclopedia of Jewish life Before and During the Holocaust".
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Buedingen Hesse. Established around 1680, the community numbered 161 (4.7% of the total) in 1905. During the Weimar Republic, local Jews (mostly livestock dealers and storekeepers) were active in social and political life. The Jewish population numbered 146 (3.9%) in 1933 but the community disbanded in 1938, after many Jews had emigrated or fled to other towns. Five families remained on *Kristallnacht* (9-10 November 1938), when a mob attacked Jewish homes and stores. After the men were released from the Buchenwald concentration camp, all but one of the Jews left.



previous synagogue to the first synagogue next synagogue

Send e-mail with questions or comments about this website to Alemannia Judaica (e-mail address on the [start page](#))

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