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Nor did R. Israel confine his operations to the vicinity of Koenigsberg and Memel. He travelled to all German cities with sizeable populations and promoted his activities in a variety of localities. To avoid trouble with the government, he acquired German citizenship. He perfected his German and dressed in the style of the German Jews, not to let anything outlandish in his dress and language mar his influence. He spent months in Tilsit, Berlin, Frankfurt, Halberstadt, etc. Wherever he came, he gained admirers and adherents, and through their assistance was able to spread his Musar doctrine, deepen knowledge and inculcate the fear of G-d. No specific details of his activities are available, since all was accomplished quietly, without fanfare. Clearly, he had formulated elaborate plans which he sought to implement and their efficacy was guaranteed in advance. He strengthened Sabbath observance. He maintained contact with the most prominent German rabbis, and especially with the three central figures of German Jewry: Rabbi Dr. Esriel Hildesheimer of Berlin, Rabbi Samson Raphael Hirsch of Frankfurt and Rabbi Dr. Marcus Lehmann of Mainz. Undoubtedly, he had a hand in their steadfast resistance and forceful efforts on behalf of German Jewry. Although it is impossible to sum up the total effect of his endeavors, but, obviously, much of the change for the better in German Jewry and the rescue of its surviving Torah-true elements are to be credited to R. Israel.

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