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## Rabbinic Education in the United States, 1867-1939

### Abstract

From the earliest settlement in America, the Rabbinate has played an important role in all aspects of leadership in the American Jewish community. For many years, the rabbis of America were immigrants, born and educated outside of the United States. As the Jewish community developed, changing conditions and developing needs made necessary the establishment in this country of institutions which would provide rabbis for American Jewry.

### Degree Type

Dissertation

### Degree Name

Doctor of Philosophy (PhD)

### First Advisor

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### Second Advisor

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### Third Advisor

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### Subject Categories

Cultural History | History of Religion | Jewish Studies | Teacher Education and Professional Development

### Comments

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RABBINIC EDUCATION IN THE UNITED STATES, 1867-1939

by

Eli B. Greenwald

A Dissertation

submitted in partial fulfillment of the requirements

for the degree of

Doctor of Philosophy

The Dropsie University

Philadelphia, Pennsylvania

1975

APPROVAL

This dissertation entitled

Rabbinic Education in the United States, 1867-1939

by

Eli B. Greenwald

candidate for the degree of

Doctor of Philosophy

has been read and approved by

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*Solomon Grayzel*

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date *January 23, 1975*

## Preface

The rabbi is the most important figure in Jewish life today...But while others may assume leadership positions and pre-eminence in Jewish life, none is as important as the rabbi. None has direct and immediate contact with American Jews as the rabbi...And all depend upon the rabbi to mobilize the Jewish community in support of the goals or programs they seek to achieve...In Jewish community leadership, the rabbi alone has a title or position having ascribed status.<sup>1</sup>

From the earliest settlement in America, the Rabbinate has played an important role in all aspects of leadership in the American Jewish community. For many years, the rabbis of America were immigrants, born and educated outside the United States. As the Jewish community developed, changing conditions and developing needs made necessary the establishment in this country of institutions which would provide rabbis for American Jewry.

While there have been published articles and works on Hebrew Union College and Yeshiva University, there has been no overall work on the education of American rabbis, other than Liebman's analysis of present conditions. Nothing has been written about the metivtot, the Orthodox

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Charles S. Liebman, "The Training of American Rabbis," American Jewish Year Book, 1968, p.5.

ordaining institutions of the 1930's. Thus, this study deals with an important area in American Jewish history in general and the history of Jewish education in particular, which was never dealt with before on a comprehensive basis.

The chronological limits of this study are from 1867, the founding of Maimonides College, Philadelphia, to 1939, the beginning of World War II. It deals with the major ordaining institutions of American Orthodox, Conservative and Reform Jews. It does not deal with persons, not ordained, who ministered to congregations, or with private rabbinical study leading to non-institutional ordination (private semikha).

Sources for this study included the registers and catalogues of the seminaries, biographies and reminiscences of the founders and leading personalities of the schools, the Anglo-Jewish newspapers and interviews with graduates of the institutions being studied. Efforts were made to use the archives of the schools. In the case of the metivtot and Rabbi Isaac Elchanan Theological Seminary, the records for these years are no longer in existence. The faculty minutes of the Jewish Theological Seminary of America do exist, but have not

been made available, and are not expected to become available in the near future.

I would like to express my appreciation to the librarians and staff members of the institutions whose facilities I used during the course of my research for this study: Dropsie, Columbia, Fordham and Yeshiva Universities, The Jewish Theological Seminary of America, Hebrew Union College-Jewish Institute of Religion, and the Jewish Division of the New York Public Library, I am grateful to my Advisory Committee, Dr. Solomon Zeitlin, Dr. Solomon Grayzel, and the chairman, Dr. Meir Ben-Horin, for the criticism and advice they have offered during the course of my work. I have been greatly enriched by their guidance.

I am, especially, grateful to my dear wife, Judith, for her encouragement and assistance, which made possible the completion of this work.

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## Chapter 1: The Rabbi in Eastern Europe

### The term "Rabbi"

The term "Rabbi" has been used as a title for men who are distinguished for learning, who are authoritative teachers of the Law, and are appointed spiritual heads of their communities. Although the tradition of an unbroken chain of spiritual leadership is said to extend back to the transference of authority from Moses to Joshua, none of the early sages were referred to by that title. The sages Hillel and Shamai were called in the Mishna by their proper names, without any title whatsoever. The title "Rabbi" came into use<sup>1</sup> after the destruction of the Second Temple.<sup>2</sup> According to Zeitlin, the sages of the Second Commonwealth, who were the spiritual leaders of the people, were called soferim,<sup>3</sup> while after the destruction of the Temple they were known as rabbanan or tannaim. The title "Rabbi" in the sense of a scholar who is appointed by the community to judge and guide its

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<sup>1</sup>Avot 1:2.

<sup>2</sup>The pupils of Johanan ben Zakai were called Rabbi, while he was referred to as Rabban. Avot 3:8. Cf. Solomon Zeitlin, "The Life of Jesus," The Jewish Quarterly Review, 58 (October 1967), 164, who writes that "the Pharisees never called themselves rabbis."

<sup>3</sup>Jer. Sheqalim 5:1 (13a) "סופרים ... עשו את התורה ספירות ספירות" Bavli Qiddushim 30a "אפי"ן נקראו ראשונים סופרים שבי סופרים כל אותות התורה"

religious life is first found in the Twelfth century.<sup>4</sup> Prior to that, there was no official appointment or a commitment on the part of the rabbi or the community. Scholars merely taught the Torah and answered questions that were put to them by the people.<sup>5</sup> Throughout the ages and in different Jewish communities, other titles denoting spiritual leadership were used as well. Haver, Morenu ha-Ray,<sup>6</sup> Morenu,<sup>7</sup> and Hakham<sup>8</sup> were among such titles. But the title "Rabbi"

Cf. Zeitlin, "The Masora and the Dead Sea Scrolls," The Jewish Quarterly Review, LXIX (Oct., 1958), who writes that they were called soferim "because they enacted laws by interpretation of the Bible."

<sup>4</sup> "ראש אולם נומין אהם ראש בבל תהלתו האלו לשום על כל קבל וקבלה רב ומסין" Marcus N. Adler trans., The Itinerary of Benjamin of Tudela (London: A. Asher and Co., 1907), p.41; cf. S. Assaf, "Le-Qorot ha-Rabbanut," Reshumot, II (1927), 259.

<sup>5</sup> Assaf, loc. cit.

<sup>6</sup> "בכרונן אקרותו בשם 'חבר'... ויקראו לעצור לגוננה בשם 'מוכני' כדכ" From a Semikha issued by Rabbi Israel Isserlein (1390-1460), addenda to Assaf, op. cit., p.296. Haver is a lesser form of ordination; see note 23 below.

<sup>7</sup> "שאין אסחוק בשם מוכני אמי שאין אסחוק אסחוק י"ק וכו'" From a contract between Rabbi Barukh Kahana and the Vilna community, 1707. Samuel Funn, Qiryat Ne'emana (Wilna: I. Funk, 1915), p.37; Assaf, loc. cit., p.262; Salo W. Baron, The Jewish Community, Its History and Structure to the American Revolution (Philadelphia: The Jewish Publication Society, 1948), II, 75.

<sup>8</sup> In Talmudic times, Hakham was a general term for a sage or scholar. Rashi (commentary on Bavli, Moed Qatan 23b) indicates that the hakham was the local authoritative sage "חכם - הימאנוני דז"

has remained to this day among all segments of Jewry throughout the world as the title describing the man who acts as the authoritative spiritual leader of his community or congregation.

### Semikha

For such a person, a formal appointment or transference of authority was necessary. This was Semikha or ordination, which was performed in ancient times by the "Laying on of the Hands," the manner in which Moses ordained Joshua.<sup>9</sup> The term is from the verb samakh, which means to lean upon or to be in close proximity. In Biblical times, this act was performed in conjunction with the consecration of the Levites,<sup>10</sup> the sending of the goat to Azazel by the High-Priest,<sup>11</sup> and by a man who

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"הַחֲכָמִים הָיוּ מְשֻׁבְּבֵי הַיָּדָיִם According to Hoenig, (S.B. Hoenig, The Great Sanhedrin (Philadelphia: The Dropsie College, 1953), p.67), the hakham was the co-chairman of the Academy together with the Ab Bet-Din, which served to lessen the prestige of the Nasi in the Academy, while not disturbing it on the outside. Later, the term hakham was used rather than ray to denote the spiritual leader of the Sephardim, because they did not continue to give semikha. David Meser Leon, Kevod Hakhamim (Berlin: Itzkowitz Publishing, 1899), p.63f.

<sup>9</sup>Numbers 27: 18-23.

<sup>10</sup>Ibid. 8:10.

<sup>11</sup>Leviticus 16:21.

brought a sin-offering to the altar.<sup>12</sup> With regard to the animals, the semikha indicated the transference of the sins,<sup>13</sup> while in regard to the Levites and the ordaining of Joshua, the "Laying on of the Hands" symbolized the transference of authority.<sup>14</sup>

The ceremony of the "Laying on of the Hands" was practiced up to the time of the Bar Kokhba revolt, when it was prohibited by the Roman emperor Hadrian under penalty of death to the participants and destruction to the locale where it was performed.<sup>15</sup> Rabbi Judah ben Baba ordained five of his disciples in violation of this decree and paid for it with his life.<sup>16</sup> From that time on, ordination was performed without the "Laying of the Hands." The ordaining official now simply conferred upon his disciple the title "Rabbi," which gave him the authority to act as a

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<sup>12</sup>Ibid., 3:8; 4:4; 4:29.

<sup>13</sup>Ibid., 16:22.

<sup>14</sup>Cf. Zeitlin, Religious and Secular Leadership (Philadelphia: The Dropsie College, 1943), p. 68.

<sup>15</sup>Bavli Sanhedrin 14a אשפז אהג אנה אלכות פרסיה אנה צל ישנא "שכל בשומק יניג וכל בשמק יניג ודיי שומכין בה תיחב ותלומין שומכין בהי ידקרו."

<sup>16</sup>Ibid.

judge.<sup>17</sup> According to Zeitlin, the reason that some scholars who lived after the destruction of the Second Temple did not possess the title "Rabbi" is that not all the scholars were ordained.<sup>18</sup> During the time of the Geonim, it was given by the Babylonian Resh Galuta and the heads of the Academies of Sura and Pumbeditha.<sup>19</sup> This was continued in Franco-Germany, and was called Netilat Reshut or Hatarat Hora'ah.<sup>20</sup>

By the end of the Eleventh century, we find mention of a written certificate<sup>21</sup> indicating that the person named therein was to be addressed by the title Rabbi, Hakham or Rav, and

<sup>17</sup>Op. cit. 13b. "אמר ליה ל' אחא בריה דרבא לרבא לרבא אשי בידא אמר סמכין ליה אמר ליה בשמא קרי ליה רבי וינבוי ליה בשמא למהין ביני קנסות"

<sup>18</sup>Zeitlin, loc. cit.

<sup>19</sup>Adler, Benjamin of Tudela, p. 41.

<sup>20</sup>Responsa of Ribash, 271. "ושנהגניק סומכין את תלמידיהו ברבניק כשרואין בהם שטאידו להוראה ונותניק להם בשות לקבוע ישיבה בבל מקום ולבין ולעוהו... ולקרא רב."

<sup>21</sup>Shelomo Halberstam, ed. Sefer ha-Shetarot le-Rabbi Yehuda ben Barzilai ha-Barzeloni (Berlin: H. Itzkowski, 1898), p. 132.

"שלח מסמיק וכואו כבין שומכין לאתק מן התלמידיק שיקרא רבי או חכם או רב וכותביק כתב על כך וכואו תיקרויה כתב מסמיק."

this qualified him to serve as a judge.<sup>22</sup>

In order to be ordained,<sup>23</sup> a man had to be proficient in all sections of the Arba Turim, or at least in Yoreh Deah and Hoshen Mishpat.<sup>24</sup> An unmarried man was never given Semikhat Morenu, no matter how great his scholarship.<sup>25</sup> Sometimes a deserving candidate was ordained on his wedding day; in other areas, the requirement for ordination was that the candidate

<sup>22</sup>Isaac Abrabanel objected to this procedure, which seemed to him to be an imitation of the Christian practice of issuing diplomas to those who received their doctorate.

”רצו איהם ומשמח כי אלה השמות שראוי שיקראו בין חכמי ישראל בקלות לא רב ולא רבן לפי שאין סמיכה בחזקת הארץ... וכן היה המנהג בכל ספרד... לא היה ביניהם סמיכה אלא אצדק. (מחנה אהרן קובץ בארבעה חלקים) אצדק שמשפט המנהג לסמוך אלו אלו. וראוי להגותו בין נאשכנזים בולס סומכים ונסמכים ורבנים. לא יבדל מאין בא אנוס כהנהג פנים אך לא שקלא מרובי האויס הנצושים צוקלוריס וידעם פס נס.”

Isaac Abrabanel, Nahlat Avot (New York: Silverman Pub., 1953), Chap. 6. Cf. Zeitlin, Religious and Secular Leadership, p.71, who points out that Abrabanel was unaware that, unlike the Sephardim who descended from Babylonian Jewry where Semikha was not in vogue, the Ashkenazim had continued the custom of Semikha which was in use in Palestine, and were not copying a Gentile custom.

<sup>23</sup>Semikhat Haver, a lesser degree of ordination was also prevalent. Assaf cites a letter by Jonathan Eybeschuetz in praise of Moses Mendelsohn (published in Qerem Hemed, Vol. III, No. 21), Assaf, op. cit., p. 262. ואין... האלף אצדקיה הוא מהגון...  
”בסמיכת, מורני' נשא אצדק המנהגן של צדק לתת לאיש פנוי עלות, מורני'”

<sup>24</sup>Fünn, loc. cit.; cf. Assaf, ibid.

<sup>25</sup>Taggana of the Waad of the Lithuanian community, (Pingas ha-Waad, 593) cited by Assaf, ibid. “No Rabbi shall grant anyone Semikhat Morenu... until eleven years have passed since his marriage, and he is [at least] 30 years old.”

had to have been married a long time.<sup>26</sup>

The practice of written certification of ordination has continued to the present day. A certificate of ordination signed by a prominent sage was the only means of becoming a rabbi for a long time. Until modern times, ordination was granted by an individual sage to an individual recipient. It was not granted by an institution, even though the recipient may have studied at that institution or academy for many years. The yeshiva was not a degree-granting institution; its purpose was the study of Torah li-shma; Torah for its own sake.

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#### Life in the European Yeshivot

In the 17th century, nearly all the Jewish communities in Poland supported yeshivot. The students were not only given stipends, but were usually invited as guests to the homes of the members of the community.<sup>26a</sup> There were 2 terms of study, a summer term from the first of Iyar until the

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<sup>26</sup> Ibid.

<sup>26a</sup> Nathan Hannover, Yewen Meşulah (Tel Aviv: 1966), p.83.



first of Elul and a winter term from the first of Heshvan until the first of Adar. During the vacation, the students were expected to pursue their studies at any other place they wished. Students would prepare their lessons, usually a page of Gemara, Rashi and Tosafot, and would then ask the rosh yeshiva to explain the difficult portions, after which the rosh yeshiva would offer his lecture. The Talmud curriculum was pursued for the first half of each term; the second half was spent on Commentaries and Codes. Every Friday, the students would be tested on the work they did that week. Twice a year, the students accompanied the rosh yeshiva to the Fair at either Zaslav, Yarislav, Lvov or Lublin, where Jews and Poles would assemble to do business. The students were free to attend any local yeshiva they chose. During these days at the Fair, many marriages were arranged, as the rosh yeshiva would be asked to recommend his best students as prospective sons-in-law.

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<sup>26b</sup> Ibid., p. 84

<sup>26c</sup> Ibid., p. 85.

<sup>26d</sup> Ibid., p. 87

In the Nineteenth and early Twentieth centuries<sup>26e</sup>, yeshiva life was similar. The curriculum consisted of Talmud and Commentaries, and the students prepared their lessons singly or in pairs. When they had difficulty, they would turn to an older student or the Mashgiah, the supervisor of the Bet ha-Midrash. There were no organized classes; the students would assemble only for the Shiur, the lecture of the Rosh Yeshiva. Though the official hours of study were from sunrise to sunset, many students remained until midnight. The studies continued ten months of the year; only in the holiday months of Nisan and Tishri did the students return home.

Indigent students were supported by the yeshiva and the community. The small stipend supplied by the yeshiva was never enough, and most students had to live in the classrooms or in an annex building under difficult con-

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<sup>26e</sup>These yeshivot included Volozhin, Slobodka, Mir, Radin, Lublin and Kletzk. See Mark Wishnitzer, "Homer le-Toledot ha-Yeshivot be-Eropa ha-Mizrahit," Talpioth, V (Jan., 1952), 603-618.

ditions. Members of the community, even poor people, felt an obligation to accomodate the "yeshiva-bahur" one or two nights a week, and these were called essen teg, or "eating days." The student who had a full week of "eating days," though he wandered from one home to another, was most fortunate.<sup>26f</sup>

#### Modern Seminaries

With the rise of the Reform movement in Europe, seminaries were established, and their graduates received an ordination certificate signed by a prominent faculty member, in accordance with the accepted custom. However, they also received a diploma in the vernacular, as if they were graduated from a university.

American rabbinical seminaries have followed this practice as well. Upon completion of the required course of study and examinations, a written diploma is issued granting the recipient the title "Rabbi," though the terminology used varies

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<sup>26f</sup> On the life of the yeshiva student, see Isadore Fishman, Jewish Education in Central Europe in the 16th to 18th Century (London: Edward Goldston, 1944), pp.122-28; J.D. Eisenstein, "Yeshibah," Jewish Encyclopedia (New York: Funk and Wagnalls Co., 1912) XII, pp.598-600.



in a regal manner and with great festivities.<sup>30</sup>

Semikha and the Authority of the Rabbi

During Talmudic times, semikha was practiced in Eres Yisrael<sup>31</sup> and not in the diaspora. Franco-German Jewry continued this practice of semikha,<sup>32</sup> since they were culturally dependent in Israel, while Babylonian Jewry which settled in Spain continued the practice of not having semikha.<sup>33</sup> Only those who were ordained were called Rav or ha-Rav Rabbi;<sup>34</sup> others were called Rabbi or Haver.<sup>35</sup> Rabbenu Gershom M'or ha-Golah(960-1028) of Mainz reintroduced the law-making function of the rabbi by means of the Herem Bet-Din.<sup>36</sup> In France, the communal authority rested with the lay leadership, who were called Parnassim. According to Zetlin, Rashi tried and

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<sup>30</sup>Ibid., p.266. Many communities inquired of great rabbinic leaders concerning candidates seeking to become the rabbi of their community. The community of Holleschau, Moravia, inquired about Shabbetai ben Meir ha-Kohen(1621-1662), although he had already become well-known for his Sifte Kohen commentary on Yoreh Deah. Ibid., p.263.

<sup>31</sup>Bavli Sanhedrin 14a.

<sup>32</sup>Responsa Rivash 271, see note 20 above. Cf. Zeitlin, op. cit., p.45.

<sup>33</sup>Abrabanel, loc. cit.

<sup>34</sup>Rivash, loc.cit.; Halberstam, loc. cit.; cf. Zeitlin, loc. cit.

<sup>35</sup>See note 23 above concerning the title haver.

<sup>36</sup>Louis Finkelstein, Jewish Self-Government in the Middle Ages(New York: P. Feldheim Inc.,1950), p. 10.

and succeeded in raising the prestige and power of the rabbis at the expense of the lay-leaders. No act of excommunication would be valid without the consent of the rabbis as well as the lay officials.<sup>37</sup> In 16th century Italy, the rabbis were given the power to authorize or ban the publication of books. The Synod of 1544 at Ferrara decreed that no book was to be published except with the sanction of three rabbis.<sup>38</sup>

#### Remuneration for Services

Jewish law proscribed payment for rabbinic services.<sup>39</sup> Many Talmudic sages either had occupations by which they supported themselves or were independently wealthy. Sometimes, they were granted exemption from taxes.<sup>40</sup> By the tenth century, we find the practice of the community giving financial support to its spiritual leader. Moses ben Hanokh (d.c.965) arrived in Cordova, Spain during the 950's and the community made him their spiritual

<sup>37</sup>Zeitlin, op. cit., p.41.

<sup>38</sup>Finkelstein, op. cit., p.93.

<sup>39</sup>Bavli Nedarim 37a; J, Ned. 4:3. "ממאי' בהלך אף אתם בהלך"

<sup>40</sup>Bavli Avoda Zara 4a. "משתתף לכו ל' אברהו' למיני' בל' ספרא  
קאבא קדו' הוא שקו' ליה מיכסא קתליסו' שני'."

leader. "They assigned him a large stipend, and honored him with costly garments and a carriage."<sup>41</sup> Judah Barseloni (Eleventh century) tells us that most communities paid their dayyanim and that it was "incumbent upon a community to support their dayyanim and hakhamim."<sup>42</sup>

The practice of compensating rabbis was strongly opposed by Maimonides,<sup>43</sup> but was defended by others, among them, Duran and Abrabanel. Simon ben Şemah Duran (1361-1444), arrived in Algiers penniless, having lost his fortune in fleeing Majorca. Though he had supported himself as a physician, he now accepted public support in order to serve as the spiritual leader of the community. Both in his commentary on Abot<sup>44</sup> and in his responsa<sup>45</sup>, he strongly defended this practice. Abrabanel stipulated two conditions in

<sup>41</sup>Abraham Ibn Daud, Sefer ha-Qabbalah, Gerson D. Cohen (Philadelphia: Jewish Publication Society, 1967), p. 66.

<sup>42</sup>Tur Hoshen Mishpat, Ch. 9. "ובגב ה"י ברצ"לונן נהגו ברב מקומות לדמות. יוסף שפוסקים מנין ב"ב ופירשתי לכתוב דלמי ג' ומהבין אותן בתורת השלש או בסופה ואין בן משום תורת שופר ותורת אגרא כי חובה על כל ישראל לפרנס ד"יינים וחכמים"

<sup>43</sup>Commentary on Mishna Abot 4:5; Yad ha-Hazaqa, Hilkhot Talmud Torah 3:10.

<sup>44</sup>Simon ben Şemah Duran, Magen Abot (Leipzig: L. Schnauss, 1855), p. 64. "וזהו צד שמכני' לדעות מדעם בדעמיני' ויטול פרס מה צדדיר לעממנות רב ובי"ן צדיקים ולא נהגני' יותר בדעמיני' אלא אתר של שאני' ונתננו' בזה כמו שכתבני' דקונטרס שרונק שישלני' וקאני' אותו אדוני' עבדיר עבדני' ואמרני' ישר וישר"

<sup>45</sup>Responsa Tashbeş 142 (Lemberg: Uri Salant, 1896). "ואומר כי חובה על כל ישראל לפרנס דין כבוד לחכמים וד"יינים שמתרם אותם כדי שלא יצטרכו להגביל ממאכרת שמים בשביל מאכרתם וכדי שלא יצטרכו בפני עמי' הארץ מכני' ד"יינים ושינגלו' בגב כבוד ושורם דבר צד יוצא לנו' מן הגורנו' עם מדעם חכמים"

approving the practice of compensating rabbis; genuine need on the part of the recipient, and that the support be tendered by the community and not by individuals.<sup>46</sup>

While Duran considered communal support for rabbis an obligation,<sup>47</sup> others relied on the rationale of sekhar batala; that the rabbi was being compensated for the time he devoted to his rabbinical duties during which he could have earned a livelihood<sup>48</sup>, rather than accept the fact that he was making the Torah his source of livelihood.<sup>49</sup> In any event, the practice of the community or congregation compensating the rabbi has remained the rule to this day.

Even when salaries were paid, they were rarely enough to live on, and the rabbi usually had to engage in supplementary income-producing activities. Some congregations prohibited their rabbis from engaging in business, since they felt it was not in keeping with the dignity of the position.<sup>50</sup> Revenues from weddings were relied upon as well as fees from match-making,<sup>51</sup>

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<sup>46</sup>Abrabanel, op. cit., 4:5.

<sup>47</sup>Responsa Tashbaş, ibid.

<sup>48</sup>Bavli Ket. 105a      "אמר ר' אבהו"

<sup>49</sup>This is openly frowned upon by the sages in Abot 1:13  
"פשי אלהיך עמך" and 4:7      "והוא יתנוח ויפטר".

<sup>50</sup>Pinqas of the Bamberg community Sec. 12, quoted by Assaf, op. cit., p.282.

<sup>51</sup>Jacob ben Moshe ha-Levi, Sefer Maharil (Warsaw:Lebenzon, 1874), p.56b.      "והוא יתנוח ויפטר";  
Responsa Rivash, 268, 270, 271; According to Baron, op. cit. p.81, this income was called ReHaSH, an abbreviation of Rav, Hazzan and Shamash, the three beneficiaries. Cf. Issac Levitats, The Jewish Community in Russia, 1772-1844 (New York: Columbia Univ. Press, 1943), p.152, who claims that ReHaSH was the "plenary assembly which appointed the rabbi." Funn, op. cit. p. 37, claims that ReHaSH was the communal assembly which met every three months to deal with communal problems and apportion taxes.



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for hearing civil cases, for divorces and halisa ceremonies. Some rabbis obtained additional revenue from the monopoly of the sale of etrogim for the Succoth holiday, and from fees for granting semikha or qabbala (authorization to perform ritual slaughter) after the requisite examinations. <sup>53</sup>

What did the Rabbi do ?

A certificate of ordination issued by Rabbi Israel Isserlein (1390-1460) enumerates the privileges and responsibilities of the rabbi:

...he shall have power and authority to serve as the head of an academy in whatever place he shall choose and be called Morenu ha-Ray to the recitation of the scriptural lesson and on all other appropriate occasions. He shall teach, judge and exercise jurisdiction in matters of marriage, divorce, halisa, and the remarriage of an agunah, and in general have the rights of a leader, judge, and teacher of the Law in Israel. <sup>54</sup>

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<sup>52</sup>Some rabbis refused to accept fees from the litigants. M. Biber, Mazkeret li-Gedolei Ostroha (Berdichev: 1907), p.301.

לפינו כיהו קודש כל המצוות אשר נתנו בעשי קיימן.  
 [הוא אף שוק שכל פסק דין ... יק זמנך עיג]

<sup>53</sup>Pinqasim of the Bamberg and Dusseldorf communities, quoted by Assaf, op. cit., p. 279.

<sup>54</sup>From Leqet Yosher (Berlin: Meqise Nirdamim, 1903), addenda to Assaf, op. cit., p. 296.

The particular duties of the rabbi varied with the locale, and especially with the size of the community he led. In general, he was expected to decide questions of ritual and civil law, to lead the Beth-Din which dealt with these and the problems of personal status enumerated above. A great deal of his time was given to rendering decisions on the fitness for consumption of certain foods, especially meat.<sup>55</sup>

He was expected to bless the congregation on Passover,<sup>56</sup> Shemini Asereth and Yom Kippur, and to preach at least twice a year, on the sabbath before Yom Kippur and on the sabbath before Passover.<sup>57</sup> Sephardi congregations expected their hakhamim to preach even more often. In Europe,<sup>58</sup>

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<sup>55</sup>H.N. Maggid-Steinschneider, Ir Wilna (Rom Publishing, 1900), pp. 108-9.

<sup>56</sup>Contract between Rabbi Jacob Joshua (1690-1756), author of Penei Yehoshua, and the Berlin community in 1730. Addenda to Assaf, op. cit., p.298.

<sup>57</sup>Ibid. "אשכנזי מוריניו ורבניו שתי שבתות בשנה: שבת עומר ושבת  
"עצרת ראשית לראש חודש שבט בקרב רב ארזים (השבתות) באגף כנעני בגלל תפוצות ושרת"

<sup>58</sup>Moses Gaster, History of the Ancient Synagogue (London: 1901), p. 111.

from the Seventeenth century on, the rabbi was expected to organize and supervise the academy, and often to teach.<sup>59</sup>

Often, the teaching duties of the rabbi were specified in his ketab ha-rabbanut.<sup>60</sup> He was to supervise the religious institutions and practices in his city. The construction and maintenance of the miqweh, which required guidance in religious law, was under his jurisdiction. The shoḥet had to be examined and authorized by one or more rabbis before he was permitted to practice his profession.<sup>61</sup> In some communities, the shoḥet's knives were examined by the rabbi regularly.

In certain areas, the rabbi was required by the government to keep official records of vital statistics, such as

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59 "הא"ב מחו"ב אלמוך בישיבה בתלמידי בחוריו בקביעות ובגמינות"  
 From a rabbinical contract of the Pintshuv community, quoted by Assaf, Megorot le-Toledot ha-Hinnukh be-Yisrael (Tel Aviv: Dvir Publishing Co., 1936), p. 57; מ'שחזיק [כניג] במצוץ פתוכה בתלמידי ובחורי כנישיבה ש'ס גה סמיכה... לערות קבר ג'."

Contract of Rabbi Jacob Joshua, addenda to Assaf, Le-Qorot ha-Rabbanut, p. 298.

<sup>60</sup>Ibid.

61 "וציונינו שלא ישמש ולא יקרוק שום אבן אבן לא יסנו כרג"  
 Taqqanot of the Rhine Community, 13th century. Finkelstein, op. cit., p. 231.

births, deaths, marriages and divorces. According to Assaf,<sup>62</sup>  
 he had general supervision of the community charities.<sup>63</sup>

The rabbi was expected to serve as an example of what  
 a God fearing, scholarly person should be. He was thus  
 given great authority and high social standing, though as<sup>64</sup>  
 a rule, his political importance was negligible.<sup>65</sup> Certain  
 synagogue and communal honors were reserved for the rabbi<sup>66</sup>  
<sup>67</sup>

<sup>62</sup>Russian Statute of 1835, cited by Levitats, p.148;  
 Statute of Avignon, 1779, cited by Baron, p. 84.

<sup>63</sup>Assaf, p. 286.

<sup>64</sup>Everyone would stand up when the rabbi entered. He  
 was given a choice seat in the mizrah, the east wall of the  
 synagogue, while his wife, the rebitzen, was given the best  
 seat in the women's gallery. Sec. 6 of Rabbi Jacob Joshua's  
 contract. Assaf, op.cit., p. 298.

<sup>65</sup>He had no legal standing in the qahal nor a voice in  
 its decisions. In Crakow, he could not excommunicate or fine  
 anyone without the approval of the lay authorities. Pingas  
Crakow, cited by Assaf, p. 288.

<sup>66</sup>The congregation would wait for the rabbi to complete  
 his prayers at certain points, Shema and Amida, before pro-  
 ceeding with the Service. He was given the choice aliya,  
 selection from the Scriptural reading, sometimes shelishi,  
 the third one, sometimes shishi, the sixth. Contract of  
 Rabbi Jacob Joshua, op. cit.

<sup>67</sup>The contract of the rabbi of Belestok(Bialostok)  
 included the following clause: "No one shall perform a

alone. His appearance at a wedding or funeral was regarded as an honor to the family, and in communal councils, he occupied a seat of honor. On sabbaths and holidays, everyone would come up to greet him, and he would be accompanied home by an "honor guard" of students and congregants.<sup>68</sup> He always wore distinguishing rabbinical garb; even during the week he was permitted to wear the nicer "sabbath garments,"<sup>69</sup> and he was exempted from communal taxes.<sup>70</sup>

The rabbi, and to a greater extent the hasidic "rebbe," was the one sought out by the poor and those in need of help,

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marriage ceremony in our community or anywhere in our district without the express permission of our rabbi. The privilege of acting as godfather (sandek) at a circumcision is solely the rabbi's." Manuscript (Hebrew University) quoted by Levitats, p. 155. The privilege of acting as sandek was reserved for Rabbi Hayyim Rapaport in his contract with the Ostroha community. Biber, op. cit., p. 298.

<sup>68</sup>Leqet Yosher, p. 50. "בשבת שהיה הולכים אצלנו כמעט כל יקרה"

<sup>69</sup>Pingas of the Lithuanian Council, cited by Assaf, p.283.

<sup>70</sup>Responsa Tashbes 143, contract of Rabbi Meir; Biber, op. cit., p. 206.

advice and consolation. As to that which is regarded today as the "pastoral duties" of the rabbi, these were considered by the European rabbi the obligation of every Jew. Visiting the sick, for example, was a misva to be performed by everyone, not just by the rabbi. Leading in prayer, officiating at marriages and burials were a matter of personal choice. They did not become an integral part of the rabbinate until the Nineteenth century.

#### Areas of Specialization

A rabbi in a small town had to perform all the rabbinical duties himself. In a larger city, he usually had assistance. According to Levitats, "the larger communities employed several rabbis who divided the functions among themselves. The Chief Rabbi was styled ray or av beth-din and he exercised supervision over the others." From the 14th century

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<sup>71</sup>Levitats, p. 155; Ezekiel ha-Levi Landau (1778-1869), rabbi of Vilna was so styled. After his death, no successor was granted this title, as a sign of respect for Rabbi Ezekiel.   
 ובמות פזאון ד' יחזקאל ב"ר שלמה אשכנזי כבוד ניראב (אשכנזי)   
 מקדק בחור ימני פנ"ס ז"ל נ"י נב אהרן אהרןש אכאש ד"ל כל כני ומני ע"פ   
 כמלשנים ותיקרא בתאור (א"ב)   
 Maggid-Steinschneider, op. cit., p.35.

on, the Chief Rabbi of a locale was called Mara de-Athra, the Master of the Area, and all other rabbis in that area were expected to submit to his authority. In modern times, as shown below, there were also people who performed for the most part only one rabbinical function, to the exclusion of others. Examples of such specialization include the Maggid (preacher), the Dayyan (judge) and the Rosh -Yeshiva (head of the academy).

#### The Maggid

While preaching regularly was expected of a hakham in the Mediterranean and Sephardic communities,<sup>72</sup> it was not so in the North. Rabbis there limited themselves to the traditional twice a year sermons, and these discourses were usually more learned than inspiring. The need for preaching was sometimes filled by full-time preaching assistants, or by the "preaching-specialist," the Maggid. His sermons were usually based on the weekly Torah reading, and spiced with

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<sup>72</sup>In 17th-century London, in the Sephardic congregation, "The Hakham was to declare the law, preach on the Sabbath and Holidays..." Gaster, op. cit., p. 16.





The Dayyan

In larger communities, during the modern period, the role of the rabbi as judge or head of the court was often delegated to others. Though the rabbi still held the title of Ab Beth-Din (Father of the Court), the work was performed by dayyanim (judges) led by a Rosh Beth-Din or Head of the Court. These judges sometimes had titles according to their specialties. There was the Moreh-Şedek,<sup>77</sup> expert in ritual law, the Dayyan-Şedek, expert in civil law,<sup>78</sup> and the Safra we-Dayyana,<sup>79</sup> the judge who also acted as secretary to the court. These were usually full-time posts, and the rabbi of the city would exercise over them only general supervision.

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<sup>77</sup>Maggid-Steinschneider, op. cit., p. 102.

<sup>78</sup>Ibid.

<sup>79</sup>One such person was Yudel Sofer (d. 1829), whose monument read

"באן קניי מקומו הריב  
 במחפץ קמרי  
 ביקו וראו שטר  
 אצל הריי ספרא ור"א זעב"

Biber, op. cit., p. 288.

Inscription from monuments of other dayyanim are found in Steinschneider, op. cit., p. 103f.

### The Rosh ha-Yeshivah

While the goal of establishing an academy to attract the youth of the area to Torah study was always sought by the rabbi, he sometimes had to relegate himself to general supervision, choosing the curriculum and periodic visits to examine students. The actual management and teaching was left to the Rosh Yeshivah, the head of the academy, who devoted his very life to his students. Often he lived with his students<sup>80</sup>; otherwise, he entertained them frequently at his home on sabbaths and holidays.<sup>81</sup> There were many such academies, and some became famous even though they were in remote areas because of the renown of their Rashei Yeshivah.<sup>82</sup>

### Equals, not subordinates

The tasks performed by these "rabbinic specialists" did

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<sup>80</sup>Jacob ben Moshe ha-Levi, Sefer Maharil (Warsaw: Y. Lebenzon, 1874), p. 56b. "כ' היה נמשכן [מהר"ל] היה זר תבד אפ נקח לו ר"מ"

<sup>81</sup>Yosef ben Moshe, Leget Yosher (Berlin: H. Itzkowski, 1903), p. 50.

<sup>82</sup>One such example was the "Etz Haim" yeshiva, founded by Rabbi Hayyim in 1804. Cf. Levitats, op. cit. p. 189.

not necessarily imply a position subordinate to the local rabbi. The prestige the individual enjoyed was always dependent upon his scholarship, reputation, and personality. Sometimes, a rabbi who lived in a small town would be honored and obeyed as if he were an officially appointed Chief Rabbi, only because of his reputation and scholarship.<sup>83</sup>

#### Hasidism and the role of the rabbi

The rise of the hasidic movement had an impact on the role of the rabbi in Eastern Europe, and has served to influence the rabbi's role to this day. The figure of the rebbe, aloof, yet near to his people, attuned and attentive to their needs and aspirations, has continued to set a goal for the modern rabbi to attain. The history of hasidism and the lives of its heroes, even in terms of their influence on the rabbinate, is beyond the scope of this dissertation, and is deserving of a separate work.

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<sup>83</sup>Rabbi Israel Meir ha-Kohen Kagan of Radun (1838-1933), known as the Hafez Hayyim, is one such example. Isaac Lewin, "Religious Judaism in Independent Poland," Israel of Tomorrow, ed. Leo Jung (New York: Herald Square Press, 1949) II, 449.

## Chapter 2: The Rabbi in America

### The Early Jewish Community in the United States.

Jewish settlement in the United States began on August 22, 1654<sup>1</sup> with the arrival in New Amsterdam of Jacob Barsimson, just two weeks before the arrival of the group of 23 "refugee" Jews who came from Brazil on the St. Charles.<sup>2</sup> In 1677, a second Jewish community was established in Newport, Rhode Island, and fifty years later Jewish congregations existed in Savannah, Georgia, Philadelphia, Pennsylvania, and Charleston, South Carolina.

Equal rights for these Jewish immigrants did not come without a struggle.<sup>3</sup> The first group of Jews had to struggle with Peter Stuyvesant even after they were allowed to remain in New Amsterdam against his will, and this was repeated in the other colonies as well.<sup>4</sup> It took a long time, but ultimately, American Jews achieved equal rights.

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<sup>1</sup>Samuel Oppenheim, "The Early History of the Jews in New York, 1654-1664." Publications of the American Jewish Historical Society, 18, p.3.

<sup>2</sup>Jacob R. Marcus, Early American Jewry (Philadelphia: The Jewish Publication Society of America, 1953), I, p.24.

<sup>3</sup>See Abraham V. Goodman, American Overture (Philadelphia: The Jewish Publication Society of America, 1947).

<sup>4</sup>Morris A. Gutstein, The Story of the Jews of Newport (New York: Bloch Publishing Company, 1936), pp.4043.

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Though American Jews were few in number, they participated fully in the political and communal life. Their role in support of the American revolution is well-known, although some American Jews remained loyal to the British Crown. As the United States developed and its frontiers expanded, Jews took part in this movement, establishing themselves wherever settlements were rooted. It was in those settlements, as well as in the larger cities that the need arose for Jewish institutions to serve communal needs, and for men to lead those institutions.

Community and Synagogue

The American Jew founded his own community in order to fulfill his religio-social needs. He could have fulfilled these needs in the existing Christian community, but the price -- conversion -- was too high for most Jews.

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Hyman B. Grinstein, The Rise of the Jewish Community of New York 1654-1860 (Philadelphia: The Jewish Publication Society of America, 1947) numbers the New York Jews in 1750 at 300; Gutstein, op. cit., estimates 60 families in Newport before the revolution; Goodman, op. cit., estimates that the entire Jewish population of that time was 1000 or less.

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Isaac Hart of Newport paid with his life for his loyalty to the Crown. Gutstein, p. 184.

The American Jew wanted not only to survive, but to survive as a Jew, to have a place in which to worship and gather with his own people. He wanted to be buried as a Jew, too.<sup>7</sup>

The Jewish community in Europe, the kehilla, was legally recognized by the state, and had great power. It levied and collected taxes, determined which Jews could settle in the city, controlled the right to do business and had its own system of rabbinic courts.<sup>8</sup> The American Jewish community was purely voluntary; it had no legal power over anyone. Yet, it possessed certain powers of persuasion. It could exert social pressure, although Jews had non-Jewish friends, too. It offered material help to Jews in need, poor itinerant Jews as well as merchants and neighbors struck by disaster.<sup>9</sup> It could levy monetary fines, limit or deny synagogue honors,

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In many communities, cemetery ground was purchased even before a synagogue was established.

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Marcus, Early American Jewry, II, p.432.

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Ibid.

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or deny a person a Jewish burial. Most important, it demanded and received the loyalty of the Jew because he felt himself part of it and bound by its rules. In early America, the community could be equated with the synagogue, for the synagogue was that focal point of all the communal services which are provided today by many organizations. "The synagogue was more than a house of worship; it was the symbol of the community, the associative instrument. It was the institution through which an individual documented his Jewish identity."<sup>11</sup>

The American Congregation

Most American congregations had their origin in the home of an individual, where Jews would gather to pray. A rented room or house would follow, and as the community increased in number and resources, a synagogue building would be erected. The liturgy and organization of the first

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<sup>10</sup>  
Grinstein, pp. 74-5.

<sup>11</sup>  
Marcus, II, p. 435.

American synagogues followed the Spanish and Portugese customs, even though by the time of the revolution the majority of the Jews in America were Ashkenazim. Synagogues were led and administered by laymen. The board (adjunta or mahamad) was elected by a special class of members called electors or yehidim,<sup>12</sup> and was headed by the president or parnass,<sup>13</sup> who often held absolute power. Money was raised by means of annual dues or seat-charges, and compulsory "offerings" made when a person was called to the Torah.<sup>14</sup>

Who Ministered to These Congregations ?

Unlike Catholicism which required a priest to administer sacraments, or the Protestant faith where a minister is usually needed to conduct the service, Judaism considered all equal before God, and the service could be led by a layman, who knew how to chant the prayers and read the Torah scroll. Thus, services were led and conducted by laymen until the middle of the 19th century, when the first ordained<sup>15</sup> rabbi came to the United States.

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<sup>12</sup>Ibid., p. 442.

<sup>13</sup>Ibid., p.448. "The sexton, the reader and later the rabbi were directly under his (the parnass') charge and took orders from him." Grinstein, p.74.

<sup>14</sup>Marcus, II, p. 446.



The first who ministered to the American Jewish communities were hazzanim, those who read the service. At first, they were volunteers; later they became paid officials. The first hazzan of Shearith Israel of New Amsterdam was Saul Brown,<sup>16</sup> "who fulfilled many of the functions that are today associated with rabbis."<sup>17</sup> In Newport, Rhode Island, services were led by a Mr. Isaaks and a Mr. Pollak.<sup>18</sup> "In 1759, the Rev. Isaac de Abraham Touro, educated in the famous academies of Europe settled in Newport and became a hazzan (a reader of prayers who conducts the service) of the congregation."<sup>19</sup> "He chanted and conducted the services, read from the holy scroll, and supervised the education of the youth. He was not a preacher."<sup>20</sup> He was re-

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The very first rabbi to settle in the United States was Rabbi Abraham Rice, of Baltimore, who arrived in New York from Würzburg, Bavaria in 1840. Grinstein, p. 543. See below, p.48.

<sup>16</sup>Marcus, I, p.35. His name was originally Pardo, but he anglicized it when New Amsterdam became New York. cf. David de Sola Pool, Portraits Etched in Stone (New York: Columbia University Press, 1952), p. 443, where it is pointed out that Pardo, Spanish for gray, became Brown, not an exact translation.

<sup>17</sup> Goodman, p. 105.

<sup>18</sup>Gutstein, p. 82.

<sup>19</sup>Lee M. Friedman, Pilgrims in a New Land (Philadelphia: The Jewish Publication Society of America, 1948), p.129.

<sup>20</sup>Gutstein, p. 116.

ferred to by his friend, Dr. Ezra Stiles, president of Yale University, as hazzan or "jew priest," but never as rabbi<sup>21</sup> or haham."

The Jews of Philadelphia gathered for worship in the 1740's, but "they had no hazzan; the early Philadelphia minyan had no ... clerical leader."<sup>22</sup> In 1771, the minyan was formally organized as a congregation, and this was announced in the press.<sup>23</sup> In 1776, Abraham Levy was engaged as a shoḥet,<sup>24</sup> reader and teacher; not an unusual combination in those days. The 1798 constitution of Philadelphia's Congregation Mikveh Israel<sup>25</sup> and the 1805 constitution of New York's Shearith Israel<sup>26</sup> specifically include the posts of religious leadership needed by an organized Jewish community. "The hazzan was the chief

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<sup>21</sup>Ibid.

<sup>22</sup>Henry Morais, The Jews of Philadelphia (Philadelphia: The Levtype Company, 1894), p. 11. Hyman P. Rosenbach, The Jews in Philadelphia Prior to 1800 (Philadelphia: Edward Stern and Company, 1883) dates the first minyan "as early as 1747."

<sup>23</sup>Edwin Wolf 2nd and Maxwell Whiteman. The History of the Jews of Philadelphia from Colonial Times to the Age of Jackson (Philadelphia: The Jewish Publication Society of America, 1957), p. 32.

<sup>24</sup>Ibid., p. 58.

<sup>25</sup>Ibid., p. 78.

<sup>26</sup>Ibid., p. 244.

<sup>27</sup>Joseph L. Blau and Salo Baron, The Jews of the United States 1790-1840, A Documentary History (New York: Columbia University Press, 1963) II, p. 518.

religious leader, who acted as the reader at services, conducted funerals and was recognized by the non-Jewish community as the 'minister' of the synagogue. The rabbi, not necessarily the same person, was the teacher of the young.<sup>28</sup> Often, the board of the congregation found it convenient to have the hazzan fill the post of rabbi (teacher) and shoḥet as well, when he was so qualified. Other hazzanim of Mikveh Israel included Jacob Raphael Cohen (until 1811), his son Abraham Ḥayyim Cohen (Until 1815) and Emanuel Nunes Carvalho, a former teacher in Barbados and New York and hazzan in Charleston. Carvalho received a somewhat better salary than his predecessors, and was the first hazzan to receive a written contract.<sup>29</sup> He was succeeded by Abraham Israel Keyes,<sup>30</sup> "not a learned man, but a good Hebrew scholar and teacher." Philadelphia's Rodeph Shalom, the first Askenazi congregation<sup>31</sup> in the United States was founded in 1795. "Like Mikve Israel

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<sup>28</sup> Wolf and Whiteman, p. 244.

<sup>29</sup> Ibid., p.250.

<sup>30</sup> Ibid., p.254.

<sup>31</sup> Letter from Rabbi David M. Wice, Nov. 19, 1974, who points out that the Wolf-Whiteman source, Edward Davis, The History of Rodeph Shalom Congregation, 1802-1926, "erroneously placed the date of founding at 1802, because the archives go back only as far as 1802."

before the revolution, there was no hazzan. The members served as their own readers."<sup>32</sup> By 1819, a part-time reader, Jacob Lippman, was engaged at an annual salary of \$50. To support himself, Lippman operated a second-hand clothing store and acted as a mohel as well.<sup>33</sup>

The smaller Jewish communities, established at a later date, fared the same way. In New Orleans, "professional, trained rabbinic leadership was altogether missing."<sup>34</sup> Morris Jacobs, a businessman, was the first president of that city's congregation, founded in 1827, and he served as its spiritual leader as well. "When he died, he was eulogized as a rabbi,"<sup>35</sup> but his background was far from satisfactory... he was a pale substitute for a rabbi."<sup>36</sup> Another "spiritual leader" who "officiated at most weddings and other religious events"<sup>37</sup> was Albert J. Marks, an actor by profession. In 1842,

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<sup>32</sup>Wolf and Whiteman, p. 227.

<sup>33</sup>Ibid., pp.251-2.

<sup>34</sup>Bertram W. Korn, The Early Jews of New Orleans (Waltham: American Jewish Historical Society, 1969), p. 234.

<sup>35</sup>Ibid., p. 200.

<sup>36</sup>Ibid., p. 240.

<sup>37</sup>Ibid., p. 241

a writer in a German-language Jewish publication called  
 him "a stain on the Jewish clergy." Marks served as rabbi<sup>38</sup>  
 "because the (New Orleans) congregation had no member capa-  
 ble of leading services better than he, and its members were  
 not sufficiently interested to offer enough salary to attract  
 a hazzan." Later, more qualified men served in New Orleans,<sup>39</sup>  
 such as James K. Gutheim,<sup>40</sup> Gershon Kursheedt, a friend of

36

Ibid., p.240

37

Ibid., p. 241.

38

These were the words of Dr. M. Weiner, who claimed  
 that Marks did not observe Jewish law at all. Ibid., p.243.

39

James K. Gutheim (1817-1886) was born in Westphalia,  
 Germany, where he was educated. He came to the United States  
 in 1843, and after several years as a businessman, he went to  
 Cincinnati as rabbi of Congregation Bnai Jeshurun. He then  
 went to New Orleans, and when that city was captured by the  
 Union forces during the Civil War, he refused to take an oath  
 of alliegence to their government, closed his synagogue and  
 went to Montgomery, Alabama, where he served as rabbi for two  
 years. After serving New York's Temple Emanuel for two years,  
 he returned to New Orleans as rabbi of its newly established  
 Reform Temple Sinai.

Gutheim was one of the few rabbis who preached in Eng-  
 lish at that time, and was in great demand as a speaker. His  
 addresses were published in a book, The Temple Pulpit (1872),  
 and he translated the fourth volume of Graetz's History of the  
 Jews into English. He was a friend and supporter of Isaac  
 Mayer Wise.



invited to attend and lead the special service.

Even the spiritual leaders of the "mother" congregation, Shearith Israel of New York, were hazzanim and not ordained rabbis.<sup>46</sup>

In fact, no ordained rabbi led a congregation in New York until the 1850's. For several reasons, the European-trained rabbi would not leave his scholarly community to come over to the United States, an area so completely devoid of the very learned and pious...Ordination was not however a prerequisite for performing wedding ceremonies, circumcision, teaching, reading before the congregation, nor for any other rituals (which Gershon Mendes Seixas would perform).<sup>47</sup>

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45

Ibid., p. 127. Morris J. Raphall (1798-1868) was born in Sweden and settled in England in 1825, where he became a prominent spokesman for English Jewry. In 1849, Raphall came to New York as rabbi of Congregation Bnai Jeshurun. He associated himself with Isaac Leeser and Samuel M. Isaacs in the movement against Reform. In 1860, he gave the first invocation by a rabbi in the House of Representatives. Raphall gained fame for his anti-abolitionist statement on the "Bible and Slavery," where he denied that any passage in the Bible could be interpreted to prohibit slavery. His writings include Post-Biblical History of the Jews (2 vol. 1855) and Path to Immortality (1859).

46

Grinstein, p. 84.

47

Thomas Kessner, "Gershom Mendes Seixas," American Jewish Historical Quarterly, 58, p.446. Seixas (1746-1816) was the first native-born Jewish minister in the United States,

Like Seixas, there were 14 other hazzanim who led Shearith Israel from the time it was established until the middle of the 19th century.<sup>48</sup> The hazzan began to play a role in American Jewish life beyond that which he had played in the past. He now did more than read the service; he began to act as the Jewish "minister." He would represent the congregation before the non-Jewish public as their clergyman,<sup>49</sup> since he was the professional synagogue official most comparable to the Christian minister.<sup>50</sup> Being usually the most knowledgable in Jewish law in his community, he was often consulted and looked up to for

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and was appointed hazzan of New York's Congregation Shearith Israel in 1768. He left New York during the American revolution, serving in the interim as minister of Mikveh Israel congregation, Philadelphia, which he had helped organize. He returned to New York after the war, taught at the Polonies Talmud Torah, and served as mohel and Shoḥet. Seixas was invited to President Washington's inauguration in 1789, and he served as a trustee of Columbia College from 1784 to 1814.

48

Grinstein, pp. 485-6.

49

Ibid., p. 84.

50

Rev. Jacob Raphael Cohen walked arm in arm with the Christian clergy in a parade celebrating the ratification of the United States constitution on July 4, 1788. Morais, p. 20.



51  
 religious guidance. The personality of many hazzanim was such as to demand the respect usually accorded to an ordained spiritual leader, since they were in fact performing functions usually reserved to such men.<sup>52</sup> Furthermore, according to a 1648 law in New York state, Marriages could be performed only by a justice of the peace or a minister of religion. Someone had to be recognized as the Jews' "minister of religion,"<sup>53</sup> and this was the hazzan. Thus, the hazzanim<sup>54</sup> received a new status; they were called reverend or pastor, and often began to assume duties which had been previously associated with ordained rabbis or preachers. While preaching in English had been limited to national holidays such

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51  
 Grinstein, p. 84.

52  
 Seixas was one such example, for his personal prestige raised the position of the hazzan to a high level. Grinstein, p.85.

53  
Ibid., p. 86.

54  
Ibid.

as Thanksgiving and other special occasions, the hazzanim 54  
 now preached on a regular basis. Isaac Leeser of Philadelphia  
 and Samuel M. Isaacs of New York were the first hazzanim-  
 55  
 preachers in the United States.

The lack of authentic rabbinic leadership in the United  
 States was brought out by the impressions made by the sporadic  
 visits to this country by foreign rabbis who "passed through."  
 Several of these travellers came to the Newport, Rhode Island  
 community, and their visits were recorded by Ezra Stiles.  
 Among them was a Rabbi Bosquilla from Smyrna, Rabbi Cohen  
 56  
 from Jerusalem and Rabbi Carregal. The one who stayed the  
 longest was Rabbi Isaac Hayyim Carregal (born 1733 in Pales-  
 tine, ordained in Hebron in 1750). He travelled extensively  
 and was regarded by Styles as the rabbi of Newport while he

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54

Ibid., p. 543.

55

The duty of preaching was included in Isaacs'  
 contract. Ibid., p. 88.

56

Peter Wiernik, History of the Jews in America (New  
 York: The Jewish Press Publishing Company, 1912), p. 75.

57  
 was there. Notwithstanding the opinion of Styles, such occasional visits, preaching and direction by a visitor could hardly be considered as fulfilling the need for spiritual leadership. These day-to-day needs continued to be filled as best they could by the hazzanim, and often, when necessary, by laymen. Michael Gratz was the mashgiaḥ who supervised the baking of the matzot in Philadelphia  
 58  
 in 1784. Gratz exported kosher meat to the West Indies. The kashrut was certified by the shoḥet on a certificate  
 59  
 whose form and language was prepared by Abraham I. Abrahams, the "nearest religious authority."  
 60  
 Manuel Josephson, who was president of Mikveh Israel in 1785, had a small library of rabbinic literature and he was regarded

57

Gutstein, p. 153. See Lee M. Friedman, Rabbi Haim Isaac Carigal; His Newport Sermon and His Yale Portrait (Privately printed at the Merrymount Press) and S.F. Chyet, Carrigal Preaches in Newport (Cincinnati: American Jewish Archives, 1966).

58

Wolf and Whiteman, p. 139.

59

Jacob R. Marcus, American Jewry-Documents 18th Century (Cincinnati: Hebrew Union College Press, 1959), p. 93.

60

Wolf and Whiteman, p. 48. Abrahams is identified as the schoolteacher of Shearith Israel and also a mohel. Marcus, Early American Jewry, I, p. 79; II, p. 472.

as an authority by American Jews of his time. In 1827, a<sup>61</sup> conversion and marriage performed in Philadelphia by an itinerant rabbi (?), Reb Ḥayyim, was questioned, and the<sup>62</sup> status of that marriage was not resolved for two years.

The Ḥazzan has Little Power

In the early period, "the ḥazzan acted as the instrument of his board and not himself as the interpreter and administrator of religious law."<sup>63</sup> He was directed by the board what to do and what not to do, which marriage may be performed and which may not; something which would have been unacceptable to an ordained rabbi. But as time went on, the ḥazzan as minister began to assert himself. This was<sup>64</sup> due partly to the increased stature of the ḥazzan, and because of the better caliber of men becoming available to fill these posts. Furthermore, congregations began to

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<sup>61</sup>Wolf and Whiteman, p. 131.

<sup>62</sup>Ibid., p. 236.

<sup>63</sup>Ibid., p.126.

<sup>64</sup>"The position of ḥazzan was beginning, both financially and so far as respect for the office was concerned to assume the status of that of a Christian minister." Ibid., p. 250.

realize that they needed proper leadership, and would try to seek out more qualified people.

Where once it had been difficult to find a hazzan or shohet who could carry out the ritual duties of his office adequately and without causing too much dissension, it now became important to secure someone of character and ability rather than mere technical skill.<sup>64</sup>

While lay leadership of the synagogue continued to exercise full control over the congregational matters, there was an inclination to seek a clerical leader who would have greater competency in Judaism as such.<sup>65</sup>

The Changing Nature of Immigration to the United States in the Nineteenth Century

The earliest Jewish immigrants to the United States were the twenty-three Jews of Spanish-Portugese origin who came to New Amsterdam after fleeing Brazil which had been recaptured  
66  
by the Portugese. Though there were a great number of Ashkenazi Jews in the United States in the early days, the Sephardi ritual and communal organization predominated as the Ashkenazim joined the existing Sephardi congregations and followed their

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64  
Ibid., p. 254.

65  
Ibid., p. 255.

66  
See above p.27.

67  
 ritual. In 1800, approximately 2,500 Jews lived in the  
 United States.<sup>68</sup> After the Napoleonic Wars, events in Central  
 Europe became difficult and Jews began to emigrate. This  
 became heightened by the failure of the German revolution of  
 1848 and the economic difficulties which followed. Many Ger-  
 man Jews came to the United States, and by 1860, there was a  
 Jewish population of more than 50,000, most of them of Central  
 European origin.<sup>69</sup> These great numbers of German Jews had al-  
 ready begun to establish their own synagogues,<sup>70</sup> and by the  
 latter part of the Nineteenth century, German Jews were pre-  
 dominant in the American Jewish community.<sup>71</sup>

#### The Hazzan-Minister Opposed

The role of "minister" assumed by the hazzan was opposed  
 by the German and Polish immigrants who wanted as their spi-  
 ritual leaders men who were ordained. This standard was de-  
 sired by those who wanted reform as well as by the tradition-  
 alists.<sup>72</sup> The fact that they held an ordained rabbi to be

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<sup>67</sup>See above p. 31.

<sup>68</sup>Solomon Grayzel, A History of the Jews (Philadelphia: The Jewish Publication Society of America, 1963), p.616.

<sup>69</sup>Ibid., p. 620.

<sup>70</sup>See above, p. 34.

<sup>71</sup>They were later to be eclipsed by the mass of humanity which came in the third wave of Jewish immigration to the United States from Eastern Europe. See below, p.262.

superior to a hazzan is evident in the minutes of Anshe Chesed Congregation of New York in 1849, where the duties of the hazzan are listed. It included the duty:

To perform the celebration of marriages provided that he has received the written permission thereto from the Board of Trustees and at such celebration to wear his silk cloak; his duty of performing the celebration of marriages to cease from the moment that this congregation should get a rav on whom this duty would revolve.<sup>73</sup>

By the middle half of the 19th century, the American Jew was being served by various types of clergymen: hazzanim, maggidim, rabbis, and unordained laymen, who performed weddings, preached, and decided questions of religious law.<sup>74</sup> It was up to each congregation and each individual to decide whom he would follow.

#### The Need for American Theological Schools

It was clear that American Judaism was suffering from the lack of competent spiritual leadership.

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72  
Grinstein, p. 87.

73  
Ibid., p. 484.

74  
Ibid., p. 87.

...congregations were ministered to by a variety of functionaries most of whom were completely incompetent as religious leaders and preachers... Innumerable schochtim and hazzanim floated from one city to another frequently acting as rabbis, sometimes going into business. Dissatisfaction with religious leadership was the order of the day; congregations were always advertising for rabbis, and the nondescript functionaries were always seeking new positions.<sup>75</sup>

While some hazzanim rose to the occasion of fulfilling the burden thrust upon them, most merely chanted the prayers. The role of the rabbi as arbiter and interpreter of Jewish law and tradition was left, for the most part, unfulfilled.<sup>76</sup> Among the unordained spiritual leaders, Isaac Leeser stood out as one of the rare exceptions; as one who attempted to lead as well as chant. In the 1840's, ordained rabbis began

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75

Bertram W. Korn, Eventful Years and Experiences (Cincinnati: The American Jewish Archives, 1954), p. 39.

76

Isaac Leeser (1806-1868), born in Westphalia, Germany, was educated by Rabbis Benjamin Cohen and Abraham Sutro in Germany. He obtained his secular education at the gymnasium of Muenster. In 1824, he came to Richmond, Va., and his first article, a defense of Judaism, attracted wide attention. In 1829, he was invited to come to Philadelphia as hazzan of the Sephardi congregation Mikveh Israel. Leeser was the first to introduce a regular English sermon into the synagogue service. In 1843, he founded The Occident, the first successful Jewish newspaper in America, of which he was the editor and chief contributor. Leeser published a Hebrew primer for



to arrive in the United States from Germany, among them  
 77 78  
 Abraham Rice, David Einhorn(1809-1879) , Max Lillienthal  
 79 80  
 (1815-1882), Samuel Adler(1809-1891), and Isaac Mayer  
 81  
 Wise(1819-1900). But they were too few to change the

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children, an English translation of the Sephardi prayer book, and the first American translation of the Bible, published in 1845. He was a founder of the Board of Delegates of American Israelites and Maimonides College (see below). See Bertram Korn in American Jewish Archives, 19 (1967) 127-141; Jacob R. Marcus, Memoirs of American Jews 1775-1865, 2 (1955), 58-87; Maxwell Whiteman in Publications of the American Jewish Historical Society, 48 (1959).

77

Abraham Rice(1802-1862) was born in Grochsheim, Bavaria, and ordained by Rabbi Abraham Bing of Wurzburg. He served as rosh yeshiva of the bet ha-midrash at Zell. In 1840, Rice came to the United States, the first traditionally ordained rabbi to do so. He served as rabbi of the Baltimore Hebrew congregation, and founded the first German-Jewish all-day school in America in Baltimore. Rice engaged in public argument with Isaac Mayer Wise and other Reform leaders and vigorously defended Orthodoxy. See Isaac M. Fein, The Making of an American Jewish Community; The History of Baltimore Jewry 1773-1920 (Philadelphia: The Jewish Publication Society of America, 1971).

78

On Einhorn, see below pp. 117-18.

79

On Lillienthal see below p.135.

80

On Adler, see below p. 134.

81

Isaac Mayer Wise, born in Steingrub, Bohemia, studied in European yeshivot. In 1843, he became the rabbinical officiant at Radnitz, Bohemia, and three years later emigrated to New York. He became rabbi of Congregation Beth-El, Albany, where he introduced such reforms as mixed-pews,

overall poor level of spiritual leadership, and they could not solve the language problem. "...the barriers of language and habit restricted their usefulness." The need for an English-speaking clergy had been made evident in the demands of the Charleston reformers in 1824, who included in their demands that sermons should be delivered in English. In this respect, they were joined by Isaac Leeser, the traditionalist, who wrote:

Is it nothing to have a ministry trained on the spot, who can speak the language of the country with all the elegance and correctness that are customary in other societies? Must our pulpit always remain German? Must the natives of this country learn foreign languages first before they can receive religious instruction in the synagogue? <sup>84</sup>

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choral singing an confirmation. After dissension over his reforms, Wise and his followers formed a new congregation, Anshe Emeth. In 1854, Wise went to Cincinnati as rabbi of Bnai Jeshurun congregation, where he remained the rest of his life. He published the American Israelite and a German supplement, Die Deborah. Wise succeeded in assembling a conference of rabbis in Cleveland in 1855, and steered a middle course, which recognized the Bible as divine and declaring that it " must be expounded and practiced according to the comments of the Talmud." The Orthodox, led by Leeser, were at first satisfied, but then grew suspicious of Wise. The radical Reform, led by Einhorn, attacked him bitterly. Wise's goal was a union of congregations, and a college for the education of rabbis, which he ultimately succeeded in establishing. Wise's hope for a common prayer book was also fulfilled, when the Union of American Hebrew Congregations adopted the Union Prayer Book, but it was based on Einhorn's prayer book rather than on Wise's Minhag America, which he had published in 1856. Among Wise's writing are his Reminiscences (1901) and Selected Writings

The shortcomings of Judaism in America were enumerated and<sup>85</sup> discussed in the Anglo-Jewish press of that time. They included the general poor state of American-Jewish life; the activities of the missionaries to win Jewish souls; intermarriage; and lack of leadership and Jewish education. In 1843, Mordecai Manuel Noah wrote his "Plan for a Hebrew College," in which he called for a better qualified, more zealous ministry, more alert to the community's actual<sup>86</sup> needs. He decried the fact that there was "...no school in England or America where a Jewish student of Theology<sup>87</sup> could be educated." This was echoed by Leeser who decried the shortcomings in American Jewish life and advocated as a solution a "federal union" of all American congregations

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(1900). See Max B. May, Isaac M. Wise (1916) and James G. Heller, Isaac M. Wise (1965).

82

Korn, Eventful Years, p. 159.

83

Blau and Baron, op. cit., p. 518.

84

The Occident, 25 no. 7 (October 1867), 324.

85

Some Anglo-Jewish periodicals were Leeser's Occident, Wise's American Israelite, Isaac's Jewish Messenger and the Asmonean.

86

The Occident, I (September 1843), 303.

87

Ibid.

and a "college of rabbins." In 1865, he repeated his call for a rabbinical college at the meeting of the Board of Delegates of American Israelites. He felt that an American trained rabbi should be educated in both Jewish and secular studies, and that the proposed American seminary should be one which was chartered to grant academic degrees.<sup>88</sup>

Isaac Mayer Wise and other advocates of reform also felt the need for higher Jewish education and particularly a theological school. They felt that the problems of American Jewry would be solved by introducing reforms, which could be properly done by rabbis trained in America. He looked askance at the unordained clergy, and thought that most of them could not even read Hebrew without vowels.<sup>89</sup> He wanted an institution which would prepare rabbis "...to be able to defend our cause, to expound our law, to inspire our friends,

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88

Moshe Davis, The Emergence of Conservative Judaism (Philadelphia: The Jewish Publication Society of America, 1963), p. 55.

89

Isaac Mayer Wise, Reminiscences, trans. and ed. by David Philipson (Cincinnati: Leo Wise and Company, 1901), p. 23.

to silence our enemies and to convert our opponents."<sup>90</sup>

Thus, Leeser and Wise, traditionalist and reformer, each concerned with the future of Judaism in America from their own point of view, tended to agree that:

...the need (for an American rabbinical seminary) was not to be denied. Each passing year provided further evidence that American Jewish life and growth would become altogether stultified without an American-oriented rabbinate which could deal realistically with the problems of second-generation American Jews.<sup>91</sup>

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90

The Asmonean, 9 (10 March 1854), 165.

91

Korn, Eventful Years, p. 159.

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Chapter 3: The Education of Ministers and Priests  
Early Theological Education<sup>1a</sup>

The earliest colonists "looked to the fatherland for their ministers,"<sup>2</sup> but soon they realized that they had to become self-sufficient in this regard as in regard to all their other needs. "Intellectual and spiritual decay threatened the settlers when they could no longer draw an adequate supply of educated ministers from the centers of culture of the old world."<sup>3</sup> In 1636, Harvard College was founded; its purpose was primarily to prepare men for the ministry.<sup>4</sup> Yale (1701), Princeton (1746) and Brown (1765) were established

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<sup>1</sup>Since the training and the role of the Protestant minister was in many respects closer to that of the rabbi than was the education and life of a Catholic priest, this chapter will deal mainly with Ministerial education with only a cursory treatment of education for the Priesthood.

<sup>1a</sup>The main sources of this chapter are three studies of Ministerial education, the last of which is the most recent and the most comprehensive. They are: Henry L. Taylor, Professional Education in the United States- Theology (Albany: The University of the State of New York, 1899); Robert L. Kelley, Theological Education in America (New York: George H. Doran Co., 1924); Mark A. May et al., The Education of American Ministers Vol. III, Institutions That Train Ministers (New York: The Institute of Social and Religious Research, 1934).

<sup>2</sup>Kelley, p. 23.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p.24.

for the same purposes.<sup>5</sup> By the end of the 17th century, most of the American clergymen were educated at Harvard.<sup>6</sup>

The early college curriculum was meant to prepare a clergyman for his calling by giving him a basic education plus some special courses in Divinity. It included **Mathematics**, Logic, Rhetoric, Latin, Greek and Hebrew.<sup>7</sup> The Divinity subjects included catechism and drill in Scripture.<sup>8</sup> Sometimes, the Divinity material was mastered through self-study or the aid of tutors, which had been the custom in England.<sup>9</sup> A college education was felt to be the basic need of a clergyman. While only 10% of the ministers in the United States

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<sup>5</sup>May, p.22.

<sup>6</sup>Taylor, p. 57.

<sup>7</sup>Kelly, p. 24.

<sup>8</sup>Bible, Metaphysics and Moral Philosophy are also listed as part of the basic curriculum. Mary L. Gambrell, Ministerial Training in Eighteenth Century New England (New York: Columbia University Press, 1937), p.71.

<sup>9</sup>"They were examined on certain theological books which they had read either in private or with the help of a preceptor." Taylor, p. 59.

between 1640 and 1740 were not known to have college degrees, the figure for 1740 to 1840 diminishes to 2%.<sup>10</sup>

#### How the Seminaries Began

Soon the number of students at the colleges increased, and theological studies had to be differentiated from general education. Theology was given a separate faculty and curriculum.<sup>11</sup> This was in keeping with the trend to separate Legal and Medical studies from general education.

The early colleges had been founded by particular Protestant denominations. Harvard and Yale were Congregationalist, while Princeton was Presbyterian. By this time, other denominations felt the need to found their own theological seminaries in order to foster and teach their own religious doctrines.<sup>12</sup> There also arose the desire to have ministers re-

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<sup>10</sup>Gambrell, pp.22,52.

<sup>11</sup>May, p. 22.

<sup>12</sup>Taylor, p. 59.



ceive a more systematic training for their calling rather than the "college education plus Divinity courses" type which was then being offered.<sup>13</sup> In 1784, the Reformed Dutch Church opened its seminary in New York, which later became the New Brunswick (N.J.) Theological Seminary. This was the first of the independent seminaries, which grew in number to more than 130 by the 1920's.<sup>14</sup>

#### Aims of Theological Education

In 1865, Edward A. Park stated **four aims of Theological education** as follows:

- 1-To awaken the preacher's intellectual interest in the doctrines of the Gospel.
- 2-To store the mind with intensive knowledge and enrich it with a varied culture.
- 3-To form in the minister a spiritual habit of mind, and that he cherish the active piety.
- 4-To make the recipient a practical minister of the Gospel.<sup>15</sup>

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<sup>13</sup> Ibid., May, p. 24.

<sup>14</sup> Kelly, p. 26.

<sup>15</sup> Edward A. Park, Theological Education (Boston: T.R. Marvin and Son, 1865).

Over the years, these aims have hardly changed. "The minister should himself know and be able to communicate Divine law, the one great source of which was the Scripture."<sup>16</sup> Intensive education and intellectual stimulation in the Biblical sources has always continued to be a prime requirement in the education of a minister. But general knowledge was not to be neglected. "The theologian needs the contact of other minds,"<sup>17</sup> and that is why many independent seminaries entered into "working arrangements" with neighboring universities, so that their students would be able to enjoy university privileges. Formal religious practice --living the pious life-- was a sine qua non for the ministry, since the minister was expected to serve as an example to his parishioners. The practical aspect of the ministry, like any other profession, was not to be neglected, for a minister needed "a polished, impressive pulpit manner."<sup>18</sup>

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<sup>16</sup>Gambrell, p. 42.

<sup>17</sup>Taylor, p. 62.

<sup>18</sup>Gambrell, p. 42.

### Later Theological Education

The seminaries, having been created by particular denominations, had as their primary aim the preparation of a ministry loyal to their particular interpretation of Christianity. Only at a later date did any of the seminaries become in fact interdenominational.<sup>19</sup> In the early 19th century, the need for a greater number of missionaries provided the seminaries with this additional task.

The early 20th century brought the need for the seminaries to prepare men for a specialized ministry. It was felt that a different preparation was needed for a rural ministry than for an urban one. Special training was given to those who would minister to immigrants, and to those whose main ministerial work would be educational rather than pastoral.<sup>20</sup> The 1920's saw the seminaries adding one more goal; that of training a selected group of men to be teachers or productive

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<sup>19</sup> Harvard Divinity School became a separate institution in 1819, but it was not until the 1880's that it became truly interdenominational. May, p. 24.

<sup>20</sup> May, p. 26.

scholars. This required the addition of a program of two or more years of post-graduate study culminating in the award of a higher degree.<sup>21</sup>

#### The Seminary Curriculum

An 1892 evaluation of theological education pointed out that the backbone of its curriculum continued to be Hebrew Exegesis, Church History, Systematic Theology, Pastoral Theology and Homiletics.<sup>22</sup> The "Old Curriculum" may be divided into the following sections:

Exegetical Theology: The reading of scriptural portions of theological and practical significance, which were read and explained by the professor. Hebrew and Greek languages were studied.

Historical Theology: A survey of church history (to which very little time was devoted).

Systematic Theology: This was really the center of the curriculum. It was an elaborate statement of the doctrinal position of the church or denomination, and a defense against opposing views. It included Natural Theology, what could be known of God by reason, and Revealed Theology, what is known of God by supernatural reason.

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<sup>21</sup>Ibid... p. 27.

<sup>22</sup>Taylor, p. 62.

Practical Theology: The practical training for the pastoral office. It included the study of liturgy and the prayer book and the preparation and delivery of sermons.<sup>23</sup>

By the close of our period of study, some changes took place in the theological curriculum. The scope of the subject matter was enlarged and electives were introduced. New courses were needed to prepare men for a differentiated ministry, and changes took place in the theory of education. A trend toward less class work and more field work was a result of the progressive philosophy of "learning by doing." A comparison of the 1872 and 1922 curricula of Princeton Theological Seminary illustrates both the content and the number of hours spent in each area as well as the changes that took place over that half-century.<sup>24</sup>

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<sup>23</sup>May, p.35.

<sup>24</sup>Kelly, p. 78.

<u>SUBJECT</u>	1872 semester <u>hours</u>	1922 hours <u>prescribed</u>	<u>elective</u>
Hebrew language	10	8	2
Old Testament literature and exegesis	12	10	3
Old Testament Biblical Theology	4	4	2
Greek Language	6	6	6
New Testament Biblical Theol.	6	4	4
Church History	10	10	6
Apologetics	8	9	12
History of Religion	-	1	
Systematic Theology	8	10	14
Homiletics:Theory	6	6	6
Homiletics:Practice	6	6	-
English Bible:Homiletical Use	-	4	6
Elocution	6	2	6
Pastoral and Ecclesiastical Theology	4	4	2
Missions	-	2	4

The 1921 curriculum of Rochester Theological Seminary included the following courses not offered by Princeton. Most of them were electives:

Apologetics and Evidences; Pastoral Duties;  
Preaching Exercises; Religious Education;  
Sociology; Music; Ethics.<sup>25</sup>

Other courses offered in Theological Seminaries at this time included "The City Church," "The Rural Church," and "The

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<sup>25</sup>Ibid., p.79.

Church and Industry." There was generally no sermon preparation during the first year; then students prepared and delivered sermons in class, which were criticized by the professors.<sup>26</sup>

A general view of the curriculum showed that most of the seminary courses were in New Testament Bible, taught in English.<sup>27</sup> By the 1930's, the typical curriculum of an American theological seminary was of the prescribed-elective type, distributed as follows:

Bible in English	18%
Practical Theology	17%
Religious Education	12%
Church History	10%
Theology and Philosophy	9%
Christian Sociology	4%
Comparative Religion and Missions	2%
Electives	28%

#### Requirements for Admission and Academic Standards

Generally, the requirements for admission included personal attributes as well as basic educational qualifications. The applicant had to be of good Christian character

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<sup>26</sup>Ibid., p.41.

<sup>27</sup>May, p. 41.

a member of the church and evince a fitness for the Ministry. Some seminaries asked for personal recommendations from pastors and teachers,<sup>28</sup> and a few required a pledge by the applicant that he subscribes to the doctrines of his denomination.<sup>29</sup>

There was no uniformity in academic requirements for admission. In 1924, they ranged from none at all (10%) to a college diploma(20%), with the majority of schools requiring graduation from high school plus some years of college study.<sup>30</sup> By 1934, 40% of the schools required a college diploma or the equivalent for admission. Many students continued to be admitted as "conditional" students, for want of proper preparation. In some communions, the ecclesiastical authority determined who was to be admitted; often he did this without

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<sup>28</sup>Ibid., p.62.

<sup>29</sup>At Xenia Theological Seminary, the student had to pledge "not to propagate any opinion in opposition to the principles of the United Presbyterian Church." Kelly, p. 40.

<sup>30</sup>Kelly, p. 29



applying any standards whatsoever. A study found that "many of the men not only do not have the previous training usually demanded; they do not have the mature ability to carry on...the ministry."<sup>31</sup>

Academic standards varied from school to school. The passing grade ranged from 75 to 85; the higher grades being required of students who entered with a college diploma.<sup>32</sup>

#### Graduation and Academic Degrees

The lack of uniform standards was reflected in the degrees offered by the seminaries as well as by requirements for graduation. Most schools offered the Bachelor of Divinity (B.D.) degree, though some offered Bachelor of Theology (B.Th.) or other variations. Others offered merely a diploma or certificate, but no academic degree.<sup>34</sup> Usually, the degree rep-

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<sup>31</sup>Ibid., p.50.

<sup>32</sup>May, p. 72.

<sup>33</sup>Kelly, p.51.

<sup>34</sup>May, p. 61.

represented three years of education beyond the A.B. degree, but in the schools which did not require a college degree for admission, it represented three years past high school.<sup>35</sup> Some schools granted the degree upon completion of the courses; others required a rigid oral and written examination.<sup>36</sup> In some schools, the degree was given in addition to a certificate to signify the attainment of a higher level of academic achievement. A graduate would receive a degree if he entered the seminary with the A.B. degree; if he studied the Bible in their original languages rather than in translation; or if he received above-average grades and passed a comprehensive examination and wrote a dissertation.<sup>37</sup>

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<sup>35</sup>Kelly, p.51.

<sup>36</sup>Ibid.

<sup>37</sup>May. p. 61.

### Seminary Teachers

Seminary teachers were generally chosen by the denomination officials or the governing board, officers and faculty of the school.<sup>38</sup> They were predominantly middle-aged men, with an average age of 52,<sup>39</sup> who were affiliated with the same denomination as the seminary, who had professional training in college and seminary, specialized in the work of his department and usually held a doctorate.<sup>40</sup> An overwhelming majority of seminary teachers served at one time as full-time pastors.<sup>41</sup> Theological school teachers were found to be on the same academic level as university teachers. They had an average of 10 to 20 years of teaching experience, held 2 or 3 academic degrees, were members of at least 3 learned societies, published

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<sup>38</sup>Ibid., p.89.

<sup>39</sup>Ibid., p.90.

<sup>40</sup>Ibid.

<sup>41</sup>Ibid., p.95. Very few began their career in teaching. Some were recruited from the mission field, some from denominational headquarters; few were taken directly from the post-graduate departments of seminaries. May, p. 507.

4 books and wrote 6 magazine articles a year.<sup>42</sup>

The teaching load of seminary faculty was found to be heavier than that of university faculties; classroom hours averaged 10 per week.

#### Teaching Methods

In the methods of teaching at the seminaries, traditional techniques were generally followed. In 2/3 of the courses, the lecture method predominated,<sup>43</sup> followed by the textbook method. The lecture method was used although it was considered particularly unsatisfactory.<sup>44</sup> It was usually used in theology and philosophy courses, and was supplemented with recitation and discussion.<sup>45</sup> The textbook method consisted of having the text read and discussed. Sometimes a list of questions and answers based on the text was read. In the

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<sup>42</sup>Ibid., p.100.

<sup>43</sup>Ibid., p.125.

<sup>44</sup>"Few are able to use it successfully, it is frequently puerile and intellectually benumbing...some lectures are rhetorical, rambling, horatory sermons."Kelly, p.55.

<sup>45</sup>May, p. 125.

language courses, the professor did most of the translating.<sup>46</sup> Most courses had textbook assignments, required readings, term papers and final examinations.<sup>47</sup> In some courses, new methods were utilized<sup>48</sup> to develop student initiative and resourcefulness. They included the seminar method--having a student prepare a paper and lead a discussion on it; the library and laboratory methods<sup>49</sup>; and field work under faculty supervision.<sup>50</sup>

The nature of the course, its length and the number of students in the group appear to have been a determining factor in choosing the method of teaching. Philosophy and Theology, where the purpose was to transmit a body of knowledge, tended to be taught by the lecture method. Language courses, where skill was involved, favored recitation; while Religious Education and Ethics, where the teacher attempted to promote independent thinking, made greater use of the

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<sup>46</sup>Kelly, p. 56.

<sup>47</sup>May, p. 131.

<sup>48</sup>Kelly, p. 57.

<sup>49</sup>Ibid.

<sup>50</sup>May, p. 132.

discussion and project methods. The larger the class, the greater was the tendency toward the lecture method. Lecture and recitation were the methods least satisfactory to the students, but they became reconciled to them, since they had already experienced their use in their undergraduate work.<sup>51</sup>

#### Seminary Libraries

The level of the seminary libraries during this period was not up to that of the universities. Their book holdings were very limited; they often consisted of the legacies of books from deceased ministers. The budget for staff as well as physical plant was not sufficient to supply the needs of the schools. This was so because the library was not recognized by the seminary administration as an indispensable laboratory for the student.<sup>52</sup>

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<sup>51</sup>Ibid., p.148.

<sup>52</sup>Ibid., p.508.

Field Work

Only toward the end of the period under consideration did the real importance of field work (also called practical work) become recognized, and an attempt made to correlate it with work in the classroom.<sup>53</sup> Until then, practical experience was gained only by those students who engaged in outside work for self-support or as a condition of financial aid from the seminary.<sup>54</sup> The majority of those who performed field work acted as student pastors or assistant pastors, and their tasks consisted of preaching and teaching church school. Most of the time, they were paid for their work; sometimes it was done on a non-remunerative basis. Often, it was done without the proper guidance and supervision which would have made it an educational experience as well as a source of income and a service to the community.<sup>55</sup>

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<sup>53</sup>Rhena Hamlin, Practical Work in Theological Seminaries (Philadelphia: Eastern Baptist Theological Seminary, 1936).

<sup>54</sup>Ibid.

<sup>55</sup>Kelly, p.145; May, p. 509.

Recruitment of Students

Since not all denominations required seminary training as a condition for ordination, the seminaries had to conduct recruitment programs for potential students. This was in addition to the programs run by the various denominations to encourage young people to enter the Ministry, such as distribution of literature, representatives sent to churches and young people's groups, a "Men of the Ministry" Sunday " etc.<sup>56</sup> For the purpose of recruitment, the seminaries sent faculty members to college campuses, youth groups, and churches; they even advertised in publications.<sup>57</sup> The person most influential in directing a student toward the Ministry as a profession and towards a certain seminary in particular was his pastor. Next in degree of influence were parents and teachers. Alumni would tend to direct potential students to their alma mater.<sup>58</sup>

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<sup>56</sup> May, p. 255.

<sup>57</sup> Ibid., p. 257.

<sup>58</sup> Ibid., p. 271



Background of Students

During this period, seminary students came from all states of the union, generally from smaller communities and rural areas. Their economic status was modest, often poor, rarely wealthy. The educational background of their homes was usually above average, as was their family's attendance and participation in church affairs.<sup>59</sup> Often their fathers were ministers.<sup>60</sup> Only half of the entrants were college graduates, and of these, most had interrupted their education at one time or another to engage in work, usually of a secular nature, until they decided to enter the seminary. The intellectual ability of seminary students was found to be somewhat lower than that of students in medical and law schools.<sup>61</sup> This may be due to the fact that these schools limited their enrollment, while many seminaries would waive the application

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<sup>59</sup>Ibid., p.286.

<sup>60</sup>Kelly, p. 154.

<sup>61</sup>May, p. 511.

of their standards. It is clear that teaching, business, law, medicine and engineering competed with the ministry for the most able students.

#### Pre-Seminary Training

Colleges offered no particular preparatory program for the seminary student; the general liberal arts program was considered to be proper preparation for theological school. Seminaries encouraged pre-seminary students to study Biblical languages, English, Psychology, Philosophy and the social sciences, but they discouraged pre-seminary Bible courses on the grounds that they were poorly taught in the colleges.

#### Student Reaction to the Theological Curriculum

Students spent 53% of their time on curricular activities. About 25% of the courses offered in the theological schools had less than half the enrollment expected. Evidently, the students considered these courses unnecessary. Students tended to select courses on the basis of practicality and the promise of supplying needed information. The personality of the instructor was also no small factor in selecting a particular course.

Economic Needs of the Students

A survey of seminary students in the 1930's showed that 95% of them experienced financial problems during their educational career. 55% never had a single year free from financial burdens, and their economic problem became more acute in their years at the seminary.<sup>62</sup> The average student earned 4/5 of his expenses while he attended seminary, and spent 18 hours each week at work. Obviously, most seminary students had little time to do volunteer work, as well.

Seminaries attempted to cope with this problem by offering free tuition,<sup>63</sup> minimum charges for room and board, loans, and scholarships. Maximum scholarship awards contingent upon satisfactory remunerative field work was advanced as a solution which would alleviate the economic problem, while at the same time offer a distinct educational benefit.<sup>64</sup>

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<sup>62</sup>Ibid., p.364

<sup>63</sup>81% of the seminaries did not charge tuition. Ibid., p.366.

<sup>64</sup>Ibid., p.514.

Spiritual Life at the Seminary

The cultivation of a meaningful spiritual life at the seminary was important, yet difficult. The students came to the seminary with a wide background of religious experiences. Each had received "the call" in a different manner; there was a vital connection between the student's religious experience and his decision for the Ministry. Students continued to undergo in the seminary a period of intellectual and spiritual reconstruction that had to be carefully nurtured, lest they lose their spiritual enthusiasm and drive. Yet, lack of time, and the fact that spiritual life can not be curricularized made this task difficult. Most seminaries attempted to meet this challenge with regular chapel services, sometimes compulsory; personal contact with the faculty; student prayer groups; and religious retreats. Studies showed that the major problems listed by students---scholastic, financial, intellectual, moral-ethical and social adjustment---were met by private devotion, talks with faculty members and quiet meditation.<sup>65</sup>

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<sup>65</sup>Ibid., p.435.

Seminary Government and Finances

Some seminaries were sponsored, governed and financed by their particular denomination; others were independent. The trustees usually cared for the business affairs, appointing the officers and teachers, and determined the general curriculum and educational policy<sup>66</sup> The faculty body did the detailed planning of the curriculum, determined standards of entrance, promotion and graduation; did the actual teaching of courses and supervision of student life.<sup>66a</sup> This was done through faculty committees, of which the following were in operation at most of the seminaries:

Public Exercises (Chapel, Retreats, etc.)  
 Library  
 Catalogue  
 Official Organ  
 Curriculum  
 Schedule (of Hours and Courses)  
 Graduate Work<sup>66b</sup>

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<sup>66</sup>Ibid., p.102.

<sup>66a</sup>Ibid.,

<sup>66b</sup>Ibid., p.105.

Most institutions offered the faculty a wide latitude in determining the content of their courses and the methods of teaching them as well as in making public statements and participating in local politics. The students, as a body, had no voice in any seminary policy, except in matters of student discipline, where it was only advisory and recommendatory. The final authority always rested with the faculty, president or board of trustees. Students and faculty did work together in a few cases in determining the scope and content of the curriculum and in matters of student discipline. Most seminaries were financed by income from endowments and gifts. The major portion of their expenses were salaries and maintenance. During this period, seminaries fared as well as comparable institutions of higher learning.

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<sup>66c</sup>Ibid., p.106.

<sup>66d</sup>Ibid., p.461.

### The Education of Catholic Priests

Like Protestant ministers, early American Catholic priests received their clerical training overseas.<sup>67</sup> The first Catholic seminary in the United States was founded as a result of the French Revolution. The Society of St. Sulpice had been founded in France in 1642 for the purpose of training priests. In 1791, when the French revolutionaries threatened their continued existence, their Superior-General, Father Jaques-Andre Emery sent Father Magot with five seminarians to continue their studies unhindered in the freedom of the New World.<sup>68</sup> This was the beginning of St. Mary's Seminary in Baltimore, which was the only Catholic seminary for many years, and which became the prototype of a "national" type of seminary which served the entire country, as opposed to the diocesan one, which served only one diocese.

By the Civil War period, there were already established

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<sup>67</sup>John Tracy Ellis, "A Short History of Seminary Education," in Seminary Education in a Time of Change, ed. James M. Lee, and Louis J. Putz (New York: Sheed & Ward, 1966), p. 57.

<sup>68</sup>Ibid., p. 45f.

three types of Catholic seminaries. There were institutions which served a particular diocese, those which were conducted by a secular clergy with lay assistants, and the "house" or "domestic" one. This consisted of a small group of students who met in the home of a bishop, and they were taught by him or his assistants, usually in an informal manner.<sup>69</sup>

After the Civil War, the number of American seminaries increased. They were mostly diocesan, and also some seminaries conducted by priestly orders, such as the Suplican or Vincentian Fathers. Permission to establish an ordaining seminary was not always granted by Church authorities, who wanted a number of American priests to take their studies in Rome.<sup>70</sup> By 1933, there were 99 major<sup>71</sup> seminaries in the United States as well as many minor ones.<sup>72</sup>

The aim of the Catholic seminary was "to give the student a fair acquaintance with the development and defense of Christian

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<sup>69</sup>Ibid., p.49.

<sup>70</sup>Ibid., p.56.

<sup>71</sup>A major seminary offers a 6 year course leading to ordination as a priest. A minor seminary is a preparatory course of 4 years high school study and 2 years of general academic study on the college level which prepares the candidate to enter the major seminary.



doctrine, which is done in the study of dogmatic theology and of sacred history; and, second, to prepare him for the practical work of the ministry in the study of moral theology, rubrics and philosophy."<sup>73</sup>

To accomplish this, the following subjects were included in most Catholic seminaries.<sup>74</sup> Sacred Scripture was studied each of the six years during the course of study. It included historical and archaeological background as well as exegesis of the text, and was usually taught in English. Dogmatic Theology was taught for 4 years, and more hours were devoted to this than to any other subject. It treated the nature of the Christian religion and included such topics as the Constitution of the Catholic Church, God as Creator, Christ as Redeemer. Next in the order of hours devoted to it was Moral Theology, which included the study of fundamental moral principles, the practice

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<sup>72</sup>Theodore Heck, The Curriculum of the Major Seminaries in Relation to Contemporary Conditions (Washington, D.C.: The Catholic University of America, 1935), p.39.

<sup>73</sup>John Talbot Smith, The Training of a Priest (New York: William H. Young and Co., 1899), p.249.

<sup>74</sup>This is based on a survey by Heck, op. cit., pp.40-60.

of virtues, the sacraments and ecclesiastical law. Some schools had a separate course called Pastoral Theology which taught the student how to apply the theology learned in the other courses. Canon Law was taught, generally using the Code of Canon Law as the text. Most schools gave a course in Catachetics, which instructed the priest how to teach. Some of the courses emphasized the role of the summer vacation school, and a few required practice-teaching.

Minor courses included Homiletics, one hour a week for at least one of the six years, while some schools included it every year. 20% of the seminaries had a special Apologetics course given in English, whose purpose was to "attempt to present Catholic doctrine in a more appealing way."<sup>75</sup> The other schools included this effort in the Fundamental Theology course.

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<sup>75</sup>Heck, op. cit., p.53.

Other courses in the curriculum included Church History, Liturgy and Gregorian Chant. Philosophy and Sociology were offered in a few seminaries by the 1930's. Two thirds of the seminaries devoted a minimum of one year to the study of Hebrew. Greek and Latin were also included in the course of study, while a few schools taught English as well as modern foreign languages.

The Catholic seminary was headed by a Rector, and the majority of the instructors were priests. Compulsory chapel attendance was a part of the program. As compared to a Protestant seminary, it was more highly organized and tightly disciplined.<sup>76</sup> Teaching methods used followed the established pattern. Most seminaries used the textbook and lecture methods. Students were called upon to recite frequently, and written examinations were given regularly.

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<sup>76</sup>Walter D. Wagoner, The Seminary, Protestant and Catholic(New York: Sheed and Ward, 1966), p.29f.

## Part II

### Chapter 1 : Attempts and Failures

#### The First Suggestion

The first suggestion for an institution of higher Jewish learning was made on May 9, 1821. It was in a circular letter endorsing a suggestion of Moses Elias Levy, an early Jewish settler in Florida and father of Senator David Levy Yulee, to found an institution in his native state where the "Hebrew youth are to be instructed in the Hebrew language and laws, so as to comprehend both letter and spirit." The proposal was endorsed by such notables as Rev. M.L.M. Peixotto and Mordecai Manuel Noah, and the proposed school was to offer

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<sup>1</sup>Bertram Wallace Korn, "The First American Jewish Theological Seminary: Maimonides College, 1867-1873," Eventful Years and Experiences (Cincinnati: The American Jewish Archives, 1954), p. 199.

<sup>2</sup>Moses Levy Maduro Peixotto (1767-1828) was born in Curacao and was a businessman. He came to New York in 1807. When Gershom Mendes Seixas died, he volunteered his services as minister. In 1820, he gave up his business and was elected Minister of Shearith Israel, a post he held for the rest of his life.

<sup>3</sup>Mordecai Manuel Noah (1785-1851), born in Philadelphia, was involved in American politics both in Philadelphia and in New York, where he was a newspaper editor and publisher. He supported the War of 1812, and served as United States consul at Tunis from 1813 to 1815. He was also a playwright, and his works reflect his intense patriotic feeling for the United States. Noah was very active in Jewish community affairs, in Congregation Shearith Israel of New York and Mikveh Israel of Philadelphia. He is best known for his attempt to establish a Jewish territorial restoration on Grand Island, in the Niagara River near Buffalo, New York, which he called "Ararat." After its failure, he turned more strongly to the idea of Palestine as a Jewish National Home.

instruction in secular as well as Hebrew studies. Though no mention was made of its educating rabbis, there is "little doubt that, if successful, the institution would have provided not only Jewish agriculturists and artisans, but also Jewish scholars."<sup>4</sup> Land was to be purchased "in a healthy and central part of the Union" on which to build a school and settle the faculty and students.<sup>5</sup> Nothing ever came of this proposal, but Mordecai M. Noah continued to speak out in favor of a national "Hebrew College."<sup>6</sup>

It was Isaac Leeser, seeing the lack of competent rabbinic leadership and the disunity among the congregation as the main threats to Jewish survival, who first proposed creating an American institution for the purpose of training rabbis. In

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<sup>4</sup>  
Ibid., p. 153.

<sup>5</sup>  
This was part of Levy's dream to settle Jews in Florida, for the proposal included a plan to give each graduate a piece of land near the school, on which he could settle, if he so desired. Korn, Maimonides College, p. 200; Moshe Davis, The Emergence of Conservative Judaism (Philadelphia: The Jewish Publication Society of America, 1965), p. 54.

<sup>6</sup>  
The Occident, I (September, 1843), 303.

June, 1841. Leeser together with Louis Salomon, minister of Philadelphia's Rodeph Shalom congregation, called a meeting<sup>7</sup> in order to establish a national organization with the following program:

- 1: To establish a congregational body which would supervise all the spiritual aspects of each congregation's life.
- 2: To found proper schools.
- 3: That the heads of congregations should have regular meetings for the development of proper undertakings.<sup>8</sup>

The program included establishing communally supported schools for both sexes with a high level of Hebrew and secular studies. At the top of this educational network was to be

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a High School for education in the higher branches...where young men are to be educated in such a manner, that they may be fit for the office of hazzan, lecturer and teacher; and young women be educated for the high calling of female instructors.<sup>10</sup>

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<sup>7</sup>The attempts at a national union among Jewish congregations is dealt with by Joseph Buchler, "The Struggle for Unity; Attempts at Union in American Jewish Life," American Jewish Archives, 2 (June 1949), 21-46.

<sup>8</sup>Davis, Conservative Judaism, p. 118.

<sup>9</sup>In German educational terminology, High School means a school on the university level.

<sup>10</sup>The Occident, 3 (August 1853), 225.

Leeser's proposal was answered with silence by the American Jewish community, but he continued to press his campaign for a national union and a rabbinical seminary. He complained about the weak background of the men who were ministering to the congregations. In 1846, he was joined in this campaign by the rabbi of Albany, New York, Isaac Mayer Wise<sup>11</sup>, newly arrived from Europe, who echoed Leeser's cries in his letters to the Occident. Leeser's Anglo-Jewish monthly publication. Wise's description of the state of American Judaism in general, and the low level of the "ministers" in particular minced no words:

The chazan was the Reverend. He was all that was wanted. The congregations desired nothing further. The chazan was reader, cantor, and blessed everybody for chai pasch, which amounted to 4½ cents. He was teacher, butcher, circumciser, blower [of the shofar], gravedigger, secretary. He wrote amulets with the names of all the angels and demons on them for women in confinement, read shiur for the departed sinners, and played cards or dominoes with the living; in short, he was a kol-bo, an encyclopedia, accepted bread, turnips, cabbage, potatoes as a gift, and peddled in case his salary was not sufficient. He was sui generis, half priest, half beggar, half oracle, half fool, as the occasion demanded. The congregations were satisfied, and there was no room for preacher or

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On Wise, see above pp.48-9.

rabbi. Among all the chazzanim whom I learned to know at that time, there was not one who had a common-school education or possessed any Hebrew learning.<sup>12</sup>

Wise was in the country but two years when he began his efforts for a "Union of American Israelites," which he felt would help solve the problems he described; among them a poor school system, one hour a week religious instruction, no system of Jewish charities or hospitals. "...the American Jews had not one public institution, except the synagogue,"<sup>13</sup> and Wise felt that its leadership was below par. Leeser, too,<sup>14</sup> spoke of the necessity for union, and called for action.

In December, 1848, Isaac Mayer Wise issued a formal call for national union, and in it he emphasized the need for the training of competent rabbis:

...It is a pity to observe that any man who is so happy as to have a license to slaughter from some unknown person can become a minister of a congregation and a teacher of the youth without any proof of his knowledge or religion.  
...It is lamentable but true, that if we do not unite ourselves betimes to devise a practicable system for the ministry and religious education at large, if we do not take care that better educated men fill the pulpit and the schoolmaster's chair...the house of the Lord will be desolate or nearly so in less than ten years.<sup>15</sup>

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<sup>12</sup>Isaac Mayer Wise, Reminiscences, trans and ed. by David Phillipson (Cincinnati: Leo Wise and Co., 1901) pp. 45-6.

<sup>13</sup>Ibid., p. 86.



Seven issues of the Occident were filled with editorials by Leeser and letters by Wise in support of the proposal. Leeser, while disagreeing with Wise's ideas of reform, argued for the necessity of a union of congregations. Wise campaigned for the union, constantly lecturing and writing, but did not receive the crucial support he needed from the New York congregations. Out of the minimum of twenty congregations needed for the conference, only eight approved the idea, and only five of them appointed delegates<sup>16</sup>. The conference was postponed indefinitely.

It is clear that this proposal failed for the same reasons which would hamper future efforts in behalf of American Jewish unity in the 19th century. The differences among American Jews were already great. There was opposition to Wise's motive in using the conference to promote Reform. The Reformers, in turn, were horrified by the opinion expressed that the conference should become the vehicle for the appointment of an American Chief Rabbinate. Many felt that only "non-religious" problems should be considered. Wise alienated the traditionalists when he preached union before a New York radical group, and Lillen-

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<sup>14</sup> The Occident, 4(October 1848), 321.

<sup>15</sup> Ibid., 6(December, 1848), 434.

<sup>16</sup> Korn, Eventful Years, p. 36.

that feared that the conference would be captured by the traditionalists and be used to outlaw Reform.<sup>17</sup> But the real enemy of progress was indifference. Two-thirds of the Jewish population were recent immigrants, busy struggling to make a living. They satisfied their religious needs by erecting a synagogue and engaging a hazzan-shohet, and could not think further than that.<sup>18</sup>

#### Laying the Foundation

A heartening step was taken in 1849, which was to prove beneficial in later years. It shows how strongly Leeser and his supporters felt the need for a theological seminary. In securing a charter from the State of Pennsylvania for the Hebrew Education Society, they saw to it that included was a provision granting the society authority to establish

a superior seminary of learning within the limit of the Commonwealth, the faculty of which seminary shall have power to furnish its graduates and others the usual degree of Bachelor of Arts, Master of Arts, and Doctor of Law and Divinity, as the same is exercised by other colleges established in this Commonwealth.<sup>19</sup>

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<sup>17</sup>Ibid., p. 37.

<sup>18</sup>Ibid., p. 38.

<sup>19</sup>The Occident, 7 (May 1849), 105.

Leeser wrote that the school authorized by the charter should be established as soon as possible:

The ministers we...require, prospectively if not in the present day, must be those educated in this land, in the midst of us known to us from their youth for their probity of character and an elevated moral standing. All we require to accomplish this are ample means.<sup>20</sup>

An abortive attempt to found a theological seminary took place in 1852, when Sampson Simson, a New York philanthropist, established the Jewish Theological Seminary and Scientific Institute for the Training of Rabbis. Simson donated 4½ acres of land in Yonkers, New York, and appointed a board of trustees, but was too busy with his other interests to supply the needed leadership, so nothing further was done.<sup>21</sup>

Wise continued his campaign for a Hebrew college in his writings in the Asmonean and the Occident, the Anglo-Jewish publications of the day. He accepted the call to Cincinnati because he saw the opportunity of founding a college there.<sup>22</sup> He began publishing the Israelite in order to publicize his views, and in its second issue, he wrote, "Let us educate our

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Ibid., p. 102.

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In 1890, the land was transferred to the Jewish Theological Seminary Association. Korn, Eventful Years, p. 155; Grinstein, p. 252.

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Max B. May, Isaac Mayer Wise (New York: G.P. Putnam and Sons, 1916), p.259.

ministers here in our own college, and we will soon have American ministers, American congregations and an American union of Israelites for religious and charitable institutions.<sup>23</sup>

### Zion College

Wise was determined to found a Hebrew college by himself, if necessary. Indeed, his attempt to form a national union in 1855 at the Cleveland conference had failed because of the irreconcilable positions of the Traditionalists and Reformers.<sup>24</sup> He continued efforts begun the prior October to establish Zion College, and a series of nationwide Zion Collegiate Associations were formed to support it.<sup>25</sup> He toured the various communities in support of his plan.<sup>26</sup> Branches were organized in New York, Cleveland and Baltimore as well as Cincinnati ; but it was only in the latter city that he established a formidable group of two-hundred supporters.<sup>27</sup>

In the fall of 1855, Zion College was opened with fourteen students, two of whom were Christians. The opening was celebra-

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<sup>23</sup>The Israelite, 1, no. 2.

<sup>24</sup>Wise had begun his call for the conference with the slogan Shalom al Yisrael. Buchler, p. 46. Wise, Reminiscences, p.307. Bertram W. Korn, American Jewry and the Civil War (Philadelphia: The Jewish Publication Society of America, 1957), pp.9-10.

<sup>25</sup>May, p. 260.

<sup>26</sup>He spoke at New York's Temple Emanuel on May 5, 1855. Meyer Stern, The History of Temple Emanuel (New York, Scribners, 1895), p. 42.

<sup>27</sup>Korn, Eventful Years, p. 156; May, op. cit. , numbers the Cincinnati group at 300.

ted by a banquet at which Salmon P. Chase, Governor-elect of Ohio, was the guest speaker. But already the support for the school had begun to erode. Wise, seeing that the bulk of his support was in Cincinnati, had opened the school there without consulting the other Zion Collegiate Associations. This was resented bitterly by the supporters in the other cities, and "the college had been open but a few weeks, when a protest appeared in the Asmonean of New York, in which the Zion Collegiate Association of that city declared itself dissolved."<sup>28</sup> Wise resented these "bitter and venomous attacks...from the East," and could not understand what he had done wrong, for he and Dr. Lillienthal had been serving gratis, and he had assembled a competent staff and arranged the proper curriculum.<sup>29</sup> He had envisioned his college as an institution to teach the "whole" student, and therefore included in its curriculum secular as well as Hebrew studies.

Wise had failed to realize that "such an institution was more than any one community could carry, that it demanded the united support of at least a large segment of the American

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Wise, Reminiscences, p.325.

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Wise taught History, Geography and Achaeology, while Lillienthal taught Latin and French. The paid staff included Rev. Dr. Rothenheim-Hebrew; Melvin M. Cohen, a young attorney from Charleston, S.C.-English; and J. Junkerman, a teacher from the synagogue-school-Mathematics. Ibid., p.324. Korn, Eventful Years, pp. 157-8.

Jewish community,"<sup>30</sup> ; this support had now eroded. Without it, the college could not last long. It closed within two years of its birth.<sup>31</sup>

#### Temple Emanuel Theological Seminary

Unlike the previous attempts, the efforts made under the auspices of Temple Emanuel of New York were in behalf of Reform Judaism, and not for the total Jewish community. In June, 1865,<sup>32</sup> Rabbi Samuel Adler proposed the creation of a seminary for the preparation of Reform rabbis, "theological orators who can preach in the English tongue, who can be heard and understood by the rising generation..."<sup>33</sup> In a letter to the congregation, he urged support for a preparatory class whose graduates would continue in a full seminary program. The first public meeting brought support from almost one-hundred people, who became members of the Temple Emanuel Theological Seminary Society. The aim of the institution was the "education of Jewish youth on the basis of Reform."<sup>34</sup> and its control was limited to members of the Emanuel congregation, with its rabbi serving in an advisory

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<sup>30</sup>Buchler, p.32.

<sup>31</sup>Korn, Eventful Years, p. 159.

<sup>32</sup>On Adler see below p.134.

<sup>33</sup>Bertram Wallace Korn, "The Temple Emanuel Theological Seminary of New York City," Essays in American Jewish History, Cincinnati: The American Jewish Archives, 1958), p.362.

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 capacity. Though the membership rolls increased, the seminary  
 "remained a paper organization."<sup>36</sup> Advertisements and circulars  
 for prospective students and financial support from other con-  
 gregations yielded no results. The extent of its educational  
 activities was to send two "rabbinical students" to Columbia  
 College, and provide them tutorial instruction in Hebrew by  
 Rabbi Adler's son.<sup>37</sup>

At the second annual meeting, in October, 1866, Rabbi  
 David Einhorn,<sup>38</sup> recently arrived in New York from Philadelphia,  
 pointed out that the seminary "exist [ed] only in the imagination  
 [with] ...neither teachers nor pupils."<sup>39</sup> He felt that a seminary  
 bearing the name of one congregation, and controlled by its  
 members, would never engender the necessary support. Einhorn's  
 suggestion was adopted by the board and ratified by the annual  
 meeting of 1867. The school was known as "The American Hebrew  
 College of the City of New York." Though Rabbis Adler and  
 Einhorn were authorized to engage a professor of Hebrew, and  
 did so the following month, there was still no plan of studies

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<sup>34</sup>Ibid., p. 362.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid., p. 363.

<sup>37</sup>Korn, Temple Emanuel, p.363.

<sup>38</sup>On Einhorn, see below pp.117-18.

<sup>39</sup>Korn, Temple Emanuel, p.364.

and no students, and the board despaired of ever founding a school. They advertised for students with a "foundation [in] ...Jewish theology [to] be transported here at the cost of the society...to complete their course of study..."<sup>40</sup> Again, there was no success, and the association was dissolved and reorganized under the original name and intent. After an unsuccessful attempt to establish groups in other cities to support the school, the society's funds were transferred to the congregation,<sup>41</sup> and in 1871,<sup>42</sup> it was decided to pay the cost of sending American rabbinical students to study at European seminaries. The school, called "The Emanuel Preparatory School for Jewish Rabbis," was still not a school but a vehicle of raising funds to provide for the education of potential rabbis in Europe.<sup>43</sup>

By 1877, a preparatory school was actually formed,<sup>44</sup> led by Dr. Adler and Gustav Gottheil, Emanuel's rabbi. Dr. Moses

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<sup>40</sup>Ibid., p.366.

<sup>41</sup>Ibid., p. 367.

<sup>42</sup>Stern writes that this took place in May, 1872. op.cit.

<sup>43</sup>Among the recipients of these funds were Emil G. Hirsch and Felix Adler. Korn, Temple Emanuel, p.367.

<sup>44</sup>Stern, p.68. On Gottheil, see below p.118.



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 Mielziner served as principal, and the students, while attend-  
 ing university, studied Hebrew subjects six hours a week. Some<sup>46</sup>  
 of its graduates went to Europe for further study while others<sup>47</sup>  
 continued at the Hebrew Union College, which Wise had founded.  
 In 1879, the seminary was placed under the aegis of the Union of  
 American Hebrew Congregations, which Temple Emanuel now supported,<sup>48</sup>  
 and it became a preparatory branch of the Hebrew Union College.

Among the main causes of the downfall of the Emanuel Theo-  
 logical Seminary was the lack of a dedicated leader. Such a man  
 would have rallied the moral and financial support of all the  
 Reform groups, as well as perform the difficult task of attract-  
 ing students, who were at that time, in very short supply.

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On Mielziner, see below pp.136-7.

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Samuel S. Cohon, "History of the Hebrew Union College."  
Publications of the American Jewish Historical Society, XL, 21.

47

Ibid.

48

Stern, p. 69. Dr. Bernard Drachman, who attended the  
 Preparatory School, described in detail its faculty, curriculum  
 and students in his autobiography. He states that "the instruct-  
 ion which I received there gave me a very substantial foundation  
 of Hebrew scholarship." Bernard Drachman, The Unfailing Light  
 (New York: The Rabbinical Council of America, 1948), pp.40-45.

B'nai Brith University

The Independent Order B'nai Brith was founded in 1843, and by the 1850's, it was a leading Jewish fraternal organization. In 1859, Isaac Mayer Wise, then president of District Two of the Order, proposed "the organization of an educational institution somewhere in the West under the control of the Order, for the general benefit of all Israelites and in the interest of science and Judaism."<sup>49</sup> His proposal was rejected on the grounds that B'nai Brith had already undertaken the establishment of an orphan asylum, and could not undertake further projects.<sup>50</sup> Wise tried again in 1865, but did not succeed. In 1866, Benjamin Franklin Peixotto,<sup>51</sup> "doubtless at the urging of Dr. Wise," repeated this plea. "What congregations have failed to do, the Order may accomplish...We want teachers, we want preachers... We want, in a word, an American Jewish University..."<sup>53</sup>

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<sup>49</sup>David Philipson, "History of the Hebrew Union College," Hebrew Union College Jubilee Volume (Cincinnati: Hebrew Union College, 1925), p. 7.

<sup>50</sup>Ibid.

<sup>51</sup>Benjamin Franklin Peixotto (1834-1890) was born in New York, settled in Cleveland and became a merchant. Under the guidance of Democratic Senator Stephen A. Douglas, he studied Law, which he practiced first in New York and later in San Francisco. In 1870, he became United States Consul in Bucharest, where he pressed for the rights of Jews there under the Treaty of Paris of 1856. From 1877 to 1885, Peixotto was United States Consul in Lyons.

<sup>52</sup>Philipson, Hebrew Union College, p.7.

B'nai Brith certainly had the ability to support such an institution. A circular was sent to all the lodges, with a membership totaling seven thousand, asking each member to contribute \$10. The \$70,000. raised would have been sufficient to found the university, and the proposal was debated through the Order. In spite of the many supporters, the proposal for "B'nai Brith University" was rejected in August, 1867, by the Order's highest authority, the Constitution Grand Lodge, which felt it to be "fraught with danger and injury to the best interests of the Order," and because a fundamental principle of the Order was to keep aloof from congregational and doctrinal matters...

#### Maimonides College

Leeser had continued his campaign for a rabbinical college in his many travels throughout the country and in his publication, The Occident. In November, 1864, he gathered a group of laymen in order to bring the school into being. Among them were Abraham

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Korn, Eventful Years, p. 162.

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Ibid., p.163.

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Philipson, Hebrew Union College, p.7.

Hart, publisher and president of the Board of Delegates of  
 American Israelites, <sup>56</sup> Moses A. Dropsie, a prominent attorney, <sup>57</sup>  
<sup>58</sup> and Isadore Binswanger, a merchant. He proposed the founding of

<sup>56</sup>The Board of Delegates of American Israelites was founded in 1859 as a reaction to the Mortara Affair. It was to be a national association of Jewish communities, and among its purposes was "to promote education and literature." Davis, Conservative Judaism, p. 105. Abraham Hart (1810-1885) was born in Philadelphia of German-Dutch parentage. He was engaged in the publishing business and was known as a patriotic citizen. He was an ardent Unionist, and active member of the Union League. He served as president of Mikveh Israel congregation for 32 years, and supported the Hebrew Education Society, Maimonides College and the Jewish Foster Home and Orphan Asylum.

<sup>57</sup>Moses Aaron Dropsie (1821-1905) was born in Philadelphia to a Dutch-Jewish immigrant father and a Christian mother. He accepted Judaism at the age of fourteen, and became a strong proponent of traditional Judaism in America. He was admitted to the Bar in 1851 and practiced Law, though his wealth came to him through successful business ventures. Dropsie was a disciple and admirer of Isaac Leeser and supported his efforts for Maimonides College. He attributed its failure, partly, to lack of support from the influential New York Jewish community, and refused to aid the efforts in behalf of New York's Jewish Theological Seminary. He left the bulk of his fortune for the establishment of a school for higher Jewish learning in Philadelphia. This institution, which was opened in 1909, was named the Dropsie College (now University), in his honor.

<sup>58</sup>Isadore Binswanger (1820-1890) was born in Wallerstein, Bavaria and came to the United States in 1841, first to Baltimore, then Philadelphia and finally Richmond, Va. He was chairman of the Board, later president of the Hebrew Education Society of Philadelphia, and was president of the Board of Trustees of Maimonides College. He was also active in the relief efforts for Russian-Jewish immigrants in the 1880's.

a "High School for the training of young men for the Ministry,<sup>59</sup> under the charter of the Hebrew Education Society." Sabato Morais, minister of Mikveh Israel, and Leeser, now minister of Beth El Emeth, a group that broke away from Congregation Mikveh Israel, volunteered their services as instructors, and the laymen undertook to begin a financial campaign. They proceeded to obtain monetary pledges, while Leeser continued his writing in favor of this plan. He stressed the need for American-trained rabbis who would be speakers as well as scholars. European rabbis, he felt, were not available, and would not satisfy "the demands of the age" by preaching twice a year. He wanted to encourage young people to enter the ministry, for he felt that "out of six sons,<sup>60</sup> one might be spared from the counting-house and shop." An American seminary was now feasible, he wrote. "The only matter under<sup>61</sup> consideration is the means to found the same.

In 1886, they succeeded in getting the Executive Committee of the Board of Delegates to agree to sponsoring the college in partnership with the Hebrew Educational Society, which was already chartered to operate such a school.<sup>62</sup> The establishment of

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<sup>59</sup>On Morais, see below pp.205-6.

<sup>60</sup>The Occident, 33 (September 1865), 258.

<sup>61</sup>Ibid., p.264.

<sup>62</sup>See above p.89.

the college was approved by the convention of the Board of Delegates in May, 1867, having received the support of Samuel M. Isaacs, an organizer of the board and the influential editor of the Jewish Messenger. No time was lost in appointing trustees, and on July 1, 1867, circulars were distributed announcing that the Maimonides College would be opened on the fourth Monday of October, 1867.

#### Faculty and Students

The original faculty members were highly qualified men. Leaser, the founder, and Morais, his successor at Mikveh Israel, who was later to found the Jewish Theological Seminary, carved for themselves a niche in American Jewish history. Marcus<sup>63</sup> Jastrow, who had been rabbi of Philadelphia's Rodeph Shalom only a year when the college was founded, was to attain fame for his scholarship, especially his Talmudic dictionary. Rev.<sup>64</sup> Dr. Aaron Bettelheim was an acknowledged scholar, who had attended the University of Prague and that city's rabbinical seminary<sup>65</sup> simultaneously. Rev. L. Bottenwieser had taught in the Hebrew Education Society school and was now its principal. Later add-

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<sup>63</sup> On Jastrow, see below p. 118.

<sup>64</sup> Aaron Bettelheim (1830-1890), born in Galgoc, Hungary, received his rabbinical degree from the Prague Rabbinical Seminary and his Ph.D. from the University of Prague in 1848. He served as a newspaper correspondent and editor, later serving as rabbi in Komron and Kaschau. He came to Philadelphia in 1867 as rabbi of the Crown Street congregation, and served as professor at Maimonides College. In 1869, he went to Richmond, Va., as rabbi of Congregation Beth Ahabah. He enrolled at the Richmond

itions to the faculty were equally qualified, including its only non-Jewish member, William H. Williams, head of the English Department of the Hebrew Education Society. Yet, Maimonides College could not long endure.

Notwithstanding Leiser's prediction that there would be a great demand for rabbis in the new communities created by immigration and natural increase, and that "much larger salaries" will be paid,<sup>66</sup> it was the difficulty in attracting students which was the school's major obstacle. Of the eight students accepted into the college, four did not appear when the school opened, and two dropped out a short while after classes<sup>67</sup> began. The student body that year consisted of a total of five; the two remaining registrants and three latecomers. Only the three late registrants returned for the second year; an addi-

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Medical College and received an M.D. degree. He later served as rabbi at San Francisco and Baltimore. He contributed articles to the Philadelphia Jewish Exponent and the New York Menorah Monthly. He was the father of Rebecca Kohut.

<sup>65</sup>Laemmlein Bittenweiser (1825-1901), born in Wassertrudingen, Bavaria, studied at the Universities of Wurzburg and Prague, and was ordained by Judah Loeb Seligman Bar Bamberger of Wurzburg. He came to the United States in 1854, and taught at Cincinnati's Talmud Yelodim Institute. In 1867, he came to Philadelphia, to the Hebrew Educational Society and Maimonides College. He went to New York in 1873 as a private tutor in Hebrew and Talmud, and also taught languages in New York's public schools until 1886.

<sup>66</sup>The Occident, 33 (September 1865), 258.

<sup>67</sup>Korn, Eventful Years, p. 172.

tional student sent on scholarship by Rev. Isaac's congregation joined them, but he was drowned the following year. Of the original three students, one left sometime in 1870, to be replaced by twenty-year old Samuel Mendelsohn, who had come to the United States from Russia only two years before. It was Mendelsohn together with the two other "original" students, David Levy and Marcus Lam, who comprised the entire student body of Maimonides College.<sup>63</sup>

#### Curriculum

The goals of the founders were high. They had intended to pursue "The usual collegiate course... in addition to the Hebrew one," which was to include Hebrew language, Chaldaic, Homiletics, Comparative Theology, Bible and Commentaries, Mishna and Commentaries, Shulhan Arukh, Yad ha-Hazaqah, Jewish History and Literature,<sup>69</sup> Hebrew Philosophy and the Talmud with Commentaries. But though the impression made in the first year's public examination was most favorable, most of the faculty realized that they had to set more realistic goals, and they proceeded to lower their level of expectation. Historical parts of the Bible were read and explained by Dr. Jastrow instead of his planned advanced lectures on Jewish History. Mishna was studied instead

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Ibid., p. 174.

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The Occident, 25 (August, 1867), 229.



of Shulhan Arukh, and German was substituted for Greek. Other secular studies were similarly scaled down.<sup>70</sup>

A report by the faculty to the board showed that after almost two years of study, the students had made some progress in their studies. Their accomplishments included some twenty-five chapters of Samuel I, forty chapters of Isaiah, fifteen chapters of Exodus with Rashi commentary, twenty-four sides of Talmud, almost one-hundred paragraphs of Shulhan Arukh, as well as basic Hebrew grammar and composition.<sup>71</sup> After a four-year struggle by Professor Williams to maintain his high-level secular curriculum, it was decided to prepare the students for matriculation at the University of Pennsylvania for their secular studies. This was done in the fall of 1871, and the Hebrew studies were then offered only in the late afternoon and one hour on Sunday.<sup>72</sup>

#### Facilities and Finances

Maimonides College had no permanent home; except for a few months' use of rooms at Congregation Rodeph Shalom, the college was housed in the basement of the Hebrew Education Society. Rooms were available only at the time of classes, under

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<sup>70</sup> Korn, Eventful Years, p. 179.

<sup>71</sup> Ibid., pp. 179-180.

<sup>72</sup> Ibid., p. 181.

conditions that were "prejudicial to the health of the professors and students." The several hundred books that were gathered and purchased for the school's library were unavailable for the use of the professors and students. The poor facilities were a direct result of the waning enthusiasm for the college as soon as it opened. generous pledges had been made by individuals, annual memberships were subscribed to, scholarships had been established, and fund-raising activities had been planned by the Board of Delegates. All these promises and plans came to naught, and the school suffered from lack of funds. Except for Moses A. Dropsie and a few other trustees, all the prospective supporters of the college were inactive. A school with three students and little financial backing held little promise. By the beginning of 1873, when Mendelsohn and Levy left the school to occupy their positions, Maimonides College was no more.

#### Why Did Maimonides College Fail ?

A primary reason for the failure of Maimonides College was lack of leadership. It takes one person to stand at the head of an institution, to spread its idea, to stimulate the raising of funds and enrollment of students. The logical leader was, of course, Isaac Leeser, who had for so many years pro-

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<sup>73</sup>Ibid., p. 184.

<sup>74</sup>Ibid., p. 185

<sup>75</sup>Ibid., p. 188.

posed the concept of an American rabbinical college. But Leeser died three months after the opening of the college, and his successor, Dr. Jastrow, was unwilling or unable to fulfill the necessary duties. Another reason was lack of students. There were few at that time who had the respect for learning and religion to devote their lives to serving the spiritual needs of their people. Scholarships went unclaimed and orphan asylums had to be searched in order to find candidates for Maimonides College.

Other reasons for its failure were the weakness of its sponsors and the religious struggle in American life. The Hebrew Education Society, which acted as a sponsor because it had been chartered by the state of Pennsylvania to conduct a college, had difficulty in conducting its own educational activities, much less take on the additional burden of a

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<sup>76</sup>Levy left Maimonides to become Assistant Superintendent of the New York Hebrew orphan Asylum. He subsequently served as a rabbi in Charleston, South Carolina. Mendelsohn became minister of Temple of Israel, Wilmington, North Carolina, upon leaving Maimonides. Ibid., pp. 196-198.

<sup>77</sup>Ibid.

rabbinical college. The Board of Delegates was already becoming  
 a "paper organization," and could not or would not give the  
 necessary help. The supporters of the college were mainly from  
 earlier British-Dutch immigrants whose numbers and influence  
 were on the wane in the face of the rising German-Jewish immi-  
 gration. The German Jews were divided into radical and moderate  
 Reform groups, neither of which cared to support the tradition-  
 alist Maimonides College. And among New York Jewry, where

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In the final report of the Board of Delegates of American Israelites, Myer S. Isaacs, president, wrote that "In 1873, the sessions were discontinued, a singular lack of interest being manifested by American Israelites. The Board of Delegates found that the plan for sustaining the college did not meet the concurrence of the congregations." Publications of the American Jewish Historical Society, 29, 107.

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In a letter to Dr. Moshe Davis, Maxwell Whiteman suggested that the lack of support for Maimonides College on the part of the Board of Delegates was because they were trying to placate the Reformers, and that the Board's failure to do so was a strong factor in its decline. Moshe Davis, Conservative Judaism, p. 407.

80 Korn, Eventful Years, p. 192.

81 "... (Maimonides College) had very few antagonists. The exception was Wise, who opposed the college because it was organized in the East and not in the West, because its leadership was Orthodox and not Reform, and mainly because someone else, not he, had been the chief agent in its creation." Buchler, p. 33.

82 It is interesting to note that two of the three "alumni" of Maimonides who served as ministers, Levy and Mendelsohn, tended strongly toward Reform. Korn, Eventful Years, pp. 196-7.

there was a possible base of support, there was rank indiffer-  
ence to an institution located in Philadelphia.<sup>83</sup> So Maimonides  
College died for lack of support and interest.

Though in existence for almost five years, its three  
"alumni" were never graduated or ordained, though two of them  
did serve in the rabbinate. Thus, it can not claim credit for  
educating the first ordained American rabbi.<sup>84</sup>

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Ibid., p. 194.

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Ibid., p. 177.

## Chapter 2 : Union and Hebrew Union College

<sup>1</sup>  
Isaac Mayer Wise did not give up because of earlier failures, and persisted in his plan to found a theological seminary in the United States. He abandoned the idea of having religious and secular studies taught under one roof, as he had envisioned for Zion College, but insisted that the seminary be located in a city where the students could simultaneously obtain a college education.<sup>1a</sup> He pressed this proposal at a rabbinical conference held in Cincinnati in 1871, which was not attended by the Eastern rabbis from whom Wise had been estranged. A resolution was adopted that the congregations "unite into a Hebrew congregational union with the object to preserve and advance the Union of Israel...to establish and support a scholastic institute...for the education of rabbis, preachers and teachers of religion..."<sup>2</sup>

Wise continued his agitation among national leaders as well as among the lay leadership of the Cincinnati Jewish community. On October 10, 1872, Moritz Loth, the president of Wise's congregation, Bene Yeshurun issued a call in which he

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<sup>1</sup> On Isaac Mayer Wise, see above, pp.48-9.

<sup>1 a</sup>  
David Philipson, "The History of the Hebrew Union College," Hebrew Union College Jubilee Volume (1875-1925) (Cincinnati: Hebrew Union College, 1925) p.9.

<sup>2</sup>  
Ibid., p. 10.

wrote that " The building of temples and worshipping therein is not sufficient to spread the beneficial light of our religion; we must have rabbis who possess the ability to preach and expound eloquently the true text of our belief. Such rabbis we can only have by educating them, and to educate them we must have a "Jewish Theological Faculty."<sup>3</sup> In behalf of his congregation, Loth called for a conference of representatives from the West , South and Southwest<sup>4</sup> to establish this institution.<sup>5</sup> That this conference sought the participation of all segments of Jewry is clear from Loth's hope that it would also "adopt a code of laws which are not to be invaded under the plausible phrase of reform...that Milah never be abolished ...that the Sabbath shall be observed on Saturday...that Shehitah and the Dietary Laws shall not be disregarded."<sup>6</sup>

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<sup>3</sup> Proceedings of the Union of American Hebrew Congregations, to be hereafter designated as PUAHC, I, Introduction, p.1.

<sup>4</sup> The East was consciously left out, since it was opposed to Wise and his plans.

<sup>5</sup> Philipson points out that this term, "Jewish Theological Faculty," was the identical term used at the Frankfurt Reform Rabbinical Conference of 1845, which Isaac M. Wise had attended as an observer. Op. cit., p.10.

<sup>6</sup> PUAHC, p. 1.

The fund-raising for such an institution was given a great impetus when Henry Adler, of Laurenceburg, Indiana, offered to place \$100,000 in trust for the "Jewish Theological Faculty" which was planned.<sup>7</sup>

The conference opened on July 8, 1873, in Cincinnati, and organized itself into the Union of American Hebrew Congregations. Its constitution stated that "It is the primary object of the Union of American Hebrew Congregations to establish a Hebrew Theological Institute."<sup>8</sup> The report of the Union's Committee on Theological Institute first refers to the school by name when it stated that "The name of the institute so organized shall be the Hebrew Union College."<sup>9</sup>

The idea of a union of congregations and a Jewish theological school was welcomed by many of the congregations in the West and the South who had not been represented at the convention, in addition to those who were.<sup>10</sup>

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<sup>7</sup>  
PUAHC, Introduction, v.

<sup>8</sup>  
PUAHC, p.22.

<sup>9</sup>  
PUAHC, p.97.

<sup>10</sup>  
PUAHC, pp.64-72.



At the 2nd annual session of the Union of American Hebrew Congregations, held at Buffalo, New York, in July, 1875, 72 congregations were represented. The Board of Governors of the Hebrew Union College reported that the Preparatory Department of the college would open in October, 1875., and their promise was kept. The opening ceremonies of the college took place on Sunday, October 3, 1875, and classes began the following day. Many difficulties had to be overcome in order to open the first class of this first school which would ordain rabbis in the United States. In addition to the opposition to Wise and the college on the part of the Eastern rabbis and congregations, the prospects of securing students from the American-Jewish community of 200,000 were not very promising. "The well-to-do families refused to dedicate their sons to the ministry. The children of the poor, too, volunteered in scanty numbers." The first class was composed of seventeen students who paid no tuition; they paid \$400 a year for board. Nine of these students were indigent

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PUAHC, p. 117.

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PUAHC, p. 145.

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PUAHC, p. 188.

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Samuel S. Cohon, "The History of the Hebrew Union College," Publications of the American Jewish Historical Society, XL (Sep. 1950), p. 25.

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PUAHC, p. 188.

and had to be supported by the college. They were provided with clothing, shoes and even spectacles.<sup>16</sup> 13 of these students attended High School, one attended college and the others attended Intermediate schools in addition to their studies in the Preparatory Department of the college, which took place daily from 4 to 6 P.M.<sup>17</sup> The classrooms were in the vestry rooms of Bene Israel temple, and the library<sup>18</sup> consisted of 103 volumes.

Success came in 1875, after Wise as well as others had attempted and failed. Bernhard Bettman, President of the college, announced its opening and stressed that its doors were open to all. Dr. Max Lillienthal explained why the college was being established, since an easier course of action would have been to educate the few future American rabbis overseas in existing institutions. "...we do not want any ministers reared and educated under the influence of European institutions. We intend to have ministers reared

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<sup>16</sup>  
PUAHC, pp. 212-3.

<sup>17</sup>  
PUAHC, p. 228.

<sup>18</sup>  
PUAHC, p.234. Philipson; op. cit., claims there were only 13 students in this class, while I.M. Wise's report claims 17. Heller suggests that some Cinicinnati laymen enrolled their children in order that they receive the education offered, with no intention of their continuing toward the goal of the rabbinate. James G. Heller, Isaac Mayer Wise, his Life, Work and Thought (New York: The Union of American Hebrew Congregations, 1965), p. 418.

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by the spirit of our glorious American institutions.

The paid faculty-member was Mr. Solomon Eppinger, who taught reading and translation of the Humash and Psalms,<sup>20</sup> Hebrew grammar, Pirke Abot and Mekhilta. His salary was \$700 per annum, for which he had to assist the students<sup>21</sup> after class hours, as well. Drs. Wise and Lillienthal<sup>21a</sup> volunteered their services without pay.<sup>22</sup> Dr. Wise taught Mishna Sanhedrin and Sota with Bartenoro commentary, while<sup>23</sup> Lillienthal taught Jewish History.

A class was added each year for 4 years in the Preparatory Department, which Wise labelled D to A. In 1876, the enrollment was 8 in the entering "D" class, 15 in the second year "C" class for a total of 23 students.<sup>24</sup>The 2nd

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<sup>19</sup> Philipson, op. cit., p. 23.

<sup>20</sup> PUAHC, p. 230.

<sup>21</sup> PUAHC, p. 226.

<sup>21a</sup> See below p. 135.

<sup>22</sup> Cohon, op. cit., p. 27; PUAHC, p. 246.

<sup>23</sup> Ibid.

<sup>24</sup> PUAHC, p. 318.

year curriculum included Joshua, Proverbs, Aramaic grammar, Mishna Rosh Hashana and Talmud Berakhot. Wise proudly noted in his report that this marked the first time that a class<sup>25</sup> in Talmud had been taught in the English language. The 3rd year "B" class studied Leviticus with selected Rashi commentaries, Former Prophets, 15 chapters of Isaiah, Micha, Mishna Yoma, Baba Kama,<sup>26</sup> Baba Mezia, Baba Bathra and Talmud Berakhot. (13 to end). The graduating "A" class studied Exodus with Targum and Rashi, Latter Prophets, Aramaic portion of Daniel, Ezra and Nehemiah with an emphasis on Aramaic grammar. In Talmud study, there was special reference to hermeneutics in the study of Helek in Sanhedrin, while in Elu Terefot, the emphasis was on analytical reading. Also studied were Maimonides Yad ha-Hazaka, Hilkhot Teshuba and Shehita,<sup>27</sup> History to Modern Times and Syriac reading and grammar.

It was without question a revolutionary thing which Wise had undertaken, and it was the sincerity and strength of his efforts as well as that of his co-workers which led to its success.

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25

Ibid.

26

PUAHC, p. 500.

27

Philipson, op. cit., p. 26.

The students were "little prepared for Hebrew and not at all  
 for Rabbinical studies,"<sup>28</sup> and " had but two hours daily for  
 its sessions."<sup>29</sup> Furthermore, they were attending High School  
 or University at the same time.<sup>30</sup> Wise realized that the  
 students needed more time for their religious studies, par-  
 ticularly Talmud, so he added a two hour Sabbath afternoon  
 session,<sup>31</sup> which practice remained for a long time.

As the Preparatory Department progressed, an urgent need  
 was felt to expand the college's base of support, especially  
 among the Eastern congregations which had opposed it, as well  
 as to establish its firm reputation for scholarship. Toward  
 this end, Lillienthal proposed at the Union of American  
 Hebrew Congregations convention held in Buffalo, New York  
 in July, 1876, that the curriculum of the Collegiate Division,  
 which the graduating Preparatory Department students would  
 enter in three years, should be formed by " Hebrew scholars

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28  
PUAHC, p. 339.

29  
Ibid.

30  
Ibid. Enrollment in and graduation from the Cincinnati  
 secular schools or an equivalent institution was required. The  
 students attended the newly-founded McMicken College, which  
 later became the University of Cincinnati, or the Woodrow or  
 Hughes High School. Heller, op. cit., p. 416.

31  
PUAHC, p. 500.

both in Europe and America ... [who would] assist us with their learning and experience ... to determine what shall be taught, why it shall be taught, and how shall it be taught ?" By 1878, the Commission of Competent Scholars included Drs. David Einhorn and Gustav Gottheil of New York, Dr. Marcus Jastrow and Mr. Mayer Sulzberger of Philadelphia, as well as Wise and other non-Easterners.

Wise courted the support of his opponents as well as the public in general by inviting lay and rabbinic leaders, of all shades of religious opinion, to serve on his board of Examiners which tested the students at the end of each year, and submitted a written report, evaluation and criticism. The examiners of June 1878, included Dr. Samuel Wolfenstein, superintendent of the Cleveland Jewish orphan asylum as well as the Rev. Sabato Morais, the Philadelphia traditionalist. Morais tested the students, and joined the other examiners in issuing a laudatory

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<sup>32</sup> PUAHC, p.169.

<sup>32a</sup> David Einhorn (1809-1879) was born in Dispeck, Bavaria, and was ordained in Fuerth, and pursued secular studies in Wurzburg and Munich. A reformer, he left Germany after serving several congregations, and after a brief stay in Budapest, came to the United States in 1855. He became rabbi of Har Sinai Congregation in Baltimore, and was soon a leader of American radical Reform, in opposition to I.M. Wise's conservative views. His anti-slavery position led him to leave Baltimore, and in 1886, he be-

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report. He also participated in the closing exercises, and

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came rabbi of Adath Jeshurun Congregation in New York. He published a prayer book, "Olat Tamid," much of which served as a model for the Union Prayer Book. He also published a German language periodical, "Sinai," in which he spread his liberal views.

<sup>32b</sup>Gustave Gottheil (1827-1903) was a Reform rabbi, born in Pinne, Posen. He studied with Steinschneider and Zunz, and was a preaching assistant to Samuel Holdheim. After serving a reform congregation in Manchester, England, from 1869 to 1873, he came to Temple Emanuel, New York, as co-rabbi with Samuel Adler, with whom he founded Emanuel Theological Seminary (see above Chapter 1). He supported the Zionist cause during the First Zionist Congress in 1897, and opposed the Ethical Culture movement founded by Felix Adler, his colleague's son. See Richard Gottheil, The Life of Gustave Gottheil (Williamsport, Pa., 1936).

<sup>32c</sup>Marcus Jastrow (1829-1903) was born in Rogasen, Poland, ordained in Dresden and studied at Berlin University. While serving as rabbi of the progressive German congregation in Warsaw, he was imprisoned by the Russians in 1863, and expelled for revolutionary activity. In 1866, he came to the United States as rabbi of Congregation Rodeph Shalom, Philadelphia, where he served until 1892. He tried but was unable to stem the tide of reform; the use of the organ and Benjamin Szold's Avodat Israel prayer book were introduced in his congregation. He opposed the radical reform of I.M. Wise, David Einhorn and Samuel Hirsch, and did not favor the formation of the Union of American Hebrew Congregations and the Hebrew Union College.

Jastrow served on the faculty of Maimonides College (see above, Chapter 1) edited the Talmud section of the Jewish Encyclopedia and took part in the work of the Jewish Publication Society, where he served as editor of its translation of the Bible. His major contribution to modern Jewish scholarship was the two volume Dictionary of the Targumim, the Talmud Bavli and Yerushalmi and the Midrashic Literature, still in use by Talmud students today.

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addressed the student body.

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32<sup>d</sup> Mayer Sulzberger (1843-1923) was born in Heidelberg, Germany, a son of a hazzan. He came to the United States in 1849, and studied law in the office of Moses A. Dropsie, Philadelphia. He was elected judge of the Court of Common Pleas in 1895. He was a scholar, who was deeply involved in Jewish communal affairs. Sulzberger aided Isaac Leeser in the publication of the Occident, and continued it for a year after Leeser's death in 1868. He was secretary of the Board of Trustees of Maimonides College, a trustee of Gratz College, active in the reorganization of the Jewish Theological Seminary of America in 1901. He had been in regular communication with Solomon Schechter over the previous decade, and was instrumental in bringing Schechter to the U.S. He was a founder of the American Jewish Historical Society and a governor of the Dropsie College. From 1906 to 1912, Sulzberger served as President of the American Jewish Committee. He presented his valuable collection of 7500 books and 750 manuscripts to the library of the Jewish Theological Seminary in 1903. See M. Ben-Horin "Letters from Solomon Schechter to Judge Mayer Sulzberger," Jewish Social Studies 25 (1963), 249-86; 27 (1965) 75-102; 30 (1968) 262-71; S. Solis-Cohen, American Jewish Year Book 26, (1924-5) 382-403; Alexander Marx, Essays in Jewish Biography, pp. 223-228.

33

Philipson, op. cit., p. 19.

34

PUAHC, pp. 503-4. Morais was reassured that his presence was desired on the board, even though his congregation, Mikve Israel, refused to join the Union of American Hebrew Congregations. On Morais, see below, pp. 205-6.

35

PUAHC, p. 521. The examiners suggested that the study of Rashi be substituted for that of Mekhilta.

36

Ibid.



The examiners of the previous year had included Louis N.  
<sup>36a</sup>

Dembitz, a traditionalist layman from Louisville, Kentucky.

This group had also issued a favorable report with the suggest-  
<sup>37</sup>  
 ion that there be less emphasis on Talmud and more on Bible.

On Sunday, June 29, 1879, seven students were graduated  
 from the Preparatory Department of the Hebrew Union College  
<sup>38</sup>  
 with the degree of Bachelor of Hebrew Literature, and in  
 September of that year, the Collegiate Department was opened  
 with eight students, six of whom had been graduated from the  
 Preparatory Department, one graduate of the New York [Emanuel  
<sup>38a</sup>  
 Theological] Preparatory school, and one who had come from  
<sup>39</sup>  
 Hungary. Wise emphasized that "without our Preparatory  
 Department ... the opening of the college proper today would  
<sup>40</sup>  
 have been impossible."

36a

Lewis N. Dembitz (1833-1907) was a lawyer scholar and author. Born in Zirke, Prussia, he came to U.S. at a young age, and studied law in Ohio and Indiana. He was admitted to the Bar in Louisville, Kentucky, where he practiced ever since. He wrote several legal works, published articles and addresses. He was the first to introduce the Australian (closed) ballot in the United States.

Though he was a member of the Board of the Union of American Hebrew Congregations, he was a conservative in religious matters. After the adoption of the Pittsburgh Platform, he turned away from the Union, and was involved in the formation of the Jewish Theological Seminary. He translated Exodus and Leviticus for the Jewish Publication Society Bible Translation, and wrote articles for the Jewish Encyclopedia on Talmudic Jurisprudence and Liturgy. He authored Jewish Services in the Synagogue and Home (Philadelphia, 1898).

His nephew, Louis D. Brandeis, U.S. Supreme Court justice, admired him greatly, and in his honor, changed his middle name from David to Dembitz.

The Collegiate Department met Monday through Thursday from 3:30 to 6 P.M. The curriculum consisted of four hours Talmud, including Maimonides' Code and Agada, two hours Job, two hours Jewish Philosophy and two hours Jewish History. On Friday and Saturday, Deuteronomy with commentaries was studied for an additional two hours.<sup>41</sup>

With the opening of the Collegiate Department, Moses Mielziner<sup>41a</sup>, Rabbi of Anshe Chesed congregation in New York, who had taught in the Temple Emanuel Preparatory School joined the faculty as professor of Talmud.<sup>42</sup> Sunday evening lectures were instituted; Mielziner lectured on Halacha Hermeneutics, while Wise spoke on the Historical Introduction to the Bible.

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<sup>37</sup>PUAHC, pp. 372-3.

<sup>38</sup>PUAHC, p. 827.

<sup>38a</sup>On Emanuel Theological Preparatory School, see above Chapter 1, pp. 11-16.

<sup>39</sup>PUAHC, p. 835.

<sup>40</sup>Ibid.

<sup>41</sup>PUAHC, p. 836.

<sup>41a</sup>On Mielziner, see below, p. 136.

<sup>42</sup>PUAHC, p. 840.

In 1881, the College dedicated its new building on West Sixth Street. Until that time, classes had been held in the vestry rooms of two Cincinnati temples.<sup>43</sup>

The first graduation-ordination ceremonies were held on June 20, 1883, at the Plum Street Temple, Cincinnati. The faculty, guest rabbis and lay-leaders participated as the four graduates, the first to be ordained as rabbis by an American Jewish theological seminary received their degrees.<sup>44</sup> They were David Philipson, Henry Berkowitz, Israel Aaron and Joseph Krauskopf.<sup>44a</sup> Wise rejoiced in this event, and was proud that two

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<sup>43</sup> PUAHC, p.1088.

<sup>44</sup> American Israelite, XXIX(June 22, 1883),5.

<sup>44a</sup> David Philipson (1862-1949) served as a preceptor at Hebrew Union College, then entered the active rabbinate at Har Sinai Congregation, Baltimore. In 1848, he returned to Cincinnati as rabbi of B'nai Israel Congregation, where he served for the rest of his life. He also served as a volunteer member of the H.U.C. faculty. He participated in the 1885 conference which drew up the Pittsburgh Platform of Reform principles, and was a founder of the Central Conference of American Rabbis. Among his writings are The Reform Movement in Judaism, and an autobiography, My Life as an American Jew. He was a member of the Board of Translators of the Jewish Publication Society Bible translation and edited I.M. Wise's Writings and Reminiscences.

Henry Berkowitz (1857-1924) occupied pulpits in Mobile, Alabama and Kansas City. He then became rabbi of Rodeph Shalom, Philadelphia, where he eliminated many of the traditional practices bringing it into the mainstream of reform. He was a founder of the Central Conference of American Rabbis and of the Jewish Chautauqua

of his graduates, Krauskopf and Aaron, had been elected to pulpits even before they had been ordained, which appeared to him as "proof that the course of instruction in this institu-

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Society, an educational and interfaith organization, in 1893. He was instrumental in establishing the Federation of Jewish Philanthropies in Philadelphia in 1901. Berkowitz wrote The Open Bible (1896), The New Education in Religion (1913). See William Rosenau's eulogy, American Jewish Year Book 26 (1924-5), 448-458.

Israel Aaron (1860-1912) later received the Doctor of Divinity degree from the Hebrew Union College. He served as rabbi in Fort Wayne and Buffalo. He participated in the work of the Central Conference of American Rabbis and wrote The Re-introduction of Congregational Singing.

Joseph Krauskopf (1858-1923) served Reform Congregation Keneseth Israel, Philadelphia from 1887 until his death. He was a leader of radical reform, and introduced Sunday morning services for which he prepared a new "Service Ritual." He preached in English and prepared a new English ritual for his congregation, the "Service Manual," which he published in 1892. He served as vice-chairman of the 1885 conference which adopted the Pittsburgh Platform. From 1903 to 1905, he was president of the Central Conference of American Rabbis. He directed the attention of American Jewry to the need for Jewish literature and was the first Honorary secretary of the Jewish Publication Society of America.

On a trip to Russia in 1894, to ameliorate the condition of Jews there, he observed the Jewish Agricultural School of Odessa, which impressed him favorably. In 1896, he founded the National Farm School at Doylestown, Pa., of which he was president until his death. See Abraham J. Feldman, "Joseph Krauskopf," American Jewish Year Book 26 (1924-5) 420-47; H.S. Morais, The Jews of Philadelphia, 1894.

tion is eminently practical."<sup>44b</sup>

The first ordination of the Hebrew Union College was a cause for great celebration at the convention of its parent organization, the Union of American Hebrew Congregations, held in Cincinnati that year. The success of Wise's endeavor held out an attraction to his opponents to join him in effecting his dream that the College should serve the entire American Jewish community. But this dream of unity was shattered by the "terefa banquet," which closed the convention. "Terrific excitement ensued when two rabbis rose from their seats and rushed from the room. Shrimp had been placed before them as the opening course of the elaborate menu ... This Highland House dinner came to be known as 'the terefa banquet.' The Orthodox Eastern press rang the charges on the terefa banquet week in, week out."<sup>45</sup> This incident confirmed the conservatives' distrust of the reformers. The adoption of the radical Pittsburgh Platform in 1885 finalized the break and spurred on the conservatives to found their own school, the Jewish Theological

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44 b

PUAHC, p. 1355; American Israelite, XXIX (Mar. 30, 1883), 324.

45

David Philipson, My Life as an American Jew (Cincinnati: John G. Kidd and Son, 1941), p. 23. The American Hebrew (July 20, 1883) condemned the "flagrant desecration of Jewish law... Their binding force can not be called into question without denying the authority of the Mosaic Law... [They] must be obeyed and fulfilled by Jews." A correspondent wrote the Jewish Messenger (July 27, 1883) that at the banquet "There was no regard paid to our dietary laws, and consequently two rabbis left the table without having touched

Seminary in 1886.

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the dishes...three more who ate nothing were indignant." The Messenger noted editorially that "The impression created has not been favorable to the growth of th Union among conservative congregations and the officers of the Union will have themselves to blame if several conservative synagogues are constrained to withdraw."

The American Hebrew (July 27, 1883) recorded the reaction of other Anglo-Jewish newspapers. The Philadelphia Jewish Record wrote : "It was a deliberate and gross insult to every man, whether rabbi or layman of the Orthodox school...We doubt much if a society of Gentiles would not have paid more respect to a Jewish guest than to set before him food which they know his religious convictions would not permit him to eat." The Hebrew Standard wrote : "Serving terepha on such occasions exposes the unfitness of the leaders to lead and the false tendencies of the whole movement." The Jewish Tribune of St. Louis wrote : "The menu of the Cincinnati banquet... was kosher with a vengeance. Milk and butter were rigidly excluded, but 'clams, crabs and frogs' paraded in abundance. We fully endorse the indignant protest of Brother F. de Sola Mendes of New York, who walked away in disgust. It was an unmitigated disgrace."

I.M.Wise's American Israelite claimed that "no less in excellent arrangement and execution [was the] ...banquet at the Highland House. Not a murmur, not a word of displeasure, not a sign of disappointment was observable."

Wise concentrated on strengthening his Hebrew Union College into the institution which would prepare future Reform leadership. He invited qualified scholars to join its faculty, including two of his own alumni, David Philipson and Louis Grossman. Wise stood at the head of the faculty as president and professor of Theology and Holy Writ. He introduced a post-graduate department, leading to the degree of Doctor of Divinity. By the time Wise died, the Hebrew Union College had a faculty of nine scholars, an enrollment of 73 students and an alumni association of 64 ordained rabbis,<sup>46</sup> 56 of whom were<sup>47</sup> serving in pulpits in American congregations.

Wise's death in March, 1900, was a hard blow to the Hebrew Union College, for the school had been practically an extension<sup>47a</sup> of Wise and his personality. Dr. Moses Mielziner served as acting president until his death in 1903, and he was followed<sup>47b</sup> by Dr. Gotthard Deutsch, until the Board found a suitable<sup>47c</sup> successor to this important post. Kaufmann Kohler, a dynamic preacher, who had enjoyed a successful career as rabbi of Temple Beth-El of New York was elected President.

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<sup>46</sup>PUAHC, p. 3904, 4164; Philipson, Hebrew Union College, p.37.

<sup>47</sup>Two had continued their studies in Europe; two had died, and two alumni were lady teachers. PUAHC, p. 4133.

<sup>47a</sup>See below, pp. 136-7.

<sup>47b</sup>See below, p. 138.

<sup>47c</sup>See below, pp. 140-2.

Bernhard Bettman, president of the Hebrew Union College Board of Governors, observed that " with Drs. Wise and Mielziner, of blessed memory, the era of construction has passed and the period of development begins."<sup>48</sup>

Kohler kept most of the curriculum, but added courses in Biblical Criticism, Hellenistic Literature and Systematic Theology. Instead of Modern Hebrew, he substituted Midrashic Literature, which he felt was more practical for the rabbi-to-be.

Kohler was concerned that a great deal of the students' time and efforts was going into their university work. He therefore urged that the college be transformed into a graduate institution, where the students would devote their entire school day to their religious studies. This proposal was not accepted, but the Governors did agree to add a fifth year to the Collegiate program, in which the students, having completed university, could devote their entire time and effort to the Hebrew Union College curriculum.<sup>49a</sup>

Kohler's anti-Zionist outlook was very strong,<sup>49a</sup> and this

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<sup>48</sup>Cohon, op. cit., p. 38.

<sup>49</sup>Ibid., p. 40.

<sup>49a</sup>

"We love Jerusalem as the cradle of our national existence, but we do not long for a return. We behold in Jerusalem's overthrow not a fall but a rise to higher glory." K. Kohler, Studies, Addresses and Personal Papers (New York; Bloch Publishing Company, 1931), p.230. "But the main reason for our most strenuous opposition to Zionism is that we deny the very fact that we are a nation in the political sense." Ibid., p. 458.



antagonized some members of the faculty. Two of them, Drs. Max L. Margolis and Henry Malter, resigned in protest, and in the showdown which followed, Kohler was supported and the resigna-

## 49b

Max L. Margolis (1886-1932), was born in Meretz, Wilna, Russia, came to the U.S. at an early age, and after his education at Columbia University, joined the faculty of Hebrew Union College. From 1897 to 1905 he taught Semitic languages at University of California at Berkeley, returning to Hebrew Union College until his resignation in 1910. He joined the faculty of the newly established Dropsie College, Philadelphia, as professor of Biblical Philology, a post he occupied the rest of his life. He wrote a work on Hebrew grammar, Elementary Textbook of Hebrew Accidence (1893) and the Book of Joshua in Greek (1931), that he regarded as a recreation of the original Septuagintal text. He wrote works on Reform theology and participated in the Central Conference of American Rabbis. He served as editor-in-chief of the Jewish Publication Society Bible Translation (1917). His popular works include The Story of Bible Translations (1917), The Hebrew Scriptures in the Making (1922) and the work he co-authored with Alexander Marx, A History of the Jewish People (1927). See Robert Gordis (ed.) Max L. Margolis; Scholar and Teacher (1952); Cyrus Adler, "Max L. Margolis," American Jewish Year Book, 35 (1933) 139-144.

## 49c

Henry Malter (1864-1925) born in Bonze, Galicia, received his Jewish and secular education in Europe. He received a rabbinical diploma from the Lehranstalt für die Wissenschaft des Judentums in Berlin, a college led by Abraham Geiger, most of whose graduates were reform. He also received a doctorate from the University of Heidelberg. For a year he was librarian of the Jewish library in Berlin, then he came to the Hebrew Union College in 1900, where he taught Medieval Jewish philosophy. After the conflict with Kohler in 1907, he left Hebrew Union College, and with the founding of Dropsie College in 1909, Malter joined its faculty as professor of Talmudic Literature, a post which he occupied until his death in 1925.

Malter worked with J.D. Eisenstein on the Hebrew encyclopedia Ozar Yisrael and published many articles in the Jewish Quarterly Review. He wrote Saadia Gaon; his Life and Works (1921); Taanit; Treatise Taanit of the Babylonian Talmud, a critical edition of the text and explanations. See Alexander Marx, Essays in Jewish Biography (1947), 255-264.

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tions were accepted by the Governors.

During Kohler's presidency, the Hebrew Union College moved to its spacious quarters on Clifton Avenue, which it still occupied as of the close of this study. In 1921, at the age of 78, Kohler retired as president of the College, and moved back to New York.

The last president of Hebrew Union College during the period of this study was one of the institution's own alumni, <sup>50a</sup> Julian Morgenstern. Born in Indiana, educated in that state's public schools, in the University of Cincinnati and the Hebrew Union College, he was truly a product of the American

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The Hebrew Union College historians claim that the two were opposed to "the basic ideas of Reform represented by the College and championed by Dr. Kohler," Cohon, op. cit., p.41, and that it was a matter of insubordination and not anti-Zionism. Philipson, Hebrew Union College, pp. 156-7.

It seems, however, that the two were pressured to leave because of their divergent views. Concerning Margolis, Cyrus Adler wrote that "matters came to such a pass that Margolis felt he could not stay in Cincinnati." Cyrus Adler, "Max. L. Margolis," American Jewish Year Book, 35 (1933), 139-144.

50a

See below pp. 149-50.

Reform movement. After two years of graduate study in Europe and three years in the pulpit in Lafayette, Indiana, Morgenstern joined the faculty of the College and later became its president.

Under Morgenstern, the Hebrew Union College received its own charter from the State of Ohio <sup>51</sup>, and new dormitory and library buildings were added to the physical plant. Morgenstern continued the efforts of his predecessors in seeking qualified scholars as faculty members, whether they were European-trained or alumni of the Hebrew Union College. Our period of study closes with the College participating in the attempt to bring to the United States refugee scholars, among them Alexander Guttman <sup>51a</sup> and Ismar Elbogen <sup>51b</sup>, who were fleeing Europe because of the advent of the Hitler era. Other Jewish institutions, including the Dropsie College, joined with the Hebrew Union College in establishing a Research professorship for Elbogen.

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51

It had until 1926 operated under the charter of the Union of American Hebrew Congregations.

<sup>51a</sup>Alexander Guttman, born in Budapest in 1904, received his rabbinical education in Hungary and Breslau Seminary where he was ordained in 1927. He received his Ph.D. at Breslau University in 1924. He taught at the Berlin Jewish Teachers College and was professor of Talmud at the Berlin Lehranstalt für die Wissenschaft des Judentums until 1939 when he came to the Hebrew Union College. He wrote several works on Rabbinics in German.

<sup>51b</sup>Ismar Elbogen (1874-1943) was born in Posen and studied at Breslau Rabbinical Seminary. In 1899, he taught Jewish History

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Aims and Leadership of the Hebrew Union College

The character of an academy is reflected in the visions of its founder, in the ideals of the scholars who compose its faculties, and in the character of its students; also in the role it plays in the life of the community in which it functions.<sup>52</sup>

The aims of the Hebrew Union College changed with the passage of time as well as with the changes in leadership. To Isaac Mayer Wise, it was to be the vehicle through which he would create a new American Judaism.

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The collapse of the ghetto and the advent of the Modern Era brought the need for a new type of rabbi, and consequently, for a new type of seminary to train such a rabbi. Europe had begun to establish such new seminaries to replace the yeshiva.<sup>52a</sup> From the Padua seminary,<sup>52b</sup> founded in 1829, to Zecharia Frankel's Breslau seminary of 1854, the stress was on the "scientific"

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at the Italian Rabbinical College in Florence and in 1903 he joined the faculty of the Hochschule für die Wissenschaft des Judentums in Berlin. He was an active participant in the Liberal movement in the German Jewish Community and took part in the writing of the Liberal prayer book for German Jews. He wrote Geschichte der Juden in Deutschland (1935) and was an editor of Devir (1923-24), Jüdisches Lexikon (4 volumes 1927-30); and Universal Jewish Encyclopedia (10 volumes 1939-43). He is well-known for his sequel to Graetz's history, A Century of Jewish Life.

52

Cohon, op. cit.

52a

The Instituto Convitto Rabbinico was founded by I.S. Reggio. Its first teachers were Lelio Della Torre and Samuel David Luzatto. It served as the model for the other modern Rabbinical seminaries which followed.

52b

On Breslau Seminary, see P.138.

study of Judaism and a thorough secular education. This spirit even  
 reached the Orthodox Rabbinerseminar of Azriel Hildesheimer in Berlin.<sup>53</sup>  
 Wise wanted to implant these ideas in American soil and nurture an Amer-  
 ican rabbinic institution. He wanted an educated, literate, English-  
 speaking ministry for American Jewry. Its problems were caused, he said,  
 "...partly on account of illiterate ministers who, besides their other  
 shortcomings, could not speak the English language, and the rising gen-  
 eration did."<sup>54</sup> In his reports, Wise praised "the correct, idiomatic and  
 select English of the students [of Hebrew Union College] free of all  
 brogue, jargon commonplaces, provincialism and foreignisms."<sup>55</sup>

Originally, Wise dreamed of a Union and a Hebrew Union College. He  
 wanted his college to serve a united American Jewry, which would encom-  
 pass all the different segments and shades of belief prevalent in Amer-  
 ican Jewry. But the events described above prevented this, and then, Wise  
 set out to have his college stand out as the bastion of Reform, which he  
 looked upon as the final progressive stage in the evolution of Judaism.<sup>56</sup>

American Judaism, i.e. Judaism reformed  
 and reconstructed by the beneficent  
 influence of political liberty and pro-  
 gressive enlightenment, is the youngest  
 offspring of the ancient and venerable  
 faith of Israel. The old soul ...that

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<sup>53</sup>His school, founded in 1873, became the central institution for  
 the training of Orthodox rabbis in Europe. It taught that Orthodoxy was  
 compatible with the scientific study of Jewish sources. See H. Schwab,  
History of Orthodox Jews in Germany (London: The Mitre Press, 1950), pp.  
 54-57; S.K. Mirsky, ed., Mosedot Torah be-Eiropah (1956), pp.689-713.

<sup>54</sup>PUAHC, p. 2095.

<sup>55</sup>PUAHC, p. 2212.

majestic palm tree is but transplanted  
 into a more fertile soil and invigorating  
 climate...It is the American phase of  
 Judaism.<sup>57</sup>

Wise described the problems of the Jew in Mendelsohn's time as political and social disenfranchisement, self-imposed religious duties which separated them from others, superstition, and disorderly, helpless, 58 meaningless public worship. He felt that all of this was solved by Reform.

In comparison with other reformers, Wise was a "middle of the road" 59 60 thinker. He believed in the Mosaic authorship of the Torah, and held the Talmud and its authors in great respect. He considered the Talmud to be the "Reform of its day," which he was continuing in his generation. "There is no Judaism without progressive reforms, and there can be no reforms 61 within the pale of Judaism without the Talmud."

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<sup>56</sup>Wise preferred the phrase "progressive" or "American" Judaism rather than Reformed, which he defined as "putting into a new or improved form or condition. David Philipson and Louis Grossman, Selected Writings of Isaac M. Wise (New York: The Arno Press, 1969), p.261. "The divine institutions of the past are not obligatory on the present generation or on coming ages, since the conditions which rendered them necessary have been radically changed. Therefore, Progressive Judaism would have been a better designation than Reformed Judaism." Ibid., p. 262.

<sup>57</sup>Heller, op. cit., p. 553.

<sup>58</sup>Philipson and Grossman, op. cit., p. 297.

<sup>59</sup>Heller, op. cit., p. 557.

<sup>60</sup>"The Torah is genuine, authentic, Mosaic, all theories, hypotheses and allegations to the contrary are flimsy a priori speculations." American Israelite, 36(6 March 1890), 4.

<sup>61</sup>Ibid., 2(23 November 1855), 164.

61a

In a letter to Dr. Samuel Adler in 1857, Wise wrote that " No one will be able to divert me from the historical foundations or from the natural development of Judaism; the Talmud is necessary here as a symbol and criterion of the historical development, and also to furnish a legal basis for synods." <sup>62</sup> Wise's conservative attitude was, perhaps, best stated in an essay which he wrote on Feb. 14, 1849, "I am a Reformer. No one can stop the stream of time, but my basis was always the <sup>63</sup> Halacha."

But like other reformers, Wise regarded many Mosaic laws <sup>64</sup> as temporary. He looked upon Shehita as a proper, humane form <sup>65</sup> of slaughter, and the dietary laws as "well-considered sanitary laws based upon experience and scientific principle," having nothing to do with religious principle. As far as circumcision as a requirement for the acceptance of a convert to <sup>66</sup> Judaism (Milath Guerim), Wise opposed it.

61a

Samuel Adler (1809-1890), born in Worms, Germany, received his Ph.D. from the University of Giessen and came to the United States as the rabbi of Temple Emanuel, New York, which he served from 1857 to 1874. He was a founder of the Emanuel Theological Seminary ( see above Chapter 1). His monographs were published in a collection Kobetz al Yad (New York, 1886). He was the father of Felix Adler, who founded the Ethical Culture movement.

62

David Philipson, "Some Unpublished Letters of Theological Importance," Hebrew Union College Annual II (1925), 422.

63

Cited by Gotthard Deutsch in Central Conference of American Rabbis Yearbook, XXIX (1919), 198.

Dr. Max Lillienthal (1815-1882), Wise's co-worker in the early days of the Hebrew Union College, was of German birth and background. Born in Munich, Bavaria, he studied at the yeshiva of Wolf Hamburger<sup>66a</sup> in Fuerth, and received his rabbinical degree from Hirsch Aub (1796-1876), rabbi of Munich. On the recommendation of Ludwig Phillipson, editor of the Algemeine Zeitung des Judentum the Russian minister of education Uwaroff invited him to modernize the education of the Russian Jews. After attempting to institute a modern school system, under a government guarantee that the religion of the Jews would not be tampered with, Lillienthal realized the insincerity of the Russian government toward the Jews, resigned the position, and left for the United States.<sup>67</sup>

Lillienthal welcomed Isaac Mayer Wise when he first arrived in New York,<sup>68</sup> and together they organized the Beth-Din,<sup>69</sup> the first rabbinical association in the United States.

In 1855, Lillienthal was called to the Bene Israel congregation, Cincinnati, an orthodox congregation. He introduced some reforms in order to make the service more decorous.<sup>70</sup>

<sup>64</sup>Of the levitical laws, Wise said, "We know of no scriptural proof that Moses originally intended all that Levitical law...to be carried into Cannan...forever." American Israelite (9 May 1895), 4.

<sup>65</sup>Ibid., 33(4 February 1887), 4.

<sup>66</sup>CCAR Yearbook, 3, p.19. Wise called it a minhag stuth, a foolish custom.

<sup>66a</sup>Wolf Hamburger (1770-1850), a German Talmudic scholar, described by Moses Sofer as a "great man of high stature." His yeshiva was closed and he was driven from Fürth by Reform opponents.



He was considered a "conservative reformer,"<sup>71</sup> who felt  
that "Religion and life must be reconciled."<sup>72</sup>

Lillienthal opposed the idea of a return of the Jews  
to Palestine. "Here is our home; here our fatherland,"<sup>73</sup> he  
felt. He refused to be present at the Tisha Beab service,  
for he felt that " it was providential, inasmuch as it was  
the beginning of the world mission of the Jews."<sup>74</sup>

Dr. Moses Mielziner, who succeeded Wise in 1900, had  
served the Hebrew Union College as a professor of Talmud.  
Born in Posen, Germany, in 1828, he received a thorough

67

David Philipson, "Max Lillienthal," Central Conference  
of American Rabbis Yearbook, XXV(1915), 14.

68

Isaac M. Wise, Reminiscences (Cincinnati: Leo Wise and  
Company, 1901), p. 19.

69

Philipson, Max Lillienthal, p.17.

70

His reforms, abolishing the sale of mizvoth  
reading of piyutim, Ezehu Mekomon, Ba-Meh Madlikin and Pitum  
ha-Ketoreth, would hardly make a stir in many traditional  
synagogues today.

71

Philipson, Max Lillienthal, p. 17.

72

American Israelite, III, 292.

73

Ibid., XXIII, 2.

74

Philipson, Max Lillienthal , p. 18.

religious and secular education in Berlin, Breslau and Hamburg. "But his peaceful nature shrank from becoming a leader in strife,"<sup>75</sup> and he left Germany because of the opposition which developed towards his reform views. After serving as head of a Jewish school in Copenhagen from 1857 to 1865, he came to the United States as rabbi of Anshe Hessed congregation. When Anshe Hessed merged with another synagogue, Mielziner headed a private school and taught at Emanuel Theological Seminary. He came to Hebrew Union College as a professor of Talmud in 1879. His "Introduction to the Talmud," first published in 1894, which became a very well-known work in this field<sup>75a</sup>, was based on the lectures he delivered at the Hebrew Union College.

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75

Charles S. Levi, "Dr. Moses Mielziner," Central Conference of American Rabbis Yearbook, XIII (1903), 349.

75a

Moses Mielziner, Introduction to the Talmud (New York: Funk and Wagnalls Company, 1903) includes a historical and literary introduction to the Talmud, the rules by which the Talmud is interpreted, as well as Talmudical terminology. Mielziner often compares Talmudic rules with examples from modern jurisprudence.

The English translation of Mielziner's Ph.D. thesis was much quoted by the abolitionist movement in the United States. He also wrote Jewish Law of Marriage and Divorce and its Relation to the Law of the State.

Gotthard Deutsch was descended from an Austrian rabbinical family, and he studied at Breslau University and Seminary.<sup>75b</sup> He was graduated from University of Vienna, and was ordained<sup>76</sup> by Isaac Hirsch Weiss. In 1891, Isaac M. Wise called him to the Hebrew Union College, where he occupied the chair of Jewish History and Literature. He contributed to the Jewish Encyclopedia and to scholarly journals. He was pro-Zionist, and was considered sympathetic towards Orthodoxy, though he did not hesitate to criticize the Orthodox when he felt justified to do so.<sup>77</sup>

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75b

The first modern rabbinical seminary in Central Europe, it was founded in 1854 and led by Zacharia Frankel. Breslau occupied a central position between the liberal Lehranstalt and the Orthodox Hildesheimer seminaries. Breslau stood for "positive historical Judaism," meaning a faithful adherence to the precepts of Judaism while fostering free inquiry into the Jewish past. It is considered the ideological parent of the Jewish Theological Seminary of America and the Conservative movement in the United States.

76

Hebrew Union College Monthly, II, 18 (May, 1916), 251.

77

Ibid., "The Infallible Shulkhan Arukh." II. no. 9. Among his works are Scrolls, Essays on Jewish History and Literature (1917), Memorable Dates of Jewish History (1904). In 1901, Deutsch succeeded Isaac M. Wise as editor of Die Deborah, his German-American monthly.

The man who really shaped the course of the Hebrew Union College after Isaac M. Wise was Kaufmann Kohler, who served as president from 1903 to 1921. Kohler had received an Orthodox upbringing in Bavaria, and had studied under the Orthodox leader, Samson Raphael Hirsch<sup>78</sup>, at Frankfurt. His<sup>78a</sup> studies in philology raised doubts in his mind concerning traditional Jewish beliefs, and he adopted the critical

method, looking for study " which the next hour would [not] be contradicted or nullified by the teacher of the natural sciences."<sup>79</sup> Imbued with the idea of Reform, he came to the United States in 1869, and in 1871, he became rabbi of Har Sinai congregation in Chicago, where he added Sunday services to those already being held on the Sabbath. He met head-on

78

Samson Raphael Hirsch (1808-1888) was born in Hamburg, Germany and studied under Rabbi Jacob Ettlinger and Rabbi Isaac Bernays. It was the latter who included secular studies in the curriculum of his Talmud Torah and greatly influenced Hirsch in that direction. Hirsch attended University of Bonn for one year, served as rabbi in Oldenberg, Emden and Nikolsburg, Moravia. He was then called to the rabbinate of Frankfurt on the Main, where he served 37 years until his death.

Hirsch's philosophy was embodied in the phrase "Torah im Derekh Erez," Torah and a worldly occupation, i.e. secular knowledge, which served as the basis for modern or Neo-Orthodoxy of today.

Among his writings are Nineteen Letters of Ben Uziel (1836), A collection of Essays, Judaism Eternal (2 volumes, 1960-66), and a five volume Commentary on the Pentateuch. See J. Rosenheim, S.R. Hirsch's Cultural Ideal in our Time.

78a

" The man who exerted the greatest influence upon my young life and imbued me with the divine ardor of true idealism was none other than the representative of what was called Neo-orthodoxy, Samson Raphael Hirsch." Kaufmann Kohler, Studies, Addresses and Personal Papers (New York: Bloch Publishing Co., 1931), p. 475.

the challenge posed by the new physical sciences, particularly Darwin's theory of evolution by declaring that Judaism, an unshackled and spiritual religion, had nothing to fear from it. Judaism taught, he said, that Man has the capacity for growth. " The beast remains standing where Nature has placed it; Man does not remain in the same position."

80  
80a  
When his father-in-law, Rabbi David Einhorn, retired from his post at Congregation Beth-El, New York, in 1879, Kohler succeeded him. In 1885, Dr. Alexander Kohut, a newly-arrived traditionalist rabbi, attacked Reform Judaism and claimed that anyone who disowned the principles and ordinances of Mosaico-Rabbinical Judaism forfeits the name Jew.

79

H.G. Enelow, "A Biographical Essay" in Kaufmann Kohler, The Origins of the Synagogue and the Church (New York: The Macmillan Company, 1929), xi.

80

" The New Knowledge and the Old Faith," in K. Kohler, Sermons, Addresses and Personal Papers, xviii.

80a See above p.117.

80b

Alexander Kohut (1842-1894) was born in Hungary, and received his Ph.D. at the University of Leipzig, He was ordained at the Breslau Seminary in 1867, and served several pulpits in Hungary. He was appointed as the Jewish representative to the Hungarian parliament. Kohut came to New York as the rabbi of Congregation Ahabath Hesed. He was a founder of the Jewish Theological Seminary of America, and taught Talmud there until his death. He wrote Ethics of the Fathers (1885) and his 8 volume Arukh ha-Shalem (1872-92), a lexicon of Talmudic terms which Solomon Schechter called "the greatest and finest specimen of Hebrew learning ever produced by a Jew on this continent." See Ismar Elbogen, "Alexander Kohut," American Jewish Year Book, 46(1942) 73-80.

Kohler took up the gauntlet and defended Reform in a series of sermons, "Backwards or Forwards ?"

No, I do not believe that the Mosaic statutes about the sacrifices, the incense and the priestly apparel, or the sanctuary and criminal laws are unchangeable ordinances of God, dictated from heaven. I distinguish in the Bible the kernel from the husk, the grain from the chaff, the spirit from the temporary form...

I claim the name "Jew" for all, who while standing on the platform of reform or enlightened Judaism, discard on principle all ritualism of the past and seek for better and more adequate forms of religious devotion and life...

I say rather no Judaism at all than we should bow under the authority of Rabbini-<sup>81</sup>sm and surrender reason and freedom.

These sermons, delivered originally in German, were translated into English, published and widely circulated. They led to the Pittsburgh Rabbinical Conference of 1886,<sup>82</sup> and its declaration of Reform principles.

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80c

Kohut's attack was in a series of sermons he preached on Pirke Abot, which he later published. A. Kohut, Ethics of the Fathers (New York: The American Hebrew, 1865). He wrote: "He who turns away on principle from the standpoint of the validity of the Mosaic-Rabbinical tradition, such an one has banished himself from the camp of Israel, writes his own epitath: 'I am no Jew, no adherent of the faith of my fathers.....Such a Reform which seeks to progress without the Mosaic-rabbinical tradition is a deformity; is a skeleton of Judaism without flesh and sinew, without spirit or heart. Without tradition there is no life but only vegetation; without it we have a tying of the wheels of life, a suicide. And suicide is no Reform. Ibid. pp. 11-12.

81

Kohler, Studies, Addresses, pp. 203, 211, 219.

82

Enelow, op. cit., xi.

Kohler, having edited the Philosophy and Theology departments of the Jewish Encyclopedia, enjoyed a fine reputation in the scholarly world. His work, "Jewish Theology," covered every aspect of the subject, theoretical and practical.

Notwithstanding the fact that Kohler was from the East, a region which had opposed the Hebrew Union College, he had cooperated with Wise in regard to the College, the Central Conference of American Rabbis and the Union Prayer Book. He brought to the college his reputation for scholarship, his burning zeal for Reform Judaism, and a firm opposition to Political Zionism, which he denounced as "treason" to Judaism. He considered it a "perversity and degeneracy" of our generation to proclaim a Jewish nationalism without God and religion...unmindful of the fact that it is just the title of nationalism which has brought upon us all the horrors and woes...as well as...Russian pogroms." He felt

83a

Some subjects treated in this work include: Revelation and Prophecy; the Torah; the Essence of God; God's Holiness, Wrath, Punishment, Love and Compassion ; Evil; Angels; Prayer; and The Election of Israel.

83

Ibid., xxiii.

84

Ibid., xxvi.

85

Ibid. , xxiv.

86

Kohler, Studies, Addresses, p.333.

87

"What the Hebrew Union College Stands For" Ibid., p.441.

that the Jews were not "a nation in the political sense. 88  
 [Judaism] is a historical mission, not a national life."

Julian Morgenstern, American born and bred, followed the teachings of his mentors during the period of this study. Himself a scholar, he attempted to make the Hebrew

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88a

Julian Morgenstern(1881- ), the last president of the Hebrew Union College during our period of study, was born in St. Francisville, Ill. He was graduated from the University of Cincinnati in 1901 and was ordained by the Hebrew Union College a year later. He studied several years in Europe, receiving his doctorate from the University of Heidelberg in 1904. After three years in the pulpit at Lafayette, Indiana, he joined the Hebrew Union College faculty as a teacher of Biblical and Semitic studies. In 1921, he became acting president and a year later, he became president of the college, serving until after the period of our study.

Many of Morgenstern's essays, originally written for the Hebrew Union College Annual were later published as books. Among them are Amos Studies, The Aphod and the Tent of the Meeting (1945) and the Message of Deutro-Isaiah (1961). He also wrote Some Significant Antecedents of Christianity (1966) and Rites of Birth, Marriage, Death and Kindred Occasions Among the Semites (1966), Jewish Interpretation of Genesis (1919) and a collection of lectures and papers, As a Mighty Stream (1949).

88

"Zionism," Ibid., p.458.



Union College the center of American Jewish scholarship. He shunned the title "Reform," with its connotation of being one of the many branches of Judaism. Like Isaac M. Wise, he preferred to think of Judaism as " a historic religion, the out-growth of a process of historical evolution, of which our modern Judaism, Reform Judaism, so-called, is merely the latest, the most recent, but by no means the final... [stage]".<sup>89</sup>

Thus, we see that the Hebrew Union College began under Isaac Mayer Wise as the one school for training men for the American rabbinate, the school which would reflect all shades of thinking within the American Jewish community and serve as a unifying factor for what was to become the new " American Judaism." When this dream of unity was shattered, Hebrew Union College became the school for training rabbis for American Reform. This was continued under Kohler, who emphasized Reform's opposition to Zionism, and under Morgenstern, who laid stress on Jewish Scholarship at the College.

Several aims and principles were laid down during the early years which continued to be guiding factors for the College during our period of study. Wise demanded academic excellence. He had been disillusioned by the ministrations of the reverends and felt that " a man can not justly claim the title and perform the functions of a rabbi in our days unless he possesses the adequate academical training." He insisted that his students be thoroughly versed in secular as well as Jewish knowledge, and that they speak a perfect English.

Wise fostered free inquiry on the part of his students and hoped that they would maintain their belief in and respect for Jewish teachings. " No bigoted pietists, no

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90

PUAHC, p. 1088.

91

"No one-sided and narrow minded rabbis, whose learning consists of one phase of development in Israel's history, without scientific touchstone, shall go forth from this college, also none without the genuine original material produced in Israel--such is the will now, and so it was from the very beginning of this college." PUAHC, p.2248.

"This college can not afford to furnish the rabbinical diploma to any person who can not read and expound intelligently the original literature of Judaism, at least the whole Bible with its ancient paraphrases (targumim) and commentaries (mephorshim), Mishna, Talmud and Midrash, and the philosophical treatises from Saadia to Abrabanel." PUAHC, p.3207.

92

See above, p. 132.

dissimulating hypocrites, and no bewildered skeptics can go out from this alma mater with the diploma of a rabbi.<sup>93</sup> Yet, he cautioned his students to think and consult before they abandoned accepted beliefs and expounded their own. "Freedom of thought and speech without offence to others and within the bounds of becoming consideration is guaranteed to all ; still all doubts or differences of opinion that may arise should first be communicated to the teacher."<sup>94</sup> He opposed changes and reforms being introduced by any rabbi who so desired, either because the rabbi felt it proper, or merely for the sake of change. Thus, one of the reasons he called into existence the Central Conference of American Rabbis was that it serve as the authority for any and all changes "...to protect Judaism against presumptuous innovations of rash and inconsiderate men."<sup>95</sup>

Wise's goal that the Hebrew Union College become the mainstay of a new American Reform Judaism was officially reiterated after he died. In the resolution engaging Dr. Kaufmann Kohler as its new president, the Board declared

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94  
PUAHC, p.4135.

95  
CCAR Yearbook, I (1891).p.19.

"That the Hebrew Union College, in addition to being a permanent seat of Jewish learning in all its branches, shall forever continue to be the exponent of American Reform Judaism, as taught and expounded by its immortal founder, Isaac M. Wise, and his illustrious co-workers." <sup>96</sup> Kohler referred to this in his first address to the students on Opening Day, September 14, 1903, when he urged the students " to be imbued with the American spirit," <sup>97</sup> as did Bernhard Bettman, Hebrew Union College president, who declared that the College " stands for American Reform Judaism, which, in perfect accord with the enlightened spirit of every age and clime, clings ...to ... a Judaism which no longer looks backward." <sup>98</sup>

At the Twenty-Second Council of the Union of American Hebrew Congregations, held June 17, 1911, Kohler read a paper, " American Judaism as Represented by the Union of American Hebrew Congregations and the Hebrew Union College," in which he equated the goals of the two. "Reform ... became

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96  
PUAHC, p. 4294.

97  
Ibid., p.4977.

98  
Ibid., p.5950.

99

the savior of Judaism in America,"for it laid the stress on the essentials, and pushed the smaller things into the background. It beautified and dignified the Service to the point that " even the conservatives dared not, as they do in Europe, denounce as un-Jewish the organ and the Confirmation, nor insist on the partition-wall which all these centuries past Orientalism had reared in the Synagogue to keep the woman,wife and daughter out of the main body of worshippers. " Reform took the yoke of legalism, the burden of continuous self-reproach from the conscience of the modern Jew. It rejected the hypocritical maxim of European Jewry which made the rabbi the scapegoat of the congregation by insisting that the dietary and minute Sabbath laws must be obeyed by proxy. Kohler said that Isaac M. Wise wanted enlightened American rabbis , and the Hebrew Union College was to be the vehicle through which these would be provided.

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99

PUAHC, p. 6580.

100

Ibid.

101

PUAHC, p. 6581.

102

Ibid.

103

PUAHC, p.6582.

Though Kohler's personal anti-Zionist attitude was not the official policy of the Hebrew Union College, he equated it with the "Reform Principle" <sup>104</sup>, and the anti-Zionist tone <sup>104a</sup> of the debates at the Central Conference of American Rabbis reflect Kohler's influence on many of his disciples.

Julian Morgenstern also saw the aim of the College to save Judaism for America by preparing leaders for an "American Judaism." He pointed out that Isaac M. Wise realized that the Reform of Germany would not suffice for the American-bred children of the immigrants from Germany. But he felt that American Judaism should not be negative, or "a religion of convenience as many have imagined it...it was to be a positive reinterpretation of the principles of Judaism and appraisal of their ethical, spiritual and religious values for the life of today here in America." <sup>105</sup>

<sup>104</sup>In 1898, the Union of American Hebrew Congregations declared itself unalterably opposed to Political Zionism, that Judaism's mission was spiritual, not political, and that America was the Zion of hope of the American Jew. PUAHC, p. 6584.

<sup>104a</sup>The Central Conference of American Rabbis, in 1897, opposed the "Friends of Zion who revive political national sentiment...and turn the mission of Israel away from the province of religion and humanity." CCAR Yearbook 1897, pp. x-xi. In 1899, Rabbi David Philipson reported that "we have only one member present...who is a Zionist." I have made the request for him to speak and he had refused to do so." CCAR Yearbook 1899, p. 112. Cf. Henry Berkowitz, "Why I am not a Zionist." Ibid., pp. 167-73. Dr. S. Sale, "Address on Zionism," pp. 174-78. Prof. Caspar Levias' defense of Zionism was added to the record by the Executive Committee. Ibid., p. 179. In 1901, Dr. Philipson objected to any form of cooperation with Zionists. CCAR Yearbook 1901, p. 80.

<sup>105</sup>"The Hebrew Union College," Address to the Union of American Hebrew Congregations, January 22, 1923. PUAHC, p. 9273.

" Judaism possesses ...a genius for religious adaptation and expansion...a genius for reform...which has kept it alive through all these ages...Our Reform of today will become the Orthodoxy of tomorrow and a new and ever new Reform Judaism will take its place." <sup>106</sup> Morgenstern expected these changes and reforms to be instituted in an authoritative manner by the American Reform rabbis who would come out of the Hebrew Union College.

#### Preparatory Department Curriculum

The early curriculum of the Preparatory Department included the basic material and skills needed to become knowledgeable in the sources of Judaism. It included study of the Bible in the original Hebrew with Rashi commentary added in the final year. Prophets and Mishna were surveyed as well as highlights of Jewish history. Mekhilta and then Talmud <sup>106a</sup> were studied, with the Code of Maimonides added in the final year. Hebrew, Aramaic and Syriac grammar were also included in the curriculum.

A look at the Preparatory Department curriculum in later years shows little change. Talmud study and Syriac grammar were dropped, while Liturgy, Daily and Holiday Prayer Book study, En Jacob and Maimonides Sefer ha-Mada were added.

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106

Julian Morgenstern, "Hebrew Union College, Past and Future," PUAHC (1927), p.234.

<sup>106a</sup>In 1876, the "D" class covered 15 chapters of Mishna Sanhedrin and Sota; 10 chapters of Mekhilta. Grade "C" covered Mishna in Moed 31 chapters and Talmud Berakhot 25 pages. PUAHC, p.338

Department, and this was reflected in its curriculum.

Collegiate Department Curriculum

The Collegiate Department curriculum remained constant during Wise's administration and during the early part of Kohler's as well. Wise's aim had been to provide the rabbi with the knowledge in the sources of Judaism, critically examined, with which he could set standards for modern Jewish living. He excluded Theology at first, on the principle of " למאן איניש ופגור איסור (The material first and then the speculation)..It is illegitimate to speculate and theorize without the proper basis. Hence the inevitable conclusion that only those who have a respectable knowledge of Jewish Literature must be admitted to the study of Jewish theology, in order not to educate sophists." <sup>108</sup> Later, Theology was studied in the higher classes.

Subjects studied in the 1880's included Bible, with selected commentaries, Prophets, Talmud with selected commentaries and Codes, Philosophy of Maimonides and Albo,

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107

For a table of the Preparatory Department curriculum in 1880 and 1917-18, see Appendices A and B, pp. 377-8.

108

PUAHC, p. 342.



Midrash, Jewish History and Homiletics. Arabic was studied  
 109  
 at the University of Cincinnati.

The new Constitution and By-Laws of the Union of Amer-  
 110  
 ican Hebrew Congregations adopted in July, 1889 included  
 a curriculum for the Hebrew Union College, which while  
 differing somewhat from the College reports, was in the  
 111  
 main followed.

112  
 The curriculum of the 1900's shows a few changes, made  
 by Kohler. The fifth year, added at his behest, was spent in  
 the study of History of Bible Criticism, Scientific Research  
 in Talmudic Sources, Readings in Jewish Philosophy and the  
 study of Theology. Kohler's additions to the curriculum  
 included Liturgy, Explanation of Jewish Rites, Bible-Criticism,  
 Apocrypha Literature, History of the Beginnings of Judaism,  
 and Jewish Theology. Kohler also introduced Midrashic Literature,  
 " a branch of study of far greater benefit to the future Amer-  
 ican rabbi and preacher than any other part of rabbinical

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109

For a table of the Collegiate curriculum in the 1880's,  
 see Appendix C, p. 379.

110

PUAHC, p. 2280.

111

It is interesting to note that German language and  
 literature are included in the curriculum, "if the students  
 can not learn it elsewhere."

112

For a table of the Collegiate curriculum in 1900,  
 see Appendix D, p. 380.

113  
 literature." Later, in 1905, a course in "Practical  
 Sociology" was added to the curriculum, taught by Dr. Boris  
 114  
 D. Bogen, of the United Jewish Charities.

In 1907, a new system of units and credits was intro-  
 duced. The five years of work could now be finished in four,  
 if the student took extra courses each year. Some elective  
 courses had prerequisites, and there were some no-credit

115  
 courses. Twenty-eight credits of obligatory courses and up to ten credits  
 116  
 from the elective courses had to be taken by the student each year.

Beginning with the 1910-11 catalogue, Dr. Kohler in-  
 cluded an introduction which he called the "General Plan of  
 Instruction," in which he gave a general description of the  
 Hebrew Union College curriculum, and explained why various  
 aspects of Jewish knowledge were included in the curriculum.  
 " The instruction proceeds methodically from the mastery of  
 the form to the full comprehension of the subject matter."  
 The Preparatory Department was to supply elementary know-

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113  
PUAHC, p.4998.

114 PUAHC, p.5509. Boris D. Bogen (1869-1929) came to the U.S.  
 after graduation from the University of Moscow in 1888. He was a  
 teacher, then superintendent of the Baron de Hirsch Agricultural  
 School, Woodbine, N.J. Bogen came to Cincinnati as director of the  
 United Jewish Charities. During World War I, he was Director-General  
 of the relief efforts of the Joint Distribution Committee. From 1925  
 until his death, he was International Secretary of Bnai Brith. He  
 wrote Jewish Philanthropy in the United States (1917) and an auto-  
 biography, Born a Jew (1930).

115  
PUAHC, p.5798.

116  
 For a table of these courses, see Appendix E, p.381.

Prayer-Book forms as essential a factor of Judaism as does the Talmud, and a thorough knowledge of the Jewish Liturgy and its history is indispensable to the rabbi, however small the portion that is in use today.<sup>117</sup>

Kohler discussed the other areas of instruction, pointing out their relevance to the modern rabbi. History of Judaism and its Sects, the Development of Mosaic and Rabbinical Judaism leads to a deeper understanding of Prophetic or Reform Judaism, and paves the way for Systematic Theology,<sup>118</sup> the essential beliefs of Judaism for the Modern Jew.

In 1922, the curriculum of the Collegiate Department was radically changed. Graduation now depended upon the completion of a certain number of credits, 65 to 67, rather than the number of years spent in study,<sup>119</sup> with major and minor courses still required. Classes were held mornings as well as afternoons, and the total 9 year Preparatory-Collegiate course could now be completed in five to eight years, depending on the student's academic standing when he entered.

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117

Hebrew Union College Catalog and Program, 1910-11.

118

The 1917-18 Collegiate curriculum, which shows little change, is found in Appendix F, p. 383.

119

Philipson, Hebrew Union College, p.30.; Hebrew Union College Catalog and Program, 1922.

Among the courses added were The Activities of the Rabbi,<sup>120</sup> The Reform Movement in Judaism,<sup>120</sup> History and Principles of Reform, Educational Psychology (with special reference to Jewish teaching), Subjects and Methods of Jewish Education and Jewish Social Attitudes.<sup>121</sup>

In May, 1924, the faculty decided to discontinue the Saturday classes, which had been conducted practically from the time the College was founded.<sup>122</sup>

In 1930-31, courses on Music in the Synagogue and History and Methods of Utilizing Music for the Modern Service were added.<sup>123</sup>

A comparison of the 1938-9 curriculum with that of 1922-3 shows a few changes, but essentially the same curriculum.<sup>124</sup> In Scriptural Exegesis, the stress is on critical study; in the Theology Department, History of Judaism, Hasidism, Apologetics and Polemics are some of the courses added. In Education, there are courses on the Construction of the Religious School Curriculum, Organization and Administration

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120

This course was taught by David Philipson, who wrote his famous work with this title.

121

Philipson, op. cit., pp. 41-2.

122

PUAHC, p. 9670.

123

Hebrew Union College Catalog and Program, 1930-1,  
p. 64.

124

See Appendix G for a complete table.

and Supervision of the Religious School, and a Seminar in Adult Education. Courses in Semitics, Syriac, Akkadian, Arabic, and Ancient and Oriental History were added, primarily for graduate candidates for the D.D. degree, but also open to undergraduates with special permission.

Requirements for Admission and Academic Standards

In the first class of the Hebrew Union College, there were no formal admission requirements. David Philipson, a member of that class, tells how Dr. Wise personally solicited members of the various Reform congregations, among them his father, to send their children to his College. He tells how he was prepared and tutored in the basics in order to be ready to enter the Preparatory Department of the newly-founded College as a teen-ager.

Later, the admission requirements were formalized. In 1878-9, the requirements for admission to the beginner's class in the Preparatory Department were " Hebrew reading, grammar beyond the regular verb (shelemim) translation from the Book of Genesis. , knowledge of Biblical History to 586 B.C., " and sufficient proficiency in secular studies to gain admission to Cincinnati High School. These same requirements for the Preparatory Department are listed again

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125

Philipson, My Life, pp. 1-2.

126

PUAHC, p. 507.

127

PUAHC, p. 689.

128  
in 1882.

The requirements for admission to the Collegiate Department were to pass an examination in the studies taught in the Preparatory Department, and to qualify for admission and attend the University of Cincinnati or a similar institution. The College prided itself in the fact that it was "entirely free;" no test of race, creed sex or age was maintained.

The Constitution of the Union of American Hebrew Congregations of 1889 elaborated on and formalized these requirements. For admission to the Preparatory Department, it was sufficient to translate "the less difficult passages of the Pentateuch or Prayer Book" instead of the requirement to translate any passage from Genesis, in addition to the other requirements. Collegiate Department entrance requirements remained the same. The graduates of the Preparatory Department were accepted into the Collegiate Department without a formal examination; others were examined in Preparatory Department subjects before being admitted.

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128  
PUAHC, p.1243.

129  
PUAHC, p.1794.

130  
PUAHC, p.2097.

131  
Sec. 31, PUAHC, pp.2287-8.

132  
PUAHC, p.2213.

The 1899 report of Hebrew Union College to the Union of American Hebrew Congregations stipulated the minimum age for admission as 16 years, and required established good moral character. The academic requirements were as follows: Thorough knowledge of Hebrew and Aramaic grammar, translating passages (prima vista) of Pentateuch, Former Prophets, Daniel, Ezra, Nehemiah, 40 chapters of Psalms, 15 Chapters of Proverbs, and the ability to read Rashi commentary, Mishna Abot and 2 other Mishna books. In Talmud, there was a need to do prima vista reading of at least fifty pages in the treatise studied, Maimonides Sefer ha-Mada, and knowledge of history to the period of Johanan ben Zaccai. In secular studies, there remained the requirement to be admitted to University of Cincinnati or a similar institution.

133

In 1929, the entrance requirements were changed in order to raise the level of the Collegiate Department to that of a graduate institution. As of the following year, only students who had completed their freshman year at University of Cincinnati or a similar institution would be admitted to the Collegiate Department. This was to insure that the later years of the Collegiate Department would receive the full-time attention of the rabbinical student, without his simultaneous attendance at a secular institution.

134

133

PUAHC, p. 4136.

134

PUAHC, 56th Report, p. 1011.

By the close of our study in 1939, the admission requirements for the Hebrew Union College were further raised, by requiring the B.A. degree for admission to the Collegiate Department. Consequently, for admission to the Preparatory Department, an applicant required 30 college credits, as well as the passing of a written entrance examination in Hebrew language, grammar, Bible and Jewish history. <sup>135</sup>

#### Graduation and Academic Degrees

The degree offered to graduates of the four-year Preparatory Department was Bachelor of Hebrew Literature. <sup>136</sup>  
 Graduates of the Collegiate Department received the title "Rabbi." Later, the post-graduate degree of Doctor of Divinity was offered to those who could meet the following requirements:

- 1) Two years of graduate study after receiving the title Rabbi.
- 2) A satisfactory thesis on a theological subject.
- 3) Passing an examination on one treatise of the Talmud, one book of Scripture, and any Hebrew-Arabic theologic-philosophic work. <sup>137</sup>

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135

Hebrew Union College Catalog and Program, 1939, pp.18-19.

136

PUAHC, p. 827.

137

PUAHC, p. 1533.



In the Collegiate Department, it was necessary to maintain good standing at the University of Cincinnati in order to remain on the College's rolls. The rabbinical diploma was not granted the candidate until he produced his diploma from the University, proving that he had successfully completed the course of studies.<sup>138</sup>

The first graduation exercises took place at the Plum Street Temple in Cincinnati, as did many subsequent ones. When the Hebrew Union College acquired its own building, graduation exercises were held there.

#### Faculty

The original faculty of the Hebrew Union College consisted of two salaried teachers, Solomon Eppinger and Rev. Abraham Harris, with Drs. Wise and Lillienthal as volunteers.<sup>139</sup> They were later joined by Louis Aufrecht, who was titled preceptor. In 1897, Moses Mielziner, who had served on the staff of the Emanuel Theological Seminary of New York,<sup>139a</sup> joined the faculty as professor of Talmud.<sup>140</sup>

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138  
PUAHC, p. 2248.

139  
PUAHC, p. 521.

139a  
See above, pp: 93-96.

140  
PUAHC, p. 1374.

When Preceptor Aufrecht died in 1882, his duties were assumed by Henry Berkowitz, a senior student, who was given the title of temporary assistant teacher. Another assistant teacher who taught Biblical and Rabbinical studies was Ignatz Mueller, who had studied at the Berlin Hochschule.<sup>141</sup> In September 1883, David Philipson, one of the College's first graduates, joined its faculty as preceptor in the Preparatory Department,<sup>142</sup> but left after a year to become rabbi of Har Sinai congregation in Baltimore. He was replaced by Rev. S. Mannheimer of Rochester.<sup>142a</sup> Rev. M. Goldstein, cantor of Bene Israel congregation of Cincinnati, served as preceptor of Liturgical Music.

In 1884, Rabbi Henry Zirndorf, of Furth, Bavaria, was engaged as a professor of History and Literature. He held a rabbinic diploma from Europe and had served there as a teacher and principal, and as rabbi of Congregation Beth El in Detroit. In 1886, Wise engaged Rabbi David Davidson,<sup>142a</sup> who had studied at the Breslau Seminary, and was serving as rabbi of Shearith Israel, Cincinnati, to succeed Dr. Eppinger as professor of Talmud.

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<sup>141</sup>PUAHC, p. 1318. The Judische Hochschule in Berlin, established in 1872, was headed by Abraham Geiger, German Reform leader and philologist-historian. In 1883, its name was changed to the Lehranstalt Fur Die Wissenschaft des Judentums. Though officially it was an academic institution without ideology, in fact it was largely a training college for Reform rabbis, since most of its graduates became rabbis in Reform or Liberal congregations.

<sup>142</sup>PUAHC., p. 1370. Philipson later rejoined the faculty as a volunteer, and also served on the Board of Governors.

<sup>142a</sup>

See above p. 138.

Wise had firm requirements for those who were to serve on his faculty. He required his teachers to have expert knowledge of the subject they taught, the ability to teach, and the ability to express themselves in "faultless English."<sup>143</sup> When Zirndorf retired in 1891, Wise found it difficult to replace him, and had to rely upon undergraduate assistants and volunteers from the alumni, such as Rabbis David Philipson<sup>144</sup> and Charles Levy. He finally secured the services of Dr. Gotthard Deutsch, ordained at the Breslau Seminary, and holder of a Ph.D. from University of Vienna, who was elected<sup>145</sup> docent.

In 1892, Max L. Margolis replaced Davidson as preceptor in Talmud and Semitics, and a year later, he also became<sup>146a</sup> Registrar. In 1895, Caspar Levias, who held a Master's from College and was a Ph.D. candidate at Johns Hopkins, was engaged as an

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<sup>143</sup> PUAHC, p. 2715.

<sup>144</sup> PUAHC, p. 2725.

<sup>145</sup> PUAHC, p. 2879. See above, p. 138.

<sup>146</sup> PUAHC, p. 5494. On Margolis, see above p. 128.

<sup>146a</sup> Caspar Levias (1860-1934) born in Zagare, Lithuania, remained at Hebrew Union College from 1895 to 1905, then served as principal of a Hebrew School in Newark. He was an ardent Zionist, and together with Reuven Brainin and I. Schapiro edited and published the Hebrew literary journal ha-Deror. His specialty was Semitic philology and grammar. He wrote A Grammar of the Aramaic Idiom Contained in the Babylonian Talmud (1900) and two volumes of Ozar Hohmat ha-Lashon (1914-15).

assistant professor of Talmud and Aramaic. In November, 1898,  
<sup>146b</sup>  
 Dr. Louis Grossman, an alumnus who lived in Cincinnati, served  
 as a volunteer teacher.

In November 1908, the Board of Governors passed a resolution, that a faculty member, after serving the College for  
<sup>147</sup>  
 five years, would enjoy permanent tenure. The rules of  
 tenure were amended and elaborated upon in 1911. Members of  
 the faculty were to be elected annually, unless otherwise  
 agreed upon. They could be removed by the Board of Governors,  
 for cause, upon thirty days notice. After six years of con-  
 tinuous service, the appointment was considered permanent,  
 subject to the following conditions, by which even a tenured  
 faculty member could be removed:

- a) The president may charge a faculty member as "unsatisfactory," at least six months prior to the end of the school year.
- b) The faculty member is given a copy of such report.
- c) A hearing is held before the Board of Governors.
- d) A Special meeting of the Board of Governors is held on two weeks' notice. After a two-thirds vote sustaining such report, " the services of such member of the faculty shall be dispensed with."<sup>148</sup>

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<sup>146b</sup> Louis Grossman (1863-1926) was ordained and received his D.D. degree at the Hebrew Union College. He served as rabbi at Temple Beth-El, Detroit, then succeeded Isaac M. Wise in 1898 at Bene Jeshurun, Cincinnati. He was president of the Central Conference of American Rabbis from 1917 to 1919. He wrote Judaism and the Science of Religion (1888), The Jewish Pulpit (2 vol. 1895, 1921) and co-authored with David Philipson a biography, Isaac M. Wise (1900).

147

PUAHC, p. 6102.

148

PUAHC, p. 6484.

In 1915, retirement allowances and disability allowances  
149  
were granted faculty members of the College.

As the alumni of the Hebrew Union College took their  
places in the scholarly world, the College looked more and  
more towards them to fill faculty positions. In 1909, when  
149a  
Dr. Mannheimer died, his post was filled by an alumnus, Dr.  
150  
Henry Englander, and the last president of the college  
during our period of study, Julian Morgenstern, was also an  
alumnus. But the College continued to engage some of the finest  
scholars from outside the alumni as well. In 1911, Dr. Joseph  
149b 151  
Z. Lauterbach joined the faculty as instructor in Talmud. He  
was later to become noted for his translation of the Mekhilta-

149

PUAHC, p. 7536.

149a

Sigmund Mannheimer (1835-1909) born in Hesse, Germany  
educated at the University of Paris, taught in European Jewish  
schools and in Rochester, N.Y. before coming to Hebrew Union  
College as professor of Exegesis and Aramaic as well as Librarian.  
Among his writing are Hebrew Reader and Grammar (1873) and Anti-  
Semitism (1897)

149b

Lauterbach (1873-1942), born in Galicia, studied at  
Universities of Berlin and Goettingen, and was ordained at the  
Orthodox Hildesheimer Rabbiner Seminar in Berlin. He came to New  
York in 1903 and worked on the Jewish Encyclopedia, to which he  
contributed 260 articles. He also contributed to J.D. Eisenstein's  
Hebrew encyclopedia, Ozar Yisrael.

After serving as rabbi of several traditional synagogues,  
he became rabbi of the Huntsville, Alabama Reform congregation,  
and in 1911 came to Hebrew Union College as professor of Talmud.  
He served as Responsa Committee chairman of the Central Confer-  
ence of American Rabbis. In his opinions, he tried to show the  
guidance that Reform can derive from the Halakha even though it  
does not accept its decisions as final.

Lauterbach's Mekhilta comprised three volumes (1933-49)  
and is highly regarded as a work of thorough scholarship. He wrote  
essays on the Talmud and its period, a number of which were pub-  
lished as Rabbinic Essays (1951) and later as Studies in Jewish  
Law, Custom and Folklore (1970).

de-Rabbi Ishma'el, published in 1933.

Other alumni and faculty members brought credit to the Hebrew Union College through their activities and scholarly works. Dr. Nelson Glueck,<sup>149c</sup> an alumnus and faculty member, participated in archaeological excavations at Solomon's copper mines and Edomite cities, while on leave from the

Hebrew Union College.<sup>152</sup> Dr. Jacob Mann published "Texts and Studies in Jewish History and Literature."<sup>152a</sup> while Dr. Jacob R. Marcus wrote "The Rise and Destiny of the German Jew,"<sup>153</sup> and

149c

Nelson Glueck (1900-1971) received his Ph.D, at Jena, Germany in 1927 and studied two years at the American School of Oriental Research in Jerusalem, of which he later became director. In 1941, he became director of the Union of American Hebrew Congregations, and in 1947, he became president of the Hebrew Union College. He is known for his archaeological excavations including the Nabatean Temple at Jebel el-Tannur, Jordan, Ezion-Geber and other Negev sites. In addition to articles in scholarly journals, some of his books include Explorations in Eastern Palestine (4 vol. 1934-51), The Other Side of the Jordan (1940), River in the Desert (1955) and Story of the Nabateans (1966)

150

PUAHC, p. 6463.

151

PUAHC, p.6604.

152

PUAHC, 61st Annual Report, p.59.

152a

Jacob Mann (1888-1940) born in Przemysl, Galicia received his secular education in London while pursuing his rabbinical studies at Jews' College there. He published The Jews in Egypt and in Palestine under the Fatimid Caliphs

" The Jew in the Medieval World."

Teaching Methods

The teaching methods used by Wise and his associates in the early days of the college consisted of the reading and translating of the basic texts. Wise was a firm believer in " קודם תרגום ואח"כ מלכה , the material first and then the speculation." Dealing with students of limited background, he wanted to acquaint them with the sources of Judaism. He considered "to start out with Rashi or any other rabbinical commentary ... a loss of time, for all those commentaries are, in the main, abstracts from rabbinical sources." He felt that the Mekhilta was superior, since it was one of Rashi's main sources and it applied the midoth,  
153a  
the exegetical rules. Mishna Abot and Talmud Berakhot were considered by Wise not only fundamental rabbinic texts

from which the student would gain basic knowledge, but

(2 vol. 1920-22) in which he established the dates of a number of undated Genizah fragments and provided the chronological framework for the history of the Jews in the Near East. Mann came to the United States first as Lecturer at the Hebrew College in Baltimore, then to Hebrew Union College, where he taught Talmud and Jewish History. His Texts and Studies ( 2 volumes 1931-5) contain documents on European Jewry, Geonica and the Karaites.

153

PUAHC, 61st Annual Report, p. 97. Jacob Rader Marcus (1896- ) received his Ph.D. from the University of Berlin after ordination from the Hebrew Union College. After writing on Central European Jewry, he turned his attention to American Jewish history, on which he became one of the leading authorities. His writings include The Colonial American Jew (1970). Marcus served as president of the Central Conference of American Rabbis (1949-50) and the American Jewish Historical Society (1956-59). He founded the American Jewish Archives at Hebrew Union College in 1947, of which he serves as director as well as the American Jewish Periodical Center there.

153a

The Thirteen Rule of R. Ishmael, Sifra, Intr. 5; Mielziner Introduction to the Talmud, pp. 126-8.

also as the vehicle for learning the main Talmudic terminology and suitable practice-passages in Aramaic. <sup>154</sup>

After basic instruction in Talmud, the students had to prepare their own lessons and deliver them before the class. <sup>155</sup> In 1881, Professor Mielziner introduced "one ex-

tempore Talmud reading monthly for each student." <sup>156</sup>

Later, Dr. Mielziner perfected his original method of teaching Talmud. It was to have the students " impersonate in debate the noted rabbis of the ancient academies," which the students would prepare beforehand in the English language. <sup>157</sup>

Innovative methods of teaching Talmud were needed, because, as Dr. Deutsch reported, " the generation born and raised here has not had the opportunity of acquiring a considerable vocabulary of Talmudic phrases through conversations and of familiarizing themselves with the spirit of Talmudic legislation through daily practices..." <sup>158</sup> It was

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154  
PUAHC, p. 342.

155  
PUAHC, p.1213.

156  
PUAHC, p. 1243.

157  
PUAHC, p. 4414.

158  
PUAHC, p.4930.



because of this deficiency that Dr. Mielziner proposed his innovative teaching methods.

The constitutional directive that the German language be taught at the College was fulfilled by using it as the lan-<sup>159</sup>guage of instruction for Jewish History. In the study of Bible, the Masoretic text was used, but Wise reported that " we acquaint [the students]<sup>160</sup> with the results of modern exegesis and criticism."

From the inception of the Preparatory Department, Wise invited two or three rabbis or knowledgeable laymen to examine the students and offer an evaluation and criticism of the school. Among the examiners were D. Sonnenschein of St. Louis and Lewis N. Dembitz of Louisville, Ky. (1877), Dr. Sabato Morais of Philadelphia (1878), Rev. F. de Sola Mendes of New York (1880), and Dr. Samuel Hirsch of Philadelphia<sup>161</sup> (1881). Later, there were quarterly tests as well as an annual examination in the Collegiate Department. An annual composition was required, as was an original thesis on a theological subject for graduation. Students were assigned sabbaths when they were to preach before the student body and the faculty. Juniors and seniors had to prepare a page of Talmud

159  
PUAHC, p. 1355.

160  
PUAHC, p.1916

161  
PUAHC, p.1381.

162  
PUAHC, p. 2190.

not learned in class to read before the Talmud professor.  
The examiners of 1888, led by Richard Gottheil, instituted written examinations in addition to the customary oral ones, and found the instruction in most of the areas of study to be satisfactory.

A new system to insure fairness in the mid-year exams was reported by Dr. Wise in 1890. Each teacher would compose questions based upon the term's work. They were written on slips of paper, each containing three questions. Each student would draw a slip of paper, and answer the questions or read the passages listed.

The system of outside examiners was suspended sometime in the 1890's, but was reintroduced in June 1901. Now, most of the examiners were the College's own alumni, such as Dr. Henry Berkowitz of Philadelphia, who had been ordained in 1883. In later years, the outside examiners were no longer used.

163

PUAHC, p.2191.

163a

Richard Gottheil(1862-1936), son of Gustav Gottheil(see above p. professor of Semitics at Columbia University. He was director of th Oriental Dept. of the N.Y. Public Library from 1896 until his death He was a Vice. Pres. of the American Jewish Historical Society, and an active Zionist. He wrote Zionism (1914) and a biography of his father, The Life of Gustav Gottheil (1936). He was an editor of the Jewish Encyclopedia (1901-6).

164

PUAHC, p. 2268.

165

PUAHC, p.2565,

166

PUAHC, p.4412.

176

PUAHC, p.4415.

Some of the course lectures were written down and later published by the lecturers. One such example is "Jewish Philanthropy ; an Exposition of Principles and Methods of Jewish Social Service in the United States," by Dr. Boris Bogen. " The book is practically a revision of a course of lectures on Jewish Philanthropy given for the last six years at the Hebrew Union College of Cincinnati, Ohio." <sup>177</sup>  
 In 1931, a "valuable innovation in teaching methods was adopted by the Hebrew Union College by the use of syllabi of the lectures given by the various professors ... and this proved of great assistance to the students." <sup>178</sup>

By 1926, the examinations consisted of class recitations and quizzes. No final examination was required, except when a student was failing and wished to be examined in order to receive a passing grade. <sup>179</sup>

#### Physical Facilities

The first facilities used by the college were the vestry rooms of Temple Bene Israel, Cincinnati, and the conditions were difficult. <sup>180</sup> The College's need for a building of its own was evident from the beginning. In 1880, Wise petitioned

177

Boris D. Bogen, Jewish Philanthropy; an exposition of Principles and Methods of Jewish Social Service in the United States (New York: The Macmillan Company, 1917), vii.

178

PUAHC, 59th Annual Report, p. 71.

179

Hebrew Union College Catalog and Program, 1926-7, p. 24.

180

PUAHC, p. 234.

the Executive Board of the Hebrew Union College to secure the College a building of its own to house the increasing number of students and provide proper room for the library. A committee<sup>181</sup> was appointed to look into the matter, and by 1881, the building<sup>182</sup> on West Sixth Street was acquired for the College.

As the years went on, the College began to outgrow this building, and the need was felt for several new buildings on a spacious campus which would both benefit the image of the College as well as supply its needs for physical facilities.

In 1908, an eighteen acre tract of land on Clinton Avenue, in one of the fashionable neighborhoods of Cincinnati, was acquired for the new College campus,<sup>183</sup> and construction soon began. By Fall of 1913, the new Hebrew Union College complex was turned over to the Board of Governors of the College by the Union of American Hebrew Congregations, and it was dedicated and used.<sup>184</sup> The complex consisted of classrooms and library facilities, but dormitory facilities were still lacking. This need was filled

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181  
PUAHC, pp. 794-5.

182  
PUAHC, p. 946.

183  
PUAHC, p. 6141.

184  
PUAHC, p. 7490.

by the Federation of Temple Sisterhoods of the Union of American Hebrew Congregations, which in 1916, initiated a \$250,000 campaign to build a dormitory.<sup>185</sup> In 1924, a gymnasium was added to the complex. This campus continued to be used well past the period of our study.

### Library

At the time Hebrew Union College was founded, its library consisted of 103 volumes.<sup>186</sup> By 1881, when the College moved to its own building which had a permanent location for its library, the volumes numbered 7800.<sup>187</sup> The reports of the Union of American Hebrew Congregations throughout the years contain reports and acknowledgements of books contributed to the library of the College from individuals and estates. The reports reflect a constant effort to catalogue the library and put it in order. When Kaufmann Kohler assumed the presidency of the College, he sought to put an end to relying on random donations and bequests of books to the library. He asked for an immediate appropriation of \$500. and a yearly appropriation of \$1000. to upgrade the library by purchasing

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185  
PUAHC, p.8555.

186  
PUAHC, p.234.

187  
PUAHC, p. 1047.

188

the needed reference books. By 1905, the library numbered 10,000 volumes, and was further enhanced by the purchases of the 4000 volume library of Dr. Kayserling of Hungary, which was underwritten by the philanthropist Julius Rosenwald.

The library grew quickly; by 1911, there were 35,000 volumes, mostly Judaica. It was reorganized with the aim of limiting it to a

190

"distinctly Jewish collection."

The move to a new campus in 1913 provided new quarters and ultimately a separate library building. The library blossomed under

191

Adolph S. Oko, who was librarian as of the close of this study.

#### Field Work

Field work, or practical ministerial experience, is most important in the education of a minister. From the very inception of the Hebrew Union College, it played an important

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<sup>188</sup>PUAHC, p. 5001.

<sup>188a</sup>Meyer Kayserling (1829-1905), born in Hanover, Germany, studied with Samson R. Hirsch and Selig B. Bamberger. After serving as rabbi in Switzerland, was thereafter rabbi and preacher in Budapest. He wrote of Jewish history and religion, and is best known for his works on Spanish Jewry and the Marranos, in which he used Hebrew sources. These works served as a basis for further scholarship in this area. He wrote Sephardim (1859), Manasseh ben Israel (1861) and Christopher Columbus and the Participation of the Jews in the Spanish and Portugese Discoveries (1894).

<sup>188b</sup>Julius Rosenwald (1862-1932), born in Springfield, Ill., of immigrant parents, rose in the business world to the leadership of Sears, Roebuck and Company. He was active in Jewish communal life, and was anti-Zionist. His philanthropy extended from Jewish causes to non-Jewish causes, including contributions for higher education of Negroes. It was dispensed through a Thirty Million Dollar fund.

<sup>189</sup>PUAHC, p. 5509.

<sup>190</sup>PUAHC, p. 6837.

role. Senior students had to prepare their own sermons, which they delivered before the student body, under the supervision of a faculty member. Sometimes, the sermon had to be given <sup>192</sup> ex-tempore. The students were in great demand to officiate at congregations. In 1899, the Hebrew Union College decreed that no student may officiate in any congregation without the <sup>193</sup> permission of the faculty and the Board of Governors. Often, senior students alternated in supplying the ministerial <sup>194</sup> needs of a congregation which had no permanent rabbi.

Students received field experience particularly during the High Holiday season, often serving in small congregations which could not maintain a permanent minister. Wise proudly reported that "having officiated during the holidays for several years, every student will leave the college a practi- <sup>195</sup> cally trained rabbi, preacher and teacher." Experience in speaking before a congregation was not left to chance, since "all students, prior to graduation, must have lectured at <sup>196</sup> least once in one of the large temples of this city (Cincinnati)."

191

For a study of the Hebrew Union College Library, see Adolph S. Oko, "History of the Hebrew Union College Library and Museum," American Jewish Year Book, XLV (1943).

192

PUAHC, p. 1490.

193

PUAHC, p. 2362.

194

PUAHC, p. 2367.

195

PUAHC, p. 2375.

196

PUAHC, p. 2380.

By 1900, rules were adopted limiting the field work of the students. Hebrew Union College students were not to officiate in congregations that were not members of the Union of American Hebrew Congregations. Only junior and senior students could preach ; lower classmen were limited to reading the published sermons of recognized preachers.

By 1916, the rabbinical students' need for practical experience in teaching had become evident, and this, too, became a requirement for the Hebrew Union College student. The 1916 catalogue carried the announcement that " every student must teach in a religious school for no less than three years prior to graduation. The first years teaching must be without compensation."<sup>197</sup>

In 1938, some Hebrew Union College students gained experience and provided a public service in a novel way. During the summer, five upper-classmen organized a " Jewish Caravan," and toured the Western states in a second-hand auto and trailer, holding religious services and organizing religious schools wherever they went.<sup>198</sup>

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197

PUAHC, p. 7993.

198

PUAHC, 65th Annual Report, p.98.



### Recruitment and Background of Students

The students of the earlier years were personally recruited by Isaac M. Wise, in the course of his travels to promote the idea of the college. David Philipson, one of the first graduates, tells how Wise visited his father and recruited the son as a student for the first class of the Preparatory Department. <sup>199</sup> Like Philipson, most of the students were American-born, and required private preparation in order to meet the minimum standards for entrance to the school. The students with European background had received their basic education in Europe.

Later, recruitment was done through the Union of American Hebrew Congregations and the Central Conference of American Rabbis, in which the alumni of the Hebrew Union College played important roles of leadership.

When the number of entrants was low, the Board of Governors of the College would remind these organizations of their obligation to aid in the recruitment of students. <sup>200</sup>

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199  
Philipson, My Life, p.2.

200  
CCAR Yearbook, XXX (1920), p. 56.

### Economic Needs of Students

From its very beginning, the Hebrew Union College extended economic aid to its students. The financial report of the College to the Union of American Congregations in 1877, the school's second year of operation, showed that the indigent students were supported with clothing, shoes and even spectacles. Stipends were made available to needy students after authorization by the Board of Governors. In many cases, Isaac M. Wise himself provided economic aid on an interim basis until the Board could meet and act officially. He used almost his entire allowance paid him by the Board for this purpose. By 1883, a sort of "fellowship" arrangement took place, whereby some senior students acted as assistant teachers in exchange for their stipends. In 1899, a rule was adopted that stipends would be granted needy students only if they had been enrolled two years in the College, but this residence requirement was lowered to one year in 1905. In 1911, a new system of student aid was adopted. Scholarships of up to \$300 annually were awarded for merit. The recipient

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<sup>201</sup>PUAHC, pp. 212-3.

<sup>202</sup>Max B. May, Isaac Mayer Wise, p. 311

<sup>203</sup>PUAHC, p. 3191.

<sup>204</sup>PUAHC, p. 5703

<sup>205</sup>PUAHC, pp. 6822-3.

had to receive grades better than "good" in the Collegiate Department, better than 88% in the Preparatory Department, without a failing mark in any subject. Stipends were granted upon application, usually after the first year of residence, but they were no longer an outright grant. They were, henceforth, to " be considered in the nature of an interest-free loan, to be repaid whenever able." <sup>206</sup> In 1912, the scholastic requirements for scholarship recipients were raised to "very good" grades in the Collegiate Department and a minimum of <sup>207</sup> 94% in the Preparatory Department.

#### Spiritual Life of the Students

The environment provided by Isaac Mayer Wise at the Hebrew Union College was meant to foster the living of Reform Judaism. He wanted to educate sincere, believing Reform ministers. Divine Services were held every Saturday afternoon, conducted by the students themselves, in order to practice the liturgy and delivery of sermons. Saturday morning S ervices could be attended either at the College or at any <sup>208</sup> other Cincinnati temple. In order to impress upon the

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206

PUAHC, p. 6823.

207

PUAHC, p. 6956.

208

PUAHC, p. 1200.

students the spiritual quality of the learning they were undergoing, the board decreed that " every class shall be opened and closed daily with the birkhot ha-Torah ( Torah blessings)." <sup>209</sup> Kaufmann Kohler introduced brief religious exercises to take place in the chapel every afternoon <sup>210</sup> before the lessons, for the same reason. The College catalogues of the 1900's listed Friday evening, Sabbath and daily afternoon services before classes as being part of the Hebrew Union College program. The daily afternoon service included a brief address each day by a member of <sup>211</sup> the faculty.

#### Government and Finances

The Hebrew Union College was established, financed and controlled by the Union of American Hebrew Congregations, whose formation Wise had advocated as a means of establishing such a college. The original sizable contribution by Henry Adler was placed in trust for the "Jewish Theological Faculty" with the Union of American Hebrew Congregations. The Board of Governors of the Hebrew Union College, which controlled the College, was appointed by and responsible to the Union of

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209  
PUAHC, p.1490.

210  
PUAHC, p. 4999.

211  
PUAHC, p. 5783.

American Hebrew Congregations. The annual reports of the Hebrew Union College offered at every convention clearly point out this relationship. The constitution of the Union deals in detail with the College after declaring in Section Two that " The objects of the Union are a) to establish and maintain institutions for instruction in the higher branches of Hebrew literature and Jewish theology..."<sup>212</sup> The Union of American Hebrew Congregations provided the buildings and facilities for the College, and served to funnel contributions to it. The actual government of the College was in the hands of the Board of Governors, which had final word as to acceptance and dismissal of students, faculty, budget, etc., even though the College operated under the charter of the Union of American Hebrew Congregations, and had no legal status of its own. In 1924, a special survey committee of the Union of American Hebrew Congregations recommended that the Hebrew Union College operate under its own charter, and this was<sup>213</sup> implemented in 1926.

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212  
PUAHC, p. 2280.

213  
PUAHC, p. 9603.

In 1925, a special advisory board for the Hebrew Union College was formed, with representatives from the Board of Governors of the College, the Alumni Association of the College and the Central Conference of American Rabbis serving as its members. This was done in order to give a voice to these groups which had such a vital stake in the work of the Hebrew Union College.

By 1939, the close of the this study, the Board of Governors consisted of thirty-one members, nineteen elected by the Union of American Hebrew Congregations, six by the College Alumni Association, and the President of the College. These twenty-six elected another five members-at-large, from a list of those nominated by the Central Conference of American Rabbis.  
214

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214

Hebrew Union College Catalog and Program, 1938, p. 17.

### Chapter 3: Jewish Theological Seminary

#### The Need for the Seminary and its Creation

The Hebrew Union College was originally intended to serve the needs of all segments of American Jewry. It was supported by such traditionalists as Sabato Morais<sup>1</sup> and Lewis Dembitz<sup>1a</sup>, who had served on its Board of Examiners.

But two events took place which brought disunity to the Union and college. First was the "Terefa Banquet,"<sup>1b</sup> which was offered in conjunction with the first Ordination Ceremony of the Hebrew Union College. The ire of the traditionalists was reflected in the comments of an eastern Anglo-Jewish newspaper, which condemned "the systematic and public insult to Jewish law at Cincinnati," and censured "the lack of decency displayed by inviting guests to partake of hospitalities and consciously insult them by setting before them what is known to be repugnant to their taste."<sup>2</sup> Sabato Morais not only condemned the "Terefa Jewish Banquet," but also expressed his disappointment in the graduates of the Hebrew Union College because they did not condemn it. He called their lack of positive action

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<sup>1</sup>On Morais see below pp.205-6.

<sup>1a</sup>On Dembitz see above p. 120.

<sup>1b</sup>On the "Terefa Banquet," see above pp. 124-5.

<sup>2</sup>American Hebrew, XV (July 20, 1883), 110.

" the unrabbinical demeanor of American rabbis."<sup>3</sup>

The second event was the adoption by the 1885 conference of Reform rabbis of the Pittsburgh Platform, as a result of the Kohler-Kohut controversy.<sup>4</sup> This marked in no uncertain terms the gulf between the reformers and the traditionalists. The reformers expressed their feeling that the Jewish people have " a mission as priest of the one God," and a duty to spread " monotheistic and moral truth." The law taught by Moses " was a system of training the Jewish people for its mission during its national life in Palestine," and was not applicable today in its entirety. "Only the moral laws ... and ceremonies as elevate and sanctify our lives " were accepted as binding by reformers; other Mosaic laws were not considered binding.

Specifically rejected were Biblical and Rabbinical laws which regulated " diet, priestly purity and dress." The Jewish people were no longer considered a nation, but

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Ibid.

4

See above, pp. 140-1.

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"The Pittsburgh Convention," Jewish Messenger, LVIII (Nov. 20, 1885), 9; Central Conference of American Rabbis Yearbook, I (1890), pp-120-123.



3

a " religious community," and a return to Palestine was no longer hoped for.

The bitterness brought about by the adoption of the Pittsburgh Platform ended all hopes of cooperation between the reformers and the traditionalists. Debates in the pulpit and the press continued, but Morais decided to act. He " proposed to advance the cause of Historical and Traditional Judaism...by establishing a Jewish Institute of Learning, by educating, training and inspiring teachers, rabbis who would stand <sup>6</sup> *לְתוֹרָה וְלְעֵדוּת* for the Torah and the Testimony." Morais <sup>6a</sup> enlisted the aid of H. Pereira Mendes, minister of Shearith <sup>7</sup> Israel, the Spanish and Portuguese Congregation of New York , and they solicited the cooperation of the lay-leaders of their respective congregations. Their efforts met with success. "The beginning, indeed, was small. A charter was secured, and an Advisory Board of Ministers created, an <sup>8</sup> association was established. There was little money." Its

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<sup>6</sup>Dr. H. Pereira Mendes, "The Beginning of the Seminary," in The Jewish Theological Seminary Semi-Centennial Volume, ed. Cyrus Adler (New York: The Jewish Theological Seminary of America, 1939), p.37; hereinafter referred to as JTS Semi-Cent, Vol.

<sup>6a</sup> On H. Pereira Mendes, see below pp. 208-9.

<sup>7</sup>Morais was minister of Philadelphia's Sephardi congregation Mikveh Israel. Both congregations remained loyal to traditional Judaism.

<sup>8</sup>Cyrus Adler, "Semi-Centennial Address," JTS Semi-Cent. Vol., p.6.

constitution spoke of the need for "Jews faithful to Mosaic law and ancestral traditions" to establish a seminary where "youths desirous of entering the ministry" would be trained with " a spirit of fidelity and devotion to the Jewish law."<sup>9</sup> The Advisory Board of Ministers consisted of rabbis who had opposed the Pittsburgh Platform, though " they were not all ...exactly the same stripe as Morais and Mendes."<sup>10</sup> In addition to Morais, who served as chairman and Mendes, the secretary,<sup>11</sup> the board consisted of Dr. Alexander Kohut,<sup>11</sup> Dr. Marcus Jastrow,<sup>12</sup> Dr. Abraham P. Mendes,<sup>13</sup> Rev. Henry S. Jacobs,<sup>14</sup> Dr. Fredric de Sola Mendes,<sup>15</sup> Dr. Aaron Wise,<sup>16</sup> Dr. Henry W. Schneer-

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<sup>9</sup>  
Preamble to the Constitution of the Jewish Theological Seminary Association, 1886.

<sup>10</sup>  
Cyrus Adler, "Semi-Centennial Address," JTS Semi-Centennial Volume, p. 5.

<sup>11</sup>  
Alexander Kohut (1842-1894) was a Hungarian-born rabbi and scholar who came to the United States in 1885, serving as rabbi of Cong. Ahabath Hesed, New York. His work, Arukh ha-Shalem, an 8 volume lexicon of Talmudic terms, was hailed by Solomon Schechter as " the finest specimen of Hebrew learning ever produced by a Jew on this continent." See above, p. 140.

<sup>12</sup>  
Marcus Jastrow (1829-1903), Polish-born rabbi who came to the United States in 1866, introduced some reforms in Rodef Shalom Congregation, Philadelphia, a congregation of mostly German Jews, which he served. Jastrow served on the faculty of Maimonides College from 1867 to its closing in 1875, and was editor of the Talmudic section of the Jewish Encyclopedia. He is well known for his Dictionary of the Targumim, Talmud Bavli and Yerushalmi and the Midrashic Literature. See above, p. 118.

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berger, and Dr. Bernard Drachman. All of them except Morais, H. Pereira Mendes and A.P. Mendes led congregations which had adopted some innovations, and could not be considered orthodox. It was their opposition to radical reform which bound

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13  
 Abraham Pereira Mendes (1825-1893) was born in Kingston, Jamaica, where he served as instructor in the Beth Limud school. He studied in England under Dr. David Meldola and Rev. David A. de Sola, and then served as rabbi at Montego Bay, Jamaica until 1851. He returned to England as rabbi of Congregation Neveh Zedek, London (1858-1864) and established Northwick College for Jewish youth. In 1883, Mendes came to Rhode Island as rabbi of the Touro Synagogue in Newport. He wrote a translation of the Daily Prayer Book of the German Jewish Ritual with Dinnim and aided Rev. David A. de Sola in compiling an English translation of the Mahzor. See "H.P. Mendes" in Publications of the American Jewish Historical Society, XI(1903) 207-11.

14  
 Henry S. Jacobs (1827-1893) was born in Kingston, Jamaica and studied under Rev. N. Nathan there. From 1847 to 1854 he served as rabbi of the English and German synagogue in Kingston. He came to the United States and served pulpits in Richmond, Va., Charleston and New Orleans. In 1873, he came to New York, first serving Shearith Israel for two years. then Congregation Bnai Jeshurun from 1874 until his death. He was first vice-president of the New York Board of Ministers and vice-president of the Alliance Israelite Universalle.

15  
 Fredric de Sola Mendes (1850-1927), the son of A. P. Mendes was born in Montego Bay, Jamaica. After serving as preacher in London, he came to Congregation Shaarey Tefillah, New York where he served as assistant to Samuel M. Isaacs until 1877, then as minister until 1920. He cooperated with the reformers in the Union of American Hebrew Congregations and Hebrew Union College, and was a member of the Central Conference of American Rabbis. He was one of the founders of the American Hebrew, an editor of Jewish Encyclopedia and aided in the Jewish Publication Society Bible translation.

them together in their efforts in behalf of the Seminary. Hence, even in the early days of the Seminary, the term "Orthodox" was hardly used. Instead, we find the terms tra-  
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 ditional, historical and conservative.

16

Dr. Aaron Wise (1844-1896), son of Chief rabbi Joseph Hirsch Weiss of Eger and father of Rabbi Stephen S. Wise, was born in Erlau, Hungary. He was educated in the Eisenstadt Talmudical Academy of Rabbi Hildesheimer and the Universities of Leipzig and Halle. After directing schools in Hungary, he came to the United States in 1873, as rabbi of Congregation Beth Elohim, Brooklyn. In 1875, he came to Congregation Rodeph Shalom, where he remained the rest of his life. He was a founder of the Jewish Theological Seminary and first vice-president of its advisory board. He wrote Beth Aharon, a religious school handbook, and was editor of the New York Jewish Herald and the Boston Hebrew Observer.

17

Henry William Schneerberger (1848-1916) was born in New York and received his B.A. and M.A. from Columbia College. He was ordained by Rabbi Israel Hildesheimer in Berlin. After serving as rabbi of Congregation Poel Zedek, New York, he went to the pulpit of Congregation Chizuk Amuno in Baltimore, where he served the rest of his life. He was active in the American Jewish Committee, the Union of Orthodox Jewish Congregations, and he helped found the Jewish Theological Seminary. He translated the book of Ezekiel for the Jewish Publication Society Bible translation (1917). He wrote The Life and Works of Rabbi Yehuda ha-Nassi (1870).

18

On Drachman, see below, pp. 210-11.

19

In the American Hebrew, the New York weekly Anglo-Jewish publication which reflected the feeling of the founders of the Seminary, the terms used were Historic Judaism (Capital H) and conservative Judaism (small c). Thus, the American Hebrew writes: "The official association of these rabbis with the institution will materially add to its standing in the

The duties of the Board were to examine applicants for admission and candidates for the post of preceptor,<sup>20</sup> although many of the board members served as teachers in order to help bring about the opening of the school.<sup>21</sup> Following the formal Opening Ceremonies at Lyric Hall, New York, on Sunday, January 2, 1887, the classes of the Preparatory Department began. They were held in the vestry rooms of Congregation Shearith Israel until October of that year, when quarters were secured at Cooper Union.<sup>22</sup> The initial group consisted of ten students, who were taught by the preceptor, Dr. Bernard Drachman.<sup>23</sup> The founders set forth their goals for the new institution as follows: "What the seminaries at Breslau and

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community, and will by virtue of the principle with which their names are identified, stamp indelibly the character of the Seminary as devoted to the cause of Historic Judaism. American Hebrew, XXIX(Dec. 10, 1886), 1.

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The sponsors advertised in the American Hebrew for a "thoroughly capable preceptor" to teach Biblical Exegesis, Advanced Hebrew Grammar and Introduction to the Talmud. "Candidates, who must be able to speak English fluently, may address with testimonials as to attainments, character and religious principles" were invited to apply. American Hebrew, XXIX (Dec. 3, 1886),14.

21

1st Biennial Report of the Jewish Theological Seminary Association, p. 6.

22

Ibid.

23

1st Biennial Report, JTS Assn., p.7; Bernard Drachman, The Unfailing Light (New York: Rabbinical Council of America, 1945), p.184.

A series of three lectures each were given by Morais, who spoke on Post-Biblical History, Cyrus Adler on Biblical Archaeology,<sup>28</sup> and Bernard Drachman on Hebrew grammar. During the year, Dr. Alexander Kohut volunteered several hours a week to teach Midrash to the Junior class, and Hazzanuth<sup>29</sup> was offered by Rev. Minkowski and Rev. Saphir.

The Seminary struggled along with meager financial support<sup>30</sup> but with the wholehearted support of the Board of Ministers, who helped in any way they could. From time to time, they<sup>31</sup> offered lectures on the practical aspects of the rabbinate. In 1892, a building at 736 Lexington Avenue, Manhattan, was purchased for the Seminary. It provided space for classrooms,<sup>32</sup> a synagogue, a library and dormitory. The institution attained an important recognition in the academic world when the trust-

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27a

On Adler, see below pp. 224-6.

28

2nd Biennial Report of the JTS Assn., p. 10.

29

Ibid., p. 11.

30

3rd Biennial Report of the JTS Assn., p. 35.

31

Ibid., p. 13.

32

Ibid., p. 10.

ees of Columbia University agreed to admit Seminary students  
 to the schools of Arts and Philosophy without payment of fees;  
 the same courtesy they had granted students of Union Theological

<sup>33</sup>  
 Seminary. Thus the Seminary was accorded unofficial recog-  
 nition as the Jewish counterpart of Union Seminary, as the  
 Jewish institution for the training of clergymen.

Another source of encouragement for the Seminary founders  
 was the accomplishments of the students. Henry Speaker, one  
 of the first students, served as a teaching assistant.

Joseph H. Hertz was graduated with honors from City College,  
 and preached at Philadelphia's Mikveh Israel during Dr. Morais'

<sup>35</sup>  
 illness. He was engaged as rabbi by a Syracuse, New York,  
 congregation even before he was graduated from the Seminary  
 in 1894, and was scheduled to receive his doctorate at  
 Columbia University that year. Hertz and his fellow-graduate,

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<sup>33</sup>Ibid., p. 16.

<sup>34</sup>Ibid., p. 6. He later became principal of Gratz College.

<sup>35</sup>Ibid., p. 18.

<sup>36</sup>  
 Joseph H. Hertz (1872-1946) was born in Slovakia and  
 taken to New York in 1884. He was among the first ordained by  
 the Jewish Theological Seminary in 1894. Hertz served as rabbi  
 in Syracuse, New York, then went to Johannesburg, South Africa,  
 returning to New York in 1911 as rabbi of the Orthodox congrega-  
 tion Orah Hayyim. In 1913, he was elected Chief Rabbi of the  
 British Empire. Hertz was pro-Zionist, and was involved in the

David H. Wittenberg, were accompanied to their new pulpits by delegations representing the faculty and trustees of the Seminary for festive Installation Ceremonies in their respective congregations.

37

The achievements of the Seminary came about through hard work and sacrifice on the part of a few workers, and in spite of the lack of broad-based financial support. Morais divided his time between his congregational duties in Philadelphia and his "Benjamin," the Seminary, in New York. A need was felt for a "resident dean," a scholar who would be on the scene and devote his full energies to the institution and its students, but nothing was done.

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39

Sabato Morais' death came as a terrible blow to the Jewish Theological Seminary. Responsibility for supervising the institution fell upon Drs. H. Pereira Mendes and David

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negotiations concerning the Balfour Declaration in 1918. He was an opponent of Liberal Judaism. He wrote A Book of Jewish Thoughts and Commentary on the Pentateuch, both works widely used to this day. His minor writings were published as Sermons, Addresses and Studies (1938).

37  
5th Biennial Report of the JTS Assn., pp.12-13.

38  
 Morais referred to the Jewish Theological Seminary as his Benjamin, an allusion to Jacob's choice of a name for the son born to him in his old age.

39  
5th Biennial Report of the JTS Assn., p. 34.



Davidson,<sup>40</sup> while Dr. Bernard Drachman remained as Dean of the  
 faculty.<sup>41</sup> But it was clear that these were only stop-gap  
 measures. At the Seventh Biennial Convention in 1900, Joseph  
 Blumenthal,<sup>41a</sup> President of the Board of Trustees, reported that

41b

We have called Dr. Solomon Schechter to fill the Morais professorship and become president of the faculty...That the negotiations have not yet been happily terminated is due mainly to the fact that it does not yet appear that the Jewish community in America is prepared to support this institution in such a liberal manner as to warrant the coming of such a scholar as Dr. Schechter to assume the presidency. For it is not alone his salary that must be provided for, but the whole conduct of the institution must be of a character and quality to require a larger outlay of money than is now contributed.<sup>42</sup>

40  
 David Davidson (1848-1933) was born in Lauterberg, Germany and came to the United States in 1880, as rabbi in Des Moines, Iowa and Cincinnati. From 1885 to 1892, he served as instructor in Talmud at Hebrew Union College, then as rabbi in Montgomery, Alabama. In 1895, he came to the pulpit of Congregation Ahavat Hesed. He taught Rabbinics at the Jewish Theological Seminary and was a director of the Society for the Aid of Jewish Prisoners. He wrote Shall we Christianize the Constitution of the United States, Sabbath or Sunday and The Moral Issue of the World War.

41  
 Drachman, Unfailing Light, p. 254; Adler, Semi-Centennial Volume, p. 8.

41a  
 On Blumenthal see below, pp. 212-13.

41b  
 On Schechter see below, pp. 218-21.

42  
 7th Biennial Report, JTS Assn., pp. 14-15.

Actually, Schechter had received communications from many of the people active in the Seminary, and had been invited to come to the United States after the death of Alexander Kohut in 1894, to become professor of Talmud at the Seminary.<sup>43</sup> Schechter had been visited by Cyrus Adler four times during the last decade of the century, and he had extensive correspondence<sup>43a</sup> with Judge Mayer Sulzberger of Philadelphia, one of the Seminary's founders.<sup>44</sup> He was enjoying a comfortable life in England, but longed for a more intensive Jewish environment, especially for the sake of his children.<sup>45</sup> Schechter, himself, was attracted to America because he realized that there was a future there for Judaism, and to the Seminary in particular, because he saw the opportunity to create there a "center of Jewish Wissenschaft."<sup>46</sup>

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<sup>43</sup> Adler, Semi-Cent. Vol., p.10.

<sup>43a</sup> On Sulzberger, see above p. 119.

<sup>44</sup> Meir Ben-Horin, "Solomon Schechter to Judge Mayer Sulzberger, Part I, Letters from the pre-Seminary Period," Jewish Social Studies 25, no. 4 (October 1963), pp.249-286. Schechter tells of being offered the "chancellorship" of the Jewish Theological Seminary, and his desire "of doing there some good by founding there a school on a scientific basis." (Letter, 9 May, 1897, p. 262).

Schechter's coming to the Seminary was one of the conditions which had to be fulfilled so that the school could remain in existence and carry on its work. When Blumenthal died in 1901, the Seminary was left in a very precarious position, without leadership or financial support. Cyrus Adler, a rising luminary in the American Jewish communal and scholarly world, communicated the predicament of the Seminary to Jacob Schiff,<sup>46a</sup> who with the aid of other Jewish philanthropists, pledged over a half-million dollars to a new corporation which would perpetuate the Seminary. The main donors, in addition to Schiff, were Leonard Lewisohn, and<sup>46b</sup> Daniel Guggenheim, and their pledge of \$200,000 was made under the following conditions.

45 Ibid., letter 21 Dec., 1899, p. 275. At one point the negotiations faltered, for Schechter wrote, "Please do not bother me about the New York J.T.S. affair" (17 Apr. 1901, p. 279). In a subsequent letter of 21 July 1901, the negotiations progressed, for Schechter lists six demands regarding salary, title and working conditions. Ibid. p.281. In any event, the negotiations lasted a number of years and did not proceed smoothly.

46 Ibid., letter 5 March, 1900, p.276.

46a On Schiff, see below pp .215-17.

46b On Lewisohn and Guggenheim see below pp . 215-16.

- 1- Solomon Schechter was to become head of the faculty.
- 2- Cyrus Adler would be President of the Board of Trustees.
- 3- Louis Marshall<sup>47</sup> was to head the Executive Committee.

Cyrus Adler brought this proposal to the members of the Board of the Jewish Theological Seminary Association, and pointed out the need for a strong financial basis for the school. "In institutions of higher learning, an endowment is necessary. The things that appeal to popular support, those ordinarily called charity...are supported by popular subscriptions...nowhere do I know of an institution of higher learning being properly supported except by endowment."<sup>48</sup> He explained that a new corporation had to be established because "it was apparent that no large sums of money could be given to this institution unless some permanence in the board of trustees or directors could be secured."<sup>49</sup> Adler assured the board members that "There is to be no break in the academic tradition. We are not establishing a new seminary. We are strengthening the Seminary as it was founded."<sup>50</sup>

With the reassurance of Cyrus Adler, who served as a bridge between the philanthropists of the new Seminary corporation and the members of the old board, the designation of three representatives of the old board to serve on the new

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<sup>47</sup> 1st Biennial Report, Jewish Theological Seminary of America, p. 10.

<sup>48</sup> 8th Biennial Report, JTS Assn., p. 23.

<sup>49</sup> Ibid., p. 25.

board, and the promise of Jacob Schiff to donate land and a building at a cost of \$130,000 over and above his pledge to the endowment fund, the merger was approved.<sup>51</sup>

Solomon Schechter arrived in New York in 1902, and immediately began to invite new men to serve on the faculty.<sup>52</sup>  
<sup>52a</sup> Louis Ginzberg was engaged to teach Talmud, <sup>52b</sup> Joseph M. Asher, Homiletics, <sup>52c</sup> Israel Friedlander, Bible, and <sup>52d</sup> Alexander Marx, History. Schechter outlined his goals for the Seminary in his inaugural address:

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50  
Ibid., p. 26.

51  
Ibid., p. 28.

52  
 Bernard Drachman, who joined the staff when the school was founded, and who served as Dean of the faculty after Morais' death was disappointed that he was not given a high position by Schechter. Unfailing Light, p. 254. What Drachman was not aware of was the fact that Schechter had to fight the members of the Board to retain Drachman on the faculty at all. Ben-Horin, op. cit., "Part II, Letters from the Seminary Period," Jewish Social Studies XXVII (Apr. 1965), pp. 76-77.

52a  
 On Ginzberg see below p. 242.

52b  
 Joseph M. Asher (1872-1909) was born in Manchester, England and received his M.A. from Victoria University in 1889. He also studied at the Kovno (Lithuania) yeshiva. He came under the influence of Solomon Schechter while studying at Cambridge University. In 1900 Asher came to New York as rabbi of Congregation Bnai Jeshurun. In 1906 he became rabbi of Orah Hayyim Congregation, a post he held until his death.

52c  
 On Friedlander see below pp. 239-40.

52d  
 On Marx see below pp. 240-1.

Judaism insists upon the observance, both of the spirit and of the letter...In a word, Judaism is absolutely incompatible with the abandonment of Torah...We must leave off talking about occidentalizing our religion---as if the Occident has ever shown the least genius for religion---or freeing the conscience by abolishing various laws. These and similar platitudes and stock phrases borrowed from Christian apologetics must be abandoned entirely if we do not want to drift slowly but surely into Paulinism, which entered the world as the deadliest enemy of Judaism, pursued it through all its course and is still finding its abettors among us, working for their own destruction. Lord forgive them, for they know nothing. Those who are entrusted with carrying out the purpose of this institution, which as you have seen, aims at the perpetuation of the tenets of the Jewish religion, both pupils and masters, must faithfully maintain their loyalty to the Torah...There is no other Jewish religion but that taught by the Torah and confirmed by history and tradition, and sunk into the conscience of Catholic Israel.<sup>53</sup>

Schechter was not able to hold the loyalty of the Orthodox East-European Jews, who were immigrating to the United States in great numbers. Coming from a different cultural background, speaking a different language, and intensely loyal to Judaism as they knew it in the "old country," they directed the Orthodox Jewish Congregational Union, which was formed with the aid of Seminary activists H.P. Mendes and Bernard Drachman, to support the Yeshiva Etz Hayyim, which later evolved into

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1st Biennial Report, J.T.S. of America, pp.91-94.

54

Yeshiva University.

Schechter proceeded to aim for academic excellence by inviting known and promising scholars to serve on his faculty, and by raising the level of the Seminary to that of a Graduate school. A Bachelor's degree or equivalent was required for admission, as well as an entrance examination in Jewish studies.<sup>55</sup> Schechter had not been happy with the fact that students had their Seminary classes in the late afternoon, after a full day of college studies. His successor, Dr. Cyrus Adler, considered the "turning of the Seminary into a post-graduate school, next to the choosing a the new faculty, the most important achievement<sup>56</sup> of Schechter's administration."

Cyrus Adler had been instrumental in the reorganization and merger of the old and new Seminary corporations, and was closely associated with Solomon Schechter both before and after his arrival in America. Upon assuming the presidency of the Board of Directors as a condition of the merger,

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54

Moshe Davis, The Emergence of Conservative Judaism (Philadelphia: The Jewish Publication Society, 1965), p. 317-8.

55

Jewish Theological Seminary Register, 1904, p. 9.

56

Adler, Semi-Centennial Volume, p. 13.

he became the institution's administrative official as well as Dr. Schechter's adviser and "right-hand." From 1902 to 1905, he devoted half of each week to the Seminary, coming to New York from his Washington, D.C. residence. When Schechter died in 1916, Adler was elected Acting-President of the Seminary, and in 1924, he became President, filling the post until his death in 1940. Adler felt that the Board of Directors wanted the presidency of the institution to be held by a "native American," which he was. "So I was asked to assume it temporarily, say for six months. Twenty-five years have passed and I am still doing my duty in Philadelphia and in New York."

Adler was selected for other reasons as well. There were other "actively contending candidates, members of the faculty representing different interpretations of Seminary ideology," and the Board selected Adler because it felt he would continue the status-quo, maintaining the policies of

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57

Adler was then serving as assistant director of the Smithsonian Institution. Abraham A Neuman, Cyrus Adler, a Biographical Sketch (Philadelphia, The Jewish Publication Society, 1942), p. 87.

58

Adler was simultaneously holding the post of President of the Dropsie College. Cyrus Adler, I Have Considered the Days, p.291.

59

Herbert Parzen, Architects of Conservative Judaism (Philadelphia, The Jewish Publication Society, 1965), p. 94.



60

Solomon Schechter. Crucially needed at this time, too, were Adler's administrative and executive abilities. These he dedicated to the Seminary with great fervor. Under his administration, the new Seminary buildings were erected and occupied, the library expanded and chartered as a separate corporation, and the institution guided through the depression years which challenged the survival of most educational institutions.

Unlike the other branches of Judaism, Reform, where its seminary was sponsored and nurtured by its congregational union, and Orthodoxy, whose strength and ideology branched off in many directions, Conservative Judaism found its source and strength in the Jewish Theological Seminary. This institution, through its leaders, gave impetus to the founding of the Conservative congregational union, the United Synagogue of America, and its rabbinical organization the Rabbinical

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60

Ibid.

60a

Until 1909, Schechter and his colleagues felt that the combination of strong financial support, fine academic talent and the attractive theology of the historical school would establish his leadership in the religious direction of American Jewry. But the lack of progress in this direction, caused by the existing Orthodox and Reform congregational unions, made him realize the need for a union of congregations to support his program for American Jewry. Though this was against Schechter's concept of an all-embracing Klal Yisrael, it was forced by the social and economic realities of the time.

Assembly. Though there were theological differences among faculty and alumni, Adler directed the Seminary toward what he felt were the traditions of his predecessors, Schechter and Morais. In an address to the Rabbinical Assembly in 1923, he defined the attitude of the Seminary as:

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The organization of this union extended over a period of several years, and reflected the contrasting ideologies of this emerging group. Adler urged the inclusion of the references in the original Seminary charter which had been included in the charter of the reorganized Seminary constitution of 1902 concerning the "preservation of Historical Judaism as ordained in the law of Moses and expounded by the prophets and sages of Israel in Biblical and Talmudic Writings." In the final draft of the Preamble, the reference to "Talmudic Writings" was omitted, and this reflected a gradual loosening of the bonds of Halakha on the developing union. At Adler's urging, the tone of the "call" was changed from a negative polemical declaration to a positive one.

The name of the union was also a matter for controversy and compromise. The use of the term "Conservative" was opposed by Adler as having divisive overtones. Schechter's suggestion of "Agudath Jeshurun" was ruled out ostensibly because New York State law required an English name in order that the organization be incorporated. The name United Synagogue, was suggested by the presence of Rabbi Joseph H. Hertz, who had just been elected as Chief Rabbi of the British Empire, in which capacity he would preside over the English synagogue body known as the United Synagogue.

See Herbert Rosenblum, "Ideology and Compromise, The Evolution of the United Synagogue Constitutional Preamble," Jewish Social Studies XXXV (Jan., 1973), 18-31.

an historical and organic development of the religion of Catholic Israel...After all, the Seminary is not a platform, is not a building, is not a library, is not even a fund, but consists of the masters and pupils who have labored for it and in it during these thirty five years and more. I see in it the ideals of Isaac Leeser, Sabato Morais and Solomon Schechter each of whom in turn was an authorized leader of an American Jewish college devoted to the teaching of Judaism as historically handed down.

The Seminary is an institution of Jewish learning designed for the purpose of creating an educated Jewish rabbinate in the United States. It aims to carry the student back to the sources of the Jewish law, history, liturgy, philosophy, theology and practice. believing that men so grounded in the knowledge and essentials of the great historic structure which we call Judaism will preach it and practice it.

Through these men the Seminary stands for the normal development in America of the main stream of Judaism, and it is willing to let any other body or group qualify or limit their Judaism by any prefix that seems best to themselves . The Seminary aims to open up the entire domain of Jewish knowledge to its students, by which it will best serve the purpose for which it was founded---to preserve in America the knowledge and practice of historical Judaism as contained in the laws of Moses and expounded by the prophets and sages in Israel in biblical and talmudic writings. 61

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61

Neuman, Cyrus Adler, pp. 171-2.

At the time of the close of our study in 1939, Cyrus Adler stood at the helm of the Seminary, which had graduated about 300 rabbis,<sup>62</sup> and was the center of the emerging Conservative Judaism in the United States.

Aims and Leadership of the Jewish Theological Seminary

The Jewish Theological Seminary was founded as an answer to the Radical Reform of the Pittsburgh Platform of 1885, and the realization that the Hebrew Union College would not serve the needs of the non-radical reform and conservative element of the Jewish population of the United States. The prime mover in the founding of the Seminary was Sabato Morais,<sup>63</sup> minister of the Mikve Israel Sephardic congregation in Philadelphia. Born in Italy, steeped in the Sephardic tradition, he served for a short time as a teacher in London, and came to the United States in 1851, as the successor to Isaac Leeser. Morais was a devotee of Hebrew literature, and served on the faculty of Maimonides College. Through his ministry and

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62

Adler, Semi-Centennial Volume, p. 17.

63

Sabato Morais (1823-1897) was born in Leghorn, Italy and received his Jewish education there. He served as assistant-hazzan at the Spanish and Portugese synagogue in London, then as director of its school. He came to the United States as hazzan of Philadelphia's Mikve Israel congregation, succeeding Issac Leeser. He was strongly against slavery; an attitude which he expressed openly in his sermons. He strove to unite the Sephardi

teaching in Philadelphia, he became the inspiration of such  
 63b  
 leaders of American Jewry as Solomon Solis-Cohen, Cyrus Adler  
 63c  
 and Mayer Sulzberger, who worked with him in the formation  
 of the Seminary.

Morais' hopes for the Seminary were embodied in the  
 preamble to the constitution of the Jewish Theological  
 Seminary Association:

The necessity having been made manifest  
 for associated and organized effort on the  
 part of the Jews of America faithful to  
 Mosaic Law and ancestral traditions, for  
 the purpose of keeping alive the true Judaic  
 spirit; in particular by the establishment of

and Askkenazi elements in the congregation and was very active  
 in the affairs of the Jewish and the general community. He was  
 on the faculty of Maimonides College (see above Chapter 1). In  
 1887, he received an honorary LL.D. from the University of Pa.,  
 the first Jew to receive such an honor. He published a commenta-  
 ry on the Book of Esther and translated Jeremiah for the Jewish  
 Publication Society. He also wrote Italian Hebrew Literature.  
 See Moshe Davis, "Sabato Morais: A Selected and Annotated  
 Bibliography of His Writings," Publications American Jewish  
 Historical Society, 37, (1947), 55-93; Cyrus Adler, "Sabato  
 Morais," Dictionary of American Biography (New York: Charles  
 Scribner's Sons, 1934, v. 13), pp 149-150; Max Nussenbaum,  
 "Champion of Orthodox Judaism: A Biography of Sabato Morais,"  
unpublished doctoral dissertation, Bernard Revel Graduate  
 School, Yeshiva University, 1964.

63a

On Maimonides College, see above pp. 98-108.

63b

On Solis Cohen, see below, p. 213.

63c

On Sulzberger, see above p. 119.

a seminary where the Bible shall be impartially taught, and the Rabbinical literature faithfully expounded, and more especially where youths, desirous of entering the ministry may be thoroughly grounded in Jewish knowledge and inspired by the precept and the example of their instructors with the love of the Hebrew language and a spirit of fidelity to the Jewish Law...

Both faculty and students were required to be loyal to "historic Judaism," and " Jewish laws." Obviously, in reaction to his disappointment with the Hebrew Union College, Morais stated in his report that:

At the basis of our Seminary lies the belief that Moses was in all truth inspired by the living God to promulgate laws for the government of a people sanctified to an imprescriptable mission; that the same laws embodied in the Pentateuch, (having unavoidably a local and general application)...being of necessity broadly formulated, needed in all ages an oral interpretation..." 66

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64  
JTS Assn. 1st Biennial Report, p.5.

65  
JTS Assn. 2nd Biennial Report, p.50.

66  
JTS Assn. 1st Biennial Report, p. 18.

Morais hoped that " by the moral force of our disciples ...pulpits now converted into a nursery for the propagation of heresies, will become strongholds of the written and oral law.<sup>67</sup> He hoped to accomplish this by starting with loyal students and by demanding academic excellence. " By our watchful tending, the Jewish Theological Seminary must raise rabbis in the purest sense of the word--- the embodiment as it were, of the Torah; godly...Unless their familiarity with the text of the Scriptures and with the books of the traditions in the original, is accompanied with the capacity of communicating sacred learning persuasively, they will not command the consideration of the educated in this generation."<sup>68</sup>

Morais' co-worker in the establishment of the Seminary was Henry Pereira Mendes (1852-1937), Minister of Shearith Israel Spanish and Portugese Congregation,<sup>69</sup> the oldest congregation in New York. Mendes, born and educated in England, served as a minister in Manchester before coming to Shearith Israel. He was deeply dedicated to traditional

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<sup>67</sup>  
Ibid., p. 20.

<sup>68</sup>  
JTS Assn. 2nd Biennial Report, p. 26.

Judaism, and resisted any changes in the ritual or liturgy. He was very much interested in Jewish education, and wrote a children's column in the American Hebrew. When Morais approached him with the idea of founding a seminary, Mendes joined him with enthusiasm, and even offered to exchange positions with him, so that Morais would be better able to supervise the Seminary while residing in New York rather than Philadelphia. Morais, out of a sense of devotion to his Philadelphia congregants, refused this offer. Mendes was secretary of the Advisory Board of Ministers, when the school began<sup>70</sup>, and also served on the faculty. He acted as President of the Seminary in the interim period between<sup>71</sup> the death of Morais and the coming of Solomon Schechter.

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69

H.P. Mendes received his religious and secular studies at Northwick College, London, founded by his father A.P. Mendes. He studied at University College, London and received a medical degree in New York. After serving the Sephardi congregation in Manchester from 1874 to 1877, he came to New York as minister of Shearith Israel congregation, where he served until 1923. He championed a modern Orthodoxy and was a founder of the Union of Orthodox Jewish Congregations of America, the Jewish Theological Seminary, the New York Board of Jewish Ministers and the Federation of American Zionists. Among his writing are Looking Ahead (1899) and Jewish Religion Ethically Presented (1898). See Eugene Markovitz, "H.P. Mendes," American Jewish Historical Society Quarterly, 55 (1965-66), 366-84.

70

JTS Assn. 1st Biennial Report, p. 5

71

Adler, Semi-Centennial Volume, p. 8.



Mendes then severed his ties with the Seminary, and devoted his efforts to the Union of Orthodox Jewish Congregations of America, which he helped to found in 1898.

Bernard Drachman was associated with the Seminary from its inception until 1908. Born in America and educated at Columbia University, he attended classes at the Emanuel Theological Institute of New York. He continued his rabbinical studies at the Breslau Seminary, and received his Ph. D. from the University of Heidelberg. Though sponsored and educated by a reform congregation, he rejected Reform Judaism, and ultimately became rabbi of an orthodox congregation. He was engaged by Morais as the Seminary's first preceptor, and also served on the Seminary's Advisory Board of Ministers. After Morais died, he served as Dean of the faculty, and continued under Schechter as assistant reader in Codes until

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72  
Drachman, Unfailing Light, pp.165-7.

73  
Ibid., p. 205. Drachman served Congregation Ohab Shalom, Newark, N.J., Zichron Ephraim from 1889 to 1909 and Oheb Zedek from 1909 to 1922. He also taught at Rabbi Isaac Elhanan Theological Seminary and Yeshiva College and served as president of the Union of Orthodox Jewish Congregations of America from 1908 to 1920. He was a founder of the Jewish Sabbath Alliance and the Jewish Endeavor Society. He translated Samson Raphael Hirsch's Nineteen Letters of Ben Uziel into English (1899) and wrote an autobiography, the Unfailing Light (1948) which was published posthumously.

74  
JTS Assn. 1st Biennial Report, p.6.

75  
Ibid. ,p.5.

76  
See above, p.198, note No. 52.

-25--

77  
1908.

Drachman and Mendes represented the "right-wing" of the Seminary activists, whose attitudes as well as congregational practices had not deviated from Orthodoxy. They banded together with colleagues whose attitudes and practices differed from theirs, in order to mount an effective answer to Radical Reform and its College. They tried to direct the rising number of East-European immigrants, who were in the main Orthodox, toward the Seminary, in the hope that they would support it, and in turn it would serve their needs, while still forming a unity with the existing non-<sup>78</sup>reform congregations, but they did not succeed. The cultural and language differences were too great, as were the differing attitudes toward leaving the Jewish ghetto and becoming involved in the general world.

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77

Moshe Davis, Op. Cit., p.336, writes that Drachman severed his connection with the Jewish Theological Seminary in 1908. In his autobiography which appeared posthumously, Drachman claimed that he was dropped for the dubious reason of economy. Unfailing Light, p: 260.

78

The purpose of the Union of Orthodox Congregations, as stated at its first convention, was "to advance the interests of positive Biblical, Rabbinical and Historical Judaism." American Hebrew, LXIII (June 10, 1898), 173.

Joseph Blumenthal and Solomon Solis-Cohen were among the important lay-leaders who founded and supported the Seminary in its early days. Blumenthal (1834-1901), born in Munich, Germany, came to America at a young age. He was active in the political life of New York, serving as an Assemblyman and Commissioner of Taxes. Though not of Sephardi descent, he was a Trustee and President of Shearith Israel, and active in communal life. He served as President of the Jewish Theological Seminary Association from its inception until his death in 1901. Blumenthal rejoiced in the first graduation of rabbis from the Seminary, which, to him, proved that " We can train scholarly rabbis here in America as well as in Europe..."<sup>79</sup> He identified his hopes for the Seminary with those of his revered spiritual leader Sabato Morais when he described the Seminary as being "the apple of his [Morais'] eye. He saw in it the possibility of placing Judaism here in America on a firm foundation in line with the Judaism of other times and other lands; that it should not be a thing apart, not an American Judaism,<sup>80</sup> but Judaism in America."<sup>81</sup>

79

JTS Assn. 5th Biennial Report, p.17.

80

This was a favorite phrase of Isaac Mayer Wise.

81

JTS Assn. 6th Biennial Report, p. 11.

Blumenthal saw his group winning the battle against Reform when he reported that :

We have succeeded in founding and maintaining an institution where rabbis are trained in an atmosphere of religious enthusiasm, so as to command respect not only in our country, but in the other English-speaking lands...They prove, too...that there is still a vitality left to historical, traditional Judaism; that our people have not yet entirely surrendered to Radicalism and Agnosticism, and that our ancestral faith can be made to flourish if those who expound it shall be endowed with the gifts of modern culture as well as the treasures of our own literature.<sup>82</sup>

Solomon Solis-Cohen(1857-1948) was born and educated in Philadelphia,<sup>82a</sup> where he lived and practiced medicine. He was a member and President of Mikveh Israel, and was taught and greatly influenced by Sabato Morais. Solis-Cohen was one of the lay-founders of the Seminary, and was one the people delegated to invite Solomon Schechter to become its leader. He was one of the "Philadelphia Group" which arranged for Schechter to present a series of lectures under the Trust for Gratz College<sup>83</sup>, thus introducing Schechter to American Jewry.

Solis-Cohen's attitudes may be seen from his reflections

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82

JTS Assn. 7th Biennial Report, p. 12.

82a

Solomon Solis-Cohen was a professor of Clinical Medicine at Jefferson Medical College. He attended the Third Zionist Congress in Basle in 1899 and was a member of the Jewish Agency. He published a volume of poems, When Love Passed By (1929).

83

N. Bentwich, Solomon Schechter (Philadelphia: The Jewish Publication Society of America, 1938), p.122. In 1890, Solis-Cohen brought Schechter a message from Morais asking him to consider an appointment to the Seminary, but nothing came of it. Ibid., p.167.

about the events surrounding the Seminary's founding twenty-five years later:

The Pittsburgh Platform aroused the indignation of the "unreformed." Not only the rejection of the laws, but the echo of "anti-semitic" propaganda that these rites and ceremonies "fail to impress the modern Jew with a spirit of priestly holiness" and that "their observance in our day is apt to obstruct rather than to further modern spiritual elevation." Certain congregations, classed as "conservative"--- which despite the introduction of organs and family pews in their synagogues and temples, were still influenced by rabbis such as Jastrow, Szold, Kohut, Henry S. Jacobs, de Sola Mendes, Chumaciero<sup>83a</sup> and Aaron Wise, who taught and practice the Jewish life and acknowledged the authority of the Oral Law--- withdrew or considered the withdrawal of their support from the Union of American Hebrew Congregations and the Hebrew Union College.<sup>84</sup>

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83a

Joseph Hayyim Mendes Chumaciero was born in Amsterdam in 1844 and studied for the ministry under his father, Aaron Mendes Chumaciero. He served congregations in Charleston, S.C. (1867-74), New Orleans (1874-80) and Philadelphia (1889-91), and was one of the early supporters of the Seminary, serving on its Advisory Board of Ministers. He wrote The Evidence of Freemasonry from Ancient Hebrew Records (1900) and La Revelacion, the first Jewish catechism in Spanish.

84

Solomon Solis-Cohen, The Jewish Theological Seminary, Past and Future, Twenty-Fifth Anniversary Commemorative Address, June 2, 1918.

85

The support of such men as Jacob H. Schiff, Daniel  
 Guggenheim (1856- 1930), Isaac Guggenheim (1854-1922) 86  
 Leonard Lewisohn (1847-1902) and Louis Marshall( 1856-1929 ) 88  
 came at a crucial time, and saved the Seminary through its

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85  
 Jacob H. Schiff (1847-1920) was born in Frankfurt, Ger-  
 many, a descendant of the talmudist MaHaRam Schiff (1605-1641).  
 He received a religious and secular education there, and emi-  
 grated to New York at the age of 18. He entered a brokerage  
 firm, and when he married the daughter of broker Solomon Loeb,  
 he entered his father-in-law's firm, Kuhn, Loeb and Company. Ten  
 years later, he headed that firm, which became a very powerful  
 investment company through its participation in the rapid indust-  
 rialization of the United States at that time. He aided Edward  
 H. Harriman and James J. Hill in the consoloidation of the great  
 railroad systems. Schiff, incensed at the mistreatment of the  
 Jews in Russia, successfully floated a \$200,000,000 loan to  
 Japan, Russia's adversary, during the Russo-Japanese War of  
 1904-5.

Schiff's philanthropy embraced the total range of Jewish  
 and non-Jewish institutions. He aided the Hebrew Union College,  
 the Jewish Theological Seminary and Rabbi Isaac Elchanan Theolo-  
 gical Seminary. He provided funds to establish teachers' insti-  
 tutes at Hebrew Union College and Jewish Theological Seminary.  
 He supported the Bureau of Jewish Education and the talmud torahs,  
 the Jewish Publication Society of America, the Jewish Theological  
 Seminary library, the Jewish Division of the New York Public Lib-  
 rary and many other causes.

86  
 David Guggenheim was president of the American Smelting  
 and Refining Company for twenty years. With his brother Murray,  
 he endowed the summer band-concerts in New York's Central Park.  
 He was a trustee of Temple Emanuel, an incorporator of the Jewish  
 Theological Seminary and a director from 1902 until his death.  
 Isaac Guggenheim led the Guggenheim Exploration Company and was  
 treasurer of the American Smelting and Refining Company. He con-  
 tributed to the New York Federation of Jewish Charities , the  
 Jewish Theological Seminary, Hebrew Union College, Mt. Sinai  
 Hospital and the Denver Jewish Hospital.

reorganization and the securing of the leadership of Solomon Schechter.

Jacob H. Schiff, though a member of the reform congregation Temple Emanuel, where he worshipped, came from a background of Orthodoxy in Frankfurt, Germany, and he adhered to many orthodox practices throughout his life.<sup>89</sup> His generosity was extended to all segments of Jewry, but took a special interest in the Seminary. He wanted a "reasonable orthodoxy," and expressed opposition to radical reform.

While Judaism in America, not as it is frequently misnamed American Judaism, is particularly destined to continue the evolution which forever has been going forward in our religion, this can not be accomplished by the radical tearing down process which during recent decades has made such unchecked headway.<sup>90</sup>

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87

Leonard Lewisohn was born in Frankfurt, Germany and came to New York in 1865. After involvement in the export-import business, his firm, Lewisohn Brothers pioneered in the development of copper mines. His philanthropy included the Jewish Theological Seminary and the Hebrew Sheltering and Guardian Society.

88

Louis Marshall was born in Syracuse, New York of German-Jewish immigrant parents. He received his law degree from Columbia

Aside from Schiff's sentimental attachment to tradition, this group of Reform philanthropists was motivated by very practical reasons. They realized that the East-European immigrants would not be attracted by Reform, and

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Law School and soon became a prominent lawyer, arguing many significant cases before the United States Supreme Court. Marshall soon became the spokesman for the interests of the Jewish community. In 1911, he led the campaign to abrogate the U.S.-Russian commercial treaty of 1832, because the Czarist regime discriminated against American Jews. In 1912, Marshall became president of the American Jewish Committee, a post he held until his death. He was a member of the Jewish delegation to the Paris Peace Conference in 1919, where he supported minority rights for Jews in the new Eastern European states. He led the campaign against Henry Ford's Dearborn Independent's publishing the anti-semitic Protocols of the Elders of Zion and helped delay the enactment of restrictive immigration laws.

Marshall was president of the Reform Temple Emanuel of New York; yet he was chairman of the board of the Jewish Theological Seminary. He was active in World War I relief efforts and helped found the American Jewish Joint Distribution Committee. Though not a Zionist, he acknowledged the need for Palestine as a place for Jewish settlement and was instrumental in establishing the Jewish Agency for Palestine, which allowed the cooperation of non-Zionists and Zionists in the management of Jewish colonization under the British Mandate. Marshall was a strong believer in civil rights for all people, and was active in the National Association for the Advancement of Colored People.

See Charles Reznikoff, Louis Marshall, Champion of Liberty (Philadelphia, 1957) 2 vol.; Cyrus Adler, "Louis Marshall," Lectures, Selected Papers and Addresses (Philadelphia, 1933) pp. 121-59.

89

On the Yahrzeit of his parents, he would attend the Orthodox synagogue of the East Side, Beth Hamedrash Hagadol, and pray with Tallit and Tefillin. J. D. Eisenstein, Ozar Zikhronotai, pp. 24-5.



they wanted to use the Seminary as the instrument of Americanization and modernization for the masses of immigrants who were flooding the shores. It was at the time of reorganization that the admission requirements were changed, and only students who had their B.A. were to be admitted to the Seminary. A college education was a prime requisite for the kind of modern rabbi, who would influence his followers toward the modern life.

91

Solomon Schechter(1847-1914) received a thorough traditional Jewish education and a solid grounding in Wissenschaft des Judentum in Europe, and developed a reputation for Jewish scholarship with his discovery of the Hebrew original of Ben Sira in the Cairo Genizah . Under his leadership, the Seminary became an important center of learning and Jewish intellectual activity in the United States as well as a school for the preparation of rabbis. Though he was a traditionalist, he did not consider himself orthodox. He opposed a synod to make reforms, as urged by Isaac Mayer Wise,

90

Jacob H. Schiff's address at the Building Dedication, April 26, 1903. JTS of America 1st Biennial Report(1902-4),p.102.

91

Solomon Schechter was born in Focsani, Rumania, and studied under Rabbi Joseph Saul Nathanson in Lemberg. From 1875 to 1879, he studied at the Berlin Hochschule fur die Wissenschaft des Judentums and at the University of Berlin. He came to London in 1882 as the tutor in Rabbinics of Claude G. Montefiore, and soon he rose to prominence as a rabbinic scholar. In 1890, he became lecturer in Rabbinics at Cambridge University, and in 1899, he also became professor of Hebrew at University College, London.

Schechter came to New York in 1901 at the invitation of the Seminary leaders as president of the faculty of the Jewish

but did not oppose reform:

I am not a "non-possumus" man. I admit that there is a good deal where reform would be desirable; but this reform can be done with the authority of the Bible and the Tamlud which are elastic and wide enough for all reasonable purpose [s]. This will be a Jewish reform. The reform which Montefiore and Kohler dream means simply final conversion to Christianity.<sup>92</sup>

Schechter bitterly resented the efforts of the reformers who tried to make inroads among the "downtown" Jews. " It is simply a farce to think that these people whose whole Judaism consists in coming with their automobile to listen to opera singers every Friday evening should now arrogate to themselves the calling of proselitiser [sic]."<sup>93</sup>

Schechter's theological attitudes which became those of the Historical School, were expressed by him as follows:

It is not the mere revealed Bible that is of first importance to the Jew, but the Bible as it repeats itself in history, in other words, as it is interpreted by Tradition...Since, then, the interpretation of the Scripture or the Secondary Meaning, is mainly a product of changing historical influences, it follows that the center of authority is actually removed from the Bible

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Theological Seminary, an office he occupied until his death. He founded the United Synagogue of America, a congregational union, in 1913, and became the moving spirit of American Conservative Judaism. He was in favor of Zionism and attended the 1913 Zionist Congress at Vienna. Among his writings are Studies in Judaism (3 Volumes, 1896-1924), Some Aspects of Rabbinic Theology (1909), and Seminary Addresses and Other Papers (1915). See N. Bentwich, op.cit.

92

Schechter Letters Part II, p. 85.

93

Ibid., p. 83. Schechter, in turn, was denounced by the reformers for taking the "fanatical side" and "denouncing all our [reform] doctrines as Paulinism." "A Talk with Emil G. Hirsch, Reform Advocate, XXVIII, no.3 (Sep. 10, 1904), 49.

and placed in some living body, which by reason of its being in touch with the ideal aspirations and the religious needs of the age, is best able to determine the nature of the Secondary Meaning. This living body, however, is not represented by any section of the nation, or by any corporate priesthood or rabinhood, but by the collective conscience of Catholic Israel as embodied in the Universal Synagogue... Liberty was always given to the great teachers of every generation to make modifications and innovations in harmony with the spirit of existing institutions...The norm as well as the sanction of Judaism is the practice actually in vogue. Its consecration of general use---or in other words, of Catholic Israel.<sup>94</sup>

Schechter objected to the " radical tearing-down process," but there were certain emphases and changes that he felt were urgently needed to preserve Judaism. He stressed the need for the English sermon, proper decorum in the Synagogue, and the use of modern pedagogical methods for the religious education of the youth:

To banish the English sermon from the Synagogue means to condemn our youth to ignorance of the teachings of Judaism... to object to strict order and decorum in our places of worship means to expel our children from the synagogue and to point out for them the way leading to the Ethical Culture hall...to oppose proper pedagogical methods means to be instrumental in the

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94

Solomon Schechter, Studies in Judaism, First Series (Philadelphia: The Jewish Publication Society, 1896), xvii-xix.

bringing up of a rebellious generation, which will not only be ignorant of Judaism, but hate and abhor it.<sup>95</sup>

It was to further the cause of historical or conservative Judaism, and to prevent those congregations from drifting constantly to the Union of American Congregations, thus being swallowed by Reform, that Schechter founded the United Synagogue of America, which he declared would be "the greatest bequest that I shall leave to American Israel."<sup>96</sup> With the support of almost 80 Seminary alumni, he formed this "Union for Promoting Traditional Judaism in America," which he called Agudath Jeshurun or Conservative Union.<sup>97</sup>

Schechter expected the graduates of the Seminary, through the United Synagogue to counter the attractiveness of Reform. Through their solid grounding in the sources of Judaism, their awareness of an involvement in the secular world through their college training, and their ability to communicate with and relate to the new generation of American youth, he hoped to

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95

Solomon Schechter's Presidential Address, United Synagogue of America Report, 1913

96

Cyrus Adler, Lectures, Papers and Addresses, p. 97.

97

Schechter Letters, Part II, p. 98. See also the Report of the United Synagogue, where there is reference to the "Union of Orthodox and Conservative forces."

conserve historical Judaism in the United States.

98

Cyrus Adler (1863-1940) , born and educated in the United States, was a key figure in the Jewish communal world. Having come under the influence of Sabato Morais and his cousin , Judge Mayer Sulzberger, Adler was a traditional, observant Jew, who was respected in both government and scholarly circles.. His close association with Solomon Schechter continued throughout Schechter's lifetime. When Schechter died, Adler succeeded him as Acting-President, and later, in 1924, he became President, serving until his death in 1940.

99

Adler's administrative achievements marked his tenure as president. The improvement of the physical facilities, the increase in the number of departments, students and alumni reflected the school's growing importance in the land. In terms of ideology, Adler continued to aim for the goals that Schechter had outlined, to produce rabbis who were well-educated in Jewish and secular knowledge:

The Seminary aims...to give every student a background in all the departments of Jewish knowledge so that he will be another one of the links in the chain of tradition---in other

98

Cyrus Adler was born in Van Buren, Arkansas and moved to Philadelphia at the age of four after the death of his father. There he lived with his mother's brother, David Sulzberger. After his graduation of University of Pennsylvania, he studied Assyriology at Johns Hopkins University, whose faculty he later joined as assistant professor of Semitics. In 1892, he became librarian at the Smithsonian Institution.

Adler was a founder of the Jewish Publication Society of America and of the American Jewish Historical Society, which he served as president for twenty years. He edited the first seven volumes of the American Jewish Year Book, and was a departmental editor of the Jewish Encyclopedia (1901-6) He took part in the reorganization of the Jewish Theological Seminary and was pres-

words, that he will be able to hand on the fundamentals of our religion and to interpret them and to explain the reasons which lie back of them.<sup>100</sup>

While allowing room for dissent and preserving academic freedom, Adler reiterated the opposition of the Seminary leadership toward Reform.

A religious Jew believes that he must act in accordance with the Jewish law. The Reform movement held that this Jewish law was in effect abrogated. It was a protest against this philosophy that the Seminary was founded. The Seminary, therefore, insisted in the first instance, that the students must be persons who lived in accordance with the Jewish law...From this tradition, the Seminary itself has never varied...within the limits I have described, varying opinions on behalf of the faculty have always been permitted.<sup>101</sup>

Adler's appointments to the faculty reflected his views that they should be men with a " thorough Jewish education and devoted to traditional Judaism."<sup>102</sup> He described himself as one who tries "to go on doing the best I can in any and every circumstance that arises, to be loyal to the traditions

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ident of the Board of Trustees from 1902 to 1905. When Schechter died in 1915, Adler became acting-president, then in 1925 president of the Seminary, an office he held until his death. Simultaneously, he served as president of Dropsie College from its establishment in 1908 until his death in 1940. He was a founder of the American Jewish Committee and represented it at the Paris Peace Conference in 1919. Among his writings are I have Considered the Days (1941) and Lectures, Selected Papers, Addresses (1933). See Abraham A. Neuman, Cyrus Adler, a Biographical Sketch.

99

Adler's respect for Solomon Schechter is attested to by the following incident. Adler, as co-editor of the Jewish Quarterly Review with Schechter, saw to it that an article

of my people and my family..."<sup>103</sup>

Curriculum

The first class of the Seminary studied sixteen chapters of Genesis with Rashi, forty Psalms (with grammar lessons based on the text), Jewish History through the eighth chapter of Samuel II, Mishna Berakhot and nine chapters of Shabbath with Bartenora commentary, and seven pages of Talmud Baba Mezia with Rashi commentary. The higher class, formed in January, 1888, studied Talmud Hullin with Rashi and Tosafot, Talmud Berakhot, Hebrew grammar and composition. These classes were held five days a week from 3:30 to 5:30 P.M., since the students were pursuing their secular studies during the morning hours.<sup>104</sup>

The next report issued two years later shows substantially more progress. The preparatory class completed two-thirds of Genesis with Rashi, sixty-four Psalms, the entire book of Joshua and selections from other Former Prophets, six chapters of Jeremiah, Hebrew grammar and Jewish History, and Mishna

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by Adolph Buchler, a London Jewish scholar, which was critical of Schechter's view of the Zadokite Fragment, was not published until Schechter could present his answer in the same issue. Meir Ben-Horin, "Cyrus Adler and Adolph Buchler Correspondence, (1910-1938)," American Jewish Historical Society Quarterly, 56, 208-231.

100. "The Seminary Training of the Rabbi--and After," Proceedings of the Rabbinical Assembly (1927).

<sup>101</sup> Adler, Letters etc., p.260.

<sup>102</sup> Ibid., p.232.

103

Adler, I Have Considered the Days, p.429. Parzen, op. cit., called Adler "a traditionalist of the antiquarian type," and felt that he stifled the progress of Conservative Judaism.p.98.

Berakhot, Pesahim and Shabbat with Bartenora commentary.

The Second Biennial Report of the Seminary Association contained a proposed curriculum, which included the work of classes that were already in existence and a projection for the classes which would follow. The course of study extended for nine years for rabbis, six years for teachers and hazzanim. There was a three year Preparatory Department, two years Junior and four years Senior Department. The course of study for teachers and hazzanim was identical to the rabbinical course, except that it ended with the first year of the

106  
Senior Department.

The needs of foreign-born students in perfecting their speech and improving their knowledge of secular subjects was provided for by the Seminary. In 1892, a course in elocution taught by Professor Robert Houston was introduced in the

107  
school, and two instructors offered the students help in such areas as Latin, Greek, German, History, Literature, Math and English.

108  
The class instruction was supplemented with

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104

JTS Assn. 1st Biennial Report, p. 21.

105

JTS Assn. 2nd Biennial Report

106

See Appendix H for this proposed curriculum. It is interesting to note that the curriculum called for practice in homiletics in German as well as in English.

107

JTS Assn. 3rd Biennial Report, p. 13.

108

JTS Assn. 4th Biennial Report, p. 16.



lectures given by members of the Advisory Board of Ministers on such practical topics as " The Rabbi in Public Life," " The Rabbi and the Congregation," and " Communal Institutions.

109

Sabato Morais' 1896 report , and the final report of <sup>110</sup> the Jewish Theological Seminary Association prior to the reorganization in 1902, indicate that the Seminary attempted to follow the curriculum listed above, but that not all the material proposed to be taught was, in fact, covered.

In the preliminary announcement of the reorganized Jewish Theological Seminary of America, issued in 1902, a four-year course of lectures and instruction was described as follows:

1-Bible; grammar of Hebrew and Biblical Aramaic, different versions especially the Septuagint and Peshitta, thorough acquaintance with ancient and modern commentaries, introductory literature to Biblical Archaeology.

2-Babylon and Jerusalem Talmud; on philological and critical lines, proper attention being given to their linguistic criteria, and their historical bearing. Midrashim (Mekhilta, Sifri, Sifra, Rabba, etc.), Codes of Moses ben Maimon, Jacob ben Asher, Rabbi Joseph Caro, Abraham Danzig, etc.

3-Jewish History and History of Hebrew Literature.

4-Theology and Catechism; Jewish Philosophy, Ethics, Jewish Liturgies.

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109

JTS Assn. 5th Biennial Report, p.26.

110

JTS Assn. 8th Biennial Report, 1902.

5-Homiletics, Elocution, Pastoral Work; Initiation of students in the profession of teaching by attaching them to a religious school. Also the visiting of the poor, ministering to the sick and dying, familiarity with the Jewish charitable institutions in the city.

6- Hazzanuth; optional, to senior students, in the form of private instruction.

111

The schedule of studies for 1902-1904 included 25 hours of instruction for the Senior class, and 8 hours per week for the Juniors. Subject areas included Talmud (Pesahim and Hullin), Bible and Prophets with commentaries, Hebrew and Aramaic grammar, as well as Codes, Jewish Theology and Homiletics.

112

113

This curriculum continued for a decade with only minor changes. Joseph Jacobs joined the faculty as professor of English Literature and Rhetoric, offering instruction in that subject "partly as subsidiary to the formal side of the Homiletics course and partly as of use for the general culture of the students." This course was discontinued

114

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111

For this schedule, see Appendix I, p. 390.

112

Seniors met 9 A.M. until 2 P.M., 5 days a week, while Juniors had classes 4 days a week, from 3 to 5 P.M.

113 JTS Register, 1904-5, p.12; 1st Biennial Report, JTS of America, pp. 134-5.

113a

Joseph Jacobs (1854-1916) was born in Australia. He studied at Cambridge and Berlin Universities, where he worked under Steinschneider. He returned to England, where he was an author and journalist, with a special interest in folklore. He was an organizer of the Anglo-Jewish historical exhibition of 1887 and founded and edited the Jewish Year Book (1896-99). He came to the United States in 1900 as an editor of the Jewish Encyclopedia, in which he wrote many articles on Anthropology and Anglo-Jewish history. A friend of Schechter, he was called

in 1913-14, when Jacobs left the Seminary staff.

In 1910, new courses offered included "Selections  
114a  
from Maimonides, taught by Dr. Israel Friedlander, Hellenistic  
Literature, by Dr. Marx,<sup>114b</sup> and Hazzanuth by Rev. Jacobson.

The 1913-14 Register shows a clear division of the  
curriculum into different areas, with a systematic attempt  
to cover each area over the period of the course of study. The  
114c  
study of Bible and Talmud in the Senior Department is divided  
into introductory lectures and texts, each covering different  
areas during each year of the four-year course. In the Junior  
Department,<sup>114d</sup> there were three levels of Talmud study, depending

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to lecture at the Jewish Theological Seminary. Among his writings  
are Studies in Biblical Archaeology (1894), An Enquiry into the  
Sources of the History of the Jews in Spain (1894) and Jewish  
Contributions to Civilization. See Alexander Marx, Essays in  
Jewish Biography (Philadelphia, 1947), pp.251-4.

<sup>114</sup>JTS Register, 1906-7. In order to include this instruct-  
ion, Senior class hours were extended until 3 P.M., but the  
following year they concluded at 2 P.M. once again.

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114a

On Friedlander, see below p.240.

114b

On Marx, see below p.241.

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114c

During these years, the student body of the Seminary was  
small and the entire school met as one class. The courses were given  
over a cycle of four years, with different subject matter each year.  
Only Talmud was divided into several sections, with different levels  
of study.

114d

The Senior Department was the Rabbinical school proper; the  
Junior Department was the preparatory program, which was not a pre-  
requisite for admission to the Senior Department. An applicant who  
was prepared elsewhere would be examined on the Preparatory depart-  
ment curriculum, and then would be admitted to the Rabbinical de-  
partment. Interview with Rabbi Max Arzt, Nov. 7, 1974.

115  
 upon the proficiency of the student. In the Senior Department, the introductory lectures included such courses as Biblical Archaeology, which had been given since 1902, as well as such new courses as "Monuments and the Bible."<sup>115a</sup>

As in the earlier Seminary years, the courses were supplemented by lectures on the "practical" aspect of the rabbinate. In 1915-16, five lectures were offered, including "The Rabbi and the Press," by Samuel Strauss, Esq., "The Pew and the Pulpit," by Sol M. Stroock,<sup>116</sup> Esq., and "The Rabbi as a Professional Man," by Dr. Cyrus Adler.<sup>117</sup> These kinds of lectures were continued in years following, often being given by practicing alumni of the school.<sup>118</sup>

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115  
See Appendix K, p. 392.

115a  
Ibid.

116  
 Sol M. Stroock (1874-1941) was a lawyer who was a specialist in Constitutional law, and an active lay-leader in the Jewish community. He was president of the New York Young Mens Hebrew Association (1924-26) and acting president of the Federation of Jewish Philanthropic Societies. Stroock was president of the New York branch Executive Committee of the Jewish Theological Seminary in 1910, and in 1913,, he was chairman of the school's drive for one million dollars. In 1930, he was elected chairman of the board of the Seminary, and a year later, he became president of the Library corporation. He was an active member of the American Jewish Committee of which he became president in 1941. He was a founder of the Jewish Agency for Palestine, a member of the non-Zionist section.

In 1917-18, summer courses were given in Talmud and Hebrew composition, at the request of many seminary students, and they attended in large numbers. The summer months were not entirely free from study for Seminary students. It was expected that the students complete the study of Biblical books which were assigned, even if they were not completed in class. In addition, assignments were given over the summer in Bible and Talmud, on which the students were examined. The summer before the final year of study was

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117  
JTS Register, 1915-16, p.25.

118  
 In 1916-17, Dr. Jacob Kohn, '07; Dr. Charles I. Hoffman, '04; Other lectures and lecturers were "The Rabbi and Young Peoples Organizations, by Rabbi Max D. Klein; "Communal and Philanthropic Activities," by Rabbi Benjamin A. Lichter, '10. In 1928-9, topics included "Weddings and Anniversaries," by Dr. Abraham A. Neuman; "Bar Mizva, Confirmation and Graduation," by Rabbi L. Levitsky; "Ministering to the Sick, Funerals, Unveilings and Pastoral Visits," by Dr. Elias L. Solomon. (Dr. Solomon was the father-in-law of Dr. Solomon Grayzel.) JTS Register, 1928-9, p.34. These lectures continued through the end of our study. Arzt interview.

119  
JTS Register, 1918-19, p.23.

120  
Ibid., 1919-20.

121  
Ibid., 1925-26, p.10.

122  
Ibid., 1928-9, p.13. These assignments were not as time-consuming as would seem from the Register. They did not occupy the students' time during the entire summer. Interview with Dr. Simon Greenberg, Oct. 29, 1974.

was spent by the student in preparation for examinations; he was barred from engaging in summer employment during that period.<sup>123</sup>

With the beginning of academic year 1920-21, the division into Junior and Senior departments was abolished, and a course of seven years was inaugurated. The curriculum remained essentially unchanged. The system of levels for Talmud classes was continued, with the higher level including the study of Talmud Yerushalmi as well as Bavli.<sup>124</sup> Classes in Public Speaking and Elocution were given each year, with the members of the graduating class receiving individual instruction.<sup>125</sup> Cantillation for Torah Reading, Congregational Singing and Nusah ha-Tefillah ("prayer motives") were taught in the lower grades, while the lectures on Jewish Communal Studies took their place in the higher grades.<sup>126</sup> Jewish History to Modern Times was also taught.<sup>126a</sup>

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<sup>123</sup>  
JTS Register, 1934-5, p. 15.

<sup>124</sup>  
JTS Register, 1920-1, p. 12.

<sup>125</sup>  
Ibid., p. 15.

<sup>126</sup>  
Ibid. For the entire 1920 $\frac{1}{2}$  curriculum, see Appendix D.

<sup>126a</sup> "Modern Times" meant until 1688. There was no course in American Jewish History or Modern Jewish History. Arzt Interview.

The curriculum of the final year of our study shows only minor changes. Three levels in Talmud classes continue, and there is choice of different seminars for the student to take besides the text and lecture courses.<sup>127</sup>

Requirements for Admission and Academic Standards

When the Seminary began, there were no formal admission standards. The Advisory Board of Ministers interviewed prospective students<sup>128</sup> in order to determine their eligibility for the Seminary program. The student had to "pledge his allegiance to the mode of life consonant with Jewish Law."<sup>129</sup> Later, this "mode of life" was stated very specifically. "Every student candidate for a degree is expected to observe the Jewish Sabbath and to conform to the Jewish Dietary Laws."<sup>130</sup> The founders of the Seminary were firm believers in the need for a secular education, and this too, was provided for in the admission requirements. No students over 21 was to be admitted unless he was "qualified to enter college, nor any over 25 unless possessed of secular education equivalent to a B.A. degree."<sup>131</sup>

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<sup>127</sup> JTS Register, 1938-9.

<sup>128</sup> JTS Assn. 1st Biennial Report, p. 5.

<sup>129</sup> JTS Assn. 2nd Biennial Report, p. 50.

<sup>130</sup> J.T.S. of America Preliminary Announcement, 1902, p. 11.

<sup>131</sup> JTS Assn. 2nd Biennial Report, p. 50.

The student was expected to attend college while pursuing his studies at the Seminary. Furthermore, the trustees and faculty were to " exercise supervision over the secular studies of the students and...secure for the pupils every advantage possible at Columbia College or University of the City of New York. All graduates will be required to have a secular collegiate education."<sup>132</sup>

Those who could not meet the admission requirements were not denied the benefit of the instruction offered. If one's "lack of knowledge of the vernacular prevents them from being entered as pupils of our Seminary," he would be allowed to audit the class, and was listed as a "voluntary student."<sup>133</sup>

In 1902, the reorganized Jewish Theological Seminary of America listed the following requirements for admission:

For the Degree of Rabbi: The applicant must be a member of the Jewish faith, of good moral character, possess a B.A. degree or equivalent, and pass an entrance examination in the following areas:

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132

JTS of America Preliminary Announcement, p. 4.

133

Dr. Morais' Report, JTS Assn. 3rd Biennial Report, p. 18.



Elementary Hebrew grammar; Bible- the entire Pentateuch, translation and interpretation at sight as well as Genesis with Targum Onkelus and Rashi (in Rashi script), the Book of Judges (except Song of Deborah), Isaiah 1-12, Psalms 1-22, Daniel 1-3; Mishna Moed (except Erubin, Bezah and Haggigah); Gemara- First chapter Berakhot 1-13. A general acquaintance with the Prayer Book and Jewish History.

An applicant failing in not more than two areas may be admitted conditionally.<sup>134</sup>

Though the B.A. degree was required for admission, the Seminary accepted fourth year college students on condition that they complete their undergraduate degree. Prospective students were advised to " especially devote themselves during the college course to English Literature, Rhetoric and Composition, Ancient and Medieval History, Philosophy, Psychology, Logic, German, Greek and Latin.<sup>135</sup>

That the Seminary's aim was to produce practicing rabbis or scholars was made clear by the following rule:

If any student, after the expiration of two years residence at the Seminary, shall show no ability to write or deliver a sermon of sufficient merit, his case shall be put before the faculty, and unless he possesses exceptional merit as a scholar, shall be advised to leave the Seminary.<sup>136</sup>

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134 JTS Preliminary Announcement, 1902.

135 JTS Register, 1911-12, 1938-39, p.10

136 JTS Register, 1913-14, p. 18.

136a

Admission standards continued to remain about the same until the close of the period of our study. The 1938-9 admission requirements called for applicants to be "members of the Jewish faith and loyal adherents of its observances, such as the Sabbath, holidays, daily prayers and the dietary laws." 137

A Bachelor's degree was required as well as passing the following entrance examinations:

- Bible: a) Pentateuch-Thorough knowledge of text and familiarity with Rashi's commentary.  
 b) Prophets- Thorough knowledge of books of Former Prophets and ability to translate at sight from Latter Prophets and Hagiographa.
- Hebrew: a) Knowledge of Hebrew grammar, special emphasis on Etymology.  
 b) Ability to translate an english text into hebrew.
- Talmud: a) Reading at sight from a major tractate previously studied.  
 b) Ability to read a passage after preparation.
- History: A general acquaintance with Jewish History.

Before taking these exams, candidates had to appear before the Committee on Admissions and "tested as to their ability to express themselves clearly and intelligently." 138

This was actually an oral interview with senior members of the faculty, and its purpose was to determine the candidate's

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136a

The entrance examination was an oral interview with one of the professors, usually Friedlander. Arzt interview. It covered Humash & Rashi, and Nevi'im Rishonim, Greenberg interview.

137

JTS Register, 1938-9, p.9.

138 Ibid.

139  
 aptitude for the rabbinate. There continued to be a stress  
 on the mastery of the English language, and candidates were  
 often accepted on condition that they enroll in English  
 courses in university even though they were college graduates. 140

Requirements for graduation from the Seminary included  
 the successful completion of the course of study, good moral  
 character, passing an examination and submission of a thesis  
 approved by the faculty. 141 Students who received their secular  
 education in a European institution had to prove full mastery  
 of the English language before they would be graduated. 142

Beginning in 1917, formal written application had to be  
 made by those entering the last year. Upon approval of their  
 candidacy by the faculty, the student then had to submit an  
 acceptable thesis of not less than 5000 words by March 15th,  
 and pass an examination on the various subjects of the curric-  
 ulum. 143 Up to the close of our study, these comprehensive

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139 Interview with Rabbi Baruch Silverstein, Seminary  
 class of 1940, August 14, 1974.

140 Ibid.

141 JTS Preliminary Announcement, 1902, p.10; JTS  
 Register, 1904-5, p. 9.

142 Prof. Israel Davidson, "The Academic Aspect and Growth  
 of the Rabbinical Dept.-The Seminary Proper," JTS Semi-Cent.  
Vol., p.82.

143 JTS Register, 1917-18, p. 16.

examinations included an oral test in each subject given by the professor who taught it. <sup>143a</sup> In Talmud it covered fifty pages <sup>144</sup> which the candidate had studied and prepared.

Beginning in 1905, the degree of Doctor of Hebrew Literature was offered. After graduation as rabbi, the candidate had to complete an additional year of study in residence, engaged in the research and writing of a thesis. The degree could also be obtained, not in residence at the Seminary, <sup>145</sup> after three years of independent study and writing.

A higher degree offered by the Seminary was Hattarath-Hora'ah, beginning in 1918. The instruction offered was the theoretical as well as the practical aspects of the Ritual Law, in the Talmud, Codes and Responsa. An additional year of study after graduation as rabbi was required. The candidate was examined three times during that year, and any two successive failures eliminated him from the program. The final examination for this degree was given in the presence

<sup>146</sup> of the entire faculty. The Hattarath Hora'ah program began in the fifth year of study, i.e. after graduation, and lasted until the end of the eighth. <sup>147</sup> Only three students were admitted to candidacy for this degree during the period under study, and

<sup>143a</sup> Interviews with Rabbis Arzt and Greenberg. <sup>14</sup>

<sup>144</sup> The exam was usually given in the home of the professor of Talmud, Dr. Louis Ginzberg. Silverstein interview.

<sup>145</sup> JTS Register, 1905-6.

<sup>146</sup> JTS Register, 1918-19, p. 20.

<sup>147</sup> JTS Register, 1928-9, p. 13.

49  
 only two received it.<sup>148</sup>

### Faculty

The first faculty members consisted of volunteers from the Advisory Board of Ministers, who taught the students initially during the first month of sessions.<sup>149</sup> On February 1st, 1887, Dr. Bernard Drachman<sup>149a</sup> was appointed preceptor.<sup>150</sup> When a Junior class was formed, Dr. Gustave Lieberman<sup>151</sup> was engaged as preceptor for that class. Morais, Kohut, Dr. Moses Maisner<sup>152</sup>, and Dr. H. P. Mendes<sup>152a</sup> served on the faculty as volunteers.<sup>153</sup> By 1894, Professor A. Joshua Joffe<sup>154</sup> replaced Dr. Lieberman as instructor in Talmud, while two students, Henry M. Speaker and David Wittenberg<sup>155</sup> were used as student assistants. In 1896, the faculty consisted of the following:

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<sup>148</sup>They were Louis Finkelstein and Isaac Klein. Davidson, "The Seminary Proper" Semi-Centennial Volume, p. 83.

<sup>149</sup>JTS Assn. 1st Biennial Report, p. 10.

<sup>149a</sup>On Drachman, see above pp. 210-11

<sup>150</sup>Dr. Lieberman studied in yeshivoth in his native Hungary, and received a thorough secular education as well. He had been a businessman in Hungary. Drachman, op. cit., p. 183.

<sup>151</sup>JTS Assn. 1st Biennial Report, p. 10.

<sup>152</sup>Maisner, of Cong. Adath Israel, New York, was a native of Hungary, trained in yeshivot there, learned in rabbinic lore, and strictly adherent to orthodox tradition. Drachman, op.cit., p. 179.

<sup>152a</sup>On. H. P. Mendes, see above pp. 208-9.

<sup>153</sup>JTS Assn. 4th Biennial Report, p. 13.

<sup>154</sup>Ibid.

<sup>155</sup>Ibid., p. 16.

Faculty

Dr. S. Morais, President of Faculty  
Dr. David Davidson, Rabbinics  
Dr. M. Maisner, Shulhan Arukh  
Dr. H. Pereira Mendes, Jewish History  
Cyrus Adler, Biblical Archaeology

Preceptors

Dr. B. Drachman, Bible and Hebrew Grammar  
Prof. A. Joffe, Mishna and Gemara  
Mr. Henry M. Speaker, Bible  
Mr. Moses Khazon, Hebrew Composition  
Prof. Henry S. Carr, Elocution

This faculty was a group of educated men who possessed a positive attitude toward Historical Judaism, and they served with love and dedication. No special effort was made to secure recognized scholars from other areas, nor did the condition of the school at that time permit such an effort.

The situation changed completely with the reorganization of the Seminary, and the coming of Solomon Schechter. He solicited recognized scholars to join him on the staff of the Seminary. Among his new additions to the faculty were Israel Friedlander, Alexander Marx and Louis Ginzberg.

Friedlander<sup>156</sup> had been a "...privat-docent at the University of Strasburg, has his academic degree, is an excellent Hebrew scholar and knows Arabic, Syriac and Cuneiform...was

born in Russia...is strictly conservative in his life." <sup>157</sup>  
 Friedlander had also studied at Hildesheimer Seminary, and he mastered the English language shortly after his arrival in the United States. He established a very close rapport with his students, and his untimely loss in 1920 was a serious blow to the Seminary.

## 157a

Alexander Marx (1878-1953) was born in Elberfeld, Germany. He studied at Universities of Königsberg and Berlin, and pursued rabbinic

## 156

Israel Friedlander (1876-1920) was born in Kovel, Poland and received his education there and in the Hildesheimer Rabbinical Seminary in Berlin. He also studied at Berlin University, concentrating on Semitic languages. He received his Ph.D. at the University of Strasbourg, writing his dissertation on the Arabic of Maimonides. After serving as lecturer in Semitics at Strasbourg, he came to the Jewish Theological Seminary as professor of Bible in 1904. His interest continued to be Semitics, which he taught at Dropsie College, in addition to his post at the Seminary.

Friedlander was the first chairman of New York City's Bureau of Jewish Education, the first president of Young Judea and a trustee of the Educational Alliance. He was an executive member of the Federation of American Zionists and tried to reconcile the Zionists with such anti-Zionist organizations as the American Jewish Committee.

In 1919, he undertook a relief mission on behalf of the Joint Distribution Committee to war-ravaged Poland. In July, 1920, while travelling through Russia, which was then engaged in a civil war, he was murdered by a group of bandits in the Ukraine.

158  
studies at Halberstadt and Berlin. He did library work in London, Oxford and Cambridge before coming to the Seminary as professor of History and Librarian.<sup>158a</sup> Under his direction, the Seminary Library developed into one of the finest libraries of Judaica in the world. Together with Max L. Margolis, he wrote a one-volume "History of the Jewish People" in 1927.<sup>159</sup> When Schechter received reports that Marx would leave the Seminary for a high post in Berlin, he wrote that it would be "a terrible calamity both to the students and even more to the library."<sup>160</sup>

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157  
JTS of America 1st Biennial Report, p. 73. Parzen, op. cit. states that Friedlander travelled on the sabbath, and this was one reason that Schechter did not regard him "as sufficiently traditional or truly representative of the Seminary's interpretation of Judaism." op. cit., p. 179.

158  
JTS of America 1st Biennial Report, p. 74.

158a  
He is reputed to have been able to determine a manuscript's age by merely looking at it.

159  
Marx was president of the American Academy for Jewish Research (1931-33), vice-president of the American Jewish Historical Society and a member of the Publications committee of the Jewish Publication Society of America. Among his works are Studies in Jewish History and Booklore (1944) and Essays in Jewish Biography (1947). In 1943, a Jubilee volume was published in honor of his 40th anniversary in Jewish library service. In 1950, the Seminary published the Alexander Marx Jubilee Volume in honor of his seventieth birthday.

160  
Schechter Letters, Part II, p. 97.



Louis Ginzberg(1873-1953), a lateral descendant of the Gaon of Vilna, was a staunch traditionalist. Educated in Kovno and Telz, Lithuania, he received his secular education at the Universities of Berlin, Strasbourg and Heidelberg. After serving on the editorial board of the Jewish Encyclopedia, he joined the Seminary faculty in 1903, remaining until his death in 1953. Known for his works on the Halakha, he was not only an expert on it, but a proponent of it as well. He felt that Judaism could not be understood without a thorough knowledge of the Halakha. "It is only in the Halakha that we find the mind and character of the Jewish people exactly and adequately expressed." <sup>161</sup> It was this feeling that he imparted to the hundreds of students he taught over the years at the Seminary.

Ginzberg was a pioneer in applying the critical method to the study of Talmud, and paved a new way for his students in the understanding of this important source of Judaism. In exploring the origin of the Halakha and Agada , he uncovered many Jewish legends preserved only in Christian texts, which he included in his seven-volume Legends of the Jews (1908-38). His research in Genizah documents shed light on difficult problems in rabbinical literature. <sup>161a</sup>

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<sup>161</sup>Louis Ginzberg, Students Saints and Scholars (Philadelphia: The Jewish Publication Society of America, 1928),p.117.

Mordecai M. Kaplan (1881- ) was born in Svencionys, Lithuania and came to the United States with his family at the age of nine, His early education was Orthodox. After his ordination from the Jewish Theological Seminary, he became rabbi of the Orthodox congregation, Kehilath Jeshurun in New York. In 1909, Kaplan became dean of the Seminary's newly-founded Teachers' Institute, and he also taught Homiletics at the Seminary proper, from which post he influenced many Seminary students during the major portion of the period under study.

Kaplan's ideas, representing the left-wing of Conservative thought, were opposed by many of the Seminary faculty. His contribution to the students, regardless of their agreement or disagreement with his views, has been great, for he

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161a

Among his other works are Fragments of the Yerushalmi (1909), Geonica (2 vol. 1909), The Significance of the Halakha for Jewish History (1929), Commentaries and Innovations in the Yerushalmi (3 vol. 1941) and Students Saints and Scholars (1928).

162

Kaplan was the founder of the Reconstructionist movement of Judaism, which considered it to be an "evolving religious civilization." As a "civilization," the Jewish people possess all the characteristics of land, polity and culture. By "religious," Kaplan means that Jewish civilization expresses its genius best in clarifying the purposes of human existence. By "evolving," he means that Judaism should be considered from a pragmatic, historical point of view rather than a metaphysical revelational one.

Kaplan's first work was Judaism as a Civilization (1934). Among his other works are Questions Jews Ask (1956), Judaism without Supernaturalism (1958) and The Religion of Ethical Nationhood (1970). See G.D. Cohen in Mordecai M. Kaplan Jubilee Volume (1953), pp.9-33.

53a

challenged them intellectually, and encouraged them to question accepted views and openly discuss any doubts they may have had in theology and philosophy.<sup>163</sup> He compelled students to "face up to the issues of the day,"<sup>163a</sup> he taught them how to organize a sermon and to have respect for ideas, even when disagreeing with them.<sup>163b</sup> "[His method] was Socratic in the finer sense...he asked questions that challenged the minds of the students, that often caused them to become perplexed, that made them poignantly aware of the difficulty in the text under discussion."<sup>164</sup> It is to the credit of the Seminary policy of adherence to academic freedom and to Kaplan's loyalty to the Seminary's fellowship that he did not leave the Seminary when offered the presidency of the Jewish Institute of Religion.

Since the second decade of this century, many faculty members of the Seminary's Rabbinical Department have been drawn from the alumni. Among them have been Louis Finkelstein,<sup>165a</sup>

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163  
Silverstein interview.

163a  
Arzt interview.

163b  
Interview with Dr. Robert Gordis, Nov. 20, 1974.

164  
Mortimer J. Cohen, "Kaplan as Teacher," in Ira Eisenstein and Eugene Kohn, eds., Mordecai M. Kaplan, an Evaluation (New York: Jewish Reconstructionist Foundation, 1952), p.6.



Teaching Methods

There is little mentioned in the early reports of the Jewish Theological Seminary regarding the teaching methods.

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daism for the Modern Age (1955), Faith for Moderns (1960) and Judaism in a Christian World (1966).

165e

Milton Steinberg (1903-1950) was born in Rochester, N.Y., and was ordained by the Jewish Theological Seminary in 1928. He served as rabbi in Indiana, and in 1933 came to the Park Avenue Synagogue, New York. At first he supported Kaplan's Reconstructionist movement, but later criticized it. He was an active Zionist and his Basic Judaism (1947) enjoyed wide popularity. Among his other works are a novel, As a Driven Leaf (1939) The Making of the Modern Jew (1934) and A Partisan Guide to the Jewish Problem (1945).

165f

Israel Efros (1891- ) was born in Ostrog, Ukraine, and came to the United States in 1905. He attended the Rabbi Isaac Elchanan Theological Seminary for a short while, and was ordained by the Jewish Theological Seminary. In 1918, he founded the Baltimore Hebrew College and was professor of Hebrew at Johns Hopkins University (1917-18), Buffalo University (1929-41) and Hunter College (1941-55). In 1945, he was appointed professor of Jewish Philosophy and Hebrew Literature at Dropsie College. He served as rector of Tel Aviv University and later as its honorary president. He translated Hamlet into Hebrew and some of Bialik's poetry into English. He wrote Hebrew poetry on American themes, as well as works on Jewish philosophy such as The Problem of Space in Jewish Medieval Philosophy (1917) and Philosophical Terms in the Moreh Nebukhim (1924). He collaborated with Kaufman and Silkner in publishing an English-Hebrew dictionary (1929).

166

JTS Register, 1938. Max Arzt (1897- ) was born in Stanislav, Poland, and came to the United States at age four. He was ordained by the Jewish Theological Seminary in 1921, and served pulpits in Stamford, Conn., and Scranton, Pa. In 1939, he became director of the Field Service of the Jewish Theological Seminary and he was named vice-chancellor in 1951 and professor of Practical Theology in 1962. He was a member of the Editorial Committee of the Seminary and was president of the Rabbinical Assembly.

It is assumed that the traditional methods of reading and expositing the text was used. Traditional commentaries such as Rashi on the Bible and "Mezudath David" and "Mezudath Zion" for Prophets were used.<sup>167</sup> No superficial study of the Bible would be allowed since the aim was that " the books will be expounded with impartial and critical accuracy, but at the same time with an endeavor to inspire the student with love for the living instruction therein contained."<sup>168</sup> Outside lecturers were invited to speak to the students on special subjects<sup>169</sup>, and the lecture method<sup>169a</sup> was used in classes<sup>170</sup> as well. Students had to prepare essays and compositions in order to prove their scholarly ability as well as to

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<sup>167</sup> JTS Assn. 3rd Biennial Report, p. 27.

<sup>168</sup> JTS of America Announcement, p. 2.

<sup>169</sup> See above p.230.

<sup>169a</sup> Gordis interview. This was the "German Method," since the Seminary had been greatly influenced by the Breslau Rabbiner Seminar. Arzt interview.

<sup>170</sup> JTS Assn. 3rd Biennial Report, p. 28.

perfect their use of Hebrew. Outside readings were assigned in the more advanced subjects by the professors, on which the students had to report back to class.<sup>171</sup> Over the summer vacation, special assignments in Bible were given. It was the responsibility of the student to complete the study of a Biblical work taken up in class, even though the instructor did not teach the work in its entirety.<sup>172</sup> Upper class students had to study Talmud over the summer as well as Bible, upon which they were examined in the Fall.<sup>173</sup> By 1938, a quota of private Talmud study was assigned to each student. It ranged over the year from 15 to 30 folios, depending on the level of the student.<sup>174</sup> In addition, the practice of summer assignments in Bible, Prophets, Hagiographa, Mishna and Talmud was continued.<sup>175</sup>

For many years, one year-end examination was given on the work covered in each subject area.<sup>175a</sup> In 1928, a two-term

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171  
JTS Register, 1920-1, p. 14.

172  
JTS Register, 1925-26, p. 10.

173  
JTS Register, 1928-9, p. 13.

174  
JTS Register, 1938-9, p. 10.

175  
Ibid., pp. 11-12.

175a  
Greenberg interview.

system was inaugurated, with examinations being given at the end of each term, rather than at the end of the entire school year.<sup>176</sup>

Traditional recitation and lecture methods of instruction continued through the end of the period of our study. There were occasional class exams, with regular mid-year and final written examinations.<sup>177</sup>

#### Physical Facilities

The first Seminary classes were held in the vestry rooms of Shearith Israel, 5 West 19th Street, Manhattan, from January 2, 1887 until October of that year.<sup>178</sup> For the next four and one-half years, classes were held at the Cooper Union.<sup>179</sup> In April 1892, a five story brownstone residence was purchased for the use of the Seminary, at 736 Lexington Avenue, Manhattan. This building housed classrooms, dormitory rooms, a synagogue, a library and offices.<sup>180</sup> This building was used until 1902, when Jacob H. Schiff constructed and

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176 JTS Register, 1928-9, p. 25.

177 Silverstein Interview.

178 JTS Assn. 1st Biennial Report, p. 6.

179 Ibid.; C. Adler, Semi-Centennial Volume, p. 7.

180 JTS Assn. 3rd Biennial Report, p. 10; Joseph B. Abrahams, "The Buildings of the Seminary," Semi-Centennial



donated a building at a cost of \$130,000 to the reorganized Jewish Theological Seminary of America. This building, on three city lots, 531 to 535 West 123rd Street, Manhattan, contained meeting rooms, offices, classrooms, a lecture hall seating 250 people, and a top floor library and manuscript room.<sup>181</sup> There were no dormitory or dining facilities in this building. In the fall of 1918, a student-house was opened by the Jewish Women's League of the United Synagogue of America<sup>182</sup> at 405 West 117th Street, near the Seminary, which served the Seminary students as well as Jewish students attending nearby institutions. This house provided meals and also had accomodations for a few students.<sup>183</sup>

In early 1928, ground was purchased on Broadway between 122nd and 123rd Streets<sup>184</sup> to build a new complex of buildings. This was just around the corner from the 123rd street Seminary building, in an area which had become the location of many academic and religious institutions such as Columbia University,

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181  
Semi-Centennial Volume, p. 66; see below.

182  
JTS Register, 1918-9, p. 11.

183  
JTS Register, 1920-1,

184  
JTS Register, 1928-9, p. 34.

Barnard College and the Union Theological Seminary. On this lot of 45,000 square feet, three six-story colonial style buildings were erected,<sup>185</sup> in such a manner as to form a large interior court which served as the school's campus. The Jacob H. Schiff Memorial Building housed the library, the Unterberg Building contained classrooms for the Teachers' Institute as well as the Rabbinical Department, while the Louis Brush Memorial Building housed the dormitory and dining rooms. These new Seminary buildings were dedicated on October 19th, 1930<sup>186</sup>, and are still in use past the close of the period of our study. The old building on 123rd Street was renovated and used for a while as the Seminary's synagogue.<sup>187</sup>

The new buildings were more than adequate for the needs of the Seminary, and the comfortable dormitory accommodations served to enhance the morale of the students as well as the prestige of the school.<sup>188</sup>

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Volume, p. 65.

<sup>185</sup>JTS Register, 1929-30.

<sup>186</sup>JTS of America, Dedication of New Buildings Programme.

<sup>187</sup>JTS Register, 1937-8, p. 8.

<sup>188</sup>

The dormitory provided each student with a " suite of rooms," a bedroom and study as well as washroom facilities. Silverstein Interview.

Library

The need for an adequate library was felt when the institution was first founded. The one thousand volumes that were gathered in the course of the first few years were dedicated as the Morais Library,<sup>189</sup> while the Seminary's founder was still alive, and they were supplemented by the bequest of Morais' books to the Seminary upon his death.<sup>190</sup> At the time of the reorganization of the Seminary in 1902, the library contained 5,250 volumes. "Then Judge Mayer Sulzberger decided to give his collection of 7500 books and 750 manuscripts to the library"<sup>191</sup> of the Seminary. From this point on, the need for enlarging and maintaining the library for a functioning theological seminary was met by the Seminary leadership. The interest and generosity of Jacob H. Schiff and later Morton L. Schiff was enlisted toward the purchase and contribution to the Seminary of entire libraries of Judaica as they became available.<sup>192</sup>

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189  
JTS Assn. 5th Biennial Report.

190  
Semi-Centennial Volume, p. 89.

191  
Ibid.

192  
In 1907, the library of bibliographer Moritz Steinschneider was purchased and placed as a unit in the Seminary Library. In 1911, the Kautzch collection was also purchased and donated by Jacob H. Schiff. In 1921, Mortimer L. Schiff purchases the Israel Solomons collection and presented it to the Seminary library. Semi-Centennial Volume, p.90.

The library flourished under the direction of Professor Alexander Marx, who served as Librarian from 1903 until past the close of the period of our study. The Seminary aimed to have a good library for the use of its students and faculty, but especially "as complete a collection as possible of all the works of Jewish Science written in Hebrew and other languages."<sup>193</sup>

Under Marx, the library grew in size and quality. In 1904, it contained 15,000 volumes and 750 Hebrew manuscripts.<sup>194</sup> By 1913, the number of books had almost tripled.<sup>195</sup> By the close of our study, there were well over 100,000 volumes and 7000 manuscripts, and the Seminary library enjoyed the reputation of being one of the finest libraries of Judaica in the world.<sup>196</sup> The new library facilities in the Jacob H. Schiff Memorial Building provided a large reading-room and special manuscript room, and was used by visiting scholars as well as Seminary students and faculty.

Field Work

In the second decade of the Seminary's existence, we find that the students, either of their own accord or with

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<sup>193</sup>Mayer Sulzberger, "The Seminary Library," JTS Assn. 8th Biennial Report, p. 118.

<sup>194</sup>JTS Register, 1904.

<sup>195</sup>JTS Register, 1913.

<sup>196</sup>Semi-Centennial Volume, p. 94.

the encouragement and direction of school authorities, were securing experience in the field. Together with the proud report that Seminary graduates had secured rabbinical positions, it was reported that the students conducted High Holiday services in prisons and orphan asylums.<sup>197</sup> This stress on field experience continued through the period of our study. At first, it was simulated experience, by having students deliver sermons at the Saturday morning service at the Seminary synagogue,<sup>198</sup> but this was supplemented by actual experience as well. Students contributed to general welfare of the Jewish community and gained experience as well by their activity in such groups as "Young Israel," "Young Judea," Zionist and Hebrew-speaking groups and an anti-missionary organization called "The Builders of Israel."<sup>199</sup> The Social Service committee of the students organized student volunteers to found Talmud Torahs. conduct services and deliver sermons.<sup>200</sup>

Many students gained experience as well as financial support by teaching or preaching while they were enrolled

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<sup>197</sup>JTS Assn. 6th Biennial Report, p. 14.

<sup>198</sup>JTS Register, 1905-6, p. 10.

<sup>199</sup>JTS Students Annual, 1915, p. 51.

<sup>200</sup>Ibid.

at the Seminary. <sup>201</sup> " Both of these are in the nature of laboratory work, furnishing experience to the student of the Seminary for their future calling." <sup>202</sup> Seminary president Cyrus Adler approved of the students working in the field, not because it alleviated financial need, but because of the fact that it provided the necessary experience, and could often be done under faculty supervision. He also reported an "Internship" system, where students have been assigned to practicing Seminary graduates " with a view to having students witness the manner in which the rabbi performs various ceremonies, and get more practice in the preparation of sermons. <sup>203</sup>

Toward the close of the period of our study, weekday teaching jobs were discouraged because school authorities wanted the student to concentrate his efforts of class-work. Sunday teaching was permitted and encouraged, as were High-Holiday preaching engagements and acting as guest-Rabbi on a sporadic basis. The student's Placement committee, in cooperation with the Rabbinical Assembly Placement committee <sup>204</sup> secured these kinds of posts for the students.

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<sup>201</sup>Cyrus Adler, "The Seminary Training of the Rabbi and After," Rabbinical Assembly Proceedings, 1927, p. 27.

<sup>202</sup> Ibid. This continued through the end of our period of study.

<sup>203</sup> Ibid. This was evidently not too successful, for graduates lacked this practical knowledge when they entered the rabbinate. Greenberg interview.

<sup>204</sup> Silverstein interview.

Recruitment of Students

The first Seminary students were recruited by means of  
 an advertisement in the <sup>205</sup>American Hebrew, New York's Anglo-  
 Jewish weekly. Although the Seminary's proponents proudly  
 noted that this was the only canvassing, <sup>206</sup>a great deal of  
 encouragement and publicity must have come from the members  
 of the Advisory Board of Ministers, who worked hard in behalf  
 of the new school. After the first years, there was no formal  
 recruitment program. Students were attracted by the reputation  
 of the school and <sup>206a</sup>faculty. The students "were almost entirely of  
 European birth and had already received substantial prepara-  
 tory training in European Jewish Schools." <sup>207</sup>In a listing  
 of the alumni in 1914, <sup>208</sup>over 75% had been born abroad, and  
 several had received semikha in Europe prior to their coming  
 to the Seminary.

American-born Seminary students often received their  
 Jewish education privately, sometimes informally, <sup>209</sup>since  
 there were no preparatory schools. In the later period of

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<sup>205</sup>"Candidates for admission must be present for examination at  
 3 P.M. at the 19th Street Synagogue, near Fifth Avenue, next Sunday,  
 21st inst." Advertisement in the American Hebrew, Nov. 19, 1886, p. 9.

<sup>206</sup>Editorial, American Hebrew, Nov. 26, 1886, p.2.

<sup>206a</sup>Greenberg and Gordis interviews.

<sup>207</sup>Drachman, Unfailing Light, p. 184.

<sup>208</sup>JTS Students' Annual, 1914.

<sup>209</sup>Louis Finkelstein studied with his father, an Orthodox rabbi.

our study, many Seminary candidates were educated in the Teachers Institutes, such as Boston, Baltimore and Philadelphia, after receiving a basic afternoon-school Hebrew education. Others came to the Seminary with a strong Talmudic background after years of study in American yeshivoth.

Economic Needs of Students

With the founding of the Seminary came the establishment of a " Poor Students Fund," to help those students who required economic assistance. This was supported by individual donors, congregations and especially Ladies' Groups. Several among the first group of students required and were the recipients of financial aid.

With the reorganization of the Seminary in 1902, stipends were discontinued , and three \$400 annual scholarships were announced. These were to be awarded on the basis of proficiency on the entrance examinations There was no tuition fee,

<sup>210</sup> Greenberg and Silverstein interviews. Some came from the Rabbi Isaac Elchanan Theological Seminary because of the conflict between administration and students over the lack of secular studies.

<sup>211</sup>JTS Assn. 1st Biennial Report, p.7.

<sup>212</sup>Ibid., p.14.

<sup>213</sup>JTS of America Preliminary Announcement, p.10.

<sup>213a</sup>In the 1920's, long-term loans were also provided. Arzt interview.

<sup>214</sup>JTS of America Preliminary Announcement, p. 10.

<sup>215</sup>JTS Register, 1904, p.9. Many students worked in order to support themselves. Arzt interview.



and this policy was continued through the end of the period  
of our study.<sup>216</sup>

In the latter part of the period of our study, the students were provided for in a very generous manner. There was financial aid for all students who required it and applied for it.,<sup>217</sup> and married students received a monetary allowance for support during their entire period of study at the Seminary.<sup>218</sup>

Spiritual Life

Services in the Seminary synagogue were an integral part of the school's program from its earliest days. At the Sabbath afternoon services, in particular, the students had the opportunity for practice in hazzanuth and preaching.<sup>219</sup> In the re-organized Seminary, the president of the faculty supervised the services at the school's synagogue. The services were, for the most part, conducted by the students, with members of the faculty in attendance.<sup>220</sup> The joint participation of students

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216 JTS Register, 1938, p. 10.

217 Silverstein Interview. This was provided for by Louis Brush, who had endowed the construction of the dormitory building. Recipients of these Brush scholarships could do no more than 6 hours per week outside work. JTS Register, 1938, p.15.

218 Silverstein Interview.

219 JTS Assn. 6th Biennial Report, p. 14.

220 JTS of America Preliminary Announcement, p. 9.

and faculty in the religious services continued through the close of our period of study.

A factor which enhanced the spiritual life at the Seminary was the fact that the student body was small , and consequently, there was an opportunity for faculty and students to develop personal relationships.<sup>221a</sup> Many of the faculty in the early as well as the later period, were warm friendly, people, who took a personal interest in the welfare and progress of the students. Solomon Schechter set the example when he entertained students<sup>221</sup> in the warm atmosphere of his home, and his example was followed by other faculty members as well. The faculty members often dined with the students and befriended them in the Seminary dining hall.<sup>222</sup>

Dr. Kaplan's class, in particular, provided an open forum for students to give expression to and attempt to resolve their doubts in relation to questions of faith and belief, while other members of the faculty were always available for personal consultation with the students.<sup>223</sup>

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<sup>221</sup> Alexander Marx, Solomon Schechter Memorial Address, p. 4.

<sup>221a</sup> Greenberg interview.

<sup>222</sup> Silverstein interview.

<sup>223</sup> Ibid.

Government and Finances

The control of the Seminary in its early days was in the hands of the individuals and delegates of organizations who were represented at its founding. It was governed by conventions which met once every two years. The first president of the Board of Trustees, Joseph Blumenthal<sup>224</sup> was succeeded by Adolphus Solomons. During this period, the financial support from individual subscriptions and congregational grants was inadequate. A Philadelphia branch of the Jewish Theological Seminary Association was organized in 1887,<sup>225</sup> which raised funds, and some support also came from Baltimore. But the financial state of the institution was precarious until it was reorganized on a solid financial footing.<sup>226</sup> While the old board was permitted to select several of its members to join the new Board, the power passed over to this new group, which insured that the finances of the Seminary would be well cared-

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224  
See above, p.212.

225  
JTS Assn. 1st Biennial Report, p. 14.

226  
JTS Assn. 8th Biennial Report, p. 23; see above, p. 197.

for. During the period of our study, the economic needs of the Seminary were met by the efforts of the officers and members of its Board of Trustees. The land and building erected in 1902 was donated by Jacob H. Schiff, whose generosity to the Seminary continued throughout his lifetime. On the occasion of his 70th birthday, he donated \$100,000<sup>227</sup> to the Seminary's endowment fund. Under the leadership of Louis Marshall, the Board saw to it that the finances of the institution were in good order. The buildings constructed in 1930 were donated by Trustees Schiff, Unterberg and Brush, the last of whom endowed a generous fund for student aid as well. The depression and the passing of this group of Seminary supporters took its toll on the school's finances, and at the close of this study, the Seminary had to turn to the Rabbinical Assembly and the United Synagogue for support.<sup>228</sup>

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<sup>227</sup>  
JTS Register, 1917-18, p. 25.

<sup>228</sup>Greenberg interview.

## Chapter 4: Yeshiva and Yeshiva College

### History

Rabbi Isaac Elchanan Theological Seminary and Yeshiva College came into being both as a reaction to the Jewish Theological Seminary as well as in response to the particular needs of the East European Orthodox immigrants. It was at the same time an institution of "Torah for its own sake," in the tradition of the European yeshivoth, as well as a professional school whose graduates would attempt to fulfill the hope of the Orthodox immigrant generation that their children be saved for Judaism.

This was the period of a heavy flow of immigrants to the United States, and Jews, too, were well-represented among the total immigrant population. In the period of 1881 to 1905, more than one million Jewish immigrants arrived in the United States,<sup>1</sup> and half of them remained in New York. They found an established Jewish community whose period of Sephardi leadership, established when the first Jews came to New Amsterdam, had already been eclipsed by the second wave of immigrants in the middle of the 19th century. By the 1880's, the predominant Jewish culture was German and the religious preference was Reform. The East-European Jews were a mixture of religious and non-religious, Socialists and Capitalists, Zionists and

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<sup>1</sup> Samuel Joseph, Jewish Immigration to the United States from 1881 to 1910 (New York: Columbia University Press, 1914). p. 174.

non-Zionists; but they were uniformly looked down upon by their German co-religionists who had the good fortune to precede them to these shores. The German-Jewish philanthropist was willing to help his fellow-Jew meet his material needs and speed up his Americanization, but would neither help nor encourage the preservation of his culture, his Yiddish language or his religious<sup>2</sup> was of life.

It was particularly the religious Jew who needed aid and encouragement, for the sheltered society which allowed him to live in accordance with his religious dictates and pursue his goals and values in spite of a surrounding hostile environment, did not exist in the New World. Here he was cast into a situation where earning a livelihood was the primary goal, and the Jewish education of his children was low on the list of priorities. Indeed, the facilities for providing such an education were far from satisfactory, even if the intent of the parent could be stirred. The Heder and itinerant Melamed, which served so well in providing a basic Jewish education in the European Shtetel, failed dismally in America. Jewish education became the refuge of the unqualified immigrant who "plied the trade" because he had failed at everything else. "The num-

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Moses Rischin, The Promised City (Cambridge, Mass.: Harvard University Press, 1962), pp.97-8.

ber of retired rabbis...who earn a pittance by instructing children can not be counted, They are hidden away in the recesses of many a tenement." There was but one institutionalized Talmud Torah in Lower Manhattan, the area where the new immigrants were concentrated. It was the Maḥzike Talmud Torah, founded in 1883,<sup>4</sup> which was an afternoon school on the elementary level. There was no institution for older children or immigrant youth who needed instruction beyond the elementary level. Thus on September 15, 1886, the Yeshivat Etz Ḥaim was founded

to give instruction to poor Hebrew children in the Hebrew language and the Hebrew law--Talmud, Bible and Shulḥan Arukh during the whole day from nine in the morning until four in the afternoon. Also from four in the afternoon, two hours shall be devoted to teach the native language, English, and one hour to teach Hebrew, Lashon ha-Kodesh and Jargon [Yiddish] , to read and write.<sup>5</sup>

Though mention is made of secular education, the main concern of the directors of the school was the intensive Talmudic study they had known in Europe. "The addition of

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Edmund F. James, The Immigrant Jew in America (New York: B.F. Buck and Company, 1906), p.151.

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Alexander M. Dushkin, Jewish Education in New York City (New York: The Bureau of Jewish Education, 1918), p. 69; Jewish Communal Register (New York: 1918), p. 373.

<sup>5</sup>Constitution of the Society Machzeki Jeshibath Etz Chaiem, organized 5646, Article II, Section One, in Gilbert Klapperman, The Story of Yeshiva University (New York: The Macmillan Company, 1969), p. 237.

secular studies to the curriculum was little more than a<sup>6</sup> concession to the demands of the day."

Etz Haim, despite its shortcomings, served the community well as a Torah institution on the elementary-secondary level. But there was a crying need for an institution of higher learning, a seminary, to provide the masses of the East-European Jews with spiritual leaders.

The Jewish Theological Seminary, which was at that time considered an Orthodox institution, failed to attract the East-European Jews, whose concept of a theological seminary was a yeshiva -- a school dedicated to the study of Talmud and related literature, a school led by renowned Talmudic sages. They were suspicious of the scientific approach toward Judaism, and dissatisfied with the nature of the scholarship of the Seminary's faculty and students. The requirement that the faculty members of the Jewish Theological Seminary teach in English excluded the kind of teacher who would have pleased the East-European Jew. To them, a rabbi was a man who was well-versed in Talmud and Codes, while in the Seminary, it was charged, "Talmud and Codes are taught only as much as Hebrew

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<sup>6</sup>  
Ibid., p. 20.



may be taught in the philosophy department of a university."<sup>7</sup>  
 The Jewish Theological Seminary faculty members were consider-<sup>8</sup>  
 ed by the immigrants as "professors" rather than rabbis. and  
 Solomon Schechter's assumption of leadership brought them no  
 closer. Reports that "professors of the school sat with un-  
 covered heads [at graduation] ...and that Professor [Abraham]  
 Joffe, who delivered a major address in Hebrew was also bare-  
 headed, and mentioned the name of God without covering his  
 head" estranged them even further. They compared the Seminary  
 graduate to that of the traditional yeshiva they had known in  
 Europe<sup>9</sup> and found him wanting.

Clearly, there was a need for an American-trained Ortho-  
 dox rabbinate, which would offer spiritual guidance to the  
 East European immigrant and his children. This need was to be  
 fulfilled by the Rabbi Isaac Elchanan Theological Seminary, which  
 was founded in 1897. It was created by, and was representative  
 of the group that was becoming the majority of Orthodox

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<sup>7</sup>  
Jüdisches Tageblatt Feb. 5, 1903, p.5.

<sup>8</sup>  
 Solomon Goldman, "The Portrait of a Teacher," Louis  
 Ginzberg Jubilee Volume (New York: The American Academy for  
 Jewish Research, 1945, English Section), p.1.

<sup>9</sup>  
 "There is naturally a great difference between rabbis who  
 graduate from a Volozhin yeshiva and those who graduate from  
 a Jewish Theological Seminary." Jüdische Welt, July 3, 1902, p.4.

Jewry in the United States, the Russian and Polish Jews. The other groups, German Orthodox Jews, who showed little warmth and friendship to their East-European brethren, and a native American Orthodox group, led by ministers Henry Pereira Mendes and Rabbi Bernard Drachman, were the "Uptown Jews," and at that time supported the Jewish Theological Seminary.<sup>10</sup>

The first announcement listed the purposes of the school:

To enroll children who can study a page of Talmud with Tosafot. A daily shiur will be taught by a Rosh Yeshiva (teacher of advanced Talmudic subjects) and a teacher will give instruction in the language of the land.<sup>11</sup>

The founders were Rabbi Moses Matlin, Rabbi Yehuda D. Bernstein Mr. David Abramowitz and eight others who signed the certificate of incorporation.<sup>12</sup> These people were hard-working Jewish immigrants who wanted to further the study of Torah in America as they had known it in the Old World. The certificate of incorporation included a goal which had not been mentioned in the preliminary announcement, the goal of educating future rabbis.

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<sup>10</sup> Klapperman, p. 48.

<sup>11</sup> Jüdische Gazetten, Jan. 15, 1897.

<sup>12</sup> Klapperman, pp.244-5.

The particular objects for which the corporation is to be formed are to promote the study of the Talmud and to assist in educating and preparing students of the Hebrew faith for the Hebrew Orthodox ministry.<sup>13</sup>

At the time the school was founded, the goals of creating a professional school and of offering secular studies was clearly subordinate to the main goal of establishing an institution of advanced Torah study in the United States along the lines of the great yeshivoth of Eastern-Europe, where Torah was studied for its own sake. Though the need for both of these secondary goals was present, they were both afterthoughts or concessions to the practical requirements of the time. According to the accepted practice, proficiency in Talmudic studies could ultimately lead to ordination, hence the Yeshiva was to be a theological seminary. Secular studies had to be included, lest the students turn to the public schools, where they would be adversely influenced by the non-Jewish environment."Time was to demonstrate, however, that the two periphirally considered curricula, secular studies and preparation for the rabbinate, were to emerge as the most exciting and far-reaching contribution of Rabbi Isaac Elchanan Theological Seminary to American Jewish life. By making provision for the study of

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Certificate of Incorporation of Rabbi Isaac Elchanan Theological Seminary Association, Ibid.

secular subjects, the founders had laid the groundwork for the philosophy of synthesis in education that was brought to its highest expression under the administration of Rabbi Isaac Elchanan Theological Seminary's great president, Dr. Bernard Revel."<sup>14</sup>

Actually, the school had its beginning in the home of Rabbi Moses Matlin, who organized an advanced study group, and its move to the Mariampol synagogue coincided with the passing of the famed sage, Rabbi Isaac Elchanan Spektor, of Kovno, Lithuania, in whose memory the new institution was named.

By the turn of the century, Rabbi Isaac Elchanan Theological Seminary was four years old, with eighteen students "all above average and very bright,"<sup>15</sup> but suffered from poor public relations. The Yiddish press hailed the Jewish Theological Seminary as a stronghold of Torah in America, and its leader, Dr. Solomon Schechter, as a gadol and Rosh-Yeshiva,<sup>16</sup> and the Rabbi Isaac Elchanan Theological Seminary was generally unknown. The school tried to stimulate interest as well as

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<sup>14</sup>  
Ibid., p. 54.

<sup>15</sup>  
Jüdische Gazetten, June 29, 1900, Sec. II, p.3.

<sup>16</sup>  
Jüdisches Tageblatt, Nov. 17, 1901, p.4; Apr. 27, 1903, p.1.

attract financial support by sending out collectors and speakers. Often, its students were sent out as speakers, and they created a highly favorable impression for their school.<sup>17</sup> When Dr. Phillip H. Klein<sup>18</sup> became president of the school in 1902, it had almost seventy students, a serious financial problem and a need for quarters of its own. In January, 1904, a building was purchased and later that year it became the home of the yeshiva.<sup>19</sup>

Rabbi Isaac Elchanan Theological Seminary enjoyed the support of the Agudat ha-Rabbanim, the Union of Orthodox Rabbis of the United States and Canada, founded in 1902, whose members approved of an institution for Torah study. But many students were anxious for secular studies as well. When the Yeshiva did not fulfill its pledge to provide these studies, many students made their own arrangements to secure this instruction. They attended private preparatory schools, "the secular counterpart of the hederim,"<sup>20</sup> where unlicensed teachers, often immigrants one step ahead of their pupils, offered

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<sup>17</sup>Klapperman, p.62.

<sup>18</sup>On Klein, see below pp. 293-4

<sup>19</sup>Jüdisches Tageblatt, Jan. 19, 1904, p.7.

<sup>20</sup>Klapperman, p.84.

rudimentary instruction in basic secular subjects. After much students pressure, limited secular instruction was offered beginning July, 1904. A sixteen-year old high school student and another young man were engaged to teach secular studies<sup>21</sup> in the late afternoon, after a full day of Torah study. After six weeks of such instruction, the classes were suspended for<sup>22</sup> the High Holidays, and were not resumed.

In January, 1906, the differences between the directors and the students came out into the open. The directors required the students to agree in writing that they would devote all their time to Torah study, and not indulge in any secular study, under threat of loss of stipends. When the directors carried out their threat by suspending financial aid to a group of students, the matter was brought to public attention.

It is true that we have scholars who are brilliant Torah students who are suitable to lead Orthodox synagogues, but we possess no secular education. When a young man comes to the yeshiva, he is assured that he will be given the best of teachers, but after the young man is there for several months, he realizes that he lacks the

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21

Interview with the teacher, David Barash, cited ibid. p.87.

22 In 1907, three students approached Dr. Schechter of the Jewish Theological Seminary to explore the possibility of a transfer to that institution if they would be given the English instruction they wanted so badly. Ibid., p.89. They did not transfer, but this serves to reflect the dissatisfaction of many of the students with the yeshiva's neglect of secular studies.

opportunity to improve himself and he begins to seek ways to leave the yeshiva...a young man...can not accept a position when he is ignorant and can not even speak the language of the land.<sup>23</sup>

The students issued the following list of demands:

We demand that there should be a systematized curriculum. The proper things should be taught at the right time.  
 We demand the opportunities to study Hebrew, Jewish culture and Jewish History.  
 There should be a curriculum in native language and general knowledge.  
 There should be instruction in the art of public speaking.  
 Our material needs should be taken care of that we should not have a "to-do" every time we need something.  
 And the last and most important thing is that such a Board of Directors of fine religious Jews be elected that we will be able to hold in esteem and respect.  
 We pray all Jews to whom the Torah and Judaism is dear to come to our help.<sup>24</sup>

The students' demands were supported by the Yiddish press, and the agitation subsided when new elections were held, and Rabbi Moses Sebulun Margolies was elected

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23  
Jüdisches Tageblatt Jan. 18, 1906.

24  
Ibid., Jan. 26, 1906, p.7.

25  
 On Margolies, see below p. 294.

26

president. Since most of the directors were re-elected, it was more of a truce than a victory for either side.

The continued financial difficulties of the yeshiva precipitated the next confrontation. In May 1908, the directors, pleading financial difficulties, dropped fifteen students from the stipend rolls, thus effectively expelling them from the school, since none of them was self-supporting. The students felt that the directors were taking revenge on the students who had agitated for secular studies. They offered to effect the necessary financial savings to the school by keeping the fifteen students on the rolls, and having the entire student body accept an "across the board" slash in their allowances. The directors refused and closed the school. In reply, the students called a strike. The issue became a public matter when an article, "Strike in Rabbi Isaac Elchanan Theological Seminary" was published in a Yiddish newspaper. The directors' view gave the cause of the "lockout" as financial difficulties, while the student view was "It's the same old story of their battle against secular education

26

Jüdisches Tageblatt, Feb. 23, 1906, p.26.



...we want systematic instruction in secular subjects."<sup>27</sup>

The Yiddish press tended to support the students, and one director lent credence to the student's assertions of lack of proper leadership in the institution by calling for the selection of Rabbi Bernard L. Levinthal<sup>28</sup> of Philadelphia as president.<sup>29</sup> The battle continued with student representatives appearing before various East Side congregations to explain their grievances.

A meeting of Yeshiva officials, student representatives and active members of the Jewish community convened to discuss the problems at the Rabbi Isaac Elchanan Theological Seminary. The press reported that the dispute had been settled and that the school would become "an institution of Torah and Hokhma (secular knowledge)," which would educate Orthodox rabbis. Toward this end, the institution hoped to develop a complete college curriculum.<sup>31</sup> Committees were appointed to recommend a suitable president of the faculty and to deal with the problems of curriculum and finances.

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<sup>27</sup>Jüdische Gazetten, May 18, 1908, p.14.

<sup>28</sup>On Levinthal, see below pp. 294-5.

<sup>29</sup>Jüdisches Tageblatt, May 12, 1908, p.13.

<sup>30</sup>Jewish Morning Journal, May 14, 1908, p.1.

<sup>31</sup>Ibid.

On the recommendation of the Agudat ha-Rabbanim, Rabbi Bernard L. Levinthal was unanimously elected as president of the faculty of Rabbi Isaac Elchanan Theological Seminary on June 22, 1908. The hope was expressed that Levinthal would do for the institution what Schechter accomplished for the Jewish Theological Seminary. Levinthal planned to settle in New York that fall, but at the insistence of the Philadelphia Jewish community, he changed his mind.<sup>32</sup> He now accepted the post only on a temporary basis, until the school could be reorganized and out of danger of being closed down. Levinthal was to commute regularly from Philadelphia to New York in order to supervise the religious and secular studies of the yeshiva. The directors also agreed to pay the students the stipends they lost during the "strike." The school continued, but a short time later had to close its doors because of lack of funds. After much activity, it was announced that the school would reopen after the holidays,<sup>33</sup> and that applications from students were being accepted.<sup>34</sup> But the dissension had taken its toll. The school lost two-thirds of its student body; only forty students re-enrolled. Many students joined

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<sup>32</sup> Jewish Morning Journal, June 24, 1908, p.7.

<sup>33</sup> Jüdisches Tageblatt, Sept. 4, 1908 p.10.

<sup>34</sup> Ibid. ,Oct. 15, 1908, p.6.

in an effort to found a new school, which would fulfill their goal of a secular education together with Jewish studies-- a goal which they suspected the directors of Rabbi Issac Elchanan Theological Seminary would not live up to in spite of their sporadic concessions to it. The aspirations of this group were implicit in the name they chose for this new venture, Yeshiva<sup>35</sup> le-Rabbanim, a school where students would not merely learn Torah, but where they would be trained to become rabbis. Though<sup>36</sup> the effort was short-lived, it served to weaken Rabbi Isaac Elchanan Theological Seminary, as did the fact that several of<sup>37</sup> its students enrolled in the Jewish Theological Seminary during the period of struggle.

It became clear that Rabbi Isaac Elchanan Theological Seminary would have to live up to its commitment to offer secular studies, as well as to overcome its other shortcomings. The Jewish studies curriculum was limited to the study of Talmud. There was no organized placement service, other than an occasional announcement that the graduates and students were

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35

Jüdisches Tageblatt, Aug. 28, 1908, p.8.

36

The school organized itself and even secured a fundraising staff, but nothing further was heard of it. Klapperman, p.117.

37

Among them were Israel Efros and Jehiel Kaplan. Hayyim Rabinowitz, "Shishim Shana le-Shevitot bi-Yeshiva Rabenu Yizhak Elhanan," Hadoar, vol. 47 no. 25 (May 12, 1967), 468.

available to fill high-holiday and other rabbinical positions. The general dissatisfaction with the school became evident even among the members of the Agudat ha-Rabbanim, which after passing a resolution condemning the Jewish Theological Seminary and the United Synagogue as non-Orthodox, suggested the creation of a new yeshiva which would present secular studies<sup>38</sup> in a way which would not conflict with traditional Judaism.

Furthermore, the financial difficulties of the institution continued unabated. Valiant attempts to meet the financial needs of the school continued, especially under David Cohen,<sup>39</sup> who became president in 1910. Cohen, a successful businessman who was very community-minded and active in many Jewish institutions, envisioned a plan to unite three Jewish educational institutions, Rabbi Jacob Joseph School, Etz Haim and Rabbi Isaac Elchanan Theological Seminary into one Torah center, to be relocated in Harlem, then a fashionable Jewish neighborhood. The merger proposal was rejected by Rabbi Jacob Joseph School, and when Cohen died six months after he took office, the move to Harlem was forgotten. But the negotiations with

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<sup>38</sup> Jüdisches Tageblatt, May 21, 1914, p.8. This indicated that they gave up hope on Rabbi Isaac Elchanan Theological Seminary.

<sup>39</sup> Ibid., Oct. 11, 1910, p.8.

Etz Haim continued, and culminated in the merger of these two<sup>40</sup> institutions in 1915 into the Rabbinical College of America,<sup>41</sup> under the leadership of Dr. Bernard Revel.

Realizing the need for strong imaginative leadership for the merged institution, the eyes of the leaders turned to Dr. Revel, who was described by Rabbi Moses S. Margolies as "one of the Torah giants of our generation and perhaps the only one<sup>42</sup> in general knowledge and science." Revel, not yet thirty years old, assumed his duties in September, 1915. In December of that year, a new building was dedicated and Revel was officially installed in office. His first goal was to fulfill the promise that had been made to the students that an adequate secular education would be provided together with the religious studies. Toward that goal, Talmudical Academy High School was opened in September, 1916, the first American High School under Jewish auspices, where secular and religious studies were taught. By 1919, the school received full recognition from the New York State Board of Regents, and the first class of<sup>43</sup> six students was graduated, with one graduate winning a New<sup>44</sup> York State Regents scholarship.

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<sup>40</sup>This name was later dropped because the institution did not have enough monetary assets to qualify for the title "college," under state regulations. Until the secular college was chartered in 1928, the school was known as Rabbi Isaac Elchanan Theological Seminary. Later, the name Yeshiva College was added, and after the close of our period of study, the institution's name was changed to Yeshiva University.

<sup>41</sup>On Revel, see below pp. 295-6.

Revel turned his attention to the Yeshiva department, where he attempted to broaden the curriculum by engaging faculty to teach Jewish subjects other than Talmud and Codes. By Fall, 1917, the register of the Rabbinical College of America listed Drs. H.P.Mendes<sup>45</sup> and Bernard Drachman<sup>46</sup>, both of whom had served on the Jewish Theological Seminary faculty, as teaching Homiletics and Pedagogy respectively. Dr. Nahum<sup>47</sup> Slouschz<sup>48</sup> taught Medieval Jewish History; Dr. Solomon T. Hurwitz, Hebrew and Aramaic Philology and Dr. Moses Siedel, Bible.

42

Jüdisches Tageblatt, July 13, 1915, p.7.

43

It was an accelerated class, which completed the four year High School program in three years.

44

Shelly R. Safir, "Talmudical Academy," Tenth Anniversary Journal of Talmudical Academy (New York, 1926).

45

On Mendes, see above pp. 208-9.

46

On Drachman, see above pp.210-11.

47

Nahum Slouschz (1871-1966) was born in Smorgan near Vilna, Lithuania, and educated in Odessa, Geneva and Paris. An early Zionist, he supported the Territorialist movement for a short time. He taught Hebrew Language and Literature at the Sorbonne and also participated in archaeological explorations in North Africa between 1906 and 1914. Slouschz came to the United States during World War I in order to work for U.S. support for the Balfour Declaration. At the same time he served as editor of the Jewish Morning Journal. In 1919, he settled in Eretz Israel, where he revived the Palestine Exploration Society and participated in further excavations at Tiberias and Absalom's Tomb in Jerusalem. He translated into Hebrew the works of Emile Zola and Guy de Maupassant. A collection of his writings appeared under the title Ketavim Nivharim (2 vol. 1938-43).

49 50

Rabbi Bernard L. Levinthal and Judah D. Eisenstein served  
51 52  
 as lecturers in Midrash . Revel invited Dr. Solomon Zeitlin  
 to teach Jewish History, assuring him that he would not have  
 to "give up [the] critical research of Talmud and Jewish  
53  
 History " in which he was engaged. Revel, himself, taught  
 Talmud to the upper classes; a labor of love he continued  
 until his death. The direction he gave to the school began

48

Hurwitz had a Ph.D. from Columbia University, and was on its faculty. He also served as principal of the secular department of the high school until his death in 1919. He was succeeded by Dr. Shelly R. Safir.

49

On Levinthal, see below pp. 294-5.

50

Judah D. Eisenstein (1854-1956) was born in Mezirech, Poland and came to the United States in 1872 where he became a successful businessman. He founded the first Hebrew society in the United States, Soharei Sefat Ever , in 1880. He published a Jewish encyclopedia in Hebrew, Ozar Yisrael (10 vol., 1907-1913) and other anthologies, Ozar Midrashim, Ozar Ma'amarai Hazal and others. His autobiography, published in 1929, was called Ozar Zikhronotai.

51

Register, Rabbinical College of America, 1917-18.

52

Solomon Zeitlin (1892- ), born in Russia, he attended the Institute of Baron David Güenzberg in St. Petersburg and the Ecole Rabbinique in Paris, where he received ordination and a doctorate in Theology in 1912. He came to the United States during World War I, and received a Ph.D. at Dropsie College in 1917. In addition to teaching at the Rabbi Isaac Elchanan Theological Seminary, Zeitlin became a professor of Rabbinics at Dropsie, a post he continues to hold. An outstanding authority on the period of the Second Commonwealth, he wrote over four hundred articles and books on Rabbinics,

to make an impact, and two years after he assumed leadership, the enrollment grew to 170 students, 50 of whom were pursuing advanced studies toward rabbinical ordination.<sup>54</sup> On March 23, 1919, five men were ordained, the first group educated under Revel's new program of study. These students, in contrast to most previous graduates, received their basic Talmudic education at the Yeshiva and included its first American-born graduate.<sup>55</sup>

The years between 1919 and 1923 were difficult ones, both for the school and for Dr. Revel, who had to make extended visits to Tulsa, Oklahoma, in order to look after the family's business interests, which were in jeopardy. The school suffered from the lack of Revel's presence and direction. Yet, in

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Josephus, the Apocrypha and Christianity, an annotated bibliography of which was published under the title Solomon Zeitlin: Scholar Laureate (1971). Among the books he wrote are Who Crucified Jesus? (1964) and The Rise and Fall of the Judean State (2 vol. 1968). He also serves as editor of the Jewish Quarterly Review.

53

Solomon Zeitlin, "Recollections," in Sidney B. Hoenig, ed., The Scholarship of Bernard Revel (New York: Yeshiva University Press, 1968), p.149.

54

Jewish Communal Register 1917-18, pp.1201-2.

55

Aaron Rothkoff, Bernard Revel, Builder of American Jewish Orthodoxy (Philadelphia: The Jewish Publication Society of America, 1972), p.51.



1920, at Revel's insistence, the directors purchased a larger building on East Broadway, and after the necessary alterations,<sup>56</sup> began using it in April 1921. It provided room for the expand-<sup>57</sup> ing student body, the newly-acquired Teachers' Institute, and also provided a dining room in the basement, and dormitory accom-<sup>58</sup> modations for the increasing number of out-of-town students. In 1921, when Revel realized that he would have to remain in Tulsa, he resigned as president of the school and was succeed-<sup>59</sup> ed by Rabbi Meyer Berlin. Internal conflicts and financial

56

Jacob I. Hartstein, "A Half-Century of Torah in America," Hedenu Jubilee Publication of the Students Organization of Rabbi Isaac Elchanan Theological Seminary (New York: 1936), p.26.

57

The Teachers' Institute was founded by the Mizrahi Organization of America in 1917. By 1920, it was jointly administered by the Mizrahi and Rabbi Isaac Elchanan Theological Seminary. In 1922, it became an integral division of Rabbi Isaac Elchanan Theological Seminary when Rabbi Meyer Berlin, the Mizrahi leader, became president of the school's board of directors.

58

Interview with Rabbi Emanuel Rackman, Nov. 6, 1974.

59

Meyer Berlin, who later hebraized his name to Meir Bar-Ilan, was born in Volozhin, Russia, the son of Rabbi Naphtali Zevi Judah Berlin. He studied at the yeshivot of Volozhin, Telz and Brisk. He joined the Religious Zionist Mizrahi movement as a young man, representing it at the Seventh Zionist congress in 1905. In 1911, he became secretary of the World Mizrahi, and when he came to the United States in 1915, he became president of the U.S. Mizrahi. In 1926, Bar-Ilan settled in Jerusalem, where he served as president of the World Mizrahi Center, and between 1929 and

difficulties plagued the school to the point that both the directors and the faculty petitioned Revel to return and assume the school's leadership. Revel stipulated certain conditions, including his election for a two-year term as president of the faculty with "full power and authority to manage all the spiritual affairs of the yeshiva, including the appointment of teachers, supervisors and the like. All the departments of the yeshiva including the secular, to be under the jurisdiction of the head of the faculty." <sup>60</sup> When Berlin resigned in May 1923, Revel accepted the call and returned to New York permanently.

<sup>61</sup>  
Revel was publicly welcomed by the faculty, and his return brought a new spirit to the institution. He then put forth his idea for a collegiate division within the

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1931 he was a member of the Zionist Executive. He opposed the 1937 Partition Plan, the British White Paper of 1939, and was an advocate of civil disobedience toward the British. After the establishment of the State of Israel. Bar-Ilan played an important role in the National Religious Front in the elections to the first Kneset.

Bar-Ilan was editor of a religious Zionist weekly, *ha-Ivri*, published in Berlin from 1910 to 1914, then in New York from 1916 to 1921. From 1931 to 1949, he was editor-in-chief of Mizrahi's daily *ha-Zofeh* in Tel Aviv. Among his writings are *Kitvè Rabbi Meir Bar-Ilan* (1950) and his memoirs *mi-Volozhin ad Yerushalayim* (1939-40). Bar-Ilan University, founded by the American Mizrahi movement, was named in his honor.

60

Letter from Revel to Samuel L. Sar, the school's Secretary, March 9, 1923, cited by Rothkoff, p. 69.

61

Announcement in the Jewish Morning Journal, signed by the seven rashei-yeshiva, Aug. 12, 1923.

yeshiva. Though secular education had been approved in theory by Rabbi Isaac Elchanan Theological Seminary since its founding, and since Dr. Revel's stewardship, the advanced "students [were] being given the opportunity to attend at the same time one of the colleges of the city,"<sup>62</sup> Revel felt that unless Yeshiva established its own college of liberal arts and provided an advanced secular and Jewish education under one roof, "most of the high school graduates would leave to continue their studies at secular colleges."<sup>63</sup>

The directors accepted Revel's proposal, and plans were announced at the Ordination ceremonies held December 2, 1923. The plan met with opposition and ridicule from the non-Orthodox camp. The American Israelite, which had opposed the Rabbi Isaac Elchanan Theological Seminary in earlier years, considered a secular college counterproductive, since it would cause other colleges to further limit the enrollment of Jewish students, for now they would have "their own" institution to go to.<sup>64</sup> They were joined in their opposition by Louis

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62

Jewish Communal Register 1917-18, p.1201.

63

Rothkoff, p. 73. Many students were, in fact, attending college at night after attending yeshiva during the day. Interview with Sidney B. Hoenig, Oct. 28, 1974. The college was Revel's idea, not the students'; he was concerned with the effect a non-Jewish college environment might have on the yeshiva student. Rackman interview.

64

American Israelite, Apr. 30, 1925.

65  
 Marshall , who claimed that the Yeshiva College student would  
 "be deprived of the most valuable part of college or univer-  
 sity training, that of contact with men of varying opinions." 66

While the announcement of a five million dollar campaign  
 for the new Yeshiva and Yeshiva College brought scorn from  
 some quarters, it captured the imagination and cooperation  
 of Yeshiva's supporters. An effective professionally-directed  
 campaign brought generous pledges for the proposed institution,  
 while a suitable site, comprising several square blocks in  
 Washington Heights, upper Manhattan, was selected. Approval  
 of the college came from such diverse rabbinic groups as the  
 New York Board of Rabbis 67 and the Agudat ha-Rabbanim, most of  
 whose leaders had long been active in the school's cause.  
 The greatest support came from the Union of Orthodox Jewish  
 Congregations of America, which guaranteed the minimum annual  
 income ( 4% of \$500,000) required by the New York Board of  
 Regents for institutions conferring higher degrees, thus 68

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65  
 On Marshall, see above pp. 216-17.

66  
American Israelite, April 30, 1925.

67  
Jewish Morning Journal, March 18, 1925.

68  
New York Times, Dec. 3, 1923

69  
 removing one more obstacle. After a successful campaign, the  
 cornerstone of the first of the proposed new buildings was  
 laid on May 1, 1927, amidst great festivities,<sup>70</sup> and construct-  
 ion proceeded.

Earlier during this decade the Yeshiva and its proposed  
 college had come under attack from non-Orthodox quarters.  
 Communal leaders such as Louis Marshall, who supported the  
 Jewish Theological Seminary, felt that it was being "maintained  
 for the Orthodox...to perpetuate the learning of traditional  
 Judaism,"<sup>71</sup> and that the Rabbi Isaac Elchanan Theological Semi-  
 nary, a second Orthodox institution, was unnecessary competi-  
 tion for the Seminary's fund-raising activities. They saw the  
 advantages of a merger between what was, in their view, two  
 "right-wing" institutions which were in financial straits.<sup>72</sup>

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69

The president of the Union of Orthodox Jewish Congre-  
 gations at that time was Rabbi Herbert S. Goldstein, lecturer  
 in Homiletics at Rabbi Isaac Elchanan Theological Seminary and  
 son-in-law of Harry Fischel; both were staunch supporters of  
 the institution.

70

Jacob I. Hartstein, Hedenu, p. 28.

71

Charles Reznikoff, ed. Louis Marshall: Champion of  
 Liberty (Philadelphia: The Jewish Publication Society of  
 America, 1957), p. 890.

72

This was not the first attempt at a merger between the  
 Yeshiva and the Seminary. In 1902, Seminary officials repre-

Meetings were held, and the Seminary delayed its construction plans while these talks were going on. In 1927, the merger plans were dropped, and each institution went on with its own expansion program.

The failure of the merger proposal was due to the many differences between the two institutions as well as the personality conflicts that would arise in a merged institution. Methods of study and the relative importance of different areas in the curriculum differed, as did the background and religious standards of students and faculty. But a basic difference was in the philosophy and goals of the two schools. The Jewish Theological Seminary was a professional school for the training of rabbis, while Rabbi Isaac Elchanan Theological Seminary considered itself "not a professional school for the training of rabbis and teachers, but as an institution where Jewish culture is preserved and advanced for its own sake."<sup>73</sup>

In March, 1928, the school secured an amendment to its charter, which added "and Yeshiva College" to its corporate name, and permitted it to grant the degrees of Bachelor of

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resented by Jacob H. Schiff , Cyrus Adler and Solomon Schechter met with Rabbi B.L. Levinthal and Nathan Lampert to discuss a merger, but without positive results. Letter from Mordecai M. Kaplan to Aaron Rothkoff, cited by Rothkoff, p.102.

73

Dr. Revel's message, Elchanite Junior, Jan., 1926, p.22.

Arts and Bachelor of Science. In the Fall of 1928, even before the completion of the new building in Washington Heights, the first class of the college, composed of thirty-five students, began its studies in the Jewish Center building, 131 West 86th Street, Manhattan, whose congregants and rabbi, Dr. Leo Jung, were active supporters of the yeshiva. A few months later, on December 9, 1928, the new building was dedicated, and by the beginning of the February term, the classes moved to the Washington Heights campus, where the institution remained past our period of study. <sup>74</sup>

In 1932, nineteen students, ten of whom later entered the rabbinate, received their Bachelor's degrees, the first graduating class of Yeshiva College. <sup>74a</sup> Rabbi Isaac Elchanan Theological Seminary and Yeshiva College continued to educate its students in the face of the great financial difficulties brought upon by the depression. Pledges remained unfulfilled while mortgage payments came due, and faculty members had to go without their salaries. The school lost all the land it had acquired except for the main building, and the Yeshiva's would-be campus became the site of apartment houses. Nevertheless, Yeshiva struggled to continue

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74

Rackman interview.

<sup>74a</sup> Graduation from the College did not mean completion of the rabbinical studies, which program was separate, and which completion usually required a longer period of study.

its program of education. Aid and encouragement came from  
<sup>75</sup>  
 Albert Einstein , who undertook his own campaign in behalf  
 of the school.

Our period of study ends with the fulfillment of Dr.  
 Revel's dream of an Orthodox rabbinical seminary and secular  
 college, providing under one roof Torah and secular education  
 for American rabbis and laymen.

#### Aims and Leadership

The purpose of this academy (Etz Haim) shall  
 be to give free instruction to poor Hebrew  
 children in the Hebrew language and the Hebrew  
 Law--Talmud, Bible and Sulchon Aurach during  
 the whole day from nine in the morning until  
 four in the afternoon, two hours shall be de-  
 voted to teach the native language and one  
 hour to teach Hebrew --Loshon ha-Kodesh and  
Jargon to read and to write.

This academy shall be guided according to  
 the strict Orthodox and Talmudical Law and  
 the custom of Poland and Russia.<sup>76</sup>

The founders of Yeshivat Etz Haim were representative of  
 the Jewish immigrant of the 1880's who worked hard in order  
 to get himself established and eke out a livelihood for his

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75

Albert Einstein (1879-1955) was born in Ulm, Germany  
 and was educated in that country. He later lived in Italy  
 and Switzerland, returning to Germany, and finally settling  
 in the United States in 1932. Winner of the Nobel Prize in  
 Physics in 1921, he is best known for his Theory of Relati-  
 vity. Einstein favored the Zionist cause and took part in  
 Jewish affairs, raising money for the refugees and other  
 worthwhile causes. Yeshiva University honored him by naming  
 its college of medicine in his memory.

76

Constitution of Society Machzeki Jeshibath Etz Chaiem,  
 Article II. Klapperman, p. 237.



77  
family. They had no intention of establishing a seminary for the education of rabbis or even a preparatory division for such an institution; they wanted to give their children the kind of traditional education they had known in Europe.

The purpose of the yeshiva (Rabbi Isaac Elchanan Theological Seminary) is to enroll children who can study a page of Talmud and Tosafot.<sup>78</sup>

The particular objects for which the corporation is to be formed are to promote the study of Talmud and to assist in educating and preparing students of the Hebrew faith for the Orthodox ministry.<sup>79</sup>

The founders of the Rabbi Isaac Elchanan Theological  
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Seminary, though they included two rabbis, were essentially the same kind of people as the Etz Haim founders, immigrants who made their livelihood as tailors artisans or small  
81  
businessmen. They were not wealthy, or influential, nor were they backed by any synagogue union. Their goal was to provide a higher Jewish education for children who had completed the

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77  
Of the twelve names listed on Etz Haim's certificate of incorporation, most were tailors and peddlars. Klapperman, pp.241-3.

78  
Jüdische Gazetten, Jan. 15, 1897.

79  
Certificate of Incorporation of the Rabbi Isaac Elchanan Theological Seminary, Klapperman, p.244.

80  
Rabbis Moses M. Matlin and Yehuda D. Bernstein were not pulpit rabbis. They earned their livelihood as mashgiḥim, kashruth supervisors. Klapperman, pp.50-1.

elementary stage of Jewish study. The aim of preparing students for the Hebrew Orthodox ministry, listed in the certificate of incorporation, was not really a goal of the founders, who were actually interested in establishing a school where Torah would be studied for its own sake.<sup>82</sup>

That their thoughts were far away from establishing a professional school for the education of rabbis was evidenced by the lack of any real efforts in this direction until many years later.

Among the early lay-leaders of Rabbi Isaac Elchanan Theological Seminary were Harry Fischel<sup>83</sup> and Nathan Lamport.

81

The only well-known person among the founder of Etz Haim was Kasriel Sarasohn (1835-1905). Born in Suwalki, Russia, he came to New York in 1871. After founding Di New Yorker Yidishe Tsaytung, which was unsuccessful, his Jüdische Gazetten, the first American Yiddish weekly lasted over a half-century, and paved the way for the first Yiddish daily in America, Jüdisches Tageblatt. The Tageblatt was traditionally oriented, and it had a great influence on the immigrant population at the turn of the century.

82

Since proficiency in Talmud and related studies could lead to ordination, it was implicit that the school would also prepare students for the Hebrew Orthodox ministry. Klapperman, p.53.

83

Harry Fischel (1865-1948) was born in Meretz, Russia, and came to the United States in 1885, where he became a successful real estate dealer and builder. He was an observant Jew. In addition to the Rabbi Isaac Elchanan Theological Seminary, which he generously aided especially during the depression years,

Fischel had been a vice-president of Etz Haim in 1908,<sup>84</sup> and active in Rabbi Isaac Elchanan Theological Seminary since the beginning of the century. In 1907, he was the intermediary who secured a \$1000 contribution to the school from Jacob H. Schiff<sup>85</sup>, a gift which was repeated every year.<sup>86</sup> In December, 1908, he also became a vice-president of Rabbi Isaac Elchanan Theological Seminary after the settlement of the strike.<sup>87</sup> Fischel was in charge of the construction of the Montgomery Street building, and was honored with the laying of the cornerstone in 1915. He continued his interest and participation in the school through the campaign of the 1920's for the establishment of a college and a new campus.

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he contributed to the Hebrew Immigrant Aid Society and the Beth Israel Hospital. He established development companies in Palestine during the 1930's as well as the Harry Fischel Foundation for Research in Talmud in Palestine. Yeshiva University honored him by naming a graduate school, the Harry Fischel Institute for Higher Jewish Studies, in his honor. See Herbert S. Goldstein, Forty Years of Struggle for a Principle (1928).

<sup>84</sup>  
Jüdisches Tageblatt, Dec. 25, 1908.

<sup>85</sup>  
On Schiff, see above p. 215.

<sup>86</sup>  
Klapperman, p.90.

<sup>87</sup>  
Jüdisches Tageblatt, Dec. 27, 1908.

88

Nathan Lamport was the president of the Rabbi Isaac Elchanan Theological Seminary during the strike of 1908, and was a generous contributor to the yeshiva. He was involved with the unsuccessful negotiation with the Rabbi Jacob Joseph School, and was among those who urged the selection of Dr. Revel as president in 1915. In 1924, Lamport initiated the campaign for large contributions for the proposed secular college and new campus with his donation of \$100,000. His dedication to the school and what it stood for was reflected by his comment at that time, "The Yeshiva is my life, and, if necessary, I will mortgage my life in order to make this \$100,000 contribution toward the great institution of learning which is our hope and dream." By the time he died in 1928, he had contributed over \$200,000 to the school.

Rabbinic leaders of Rabbi Isaac Elchanan Theological Seminary before 1915 included Dr. Phillip H. Klein, Rabbi

88

Nathan Lamport (1854-1928) was born in Poland and came to the United States in 1874. He established a successful cotton-goods business in Burlington, Vermont. In 1894, he moved to New York, where he founded a most successful real estate business.

89

Klapperman, p.156.

90

Phillip Hillel Klein (1849-1926) was born in Baracs, Hungary, and ordained by the Hildesheimer Rabbinical Seminary, Berlin, in 1871. He served as rabbi in Kiev from 1874

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92

Moses S. Margolies, Rabbi Israel Rosenberg, and Rabbi  
93

Bernard L. Levinthal. They were all learned rabbis, active

to 1880, and in Libau, Latvia from 1880 to 1891. He then came to the United States as rabbi of the First Hungarian Congregation Ohab Zedek, New York City, where he served until his death. He was a leader of the war relief drive in 1914, and was president of the United States Agudat Israel movement. Klein was a member of the first Semikha board of Rabbi Isaac Elchanan Theological Seminary in 1906. He was also an honorary president of the school and participated in the dedication of the new building of the reorganized Rabbinical College of America in 1915.

91

Moses Sebulun Margolies (1851-1936) was born in Kroza, Russia, and was educated at the yeshivot of Kroza and Bialystok. After serving as the rabbi of Sloboda from 1877 to 1889, he came to the United States as the chief rabbi of Boston's Orthodox Jewish community, then to New York's Congregation Kehilath Jeshurun, where he served as rabbi for the rest of his life. Margolies was president of the Union of Orthodox Rabbis of the United States and Canada, and the RaMaZ school, the congregation's yeshiva, was named after him. He took an interest in Yeshivat Etz Haim as well as Rabbi Isaac Elchanan Theological Seminary, where he served as a visiting examiner. In 1906, he became president of the school, serving several years. He was an enthusiastic supporter of Dr. Revel's leadership, and he served on the Semikha board until his death. Interview with Rabbi Morris H. Finer, Director, Community Service Division of Yeshiva University.

92

Israel Rosenberg (1875-1956) was born in Lomza, Poland, and was ordained in 1899. He came to the United States in 1902, and served as rabbi in Bayonne, New Jersey. Rosenberg was first vice-president and acting dean of Rabbi Isaac Elchanan Theological Seminary from 1910 to 1912. He was a founder of the Joint Distribution Committee and Ezras Torah Relief Society. He also served as president of Agudat ha-Rabbanim.

93

Bernard L. Levinthal (1865-1952) was born in Kovno, Lithuania and studied in the yeshivot of Kovno, Vilna and Bialystok. He came to Philadelphia in 1891 as rabbi of Cong-

active in all areas of Jewish communal life, and led the Rabbi Isaac Elchanan Theological Seminary until its reorganization in 1915. But the man who set him imprint upon the institution and directed it toward the goal which he felt it should pursue was Dr. Bernard Revel.

94

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regation B'nai Abraham, where he served until his death. He was considered to be the chief-rabbi of the Orthodox community of that city, whose religious and communal life he led. He was the first president of the Agudat ha-Rabbanim, which he helped organize in 1902, a founder of the American Jewish Committee and a member of the American Jewish Congress delegation to the Paris Peace Conference. He was an active Zionist and a founder of the American Mizrahi movement. He served as president of the Rabbi Isaac Elchanan Theological Seminary in 1908 (see above, p.9), and on the school's Semikha Board, as a representative of the Agudat ha-Rabbanim.

94

Bernard Revel (1885-1940) was born in Pren, a suburb of Kovno, Lithuania, and was acclaimed as an ilui, a prodigy, at the age of six. In Kovno, Revel was influenced by the Haskallah as well as Torah study. Ordained at the age of sixteen, he pursued secular study on his own, while devoting most of his time to Torah study. He arrived in the United States at the age of twenty-one, and was enrolled in the Rabbi Isaac Elchanan Theological Seminary, continuing his Torah studies while becoming acclimated to his new surroundings. In June, 1909, he received his M.A. from New York University, and in September of that year he entered the first class of the Dropsie College, which had just opened. On March 11, 1912, Revel became the first graduate of Dropsie College, receiving the degree of Doctor of Philosophy. Revel's thesis, "The Karaite Halakha and its relation to Saduceean, Samaritan and Philonian Halakha," refuted Geiger's claim that Karaism was a continuation of Saduceeism. In 1909, Revel married Sarah Travis, and upon obtaining his doctorate, he joined his wife's family in the operation of their extensive petroleum business in Tulsa, Oklahoma, until he was called to the leadership of Rabbi Isaac Elchanan Theological Seminary in 1915. He divided his time between the school and his family's business interests until 1923, when he returned to New York,

First and foremost, Revel looked upon Rabbi Isaac Elchanan Theological Seminary not merely as an institution but as a movement to spread Torah among American Jews. Toward this end, he realized the need to educate the American Orthodox rabbi in both Jewish and secular studies. He himself typified the new kind of Orthodox rabbi; a man who would not confine himself to the ghetto, neither in body nor in the intellect. He was a talmid hakham as well as a scholar in the secular world, and he felt that only rabbis who possessed both Torah and scholarship could preserve Orthodox Judaism in America. It was this feeling which led him to found first a high school, then a college for the students of Torah at Rabbi Isaac Elchanan

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Theological Seminary. When Revel assumed the leadership of the Rabbinical College of America in 1915, he found a weak institution. He consolidated it and nurtured its growth, and by the time he died, it was one of the leading Jewish institutions on the American scene.

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where he spent the rest of his life as president of the faculty of Rabbi Isaac Elchanan Theological Seminary and Yeshiva College.

Revel was an honorary president of the Agudat ha-Rabbanim and vice-president of the Jewish Academy of Arts and Sciences. He was an associate-editor of Ozar Yisrael, a Hebrew encyclopedia published in 1913. He wrote articles in The Jewish Quarterly Review, ha-Pardes, Horeb and Talpioth. See Sidney B. Hoenig, Rabbinics and Research: The Scholarship of Dr. Bernard Revel (1968) ; Aaron Rothkoff, Bernard Revel, Builder of American Jewish Orthodoxy (1972).

Revel was a man of principle who did not bow to pressure. He was a staunch supporter of Orthodox Judaism, and labored to strengthen it in the United States. He resisted the proposed merger with the Jewish Theological Seminary because he felt it would be harmful to the Orthodox cause. Though he authorized the school to refer its graduates to congregations which had mixed pews (the seating of men and women together in violation of Orthodox law), he did this only where he felt there was a chance to correct the deviation within a period of one year; otherwise the rabbi would have to leave that congregation. <sup>96</sup>

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pursue Wissenschaft des Judentums led him to found a graduate school of Jewish studies in 1937, which was named the Bernard Revel Graduate School after his death in 1940.

96

In 1933, a rabbi who refused to heed Revel's request that he leave such a congregation received the following letter from him:

It grieves me to inform you that since you refuse to leave Temple...where the sacred laws of Traditional Judaism are violated, I urgently request that you return the conditional document of ordination that you received from the Yeshiva. The basic purpose of the Yeshiva is to guard the sanctity of the Jewish Law in this land.

If you do not return the document of ordination, I will be obliged to publish newspaper announcements declaring the nullification of your ordination.

When the rabbi ignored Revel's request, he publicly announced the cancellation of that rabbi's ordination. Rothkoff, p.165.

After Revel's death, past the period of our study, Yeshiva graduates occupied mixed pew positions, ostensibly in order to remove the mixed pews. Sanctions were sometimes invoked on these rabbis, but often nothing was done.



Revel opposed the election of Reform Jews to the school's National Board of Directors, an advisory group of the yeshiva's supporters. Though he felt that the school could accept the support of any person who was sufficiently in sympathy with the yeshiva's aims to contribute, he did not want to accord the recognition of leadership to men "who have denied the spiritual values of Historic Judaism."<sup>97</sup>

Yet, Revel did not succumb to the pressures from the leadership of the Agudat ha-Rabbanim, which during the final years of our study turned to the right, as Yeshiva's plans for a college came to fruition, and as the metivtot, which excluded higher secular education, came into existence. Revel prevented their strong attempts to assume the direction of the school.<sup>98</sup>

Nor did Revel give in to the efforts of many to convince him that he should limit the academic freedom of his faculty. Dr. Solomon Zeitlin<sup>99</sup> joined the faculty in 1917, at Revel's invitation, on condition that he "not give up critical research of Talmud and Jewish History...even though it might cause him some embarrassment from the extremeists," but, wrote Zetlin, "he [Revel] encouraged me to continue my research to seek his-

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Letter from Revel to Samuel Levy, ibid., p.308.

98

Rackman interview.

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See above pp. 280-1.

torical truth as I saw it."<sup>100</sup>

Revel's contribution to American Jewish life was aptly summarized by Zeitlin who knew him during his twenty-three most fruitful years.

Revel, indeed, displayed a singular example in Jewish learning and scholarship by his vision. By establishing the first Jewish college, he set forth the means whereby America could produce students and rabbis who have combined Torah we-Hokhma... (in keeping with) the Maimonidean concept that there is no contradiction between Torah and scientific study.<sup>101</sup>

#### Curriculum and studies

Yeshivat Etz Haim, which later became the preparatory school of Rabbi Isaac Elchanan Theological Seminary, consisted of young students, ages ten to fifteen.<sup>102</sup> There were four classes in the Hebrew department, and the main subject matter was Talmud, usually Tractate Baba Mezia. The classes usually covered from half of a page to four pages a week with Tosafot.<sup>103</sup> Some classes included the study of Bible, usually the Portion of the Week.

The secular studies were of secondary importance. In 1887, the faculty consisted of one teacher and a fourteen year-old

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<sup>100</sup>

Solomon Zeitlin, "Recollections," in Sidney B. Hoenig, Rabbinics and Research, p.149.

<sup>101</sup> Ibid., p.154.

<sup>102</sup> Interview with Mordecai M. Kaplan, cited by Klapperman, p.25.

<sup>103</sup> Ibid.

assistant, who had just been graduated from public school. The fact that the teacher's request for secular textbooks was ignored reflects the negative attitude of the directors toward secular studies.

By 1905, there were over 150 students in the school, and an afternoon division, which met from four to seven P.M., was added for students who attended public school. Prophets and Shulhan Arukh were taught in these classes in addition to Talmud.

The curriculum of the Rabbi Isaac Elchanan Theological Seminary followed the style in vogue at the European yeshivot. Both the higher and lower classes prepared their lessons and then heard lectures on the Talmud being studied. The level of the lecture depended upon the background of the students. Tractates studied included Baba Kama, Baba Mezia, Baba Bathra, Gittin, Qiddushin and Oetuboth, with the commentaries of Rashi and Tosafot. The period of study lasted until seven

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104

Abraham Cahan, Bletter fun mein Leben (New York: The Forward Association, 1926), II, 358.

105

J.D. Eisenstein, "Yeshiba," The Jewish Encyclopedia (New York; The Funk and Wagnalls Company, 1906) XII, 600.

106

Jüdisches Tageblatt, Dec. 28, 1908.

107

Klapperman, p. 83. See Appendix M, Register Rabbini- cal College of America 1917-1918 and Appendix N, The Rabbi Isaac Elchanan Theological Seminary Register 1924-5.

P.M. although part of this time was supposed to have been devoted to secular studies.

When Dr. Bernard Revel assumed leadership of the school, he soon added a program of secular studies and "Jewish Science" in the upper classes. Hebrew, grammar, Bible, Pedagogy and Homiletics as well as secular subjects were now being taught instead of merely being promised. By 1917, the High School division provided "regular High School studies as prescribed<sup>108</sup> by the Board of Education of the City of New York," as well as the Jewish studies offered by the college's Junior department. Over a four-year period, this included the entire Bible and commentaries, Hebrew and Aramaic grammar, Jewish History until the end of the Spanish period, Jewish Literature of the Middle Ages, Shulhan Arukh Orah Hayyim, and an intensive study of six tractates of Babylonian Talmud with the major commentaries.

The Senior Department studies were as follows:

Bible: with Jewish Medieval and Modern commentaries, Targumim, Halakhic Midrashim.

Talmud and Codes: Babylonian and Palestinian, early and later commentaries and Responsa.

Jewish History: Seminar discussions of Historical documents and texts, with stress on historical material in Talmud, Midrash and Responsa.

Provision is made for research.

Midrash and Homiletics.<sup>109</sup>

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<sup>107a</sup>The Yeshvat Etz Hayyim now became the Preparatory Department of the Yeshiva. It was discontinued in 1924. There was a Junior Department of Jewish Studies together with Talmudical Academy High School for secular studies, and the Senior Department which led to ordination.

<sup>108</sup>Rabbinical College of America Register, 1917-18.

<sup>109</sup>Ibid.

The register listings notwithstanding, the main subject in the curriculum continued to be Talmud, and this was the subject stressed through the end of our period of study and beyond. The other subjects were limited to one or two hours per week, usually on Friday.<sup>110</sup>

With the founding of the college in 1928, the Rabbi Isaac Elchanan Theological Seminary rabbinical student now studied the customary liberal arts college program in addition to his Jewish studies.

#### Requirements for Admission and Academic Standards

In all departments during the entire period of our study, a student was admitted to the school and promoted from one class to another on the basis of an oral examination. In Yeshivat Etz Haim as well as Rabbi Isaac Elchanan Theological Seminary,<sup>111</sup> the entrance examination was an oral interview. In the early days, it was conducted by the school secretary and general-manager, Mr. Abramowitz.<sup>112</sup> Later it was conducted by the president of the faculty, Dr. Revel, or the Bohen (examiner) Rabbi Judah Weil.

The school adhered to the European tradition of public examinations. The progress of the students was measured by

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<sup>110</sup> Interview with Rabbi Morris H. Finer, Director, Community Service Division, Yeshiva University, Nov. 3, 1974.

<sup>111</sup> Kaplan interview, cited by Klapperman, p. 27.

<sup>112</sup> Ibid., p. 78.

semi-annual oral examinations to which the public was invited by means of announcements in the press. These were held during <sup>113</sup> Hanukha week and between Passover and Shavuoth. A visiting rabbi could examine the students at any time. The informal procedure reflected the general lack of organization of the school. Classes had no specific instructors; different rabbis took turns delivering the lectures. The Mashgiaḥ (supervisor) of the Bet ha-Midrash, where the students prepared their lessons, was in the best position to evaluate the progress of the students.

With regard to secular studies, the academic standards were also haphazard, especially since the directors considered them unimportant. The need for better organization was included by the students in their demands during the protests of 1906 and 1908. <sup>114</sup> Improvement in the system came in 1915 with the coming of Dr. Revel. In the secular department, the procedure followed that of the public schools, more organized and formalized. In the Jewish studies, a student now proceeded from the Elementary division to the Junior department, then to the Senior department of the school. Revel, himself, conducted the examinations, which continued to be oral, <sup>115</sup> and he made

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<sup>113</sup> Jüdisches Tageblatt, Apr. 23, 1888.

<sup>114</sup> See above pp. 271-5.

<sup>115</sup> He usually examined a group of five or six at a time. Rackman interview.

the decisions concerning promotion and grade placement.<sup>116</sup>  
 These oral examinations were given three times a year,  
 usually after a chapter or two of Talmud was studied in  
 class.<sup>117</sup> Later, periodic examinations were conducted by the  
Bohen, Rabbi Weil. It was not unusual for Dr. Revel to invite  
 a student to his office, on short notice, for a brief oral  
 test on his class work, and this invitation could come at  
 any time.<sup>118</sup>

#### Standards for Graduation

With regard to the secular degrees offered by Rabbi  
 Isaac Elchanan Theological Seminary during our period of  
 study, the standards were the same as the public high schools  
 and colleges, As for rabbinical ordination, in the earlier  
 years, the school followed the procedure of the European  
 yeshivoh. There, Torah study was an end in itself, and the  
 "course of study" was never completed. If a student had  
 studied at the yeshiva many years and wanted to accept a  
 call from a congregation to become its spiritual leader,

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116  
 Finer interview.

117  
 Rackman interview

118  
 Interview with Rabbi Bernard L. Berzon, Oct. 17, 1974.

he would present himself to one or more of the prominent rabbis with a letter of recommendation from his teachers. Each rabbi, independently of the other, and of the institution where the applicant studied, would examine him in Talmudic scholarship and Codes, and if satisfied, would give him a certificate of Semikha, ordination.<sup>119</sup>

Under an arrangement made with the Agudat ha-Rabbanim in 1904, that group became the ordaining body of Rabbi Isaac Elchanan Theological Seminary. A Semikha Board was appointed,<sup>120</sup> consisting of Rabbis Phillip H. Klein,<sup>121</sup> Moshe Sebulun Margolies,<sup>122</sup> Samuel Z. Wein and Bernard L. Levinthal. In the Fall of 1906, the school's first graduates received their ordination after undergoing three separate examinations by three of the board members. Though their Semikha was granted by individual rabbis, it represented the culmination of their study at Rabbi Isaac Elchanan Theological Seminary.<sup>123</sup> By 1915, thirty rabbis had

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Many of the European-educated students already had Semikha from a European authority when they enrolled at the school. I. Cohen, "Yeshivat Rabbenu Yizhak Elchanan be-Nu York," Aspaklaria (Adar, 1907), 42.

<sup>120</sup>On Klein see above pp. 293-4.

<sup>121</sup>On Margolies, see above p. 294.

<sup>122</sup>Cohen, op. cit., p.42. On Levinthal see above pp. 294-5.

<sup>123</sup>Klapperman, p.88.



been ordained in this manner after study at Rabbi Isaac Elchanan Theological Seminary.

The 1917 Register of the Rabbinical College of America listed strict standards for ordination by the school. Two years residence, "written and oral examinations proving their intimate knowledge of Talmud and Codes and their ability to decide religious questions" was required.<sup>124</sup> The requirements included the following one, which was presumably in force all the time; that "blameless" religious and moral life was a requisite, and mere attendance and study alone would not suffice for the schools ordination, which it called Hattarath Hora'ah.<sup>125</sup> By 1924, ordination was conferred "upon the graduates of the Seminary jointly by the Faculty of the Seminary and the Union of Orthodox Rabbis of the United States and Canada, after written and oral examinations."<sup>126</sup> The Agudat ha-Rabbanim representatives included Rabbi Moses S. Margolies<sup>127</sup>

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Register, Rabbinical College of America, 1917-18.

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Ibid.

126

Rabbi Isaac Elchanan Theological Seminary Register, 1924-25, p.7.

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In the early 1930's, as long as Margolies participated in the examinations, there were four signatures on the Semikha; later there were only the three Yeshiva faculty representatives. Interview with Dr. Sidney B. Hoenig, Oct.28, 1974.

47 Phillip H. Klein and Shalom Jaffe. After the latter two died, Margolies remained on the board as the sole representative of the Agudat ha-Rabbanim until his death in 1936, after which Semikha was given by the school's faculty members alone. These Rashei-Yeshiva, who were all members of the Agudat ha-Rabbanim,<sup>128</sup> included Rabbis Solomon Polachek<sup>128</sup>, Benjamin Aranowitz, Moses Soloveitchik<sup>129</sup> and of course, Dr. Revel. In the last few years of our study, the Semikha board consisted only of the last three named.

There were at least two oral examinations before members of the board. The subject of the major examination was the first section of the code, Yoreh Deah<sup>130</sup>. This examination lasted two to three hours; sometimes it was preceded by an examination on Tractate Hullin<sup>131</sup>. After passing the major examination, the candidate was tested by one of the examiners<sup>132</sup> on a section of the second volume of Yoreh Deah, the laws of Niddah and Miqwaoth. The Semikha certificate indicated the specific areas covered in the examination.<sup>133</sup>

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<sup>128</sup>On Polachek see below p. 310.

<sup>129</sup>On Moses Soloveitchik see below p. 310.

<sup>130</sup>Hoenig interview. This dealt with the Dietary laws. However, the codes are based on general Talmudic principle, as well as on the discussions in the specific tractates, so while in theory the subject of the examination is limited, in practice, the candidate may be questioned on any aspect of Talmudic law.

<sup>131</sup>Interview with Rabbi Isadore Fine, Nov. 1, 1974. This tractate is the major source of the Code.

<sup>132</sup>In the early 1930's it was Rabbi Margolies; Hoenig interview. Later, it was Rabbi Aranowitz. Berzon interview.

Faculty

Since secular studies were of little importance to the directors of Yeshivat Etz Haim, the preparatory school of Rabbi Isaac Elchanan Theological Seminary, little attention was paid to the faculty's qualifications or abilities. In 1887, the secular faculty consisted of Abraham Cahan and his <sup>134</sup> fourteen year-old assistant. In 1904, the secular faculty of Rabbi Isaac Elchanan Theological Seminary consisted of one sixteen year-old high school student. Not until 1916, when Dr. Revel established a high-school, were the school's students taught their secular studies by a proper faculty. It included Dr. Solomon T. Hurwitz <sup>135</sup>, Dr. Shelly R. Safir, <sup>136</sup> Rabbi David S. Stern, <sup>137</sup> and Isaac Rosengarten. <sup>138</sup>

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<sup>133</sup> After the close of our period of study, the requirements of Niddah and Miqwaoth were dropped.

<sup>134</sup> See above pp. 299-300.

<sup>135</sup> On Hurwitz, see above p. 280.

<sup>136</sup> Shelly R. Safir (1890-1970) received his Bachelor's degree from City College and his Ph.D. from Columbia University. He succeeded Hurwitz as principal of the high school in 1919. He taught biology in the high school, City College and later in Yeshiva College, where he served for a time as Dean.

<sup>137</sup> Stern was a graduate of Rabbi Isaac Elchanan Theological Seminary and Columbia University. He later served as Rabbi of Young Israel Synagogue of Manhattan and Principal of Yeshiva Torah Vodaath.

<sup>138</sup> Isaac Rosengarten, born 1886 in Zagar, Lithuania, received his B.A. from City College. From 1918 on, he edited a

When the college was founded in 1928, Revel gathered a faculty which included Dr. Safir, Dr. Moses L. Isaacs, Chemistry; 139  
 Dr. Jekuthiel Ginsberg, Mathematics; Dr. Nelson P. Mead, History; 141  
 140  
 Dr. Isaac Husik, Philosophy; and Dr. Bernard Drachman, German.

The Jewish studies faculty of the institution before Dr. Revel's leadership reflected its lack of organization. In the early days, there was no permanent faculty except for the Mashgiach, Rabbi Nahum Dan Baron . Baron served from 1898 until 1908 and was "a profound scholar [who] attracted the students with love." He looked after the needs of the students, and approved of their positive attitude toward secular studies. There were visiting rabbis who delivered lectures from time to time, such as Rabbi Eliezer Alperstein of the Christie Street Synagogue . When Dr. Revel assumed leadership, he set out to invite renowned Talmudic

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monthly, the Jewish Forum.

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Jekuthiel Ginsberg was born in 1899 in Lipniki, Poland, and came to the United States in 1912. He attended Cooper Union and received his M.A. from Columbia University in 1916. Ginsberg taught Mathematics at Teachers' College, Columbia University, and joined the faculty of Yeshiva College in 1928. In 1932, he established Scripta Mathematica, which he edited ever since.

140

Isaac Husik (1876-1939) was born in Vasutinez, Russia, and came to the United States in 1889. He received his Ph.D. from the University of Pennsylvania and in 1911 joined its faculty, becoming a full professor in 1922. Husik taught at Gratz College, Philadelphia, Columbia University and Hebrew Union College. He was an editor of the Jewish Publication Society of America (1925) and of the Universal Jewish Encyclopedia. He wrote a critical edition and translation of Albo's Iqqrarim and A History of Jewish Philosophy (1916).

141

On Drachman, see above pp. 210-11.

scholars to join the faculty of the school. In 1921, Rabbi Solomon Polacheck (1871-1928) became a Rosh-Yeshiva at Rabbi Isaac Elchanan Theological Seminary. Known as the Meitcheter<sup>145</sup> Ilui (The prodigy from Meitchet), he was a disciple of the renowned Rabbi Haim "Brisker" Soloveitchik. He had been a senior instructor at the Lida<sup>146</sup> Yeshiva, and he was knowledgeable in secular and Haskallah studies as well as famous for his Talmudic scholarship. When he died in 1928, he was succeeded by Rabbi Moses Soloveitchik, son and disciple of Rabbi Haim "Brisker," known for his keen analytical method<sup>147</sup> in his Talmudic lectures. Thus, Revel raised the level of study as well as the prestige of the institution by having a gadol, a renowned Talmudic sage on the faculty. He further emphasized the role of Rabbi Isaac Elchanan Theological Seminary as a world center of Torah study by making it a practice to sponsor guest lectures from time to time by visiting digni-<sup>148</sup>taries of the Torah world, and by succeeding in bringing Rabbi

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145

On Polacheck, see Hirsch L. Gordon, "ha-Illui mi-Metzet," Hedenu Jubilee Volume (New York: Student Organization of Yeshiva) May, 1936; Moshe Goldberg, "History of the Ilui from Meichit," Edenu Polacheck Memorial Volume (New York: Student Organization of Yeshiva, 1929), pp. 7-15.

146

This was the first European yeshiva to offer secular studies. It was established in Lida, Russia, by Rabbi Yizhak Yaaqov Reines, the Religious Zionist leader.

147

Rabbi Moses Soloveitchik, had taught in the Tahkemoni School, Warsaw, sponsored by the Mizrahi movement, which included secular studies in its curriculum.

149  
Shimon Shkop to serve as Rosh-Yeshiva in the school for one semester.

Other Rashei-Yeshiva included Rabbi Benjamin Aranowitz, 150  
Rabbi Ephraim Steinberg, Rabbi Moses A. Poleyeff, Rabbi 151  
Samuel Gerstenfeld, and Rabbi Aaron Burack, all of whom 152 153  
remained on the faculty past our period of study.

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148  
Some of them included Rabbi Abraham Bloch of the Telshe Yeshiva, Rabbi Joseph Kahaneman of the Ponovez Yeshiva, Rabbi Aaron Kotler of the Kletzk Yeshiva, Rabbi Baruch Ber Liebowitz of the Kamenitz Yeshiva, Rabbi Ben Zion Hai Uziel, Sephardi Chief Rabbi of Palestine and Rabbi Mendel Zaks of the Radun Yeshiva.

149  
Shimon Shkop was born in 1860 and studied at the yeshivot of Mir and Volozhin. In 1884, he became Rosh-Yeshiva at the Telshe Yeshiva, serving there until 1902. After serving as rabbi in several cities, he became head of the Sha'are Torah Yeshiva in Grodno, founded during World War I for students displaced by the war from their places of study. He remained in this post until his death in 1939. His analytical method of study brought him the reputation as one of the greatest Talmud scholars of his generation.

150  
He served as a member of the Semikha board and taught a senior class.

151  
Poleyeff was particularly respected for the personal interest he took in his students.

152  
Gerstenfeld was the only Talmud faculty member, other than Dr. Revel, who had a college education.

153  
Burack was an alumnus of Rabbi Isaac Elchanan Theological Seminary.

### Teaching Methods

The predominant method of teaching in the Rabbi Isaac Elchanan Theological Seminary was the lecture method, the one followed in the European yeshivoh. In the lower grades, the teacher would use the expository method, explaining the text of the Bible or Talmud phrase by phrase. But the goal was to raise the student to the level of self-study, where he would be able to prepare the text and commentaries of the Talmud, and then listen to the shiur or lecture of the Rosh-Yeshiva, which presupposed a complete understanding of the text being dealt with. It required many hours of preparation on the part of the student for the two-hour lecture offered by the Rosh-Yeshiva daily or every other day. This self-study was done in the Bet ha-Midrash, in small groups of two or three, supervised by the Mashgiaḥ, to whom the students would turn for the resolution of any difficulty they might encounter.

There were no written tests, assignments or homework, although the students would sometimes be told to prepare certain sources or commentaries in preparation for the next lecture. Nor were there any formal examinations of the students by the Rosh -Yeshiva. He would evaluate the students by their class participation; the answers they would offer to a problem the Rosh-Yeshiva might pose in the course of his lecture.

### Physical Facilities

Yeshivat Etz Haim, the preparatory school of the Yeshiva began in a rented room at 47 East Broadway, on the Lower East Side of Manhattan, and then moved to a private residence building at 1 Canal Street. By the end of the Nineteenth century, it had acquired its own building at 85 Henry Street, at a cost of \$15,500, which it occupied until its merger with the Rabbi Isaac Elchanan Theological Seminary in 1915. The facilities were meager, just sufficient for a teacher to sit with a group of children and teach them.

Rabbi Isaac Elchanan Theological Seminary was founded in 1897 in the Mariampol Synagogue, 44 East Broadway, where it first held its classes. It then used the facilities of the Poale Zedek synagogue, 126 Forsyth Street, and in 1901, the Kalvarier synagogue, 15 Pike Street, where classes were held in the ladies gallery. But it soon had to seek new quarters. One reason was the growth in the number of students, but more pressing was the decision of the synagogue authorities to demolish their building in order to build a new structure.<sup>154</sup> In 1903, the directors purchased a two-story residence with a basement at 156 Henry Street, not far from the Etz Haim building, which they converted into classrooms. It was dis-

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154

Jüdisches Tageblatt, Apr. 15, 1903.



tinguished from the other residence buildings on the street only by a sign in Hebrew "Yeshivat Rabbenu Yizhak Elhanan," and in English, "Jewish Seminary."

With the merger of the two institutions into the Rabbinical College of America, the school acquired new facilities in the same general neighborhood. The building was at 9-11 Montgomery Street, completely reconstructed for the school's use. It was "a three-story modern fireproof building in the heart of the Jewish section of the city...divided into ground floor ...reading rooms and laboratory for the high school...first floor offices of the president of the faculty, teachers' rooms, synagogue; second and third floors...study rooms." <sup>155</sup> This new building was dedicated on Dec. 5, 1915, and its use was begun <sup>156</sup> immediately.

Within a few years the institution outgrew its building, and the school moved a distance of two blocks to 301 East <sup>157</sup> Broadway, formerly occupied by an old-age home. Though it was a an old building, <sup>158</sup> it was larger than the school's

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155 Register, Rabbinical College of America 1917-18.

156 Dedication Programme, Klapperman, p. 249.

157 Fischel, pp. 223-5.

158 Interviews with students who used the building indicate that it was in terrible condition.

former home, and it permitted the establishment of a dining-  
<sup>159</sup> room in the basement, and dormitory rooms on the fifth  
<sup>160</sup> floor. The rest of the building consisted of classrooms,  
 offices and the Bet ha-Midrash. The school continued to  
 grow, and with the decision to establish a secular college  
 in addition to the rabbinical seminary, it was clear that  
 new facilities would be needed. The site of the new campus  
 was Washington Heights, in Upper Manhattan. After corner-  
 stone ceremonies in 1927, the building at Amsterdam Avenue  
 between 186th and 187th streets was completed and occupied  
<sup>161</sup> at the end of 1928. The college classes, which were being  
 held temporarily in the Jewish Center building, 131 West 86th  
 Street, as well as the classes still being held in the East  
 Broadway building were now transferred to the new campus.

The financial reverses suffered by the school during the  
 depression caused the cancellation of further building plans,  
 and the first building of Revel's planned complex, which was  
 designed for the high-school alone, became the home of the  
 entire institution. It was a spacious building, which became

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159

It was serviced by a group of volunteer women, led  
 by a Mrs. Dolinsky. Berzon interview.

160

There were accommodations for forty-five students.  
Rabbi Isaac Elchanan Theological Seminary Register, 1924-5.  
 A room was shared by two or three students. The facilities  
 were far from luxurious. Rackman interview.

<sup>161</sup>New York Times, Dec. 10, 1928.

a landmark in that area of the city, containing offices, classrooms, libraries, laboratories, an auditorium, a Bet ha-Midrash, a dining room and dormitory facilities. It served the needs of Yeshiva and Yeshiva College through our period of study, and contrasted sharply with the poor facilities the school had previously used, and which were still in use by other yeshivot at that time. In a sense, it symbolized the role of leadership that Yeshiva and Yeshiva College had begun to play in American Jewish life.

#### Library

There are no records to indicate that the school had a library in its early days. There were, no doubt, reference books in the Bet ha-Midrash; volumes of Talmud and Codes, without which the study could not proceed. By 1915, the school had "about 2500 volumes of rabbinics."<sup>162</sup> This number was doubled in the next two years under Dr. Revel, through the "purchase of the collection of books on Hebrew philology of the late Mr. Agib Ricketts, of Wilkes Barre, Pa., of the library of the late E. Hausdorf of Baltimore, Md., and by several bequests and exchanges with other libraries."<sup>163</sup>

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162

Register, Rabbinical College of America, 1917-18.

163

Ibid.

Revel realized the need for an adequate library, particularly in view of his plans to add a secular college. But this need did not have a high priority. In the Montgomery Street building, the library was housed in a small room and was "only a token gesture toward the general reading and re-<sup>164</sup>search needs of the students." By 1924, the library had<sup>165</sup> about 7000 volumes, and the school appealed through the<sup>166</sup> Yiddish press for contributions of books. In 1926, the library was enriched by the acquisition of the 4000 volume<sup>167</sup> library of former Yeshiva president, Dr. Phillip H. Klein. But the library's lack of organization<sup>168</sup>, inconvenient hours,<sup>169</sup> poor service, and lack of sufficient books in the secular areas compelled many students to use the Jewish room of the New York Public Library as well as the local branch libraries<sup>170</sup> to fulfill their needs.

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<sup>164</sup> Klapperman, p. 147.

<sup>165</sup> Register, Rabbi Isaac Elchanan Theological Seminary, 1924-5, p.4.

<sup>166</sup> Jewish Day, Apr. 4, 1925.

<sup>167</sup> Hedenu, Dec. 19, 1926.

<sup>168</sup> Ibid., June 25, 1925.

<sup>169</sup> Ibid., Dec. 2, 1926.

<sup>170</sup> Berzon interview.

In the new quarters in Washington Heights, a spacious room was built for the library of Judaica endowed by Mendel Gottesman. The high-school and college, too, had their own secular libraries.<sup>171</sup> Our period of study ends with further attempts being made to upgrade the libraries to better serve the student body.

#### Field Work

Rabbi Isaac Elchanan Theological Seminary did not include an official program of field experience in its rabbinical curriculum. Preparation for the rabbinate meant becoming a talmid hakham, a scholar who is capable of deciding a question of Jewish law. But as time went on, concessions had to be made to practicality and student pressure. By 1915, a Homiletics course was introduced, with Dr. H. Pereira Mendes<sup>172</sup> as instructor.<sup>173</sup> This course was designed to give the student an opportunity to deliver sermons "in the synagogue of the college building and New York synagogues."<sup>174</sup> While in the final years of our study, some students were assigned the task of delivering

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171

The college library was aided by a student council drive to upgrade the library. Masmid, (Annual Student Publication), 1933.

172 On Mendes, see above Section II, Chapter II pp.

173

Register, 1917.

174 Ibid.

sermons in synagogues as guest rabbis, the Homiletics  
 course was generally limited to class instruction, though  
 the practice-sermons of the students were presented in an  
 unused local synagogue on Friday mornings. Later instruct-  
 ors in Homiletics were Rabbis Herbert S. Goldstein and  
 Joseph H. Lookstein.

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175

Fine interview.

176

Rackman interview.

177

Herbert S. Goldstein (1890-1970) was born and educated in New York City. He received his B.A. and M.A. degrees from Columbia University. He was graduated from the Jewish Theological Seminary in 1914, and was also ordained by Rabbi Shalom Jaffe, Vice-President of the Agudat ha-Rabbanim. In the synagogues he led, both in Harlem and later on the West Side, he evolved the concept of an Institutional Synagogue, where social, educational and sports activities were included in addition to religious services. Besides his service as professor of Homiletics at Rabbi Isaac Elchanan Theological Seminary, Goldstein was president of the Synagogue Council of America, Rabbinical Council of America, Union of Orthodox Jewish Congregations of America, and was also active in the Agudath Israel movement. Despite the fact that he was an alumnus of the Jewish Theological Seminary, Goldstein was considered a strictly Orthodox rabbi.

178

Joseph H. Lookstein (1902- ) was born in Russia and was taken to the United States as a child. Ordained at Rabbi Isaac Elchanan Theological Seminary in 1926, he was at first assistant rabbi, then rabbi of Congregation Kehilath Jeshurun. In 1929, he helped found the Hebrew Teachers Training School for Girls (now a division of Yeshiva University), which he served as principal for ten years. He founded the Ramaz School in 1936, and was its principal for over thirty years. Lookstein became Acting-President of Bar-Ilan Univer-

Yet, the students sought and gained experience in the field on their own. From the earliest days, students accepted invitations from local and out-of-town congregations to deliver sermons and addresses. <sup>179</sup> These assignments continued <sup>180</sup> throughout our period of study.

Other means of securing practical experience were the High-Holiday and other positions that the students filled while studying at the school. While the motivation was usually economic need, the experience was gained just the same. Students accepted preaching or cantorial duties for the holidays; sometimes a combination of the two. This was true particularly during the last decade of our study, <sup>181</sup> when the school administration cooperated in securing these positions for the senior students. When a student's schedule permitted, he sometimes secured a part-time teaching position in a <sup>182</sup> religious school.

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sity in 1958; having been deeply involved in the Mizrahi movement. Since 1931, he was professor of Sociology, Homiletics and Practical Rabbinics at Yeshiva University. He was president of the Rabbinical Council of America (1941-3) and the New York Board of Rabbis. He wrote Judaism in Theory and Practice (1931), Sources of Courage (1943) and Faith and Destiny of Man (1967).

<sup>179</sup>Klapperman, p.62. Often, these addresses were in conjunction with the school's fund-raising activities.

<sup>180</sup>Fine and Rackman interviews.

<sup>181</sup>Berzon interview.

<sup>182</sup>Hoenig interview.

### Recruitment and Background of Students

There was never an organized program to recruit students for Rabbi Isaac Elchanan Theological Seminary, since there was never a need for one. The school attracted many students; in its early days, it attracted many immigrants, for it served as a "way-station" for them while they decided on their future in their new land. After the merger in 1915, under Dr. Revel's leadership, and especially after the establishment of the secular college, it achieved a fine reputation and was sought out by potential students.

Most of the early students were of immigrant background. Their ages ranged from eighteen to thirty, and they had "had intensive talmudic learning in the countries of their origin."<sup>183</sup> Most of them came from poor homes. In time, some American-born students, graduates of Yeshivat Etz Haim, continued their studies at Rabbi Isaac Elchanan Theological Seminary.<sup>184</sup> Of the thirty who were ordained by the school prior to 1915, none were American-born.<sup>185</sup> In 1927, the student body of the high school during the previous ten years was described as follows:

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183  
Klapperman, p.75.

184  
Cohen, p. 42.

185  
Jüdisches Tageblatt, Feb. 1, 1915, p.4.



Many of them are but recent arrivals in the country, the language of which is foreign to them. Most of them come from homes where English is spoken imperfectly, if at all.<sup>186</sup>

By the late 1920's, there was a greater number of American-born students, most of whom had attended the elementary yeshivoh of New York,<sup>187</sup> and a few who had received Talmud Torah as well as advanced private instruction.<sup>188</sup>

#### Economic Aid

The economic needs of the students were met by Rabbi Isaac Elchanan Theological Seminary from its inception. In the preparatory school, Yeshivat Etz Haim, shoes and clothing were provided for the students.<sup>189</sup> At the Rabbi Isaac Elchanan Theological Seminary, two-thirds of the 1901-2 budget was for food, clothing and lodging for the students.<sup>190</sup> In 1904, needy students received \$3 a week in addition to

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Shelly R. Safir, "Ten Years of the Talmudical Academy," Elchanite, (1927), p.15.

187

Finer interview.

188

Rackman and Fine interviews.

189

This was done through a charitable group, the Malbish Arumim Society. Judische Gazetten, Nov. 19, 1897, p.16.

190

1901-2 Financial Report of Rabbi Isaac Elchanan Theological Seminary. Klapperman, p.247.

191  
 clothing and other necessities. By 1908, the figure rose to \$4 a week for the older students, and this student aid constituted more than half the total budget.

With the 1915 merger, the policy of economic aid continued. Scholarships of \$300 per year were granted to "deserving students upon their admission as regular students of the College," on condition that they "shall not accept any other employment except by permission of the president of the faculty."<sup>192</sup>

The move to the East Broadway building made available some dormitory rooms, which were supplied to the needy students without charge.<sup>193</sup> This policy continued when the school moved to its new campus in 1929. Economic conditions were very bad; yet the institution provided its needy students with free tuition, dormitory, food and clothing.<sup>194</sup> This type of aid<sup>195</sup> continued through the end of our study.

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<sup>191</sup> Jüdisches Tageblatt, Jan. 19, 1904, p.2.

<sup>192</sup> 1917 Register.

<sup>193</sup> Rackman interview.

<sup>194</sup> Interview with Rabbi Barukh Faivelson, Director, Teachers Institute for Women, Yeshiva University, Nov.3, 1974.

<sup>195</sup> Stipends continued to be three to four dollars per week, and a suit of clothes before Passover. Berzon interview. The Student Organization helped students with over 200 loans to individuals in need. Hedenu (Mar. 1935), p.32.

### Spiritual Life

Rabbi Isaac Elchanan Theological Seminary was modeled after the traditional European yeshivoth where the spiritual life pervaded the entire atmosphere. Torah study, in addition to preparing a student for the rabbinate, was of itself an act of piety. Students participated in the daily services at school, particularly the Minha afternoon service, which took place in the middle of the school day. The Rosh-Yeshiva was more than a professor who lectured; he was, depending upon his personality, the confidant and guide of his students. This function was also served by the Mashgiaḥ, the Bet ha-Midrash supervisor.

When a dormitory was provided in the East Broadway building, and through the end of our period of study, dormitory residents were expected to attend morning services in the Bet ha-Midrash, while the other students prayed at their local synagogues. On weekends, some dormitory residents remained in school, some accepted the hospitality of local families, while others returned home. The dormitory residents who remained at school were free to attend any neighborhood synagogue, for unlike the Jewish Theological Seminary, the services at Yeshiva were not under faculty supervision, nor did they serve as the forum for the students' practice sermons.

There was never a formal guidance program, even in the later years of our study. Students continued to seek religious guidance from their Rosh-Yeshiva, the Mashgiah, and even from the president of the faculty, Dr. Revel, who always took a personal interest in each student.<sup>196</sup> Often, Dr. Revel, sensing the fact that a student was troubled, would initiate the discussion, so that the problem would be dealt with immediately.

#### Government and Finances

Both institutions which merged into the Rabbinical College of America were founded and governed by people who, for the most part, were not wealthy. Their finances were insecure, and they had to rely upon the help of outside organizations and individuals to support emergency campaigns which had to be conducted as the institution moved from one financial crisis to another. Early sources tell of a \$100 contribution to the Yeshivat Etz Haim by the Malbish Arumim Ladies Society, "which the yeshiva needed desperately to pay the interest due on their building."<sup>197</sup> The school relied upon tuition fees,<sup>198</sup> collection boxes,<sup>199</sup> and donations from the public. By 1905 Etz Haim's

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<sup>196</sup> Rackman and Faivelson interviews.

<sup>197</sup> Jüdisches Tageblatt, May 16, 1897, p.6.

<sup>198</sup> Tuition was 25¢ per week, which was not always paid.

<sup>199</sup> These included a \$50 annual contribution from a mohel who set aside 25¢ from each circumcision he performed. Klapperman, p.24.

budget was \$5000 a year, which was being met with great  
<sup>200</sup>  
 difficulty.

At Rabbi Isaac Elchanan Theological Seminary, the system of raising funds was to send out collectors and make appeals in synagogues. The collector would secure the endorsement of the local rabbi. Then either the collector or the rabbi would make a plea from the pulpit, and the collector would embark on his rounds of the congregants to collect the contributions. Another method was leaving coin-boxes with families, who would drop in coins from time to time. <sup>201</sup> In 1901-2, half the income <sup>202</sup> of the school came from these coin-boxes.

The endorsement of Rabbi Isaac Elchanan Theological Seminary by the Agudat ha-Rabbanim came in 1903, but the financial difficulties of the institution continued. Financial crises were frequent, and the directors responded with special fund-<sup>203</sup> raising drives and with their own personal contributions. Rarely was there a large contribution, such as the \$1000 gift from Jacob H. Schiff, which was recorded on a plaque in the <sup>204</sup> Henry Street Building.

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<sup>200</sup> Eisenstein, op. cit.

<sup>201</sup> This was usually done before lighting the sabbath candles.

<sup>202</sup> Klapperman, p. 247.

<sup>203</sup> In 1908, directors Nathan Lampport and Joseph Spector-sky donated \$300 and \$250 respectively. Jewish Morning Journal, May 14, 1908, p.1.

<sup>204</sup> Jüdisches Tageblatt, Nov. 30, 1906.

The Henry Street building carried with it the crushing burden of a \$20,000 mortgage. David Cohen, who became president of Rabbi Isaac Elchanan Theological Seminary in 1910, inherited a \$6000 debt,<sup>205</sup> which he made a valiant effort to pay off.

The reorganization under Revel brought a temporary surge of financial support, which enabled the merged institution to erect the Montgomery Street building, but finances continued to be a pressing concern. There were times that Revel had to dip into his own resources and call upon his family for monetary aid in order to extricate the institution from its financial troubles.<sup>206</sup>

The dream of establishing a secular college required a substantial amount of money. Many scoffed at Yeshiva's goal of five million dollars, announced in 1923, but the intensive fund-raising efforts began to mount results.<sup>207</sup> Land was acquired and one building built, dedicated and used, when the Great Depression came crashing down on the school's finances as well as its dreams. The land Yeshiva had acquired had to

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<sup>205</sup>Jüdisches Tageblatt, Oct. 6, 1910, p.8.

<sup>206</sup>Rothkoff, pp.58-9. Revel took no salary during his initial tenure. When he returned in 1923 after severing his connections with the family business, he was voted an annual salary of \$10,000, but he chose to accept only \$4000. Ibid., p.70.

<sup>207</sup>See above, p. 285.

be sold in order to meet the mortgage payments on the one  
building the school had managed to erect.<sup>208</sup> Faculty salaries  
were reduced 10% in 1931,<sup>209</sup> and even these reduced salaries  
could not be met for lack of funds.

In 1935, a slight improvement in Yeshiva's finances took  
place through the efforts of Albert Einstein<sup>210</sup>, who not only  
issued public statements in praise of Yeshiva and its goals,  
but personally solicited support for it from wealthy acquaint-  
ances.<sup>211</sup> A special fund-raising drive was instituted by the  
directors in 1937, but it was not until after the close of our  
period of study that the debts of the depression years were  
finally paid.

From its founding, the control of the institution was in  
the hands of its board of directors. There was never parent  
or student representation in the government of the institution.  
From 1915 on, major administrative power was vested in the  
president of the faculty, who, during our period of study,  
was Dr. Bernard Revel.

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<sup>208</sup>Rothkoff, p.191.

<sup>209</sup>Revel had delayed this measure for a year.

<sup>210</sup>See above p. 289.

<sup>211</sup>Rothkoff, p.195.

## Chapter 5: The Metivtot

### History of the Metivtot

The metivtot dealt with in this chapter<sup>1</sup> were institutions which grew on American soil, but which were, in effect, transplanted here from Eastern Europe. But for their location in the United States, they hardly differed from the East-European yeshivoth either in philosophy or in method. One of these schools began as an elementary yeshiva, adding class after class until it reached the level of a metivta, a higher institution of Torah study. Another began as a higher-institution, while the third was an offshoot of the first school. The common element among them, as well as the many such institutions which were formed after the close of our period of study was their goal of teaching Torah li-shma, for its own sake with rabbinical ordination as an afterthought, and their general disapproval of secular studies.

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This chapter deals with Mesivta Torah Vodaath, Yeshivath Rabbi Israel Meir ha-Kohen also known as Rabbinical Seminary of America and the Yeshiva of New Haven, since only they fit into the category described, i.e. institutions which granted semikha prior to the close of our study in 1939. Metivta Tifereth Jerusalem and Metivta Haim Berlin and Rabbi Jacob Joseph School, though founded earlier and in existence during our period of study, did not grant semikha until past the close of our period of study. On Rabbi Jacob Joseph School, see Irving Pinsky, History and Development of the Rabbi Jacob Joseph School, 1898-1950, unpublished thesis, Yeshiva University, 1950. Since Torah Vodaath was the leading institution of this type during this period, the emphasis will be on this school.



Yeshiva Torah Vodaath was founded in 1918 by a handful of Orthodox Jews gathered in a tiny house at 103 Keap Street in the Williamsburg section of Brooklyn, New York in order to plan for the future of their children.<sup>2</sup> Their concern was to provide a basic Jewish and secular education for their children, and they had no intention of founding a school for the education of rabbis. Led by Rabbi Eliyahu M. Finkelstein, who served as principal in the first years, the language of instruction was Hebrew and the cultural philosophy was that of Mizrahi,<sup>3</sup> the Religious-Zionist movement. After being led by several principals, the school began to grow under the leadership of Rabbi Shraga Feivel Mendlowitz, who became its principal in 1921.<sup>4</sup> Mendlowitz's ability as a teacher, scholar and inspiring leader won over the hearts of his students as well as the parents, and the institution began to flourish. He engaged in a campaign to establish a metivta ---" a special kind of yeshiva high-school which would train intelligent

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<sup>2</sup> Chaim U. Lipschitz, "Yeshiva Torah Vodaath," The Jewish Press, June 7, 1968, p.24.

<sup>3</sup> Zevi Scharfstein, History of Jewish Education in Modern Times (New York: Ogen Publishing Compnay, 1947), II, p.279 (Hebrew).

<sup>4</sup> Alexander S. Gross and Joseph Kaminetsky, "Shraga Feivel Mendlowitz," in Leo Jung, ed. Men of the Spirit (New York: Kymson Publishing Company, 1964), p.560.

well-learned American Jewish ba'alebattim.<sup>5</sup>"

Mendlowitz's efforts bore fruit as class after class was added, and soon Torah Vodaath boasted high-school as well as elementary school level classes. But the school's orientation and atmosphere changed during this period of growth. The language of instruction became Yiddish rather than Hebrew, and the atmosphere was that of Agudat Israel<sup>6</sup> rather than Mizrahi.<sup>7</sup> By 1930, the school had a thriving Bet ha-Midrash group, and a building was acquired for the metivta at Bedford Avenue and Taylor Streets, Brooklyn, facilities which continued to be used by the school through the end of our period of study. Two years later, in 1932, the first of the Torah Vodaath students<sup>8</sup> received their ordination. Small numbers of students continued to be ordained each year through the end of our

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Ibid., p.561. The term ba'alebattim means laymen, and this was in keeping with the European tradition that the yeshivah was not a rabbinical seminary but an institution for the study of Torah li-shma, for its own sake. Although Mendlowitz saw the need for his school preparing rabbis and teachers for the American Jewish community, he did not want Torah Vodaath to be a professional school. Interview with Rabbi Ralph Pelcovitz, alumnus of Torah Vodaath, Dec.12,1974.

6

Agudat Israel is a world Jewish movement which seeks to preserve Orthodoxy by adherence to halakha as the principle governing Jewish life and society. It was a reaction to Reform, Zionism and the Bund, whose ideas it opposed. It was founded in May,1912 in Kattowitz, Upper Silesia, and in East European and American Orthodox Jewish life it competed with the Mizrahi religious-zionist movement for communal support.

9  
period of study.

Yeshivat Rabbi Israel Meir ha-Kohen

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Yeshivat Rabbi Israel Meir ha-Kohen, known in English as Rabbinical Seminary of America, was established in 1934, an offshoot of Torah Vodaath. Its founder, Rabbi David Leibowitz, had been rosh yeshiva at Torah Vodaath, a post he now occupied at this school. During our period of study, the school consisted of about thirty students in two classes, most of whom had previously attended Torah Vodaath, and transferred to this new institution which had been founded by their teacher, Rabbi Leibowitz. The first group of students, seven in number, were ordained in 1938. In philosophy, curriculum and teaching methods

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7  
The older, more advanced students, who spent most of their time in self-study, were called the bet ha-Midrash group, because they did their studying in the bet ha-Midrash.

8  
Among this first group was Rabbi Gedalia Schorr, now dean of Torah Vodaath. Interview with Rabbi Schorr, November 12, 1974.

9  
After the close of our period of study, the number of students in the higher grades increased, and under pressure from students and alumni, who formed the Iggud ha-Rabbanim, Rabbinical Alliance of America, the school recognized in a more formal manner its role as a rabbinical seminary. This is reflected by the fact that since 1942, it conducted its own semikha examinations and issued its own certificates of ordination rather than sending the students to outside examiners (Pelcovitz interview). Another motivation for this might have been the fact that Torah Vodaath wanted to reinforce its claim to recognition as a bona-fide rabbinical seminary in order that its draft-age students might receive draft-exempt classification (Interview with Rabbi Elias Schwartz, Torah Vodaath alumnus, December 18, 1974).

it was similar to Torah Vodaath. The number of its students grew and it continued to flourish past the end of our period of study.

The Yeshiva of New Haven

A rabbinical seminary was founded in New Haven, Conn., in 1923, and by 1928 it had already celebrated its third Hag ha-Semikha, although with only two graduates. The school was led by Judah Levenberg, rabbi of New Haven's Orthodox Congregation Bnei Israel, who served as president, and Rabbi Sheftil Kramer, who was its rosh yeshiva.<sup>13</sup> In 1929, the

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10

The school was named for the well-known sage, Rabbi Israel Meir ha-Kohen, of Radun, known as the Hafets Hayyim, who died in 1931. He was the uncle of the school's founder.

11

Leibowitz left Torah Vodaath as a result of a controversy with its principal, Rabbi Mendlowitz. Most of his pupils joined him in his new school (Interview with Rabbi Solomon Sharfman, alumnus of Yeshivat Rabbi Israel Meir ha-Kohen, November 26, 1974, and Schwartz interview).

12

Sharfman interview.

13

Hapardes, Vol.2, No. 1 (Nisan, 1928), p. 16.

school moved to Cleveland, after receiving a promise of adequate support from the Jewish community there. Now known as the Yeshiva of Cleveland, it was endorsed by the Agudat ha-Rabbanim together with the Rabbi Isaac Elchanan Theological Seminary as worthy of the financial support of the American Jewish community. Members of its faculty included Rabbi Jacob I. Ruderman and Dr. Samuel Belkin. During its existence, the school graduated 35 rabbis. Following Levenberg's death in 1938, the institution closed its doors.

14

Ibid., Vol. 3, No. 10 (Jan, 1930).

15

Ibid., Vol 5, No. 2 (May, 1931), p. 29. Jacob I. Ruderman (1901- ) was born in Dologinovo, Russia and was known as the "Dolhinov Illui." He studied under Rabbis Moses Epstein and Nathan Zevi Finkel in Slobodka, and was ordained in 1926. He arrived in the United States in 1930, and joined the faculty of the Yeshiva of Cleveland, where his father-in-law, Rabbi Sheftel Kramer, was rosh yeshiva. In 1933, he organized the Ner Israel yeshiva in Baltimore, which has since become one of the country's leading yeshivoth. He participated in the formation of Torah Umesorah in 1944, and was a member of the Mo'ezet Gedolei ha-Torah of Agudat Israel.

16

Samuel Belkin (1911- ) was born in Swislocz, Poland. He studied at the yeshivot of Slonim and Mir, and was ordained in Radun in 1928. He immigrated to the United States in 1929 and received his Ph.D. at Brown University in 1935. He joined the Yeshiva College faculty that year as instructor in Greek and Talmud, and two years later became secretary of the Graduate School which later became the Bernard Revel Graduate School of Yeshiva University. Upon the death of the school's president, Dr. Bernard Revel, Belkin became a member of the interim executive committee, and in 1943, he was selected as the school's new president. The academic and physical expansion program which Belkin directed led to the school's becoming Yeshiva University in 1945.

Among his writings are Philo and the Oral Law (1940), Essays in Traditional Jewish Thought (1956) and In His Image (1960).

### Aims and Leadership of the Metivtot

The aim of the metivta was Torah li-shma, the learning of Torah for its own sake. Their leaders intended to transplant the European yeshiva on American soil, with as little change as possible. One change which they were compelled to accept was that in the elementary division, which had students below the age of fifteen, secular education had to be offered, as required by law. But this applied only to Torah Vodaath; the other schools had older students only, and offered no secular studies. The metivta leaders had no thought of establishing professional schools for the education of rabbis. The study of Torah was an end in itself, with deep religious significance. A student who, after studying many years, wanted to become ordained and practice the rabbinate was sent to an outside authority to receive his semikha, in accordance with the European practice. Yeshiva Rabbi Israel Meir ha-Kohen had an additional aim; to include in the curriculum the study of Mussar (Ethics) as practiced in the Slobodka Yeshiva, where Rabbi Leibowitz, the school's founder, had studied.

The lay-leaders of these metivtot were Orthodox Jews, European born and bred, who saw in this type of institution a means of perpetuating their way of life in their new homeland. Torah Vodaath, the leading institution of this type, was found-

ed by Aaron Siegel, Benjamin Wilhelm, Israel Rokeach and Rabbi  
 Wolf Gold,<sup>17</sup> who were Mizrahi oriented, and created a religious  
 pro-Zionist atmosphere in the early years of the school. The  
 school's orientation changed with the coming of Rabbi Mendlowitz<sup>18</sup>  
 in 1921. The pro-Zionist atmosphere disappeared,<sup>19</sup> Yiddish replaced  
 Hebrew as the language of instruction, and a diversified curric-  
 ulum of many Jewish subjects was dropped<sup>20</sup> in favor of concentra-  
 tion on Talmud. Secular studies were no longer emphasized; their  
 presence in the curriculum was regarded as a reluctant concession

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17

Wolf (Ze'ev) Gold (1889-1956) was born in Sczeyczyin, Poland and was ordained at the age of 17. In 1907, he emigrated to the United States and served as rabbi in Chicago, Scranton, Brooklyn and San Francisco. He founded the Williamsburg Talmud Torah and Yeshiva Torah Vodaath, a hospital and an orphanage. Together with his friend, Rabbi Meyer Bar-Illan, he organized the American Mizrahi movement, serving as its president from 1932 to 1935. He settled in Palestine in 1935 and in 1938 was instrumental in founding the first agricultural school at Kefar ha-Ro'eh. With the establishment of the State of Israel, he became a member of its Provisional Council, and later headed the Jewish Agency's Department for Torah Education and Culture, in which capacity he did much to establish and aid Jewish educational institutions in the Diaspora. His plans for a training institute for Diaspora rabbis and educators came into being after his death and was named Makhon Gold, in his memory. His writings include a volume of sermons and articles, Nivei Zahav (1949) and a memorial volume of his sermons Ziyyon min ha-Torah (1963).

18

Shraga Feivel Mendlowitz (1886-1948) was born in Vilag, Austria-Hungary and studied under Rabbi Moses Greenwald of Hust, Rabbi Samuel Rosenberg of Hunsdorf and Rabbi Simha Bunim Schreiber

to government requirements. The one goal was Torah study and religious practice. This goal was equally pursued by the Yeshivat Rabbi Isarel Meir ha-Kohen, under the leadership of Rabbi David Leibowitz.

21

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of Pressburg. In 1913, he emigrated to the United States, and served as teacher-principal of the Talmud Torah in Scranton, Pennsylvania. In 1921, he became principal of Yeshiva Torah Vodaath in the Williamsburg section of Brooklyn, New York, where he served the rest of his life. Under his guidance, the school developed into one of the leading yeshivoth in America. He organized a high-school for secular studies under the auspices of the yeshiva, the second such school in the United States. In 1931, he pioneered the first yeshiva summer-camp in the United States. In 1941, he set up a school for advanced Talmudic study, the Beth Medrash Elyon in Spring Valley, New York, for the Torah Vodaath graduates to continue their Talmudic studies. He was also instrumental in the founding of Torah Umesorah, a national society for Hebrew Day Schools, which played a major role in the establishment of Hebrew day-schools throughout the United States.

19

The practice of yeshiva students soliciting funds for the Jewish National Fund, which was prevalent in most yeshivot, was now forbidden in Torah Vodaath. Scharfstein, loc. cit.

20

At different times during our period of study, Rabbi Mendlowitz included the following subjects in the curriculum for not more than one hour per week: Prophets, Tanya, Kuzari, Shemona Peraqim le-Rambam, and Hebrew Grammar. Nevertheless, the concentration remained on Talmud.

21

David ha-Kohen Leibowitz (1890-1942) was born in Szetel, Russia, a nephew of the Hafez-Hayyim. At age 18, he studied at the Slobodka Yeshiva and was greatly influenced by its rosh yeshiva, Rabbi Nathan Zevi Finkel, who stressed Mussar or Ethics. After serving six years as rabbi of Seletcnik near



Attitude of the Metivtot toward College and the Rabbinate

In order to understand the attitude of the metivtot toward college studies and the rabbinate as a profession, one must first know the feelings of the European rashei yeshivot in this regard. Their attitude was a negative one. While Rabbi Abraham Yizhak Bloch <sup>22</sup> rosh yeshiva of the Telshe Yeshiva, permitted the learning of "the fundamental sciences at an early age, before the time when students must completely devote themselves to Talmudic study," <sup>23</sup> he clearly ruled out yeshiva students attending college. The Yeshiva of Volozhin closed its doors in 1892, rather than submit to a government ruling that it teach secular studies three hours a day. Rabbi Baruch Ber Leibowitz, <sup>23a</sup> when <sup>24</sup>

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Vilna, Lithuania, he joined the Slobodka Kollel (advanced yeshiva study group) for further study. In 1926, he was sent on behalf of the institution he attended to the United States. He was deeply impressed with American Jewry, and was prevailed upon to join the faculty of Torah Vodaath as a rosh-yeshiva for the highest class. He made a profound impression upon his students, as he taught them in accordance with the methods of his teacher, Rabbi Finkel and his uncle, the Hafez Hayyim. In 1934, he left Torah Vodaath and founded a yeshiva which he named in memory of the Hafez Hayyim, who had died in 1931.

21a

On the European yeshivot and the life of the yeshiva students see above ch. 1, pp. 7 - 10 . On the history of the European yeshivot, see M. Berlin, Mi-Volozhin as Yerushalayim (1939), Samuel K. Mirsky, ed. Mosedot Torah be-Eropa be-Vinyanam u-ve-Hurbanam (1956), Moses S. Shmukler, Toledot Rabbenu Hayyim mi-Volozhin (Jerusalem, 1967), Moshe Z. Neriah, Wolozin (Jerusalem, 1964), B. Dinur, Be-Olam she-Shaka (1958).

22

Abraham Yizhak Bloch (1891-1941) was born in Telz, Lithuania, where his father Rabbi Joseph Bloch was rabbi and rosh-yeshiva. He served as rosh-yeshiva there from 1921 until 1930, following his father's method in Talmudic and Mussar study. When his father died in 1930, he assumed his father's post as rabbi of Telz and spiritual leader of the yeshiva. Active in Jewish communal life, he was among the leaders of Agudat Israel. His commentaries on Baba Kama, Baba Mezia and Hullin were published posthumously in 1951. He was killed by the Nazis in 1941.

asked if it was proper to follow the example of Samson Raphael Hirsch in encouraging secular study in addition to Torah study, responded that Hirsch's ruling was of an "emergency" nature,<sup>25</sup> intended for his generation only. Rabbi Elhanan Wasserman,<sup>26</sup> while recognizing that some students required a secular education in order to earn a livelihood, ruled out this study for rabbinical students, and opposed secular study for its own

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23

Cited by Aaron Rothkoff, Bernard Revel (Philadelphia: The Jewish Publication Society of America, 1972), pp.153-4.

23a

Eliezer Leoni, "Toledot Yeshivat Etz Hayyim be-Wolozin we-Rasheha," in E. Leoni, ed. Wolozin (Tel Aviv, 1970), pp.136-8.

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24

Baruch Dov Leibowitz (1866-1939) was born in Slutzk, Russia. At the age of fourteen, he delivered a Talmudic discourse which impressed even elderly scholars with his learning and acute sense of reasoning. He entered the Volozhin Yeshiva at the age of fifteen, becoming a student of Rabbi Hayyim Soloveitchik. After the Volozhin Yeshiva was closed in 1892, Leibowitz succeeded his father-in-law as rabbi of Halusk, Russia and founded a yeshiva there. He later went to Slobodka, where he served as rosh-yeshiva at Yeshivat Kenesseth Beth Yizhaq. During World War I, he went to Minsk and Kremenshyn, taking his students with him. In 1921, he took his pupils to Wilna and in 1926, he transferred his yeshiva to Kamenets, near Brisk.

On a trip to the United States in 1928, he was offered several posts including that of rosh-yeshiva at the Rabbi Isaac Elchanan Theological Seminary, he he returned to his yeshiva. In 1939, when the Soviets occupied Kamenets, he fled to Wilna and died shortly thereafter.

25

Baruch Ber Leibowitz, Birkhat Shemuel (New York: Hayyim Zimmerman Publishing Company, 1947), p.42.

26

Elhanan Bunim Wasserman (1875-1941) was born in Birze, Russia and received his education at the yeshivot of

sake. "When will they have the time to become proficient in Torah study?" he asked. With an obvious reference to Yeshiva College, he wrote, "The Torah mourns because they have placed its adversary under the same roof with it, in order that it  
27  
should cause the Torah to decay." Wasserman acknowledged that

some earlier authorities did encourage the study of philosophy so that man will believe in God out of philosophic commitment in addition to faith...but this has no relevancy to us today, as even those who permit it do so only when no lessening of a man's faith will result, and the person is already well-versed in Torah...but for insignificant people such as ourselves for whom the danger is great that we will be misled...they never permitted secular study. They only permitted it for the chosen few, who are not to be found at all in our generation.<sup>28</sup>

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Volozhin and Telz. In 1889, he married the daughter of Meir Atlas, rabbi of Salant, and spent some years in Talmud study. In 1903, he was appointed head of the yeshiva of Amtshilov. He joined the kollel of the Hafez Hayyim in Radun, remaining there from 1907 to 1910. After a short time as rabbi of Brest-Litovsk, he returned to Radun during World War I, and soon moved with the yeshiva to Smilovichi, where he became its head. After the war, he founded a yeshiva at Baranowicze, Poland, which became one of the most famous in Eastern Europe. Wasserman was one of the main pillars of the Agudat Israel movement, and was considered the spiritual successor of the Hafez Hayyim. Among his writings are Iqvata di-Meshiha (1942) and Annotated Responsa of Rabbi Solomon ben Adret (1936). He was killed by the Nazis in June 1941.

<sup>27</sup>Elhanan Wasserman, Kovetz He'arot (New York, 1952), p. 147.

<sup>28</sup>Ibid., p. 148.

The rulings of these Torah authorities remained the official policy of the metivtot during our period of study. Yet, some metivta students did seek and acquire a college education. The granting or withholding of permission to attend college required a separate decision on the part of the school authority.<sup>29</sup> In any event, college study was never encouraged;<sup>30</sup> at most it was condoned. The metivta student who also attended college had a long day. He had to complete his day of study at the yeshiva, which lasted until 6 P.M., before<sup>31</sup> he could leave for his evening college classes, and college studies could never interfere with the student's primary responsibility,<sup>32</sup> his Talmudic studies.

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29

Mendlowitz felt that some students did not need a college education, since they were destined for the business world after their study at the yeshiva; others, he felt, would not benefit from college for lack of ability; while a third group needed a college education for their future careers, and had the ability to benefit from it. He would grant permission to the last group, and deny it to the first two. Pelcovitz interview.

30

Interview with Rabbi Samuel Turk, alumnus of Torah Vodaath, November 26, 1974,

31

Most Torah Vodaath students who went to college attended The College of the City of New York. Pelcovitz interview.

32

Sharfman interview.

The attitude of the metivtot leadership toward the rabbin-  
 nate as a profession was also based on the philosophy of the  
 European yeshivot. It approved of the need for a rabbinate,  
 but did not see the need for any professional training. The  
 emphasis was placed on proficiency in Talmud; this, they felt,  
 would qualify the student for rabbinic leadership. They re-  
 cognized the need for rabbis on the American Orthodox scene,  
 but did not want their schools to become "factories" for the  
 production of rabbis.<sup>33</sup>

Those metivta students who saw their future as practi-  
 cing rabbis were the ones who acquired a college education.<sup>34</sup>  
 They, too, sought out the skills and practical training which  
 were not offered in the curriculum. The rabbinate as a pro-  
 fession was not looked down upon in the metivtot;<sup>35</sup> it was just  
 that the leadership felt that a student who devoted himself  
 completely to Talmudic study would succeed in a pulpit, simply  
 by virtue of his Talmudic erudition.<sup>36</sup>

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33

Mendlowitz, himself, shunned the title "rabbi," and preferred to be called Mr. Mendlowitz. He would say, "I don't want a factory. I want to produce 499 learned ba'alebattim and only one rabbi." Interview with Rabbi Chaim U. Lipschitz, Torah Vodaath alumnus, October 29, 1974.

34

Sharfman interview.

35

There was a positive climate created. Practicing rabbis were treated with respect, and their function in Jewish life was praised. Pelcovitz interview.

### Curriculum

Of the schools mentioned, only Torah Vodaath had an elementary and high-school division as well as metivta classes. The General Studies curriculum was similar to that of the public schools, in order to meet the New York State law. High school instruction consisted of two years; students who wished to complete the course had to go to public evening high school. In Hebrew studies, pupils were introduced to the study of Talmud as soon as they mastered the basic knowledge of language and Humash, sometimes as early as the second grade. Tosafot was studied as well as the text of the Talmud. Other Hebrew studies<sup>37</sup> were included for up to one hour a week, not always on a steady basis.

In the metivta department of Torah Vodaath and in the other two schools, the main subject in the curriculum was Talmud. All classes studied the same tractate.<sup>38</sup> The students spent most of their time in self-study, and the main lecture

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36

Mendlowitz encouraged his students to enter the field of Jewish education, and the accomplishments of Torah Umesorah are in no small measure due to his encouragement, and the efforts of his disciples.

37

See above p. 337, note 20.

38

One advantage of this was that senior students would be able to help the less advanced ones.

was given once a week, attended by all the Bet ha-Midrash students. The younger students also attended a daily blatt<sup>39</sup> shiur, a lecture on the page of Talmud being studied. At Yeshivat Rabbi Israel Meir ha-Kohen, a daily half-hour Mussar lecture was given for all students in addition to the Talmud study.

The last two years before ordination were devoted to the study of Tractate Hullin and its related code in the Shulhan Arukh, Yoreh Deah. They were ususally studied by the students on their own, without any lecture by a rosh-yeshiva. Problems that arose during this study were resolved by the Mashgiaħ.

#### Requirements for Admission and Academic Standards

Students were admitted to these metivtot on the basis of an oral examination<sup>40</sup> which determined the student's ability to study Talmud at the level offered. Especially required was the ability for self study. At Torah Vodaath, the examination was usually given by the principal, Rabbi Mendlowitz. During the initial years at Yeshivat Rabbi Israel Meir ha-Kohen, no entrance examination was necessary, since the stu-

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39

Pelcovitz interview.

40

Sometimes, more than one examination was given. During the final years of our study, at Torah Vodaath, a second examination was given by the Bohen(examiner), Rabbi Schorr, and a third interview-test by the rosh-yeshiva, Rabbi Shlomo Heiman. Pelcovitz interview.

dents had been in Rabbi Leibowitz's class previously at Torah Vodaath.

The students' academic progress at Torah Vodaath was measured by periodic oral examinations given by the principal. There were no written examinations given during our period of study. Even the oral examinations became less frequent as the student advanced to a higher class. At Yeshivat Rabbi Israel Meir ha-Kohen, there were no formal examinations at all; not even oral ones.

#### Graduation and Academic Degrees

The metivtot adhered to the philosophy that Torah study was an end in itself, and that one never completed his studies. During our period of study, these institutions did not themselves grant ordination. If a student was sufficiently advanced in his studies and desired to become ordained, he would be given permission to study Hullin and Yoreh Deah as a prerequisite to the semikha examination. This decision was

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41

Turk interview. Sometimes, the rosh-yeshivah, Rabbi Heiman, would examine groups of three students at one time. Pelcovitz interview.

42

Sharfman interview.

43

This meant a minimum of four years study at the Bet ha-Midrash level. Pelcovitz interview.



made by the principal in conjunction with the rosh-yeshiva, not on the basis of any formal examination, but based upon their personal knowledge of the student's ability.<sup>44</sup>

Following the completion of these studies, which usually took two years, the candidate was sent to three examiners, who had no official connection with the institution where the candidate had studied.<sup>45</sup> The rabbis who served on these boards were acknowledged rabbinic experts, and the examination was an informal one—it took place at the home of the examiner and lasted a full day, sometimes two days.<sup>46</sup> Examiners for Torah Vodaath during this period included Rabbi Jacob Kantrowitz,<sup>47</sup>

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44

In Torah Vodaath during our period of study, the principal was Rabbi Mendlowitz and the rosh-yeshiva, Rabbi Leibowitz and later Rabbi Heiman. In Yeshivat Rabbi Israel Meir ha-Kohen, it was decided by Rabbi Leibowitz and the mashgiaħ, Rabbi Sheinberg.

45

This was in accordance with the European tradition, and for a time, it was followed at the Rabbi Isaac Elchanan Theological Seminary as well. See above, pp. 304-5.

46

Sharfman interview.

47

Jacob Kantrowitz (1873-1946) was born in Uzda, Lithuania, to a rabbinical family. He studied at the yeshiva of Volozhin, then served as rabbi in Waratinshetina near Mohilev, Uzda and Timkowitz until 1927, when he came to the United States. he served as rabbi of Congregation Poale Emeth, Trenton, N.J.,

48

Rabbi Benjamin Tomashov and Rabbi Moses Feinstein; for Yeshivat Rabbi Israel Meir ha-Kohen, Rabbi Joseph Rosen, and

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a post he held until his death. In 1933, he became rosh-yeshiva at Torah Vodaath, teaching the highest classes, but after an accident, he gave up the post and was succeeded by Rabbi Shelomo Heiman. He wrote articles in rabbinical journals such as Hapardes, Shaare Zion etc. Among his books are Ziluta di-Shemat'ta and Hiddushe ha-Gri, published posthumously.

48

Benjamin Tomashov (1878-1939) was born in Slutzk and studied under Rabbi Baruch Ber Leibowitz and in the yeshivot of Slutzk and Slabodka. He was ordained by Rabbi Isar Zalman Meltzer with whom he founded the rabbinical journal Yagdil Torah in 1909. Tomashov came to the United States in 1912 and served as a rabbi in Brooklyn. He was an active member of the Agudat ha-Rabbanim. He published articles in the rabbinical journals Shaare Zion, Knesses Israel and Hapardes. Among his books are Tiqqun Gittin (1935) and Avne Shoham (1947).

49

Moses Feinstein (1895- ) was born in Uzda near Minsk, Belorussia, and received his early education from his father, a rabbi. In 1921, he became rabbi of Luban, a nearby community, where he served until 1937, when he emigrated to the United States. Feinstein became rosh-yeshiva of Mesivta Tifereth Jerusalem, New York, and under his leadership it rose to prominence among the higher Jewish academies. His fame as a posek, a halakhic authority spread throughout Orthodox Jewry, and he became known as one of the leading contemporary authorities. His decisions deal with the areas of modern science and technology in the light of the halakha, and his responsa were published under the title Iggerot Moshe (1959-63). Highly regarded for his dedication and selflessness, he was elected president of the Agudat ha-Rabbanim and chairman of the American branch of the Mo'ezet Gedolei ha-Torah of Agudat Israel. He was also active in guiding and obtaining support for Israel's Orthodox educational institutions, Hinnukh Azma'i.

Rabbi Leib Forer, chairman of the Halakha Committee of the Agudat ha-Rabbanim.<sup>51</sup> Thus we see that the metivtot did not formally graduate their students; they provided the education, and the outside group of rabbinical authorities certified the fitness of the candidates to be considered rabbis.

### Faculty

The faculty of the metivtot consisted of rabbis who were European born and bred. They were considered to be Talmudic sages, having devoted their entire lives to the study and teaching of Talmud. They were of course, believers in and practitioners of Orthodox Judaism, and rarely had they been congregational rabbis. During our period of study, they included Rabbis Levenberg, Samuel Belkin, David Leibowitz, Jacob Kantrowitz, Shraga Feivel Mendlowitz and Shelomo Heiman.<sup>52</sup>

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Joseph Rosen was born in Schwerzna near Minsk, Russia, and studies in the yeshiva of Mir from 1880 to 1881 and later in the yeshiva of Volozhin from 1887 to 1888. He was ordained by Rabbi Naphtali Zwi Yehuda Berlin. In 1903 he became rabbi of Swiclacz near Horodna, Poland. In 1926 he came to the United States as chief rabbi of the Orthodox community of Passaic, New Jersey. He wrote many articles in the rabbinical journal, Yagdil Torah.

51

Sharfman interview.

52

Raphael Shelomo Heiman was born in Paritz near Minsk, Russia and studied under Rabbi Baruch Ber Leibowitz, who ordained him. He served as rosh-yeshiva in Kremenchug and

The faculty of the secular grades of Torah Vodaath were usually public school teachers who taught in the yeshiva in the late afternoon, after completing their full day of teaching at public school. These teachers were usually Jewish, but there was no requirement that they be observant of Orthodox practice, and they usually were not.

#### Teaching Methods

The methods of teaching in the metivtot were the self-study and lecture methods. Long hours <sup>53</sup> were spent in the Bet ha-Midrash preparing Talmud and commentaries. This study was done in small groups of two or three, with the mashgiaḥ of the Bet ha-Midrash or an older student available for the clarification of any difficulty that the group might encounter. Sometimes, a student or group might study a tractate of Talmud on their own, in addition to the one which was the subject of the rosh-yeshiva's lecture.

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Smilowicz. In 1923, Rabbi Elhanan Wasserman invited him to serve as rosh-yeshiva in the Yeshiva of Baranowicz, and in 1928 Rabbi Hayyim Ozer Grodzenski called him to the Ramayles yeshiva in Wilna. In 1935, Heiman was invited to serve as rosh-yeshiva at Torah Vodaath, where he remained until his death in 1945. He published articles in rabbinical journals Ohel Torah, Kenesseth Israel and Yagdil Torah. He was a leader of Agudath Israel of America and Torah Umesorah.

53

In Torah Vodaath the day extended from 8:30 A.M. to 5:30 P.M.; some days were completely devoted to self-study. Schwartz interview.

There were two types of shiurim or lectures offered by the rosh-yeshiva . One was the blatt (page)shiur, where the rosh-yeshiva would read and expound the text of the Talmud and commentaries on the page of the text being studied, with an occasional reference to other commentaries. The other was the pilpul shiur, offered once a week, which was attended by all the students. This type of lecture was topical, and included references to other Talmudic tractates , commentaries and codes. The rosh-yeshiva would point out seemingly contradictory statements in these areas and proceed to clarify them so as to remove the contradiction. In Yeshivat Rabbi Israel Meir ha-Kohen, there was a daily half-hour mussar (Ethics) lecture for all students.

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54

This type of lecture was offered daily at Torah Vo-daath to the less advanced group of Bet ha-Midrash students. Pelcovitz interview.

55

From the Hebrew pilpel, "pepper." It is a dialectical method of Talmudic study consisting of examining all the arguments pro and con in order to fix a logical argument for the application of the law.

56

The shiur usually lasted for almost two hours.

### Physical Facilities

During our period of study, Torah Vodaath was housed in a three-story brick building at 505 Bedford Avenue in the Williamsburg section of Brooklyn. The building contained offices, classrooms, a Bet ha-Midrash, library and several dormitory rooms. Yeshivat Rabbi Israel Meir ha-Kohen, from its founding in 1934 through the end of our period of study was located in a converted residence building at 382 Bedford Avenue, in the same neighborhood, which offered similar facilities. Both buildings supplied their respective schools with facilities which they needed, but which were far from luxurious.

### Library

All the institutions mentioned had working libraries of Talmud, Commentaries and Codes in the Bet ha-Midrash for the use of the students and faculty. In addition, Torah Vodaath had a reference library of Halakha, Agada, Responsa and general Judaica.<sup>57</sup>

### Field Work

Since the concentration of studies was on Talmud, and the goal was that the student become a talmid hakham, little attention was paid to field work, or practical preparation for the rabbinate. The lack of interest in the practical included the neglect of halakha le-ma'aseh, practical Jewish law, as well. Although time was devoted to the study of laws relating to each

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57

The library had over 7000 volumes. Turk interview. Mr.

58  
 festival, metivta graduates would enter the rabbinate without having been formally taught how to perform such basic rabbinical functions as funerals, unveilings or writing the ketubah in conjunction with a marriage ceremony. During our period of study, students had to secure this knowledge as well as the practical experience on their own. There were sporadic efforts by individual teachers to expose their students to some practical knowledge and experience, such as the writing of a get, a document of divorce. But, generally, it was lacking in these schools. In the last few years of our study, Torah Vodaath gave a course in Homiletics, in response to pressure from the students. In addition, students were encouraged to attend the Shabbat ha-Gadol sermons of prominent preachers, and to secure high holiday positions as preachers and hazzanim. And often, students would secure preaching experience when they were sent

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Biegeleisen, a noted bookseller, was engaged to catalogue the library. Schwartz interview.

58 Ibid.

59 Pelcovitz interview.

60

The course, beginning in 1936, was offered by Rabbi Max Mintz. Later a course in Public Speaking was given by Rabbi Leiman, a Torah Vodaath alumnus. These courses were funded by Rabbi David Miller of Oakland, Calif., a noted philanthropist. Turk interview.

61 Placement was done on an informal basis, often by the students themselves. Sharfman interview.

on fund-raising missions by their schools.

Recruitment and Background of Students

There were no formal campaigns for recruitment of students. They were attracted by the reputation of the institution and their sympathy with its goal---the advanced study of Talmud. For the most part, metivta students came from poor, observant, immigrant homes. Most of them had been educated in one of the elementary yeshivoth such as Rabbi Jacob Joseph School or Torah Vodaath elementary school, for only such an education could prepare a student for the advanced Talmud curriculum of a metivta.

Economic Needs of Students

The economic needs of the students were met by the metivtot, especially during the difficult years of the depression. This was in keeping with the attitude that students of the Torah deserve communal support. Torah Vodaath provided dormitory and monetary stipends in addition to free tuition<sup>62</sup>, while Yeshivat Rabbi Israel Meir ha-Kohen provided free tuition, dormitory and food,<sup>63</sup> but no monetary stipends.

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Lipschitz and Turk interviews.

63

Sharfman interview.



### Spiritual Life

The entire atmosphere of the metivta was one of intense spiritual feeling, since Torah study as well as practice was the greatest fulfillment of Orthodox Judaism. Morning services were held at 7:30 daily and afternoon services at about 2 P.M. Sabbath services were conducted at these schools for the dormitory residents, who often led these services themselves.

While there was no formal guidance program at these schools, the relationship between the student and rosh-yeshiva and mashgiah was a very close one. This was due to the small size of the student body as well as the nature of the school and the personality of the faculty-member.<sup>64</sup> A student could always seek guidance from the faculty-member present in the Bet ha-Midrash or in the classroom. In that sense, the rosh-yeshiva was far more than a lecturer who came, delivered his discourse and left, but rather he was the student's spiritual mentor as well as his teacher.

### Government and Finances

The metivtot were generally public membership institutions, governed by their officers and a board of directors, and financed through solicitation of funds from the public. Students had no voice in its government or administration. Parents, as such, had no representation, though many parents had a voice because of their membership and participation in the school's board or auxiliary organizations which helped

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<sup>64</sup>At Torah Vodaath especially, Mendlowitz's warm

raise funds for the school.

Means of raising funds for the metivtot included tuition fees, which were ususally nominal, membership dues, collectors and collection boxes, and appeals to congregations.

Yeshivat Rabbi Isarel Meir ha-Kohen was under the complete direction of its rosh-yeshiva, Rabbi David Leibowitz, who served as the institution's president as well. He thus had administrative control as well as the educational leadership. Though the school had a board of directors, which theoretically, had full control over the school, its practical function was limited to the raising of funds. During our period of study, Rabbi Leibowitz maintained complete control over the school.

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enthusaistic personality and his zeal for the perpetuation of Orthodox Judaism through Jewish education had a lasting impact upon his students, many of whom became the mainstays of today's American Jewish education.

## Chapter 6:

The Education of American Rabbis; Summary and ConclusionsBackground

The rabbi, a man distinguished for learning, an authoritative teacher of the Law, has been recognized in a role of leadership for Jewish communities from at least the 12th century. Written certifications of the rabbi, testifying to his qualifications, date back at least as far as the 11th century.<sup>1</sup> Institutions of Jewish learning which developed in Europe from the earliest times of Jewish settlement served to prepare students for the rabbinate as well as to fulfill the goal of teaching Torah for its own sake. Remuneration for the services of the rabbi, going back to the 14th century, permitted the rabbi to devote his entire time and effort to the service of his people rather than giving them only the time he could spare after fulfilling his economic needs.

With the advent of the era of emancipation and reform, modern rabbinical seminaries evolved in Europe. The first was the Instituto Convitto Rabbinico, established in Padua, Italy, in 1829 by I.S. Reggio. Others were founded in Central Europe.<sup>1a</sup> They were the Jüdische Hochschule, the Jüdisch-Theologisches

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<sup>1</sup>

See above p. 5.

<sup>1a</sup>

It was founded in 1872 in Berlin. In 1883, its name was changed to the Lehranstalt für die Wissenschaft des Judentums.

<sup>2</sup> Seminar and the Rabbiner Seminar für das Orthodoxische Judentum.<sup>3</sup>

These three institutions greatly influenced the American Reform, Conservative and Orthodox rabbinical schools, respectively.

Rabbis in the Early American Jewish Communities

In early American history, hazzanim ministered to the Jewish communities. They were people who read or chanted the service, and their background in Jewish knowledge was not always adequate to provide proper religious leadership. Toward the middle of the nineteenth century, European-educated rabbis came to America with the other immigrants, and they began to assume rabbinical posts in the larger Jewish communities. The call for American trained spiritual leaders was raised by Isaac Leeser and Isaac Mayer Wise in the Anglo-Jewish press, and these two spearheaded the efforts to found American rabbinical schools.

Early Attempts and Failures

Isaac Mayer Wise made the first attempt to establish a college for the education of American rabbis in 1855. Zion College, which he founded in Cincinnati, did not receive widespread support, and within two years it was forced to close.

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<sup>2</sup>

It was founded in 1854 by Zacharias Frankel in Breslau, Germany.

<sup>3</sup>

Founded in Berlin in 1873 by Azriel Hildesheimer.

In 1865, Temple Emanuel of New York proposed the establishment of a school for the education of American rabbis who would serve Reform congregations, and by 1877, a preparatory division of such a school was actually formed. But two years later, it became a preparatory branch of the Hebrew Union College, and it never became a full-fledged theological seminary.

Leeser's agitation for a theological school came to fruition with the establishment of Maimonides College in 1867. The school was sponsored by the Board of Delegates of American Israelites and the Hebrew Education Society, and was staffed by qualified and dedicated men such as Leeser, Sabato Morais and Marcus Jastrow. Nevertheless, it attracted only a small student body and did not receive sufficient communal support. Though two of its students later served in the rabbinate, the college had never ordained any of them.

#### Need for American Rabbis

In the early period of Jewish settlement in America, there was a crying need for proper religious leadership. In the absence of qualified rabbis, the need was filled by lay volunteers and hazzanim, who were not always capable. When ordained rabbis began to arrive from Germany to the United States, they were too few in number to raise the low level of Jewish knowledge and practice and stem the rising tide of assimilation including intermarriage. The immigrant rabbis were also at a disadvantage because of the

language and cultural barrier between them and the rising generation of American Jewish youth. Reformers and traditionalists alike saw the need for an American-trained rabbinate which would bring the message of Judaism to the American Jewish community.

#### One Rabbinical Seminary for American Jewry

Isaac Mayer Wise saw the future of American Jewry in a moderate reform which would create what he called an "American Judaism," complete with its own religious ritual, prayer book, union of congregations and rabbinical seminary. He worked toward the establishment of a union of congregations and a rabbinical college which would prepare rabbis for traditional as well as reform congregations. But the initial cooperation of some traditional elements of the American Jewish community was abruptly withdrawn when a terefa banquet was held in conjunction with the Hebrew Union College's first ordination ceremonies in 1883. Hebrew Union College became a school for American Reform, while the traditionalists united to form the Jewish Theological Seminary in 1886, to preserve what they called Historic, later Conservative, Judaism.

#### East European Immigration and Rabbi Issac Elchanan Theological Seminary

While German-Jewish immigration to America in the earlier part of the nineteenth century created a predominantly German-Jewish establishment, East European Jews began coming to the

United States in great numbers in its last two decades. They differed from their coreligionists in language, culture and religious interpretation. Though many discarded their practice of Orthodox Judaism when they came to these shores, a great number remained steadfast in their religious life. They rejected the Jewish Theological Seminary and its graduates because of the differences in language, culture which separated them from the school's leaders, and because of the insufficient Talmudic erudition and religious commitment they saw in its alumni. They proceeded to create in their adopted land the kind of institution they had known in Eastern Europe--the yeshiva, which stressed the study of Talmud for its own sake. In 1886, such an elementary yeshiva, Etz Hayyim, was founded in New York City, and in 1898, Rabbi Isaac Elchanan Theological Seminary, an advanced yeshiva was established. Though both institutions had provided in their charters for secular as well as religious instruction, their directors paid little attention to it. Despite the students' clamor for these studies, and the unrest during the first decade of the twentieth century, secular studies continued to be neglected. Only with the unification of the two institutions under Dr. Bernard Revel in 1915 was a secular high school established, the first such school in American Jewish history. Revel, realizing that an American

Orthodox rabbi required a college level secular education as well as proficiency in religious studies, mounted a successful campaign to establish such a college as part of his yeshiva. In 1928, Yeshiva College was added to the Rabbi Isaac Elchanan Theological Seminary. The institution, under Revel's leadership, continued to offer its students a rabbinical and college education under one roof through the period of our study.

#### Metivtot

East European Jewry predominated on the American Jewish scene since the 1880's. In addition to the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, it created in the United States another type of rabbinical seminary, the metivta. This was a European institution transplanted on American soil. An advanced yeshiva, it stressed the study of Talmud for its own sake, without the goal of rabbinical ordination. However, students, who desired and were qualified, could apply for and receive rabbinical ordination from an outside board of examiners. In these schools, secular education was deemed unnecessary and potentially dangerous, and was discouraged if not completely forbidden. The leading institutions of this type during our period of study were Mesivta Torah Vodaath and Yeshivat Rabbi Israel Meir ha-Kohen also known as Rabbinical Seminary of America.



### Sponsoring Organizations

Of all the rabbinical seminaries, only the Hebrew Union College was created and supported by a group of congregations, the Union of American Hebrew Congregations. Supporters and alumni of the Jewish Theological Seminary of America under the leadership of Solomon Schechter were instrumental in organizing a congregational union, the United Synagogue of America, in 1913. This union was called upon and did help support the Jewish Theological Seminary during our period of study.

No group of congregations sponsored or supported the Orthodox seminaries. Individual congregations were always solicited for monetary support. The Union of Orthodox Jewish Congregations of America supported the establishment of the Yeshiva College at Rabbi Isaac Elchanan Theological Seminary, but had no role of sponsorship or control. The metivtot were independent institutions.

### Aims, Philosophies and Leadership of the Rabbinical Seminaries

The original aim of the Hebrew Union College---to be the rabbinical college for a united American Judaism---was set aside as it became the educational institution for American Reform only. Wise wanted to educate his students in the scientific study of Judaism, while making sure that they had a thorough secular education and fluency in the English language and American culture. He wanted his students to have a complete mastery of

the sources of Judaism, and while he fostered free inquiry, he wanted the students to communicate their differences to their teachers before abandoning accepted beliefs. The faculty of the Hebrew Union College was composed of scholars who were trained in the sources of Judaism, but also in the ways of Wissenschaft des Judentums. At first, they were all of European background, but later they were joined by some of the college's own alumni.

Like the Hebrew Union College, the Jewish Theological Seminary of America looked upon itself as a professional school for the education of rabbis. It adhered to the methodology of Wissenschaft des Judentums and the language of instruction was English. But here the similarity stopped. The Jewish Theological Seminary stood for Historic as opposed to Reform Judaism, and it expected both its students and faculty to be loyal to its standards. The Seminary's philosophy, evolved by Solomon Schechter, looked upon Judaism as the product of changing historical influences, with the center of authority in "Catholic" Israel. In the earlier days, the entire faculty was European-educated; later it included many alumni.

Rabbi Isaac Elchanan Theological Seminary considered itself an institution of Torah and not merely a professional school. It went through a period of development until it took its place as the institution of dat ve-da'at , Torah and secular study, the philosophy it espoused under the leadership of Dr. Bernard Revel. Yet, his idea of the synthesis of science and religion in the institution he led was slow in evolving. The institution, at times, seemed like two separate schools co-existing together in the same building, rather than one entity. Though Revel approved of the scientific study of Judaism, it was vehemently opposed by the faculty of the rabbinical seminary, who were, for the most part, Talmudic scholars of East-European background, and who delivered their discourses in Yiddish. Nevertheless, the institution did recognize its role as a school for the education of American rabbis, and the fact that such rabbis required a secular education as well as a solid grounding in Torah study.

This last point is where the Rabbi Isaac Elchanan Theological Seminary took issue with the metivtot, for they considered themselves institutions for Torah study, and not professional schools. A metivta student who had studied many years and wanted to become a rabbi had to apply for ordination to a group of rabbinic sages who had nothing to do with the school he attended. They would examine his qualifications, and each of

them would issue his own semikha, certificate of ordination. Like the Rabbi Isaac Elchanan Theological Seminary, the metivta faculty member was European-educated and usually had no pulpit experience. Rabbi Isaac Elchanan Theological Seminary recognized its role in preparing rabbis for ordination; the metivtot did not. Rabbi Isaac Elchanan Theological Seminary realized that an American rabbi needed a college education and some practical preparation. The metivtot did not share this view.

#### The Role of the Rabbi

Though the word rabbi implies being a teacher, there were differences as to just what the rabbi was expected to teach, and consequently how he was to be prepared for this task. Since the reform graduate of the Hebrew Union College was to set the standards for Jewish living, he needed a knowledge of the sources of Judaism, critically examined so he could determine just what was applicable in his day, and what was to be rejected. The Historical School rabbi of the Jewish Theological Seminary of America was imbued with the subject matter and methodology of Wissenschaft des Judentums ; he received instruction in all the subjects and branches of Jewish knowledge, which he was expected to impart to his followers. Like the Hebrew Union College graduate, he was to receive a thorough secular education, too, as well as instruction in the practical aspects of the rabbinate---homiletics, oratory, pedagogy--- with special stress on fluency in the language of the land. The metivta

graduate was to be first and foremost a talmid hakham, qualified to render decisions on questions of Jewish law. Knowledge of Talmud and Codes was his main concern and qualification; preaching and practical rabbinical knowledge were superfluous, while secular studies constituted both a waste of time and a potential danger to maintaining one's faith. The graduate of Rabbi Isaac Elchanan Theological Seminary was somewhere between the last two. He, also, was to be a talmid hakham, but he was given a secular education and some practical training for the rabbinate. Like the metivta rabbi, he had to qualify as a decider of halakha, but like the Jewish Theological Seminary graduate, he was to be a preacher and pastor to his congregation as well.

#### Differences in Curriculum, Level of Study, and Methodology

The Hebrew Union College and the Jewish Theological Seminary of America included in their curriculum the many areas of Jewish knowledge. It included Talmud, Bible, Midrash, Jewish History, Philosophy, Theology, Hebrew Language, Grammar and Liturgy. The critical method was applied to all subjects, Bible and Talmud included. Their study of Talmud was superficial when compared to the Orthodox institutions.

The curriculum of Rabbi Isaac Elchanan Theological Seminary and the metivtot was, in the main, Talmud and Codes, which were studied intensively together with their commentaries. Bible and

Prophets with the traditional Jewish commentaries, Hebrew language and Jewish philosophy were also included as minor subjects in the curriculum.

All the seminaries used the lecture method, while the Hebrew Union College , in its lower grades, used also the method of reading and translating the text. In Rabbi Isaac Elchanan Theological Seminary and the metivtot, a great deal of time was spent in self-study, in preparation for the lecture of the rosh-yeshiva , where , generally, the students listened without any participation on their part. In the Orthodox institutions, there were never any written examinations; oral tests by the bohen or the principal determined the student's progress. Jewish Theological Seminary used written final examinations and essays for testing purposes. Hebrew Union College, in its earlier days, had groups of outside examiners who conducted oral tests in each class; later it used written final examinations.

#### Ordination at American Rabbinical Seminaries

The ordination and the title "rabbi" granted by the various American rabbinical seminaries represented different degrees of study and accomplishment. Hebrew Union College and Jewish Theological Seminary graduates always had college degrees; in earlier days attained concurrently with the ordination, later gotten before admission to the higher department. Their title indicated that they were familiar with all areas of Jewish knowledge, and had passed written and oral examinations. It did not indicate

that they were qualified to issue decisions on Jewish law. At Rabbi Isaac Elchanan Theological Seminary, the title "rabbi" and "yoreh yoreh be-issur wa-hetter" was granted upon the passing of of rigorous oral examination before the school's semikha board. The candidate had to prove his familiarity with Shulhan Arukh Yoreh Deah, and was authorized to make halakhic decisions on that area of Jewish law. Though the attainment of a secular college degree was not an official requirement, most rabbis ordained by that school received their college degrees by the time they were ordained. The metivtot , which offered the same curriculum as Rabbi Isaac Elchanan Theological Seminary in Jewish studies, referred its potential rabbis to a group of three distinguished rabbinical scholars , each of whom would examine the candidate on the Yoreh Deah code as well as general Talmudic knowledge before issuing an ordination certificate similar to that issued at Rabbi Isaac Elchanan Theological Seminary.

#### Physical Facilities and Libraries of the Seminaries

All of the American rabbinical seminaries were housed at first in meager, makeshift facilities, usually in local synagogues. As they grew, they acquired their own buildings, usually modest facilities in a converted residence, renovated for the school's use. The three major seminaries, Hebrew Union College, Jewish Theological Seminary of America and

Rabbi Isaac Elchanan Theological Seminary, succeeded in acquiring their own campuses, each containing a complex of buildings adequate for their needs, well before the close of this study. The metivtot, which were founded in the last years of our study, were still housed in their modest, inadequate facilities when this study ended in 1939.

All the seminaries had libraries of Judaica, each of them having begun their collection with contributions and bequests of books from faculty and friends of the institution. As the schools became more firmly established, they were able to devote more of their resources to strengthening their libraries, which their leaders recognized as important resources in the education of their students. By the close of our period of study, the three major institutions had important libraries which served the general public as well as their students and faculty. Professional librarians, such as Adolph Oko of Hebrew Union College and Alexander Marx of the Jewish Theological Seminary led their libraries to positions of importance in the scholarly world, while the Rabbi Isaac Elchanan Theological Seminary was strengthening its library during the final years of our study. Of the metivtot, Torah Vodaath, too, had a respectable library of Judaica for its faculty and students.



### Background of the Seminary Students

Most of the Hebrew Union College students were American born and educated during the period of our study. Students at the Jewish Theological Seminary included many foreign-born, especially those students who had a yeshiva background. At one point in its early days, practically all the students of the Rabbi Isaac Elchanan Theological Seminary were foreign-born, but this changed as our study continued. The metivtot, which came into being during the last part of our study, had students who were either foreign-born or from immigrant families, and this was true for most of the Rabbi Isaac Elchanan Theological Seminary students at that time, as well.

With regard to the students' economic background, many of the seminary students came from poor homes and required financial assistance, which was furnished them by their respective school in various ways.

### The Rabbi in America, 1939

#### Duties of the Rabbi

The duties of the rabbi at the close of our study were as varied as they are today. He was expected to be a preacher, teacher, pastor, spiritual guide, posek (arbiter of Jewish law), general manager, ambassador to the Gentiles and bulletin editor, depending upon the congregation he served. In the eyes of many, he was expected to be the Jewish equivalent of the Protestant

minister, and more . All congregations expected their rabbi to be an excellent preacher. Often, he had to preach in two languages; in English , for the youth and the Gentiles, and in Yiddish, for the older generation who did not feel at home with an English sermon, since they weren't fluent in the language while Yiddish touched them emotionally. An Orthodox rabbi was expected to be able to answer she'elot, question of Jewish law that might be brought before him. All congregations expected their rabbi to be their "representative to the Gentiles," to appear and speak at public functions, and leave a favorable impression of the Jew. The American Jew felt lost in the Gentile society, and wanted to be accepted. Many congregations were composed of "all-rightniks," the nouveaux riches immigrants who could not speak a proper English, but who had already lost the ability to express themselves in Yiddish. They looked to their spiritual leader to act as their proxy, to represent them before the general community, and to gain for them the acceptance they so sorely needed.

At the same time, they wanted the rabbi to "do something" for the youth, for in the 30's too, there was a "generation-gap," a language and cultural barrier. Pastoral, teaching and managerial duties were prevalent in some congregations. And, of course, the performance of the usual rabbinical duties, officiating at marriages, funerals, unveilings and other ceremonial occasions was expected of every rabbi.

How Well did the Seminaries Prepare the Rabbi ?

There were some rabbinical duties for which the rabbi was prepared, others for which he was not, and still others for which no preparation was possible, for the ability to perform them depended upon the personality of the individual rabbi. Yet, some instruction and guidance during the seminary years would have made their performance much easier. Teaching skill, the ability to communicate, was not touched upon at all in the Orthodox seminaries during our period of study, in spite of the fact that Rabbi Mendlowitz, principal of Torah Voddath, directed his students toward Jewish education rather than to the pulpit rabbinate. In Jewish Theological Seminary and Hebrew Union College, these studies were, for the most part, optional, introduced only in the final years of our study. Ability to communicate, fluency in the language of the land and secular knowledge were necessary for the rabbi's role as "ambassador," and these were stressed in all the seminaries except the metivtot, and even their future practicing rabbis realized their need. Preaching and oratorical ability received adequate attention in Hebrew Union College and Jewish Theological Seminary, peripheral attention at Rabbi Isaac Elchanan Theological Seminary, and practically no attention at the metivtot. Metivta students who wanted to enter the rabbinate had to get this preparation themselves. The American rabbi, to whom

congregants would turn for guidance, was as ill-prepared as his East-European counterpart, and had to rely upon his common sense. Hebrew Union College and Jewish Theological Seminary had optional courses and occasional lectures on these practical problems that a rabbi would face; the Rabbi Isaac Elchanan Theological Seminary and the metivtot had none. The role of posek , which the Orthodox rabbi was expected to play, required more preparation than the Rabbi Isaac Elchanan Theological Seminary or metivta student received. True, he was declared an expert in Shehita and the Dietary codes, but the day-to-day decisions on synagogue and religious practice found in the Orah Hayyim code were not a part of the rabbinical curriculum. Unless the student had mastered these on his own, he was ill-prepared to occupy the rabbinical chair by the eastern wall of the synagogue. While Practical Rabbinics courses were introduced in all seminaries except the metivtot by the end of our study, many a rabbi entered the rabbinate not knowing how to conduct a funeral, unveiling or even fill out a ketubah for the marriage ceremony.

Nevertheless, American rabbis prepared by these seminaries, received a basic education in Jewish sources to the extent that the seminaries felt to be important. And each rabbi, as he faced the challenge of Jewish communal work, determined his area of particular interest where he developed his expertise and made his specific contribution.

What Else Could the American Seminaries and Rabbis Have Done ?

The final decade of our study was a difficult period in contemporary Jewish history. The ominous clouds of the Nazi era were descending upon European Jewry. Arab riots and British restriction on Jewish immigration threatened the yishuv in Palestine. The American Jewish community faced problems more serious than their social acceptance or rejection by the non-Jewish community. Jewish survival was already at stake. At this time, both the seminaries and the rabbis should have faced up to these problems. Some of the seminaries aided individual refugee scholars by bringing them to America as faculty members and guest lecturers.<sup>4</sup> The worsening conditions for Jews were discussed at rabbinical and public conferences convened by some seminaries.<sup>5</sup> But there is no evidence of any changes in the curriculum of the schools designed to combat the deteriorating situation.

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<sup>4</sup> Among them were Alexander Guttman and Ismar Elbogen (see above pp.130-1), Professor Julius Lewy, an assyriologist, and Dr. Alexander Sperber, a biblical scholar (Jewish Theological Seminary Register, 1935-6, p.26).

<sup>5</sup> Central Conference of American Rabbis Yearbook, 1933, pp. 99-103; 1938, pp.156-7. At the request of the rabbis in northern New Jersey, the Jewish Theological Seminary arranged a conference on December 29, 1935, at which Dr. Max Arzt spoke on "The Present Situation in Historical Perspective." and Mr. Harry Schneiderman, Assistant Secretary of the American Jewish Committee, led a discussion on "The State of the Jews in the World."

On the domestic scene, conditions were getting worse.  
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 Assimilation and intermarriage were on the rise; the Jewish youth were drifting away. At such a time, the rabbi's primary role should have been that of an educator and guide. He should have become known for his inspiring classes and personal direction as well as for his sermons; for his establishing strong talmud-torahs and yeshivot, not just for his representation to the Gentiles.

Judaism, represented by the synagogue, had to be made understood by adults and children in order to insure Jewish survival. That generation wanted to know not only what we do, but why we do it. This had to be communicated to them at their own level and pace, in their own language and in an inspiring manner. The prevalent Jewish education of that era-- a Sunday School or a one hour a day talmud torah--- was not sufficient. More intensive and more inspiring instruction was needed at

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<sup>6</sup> Compared to an intermarriage rate among Jews of 1.17% in 1908-12 (C. Bezalel Sherman, The Jew Within American Society, 1965, p.184), 1938 studies in two Connecticut Jewish communities show rates of 5½% (Bessie G. Wessel, "A Comparative Study of the Jewish Communities of New London and Norwich," in Jewish Population Studies, ed. Sophia M. Robison and Joshua Starr, 1943, pp.66-7), and a 7.2% rate in a third community, Stamford. (Samuel Koenig, "One Socioeconomic Structure of an American Jewish Community," in Jews in a Gentile World, ed. Isaque Graeber and Steuary H. Britt, 1942, pp.235-6). Thus, we see a five-fold increase in intermarriage in a quarter of a century.

late Friday evening services than a sermonette on the weekly Torah reading or a book review. The rabbi was needed less as a preacher and more as a mehannekh, an educator. The philosophy and methodology of Jewish education for Jewish survival should have been an important part of the curriculum of every American Jewish theological seminary.

There were those who had the foresight to perceive the problem. In the midst of the anti-Zionist Reform rabbinate, Stephen S. Wise and Abba Hillel Silver saw Zionism as a form of Jewish survival, and espoused its cause with vigor. And the exponents of such diverse views on Judaism as Rabbi Shraga Feivel Mendlowitz and Dr. Mordecai M. Kaplan realized the need to keep Jewish youth within the fold. The former influenced the establishment of the Torah Umesorah network of day-schools, while the latter founded the first Jewish-center type of synagogue, both of which institutions served the cause of Jewish survival. Their vision and the efforts of many sincere, hard-working American rabbis of that era did much to preserve Judaism in America.

APPENDIX A CURRICULUM, PREPARATORY DEPT. HEBREW UNION COLLEGE, 1880.

SUBJECT	D CLASS	C CLASS	B CLASS	A CLASS
Bible	28 Chap. EXODUS 7 Chap. LEVITICUS 5 Chap. NUMBERS Complete DEUTORONOMY Total 74 Chapters	Biblical portions pertaining to Sacrifices and Temple	Selections from LEVITICUS with Rashi	EXODUS - 12-20 with Rashi and ONKELUS
Prophets Writings	74 Chapters PSALMS	JOSHUA PROVERBS	15 Chapters ISAIAH MICHA	ISAIAH, DANIEL EZRA, NEHEMIAH
Grammar	Deutsch's Complete Hebrew Grammar	Luzatto's complete Aramaic Grammar	Comparative Hebrew and Aramaic	Syriac Reading and Grammar
MISHNA	Avot, Sanhedrin, Sota, 15 Chapters with Bartenoro	Pesahim, Yoma, Succa, Rosh ha-Shana, Ta'anit, Megila, Moed Qatan, Haggiga 31 Chapters	Baba Qama, Baba Mezia, Baba Bathra	
Midrash & Talmud	Mekhilta -Bo and Mishpatim, 10 Chapt.	Berakhot, 25 pages	Berakhot, to end.	Hullin, Elu Terefot 42a-77b, with corres- ponding chapters of Yad ha-Hazaqa, Hilhot Shehita. Sanhedrin-Heleq
Jewish History		Zerubavel to period of Mishna	Mishna period to Inquisition	To Modern Times

From PUAHC, pp. 337, 503



## APPENDIX B

## CURRICULUM, PREPARATORY DEPT. HEBREW UNION COLLEGE 1917-1918

SUBJECT	D CLASS	C CLASS	B CLASS	A CLASS
Bible & Prophets	EXODUS (2)	NUMBERS AND DEUTORONOMY (4)	PROVERBS (2) SAMUEL I-II (3) LEVITICUS (1) Rashi on DEUT. (2)	50 Selected Psalms EXODUS with Rashi (2)
Grammar	Hebrew Grammar JOSHUA for grammatical analysis (1)			Aramaic Grammar (2)
Mishna	Introduction & Aboda Zara (2)	Berakhot, Bikurim, Peah (ch.8) Ma'aser Sheni (Ch.1) (2)	Yoma, Rosh ha-Shana Megila, Ta'anit, Pesahim (2)	Sanhedrim, Aboda Zara Selections from Neziqin (2)
Jewish History		To Babylonian Exile (1)	To Destruction of Second Temple (2)	To Modern Times (Survey Course) (2)
LITURGY	Catechism (2)	Catechism (2) High Holiday Liturgy (2)	Mahzor (1) Shulhan Arukh (1)	Ceremonies (1)
PRAYER BOOK	Daily & Holiday Services (2)	Daily & Holiday Services (2)		
AGADA				EN JACOB 91)
PHILOSOPHY				RAMBAM: Sefer ha-Mada, Yesode ha-Torah, Teshuva.

From H.U.C. Catalogue 1917-18, pp.56-62 ( ) indicated hours per week.

APPENDIX C HEBREW UNION COLLEGE-COLLEGIATE DEPT. CURRICULUM IN 1880's

SUBJECT	CLASS I	CLASS II	CLASS III	CLASS IV
Bible & Exegesis	NUMBERS	NUMBERS with Rashi and Ibn Ezra		LECTURES ON SACRED SCRIPTURES
Prophets Writings EXEGESIS	ISALAH	JEREMIAH	EZEKIEL	JOEL, AMOS, HOSEA SONGS, LAMENTATIONS
Talmud	Baba MEZIA 35 Pages TA'ANIT to 12b	MAKOT to 14b with Rashi and selected Tosafot Aboda Zara to 15a	Quiddushin, Select. Chap. 1,2,3.	Gittin, Selections.
Codes	Rambam, Edut, 1-73 To'en ve'nitan 1-3	Rambam, Sanhedrin 1-14 Mamrim 1-3	Laws of Marriage and Divorce	LECTURES on Civil and Ritual Law: Shulkhan Arukh Eben ha-Ezer
Philosophy	Rambam Code Yesode ha-Tora (Sel) Teshuba More Nebukhim II 27-end	More Nebukhim II Ch. 1 & 3, 3-33	More Nebukhim III	Albo: Iqgarim
Midrash			Midrash Rabba	Midrash Rabba
Jewish History	to 1040	to 1250	to 1492	to Modern Times
	Arabic at University of Cincinnati	Arabic at University of Cincinnati		Homiletics & Sermon Writing

From PUAHC, P. 1044, July 1881.

HEBREW UNION COLLEGE-COLLEGIATE DEPT. CURRICULUM in 1900

SUBJECT	I	II	III	IV	V
BIBLE Exegesis	GENESIS and commentaries Targumim, Ibn Ezra & Rashi	EXODUS & LEV. Selections Targumim, Ibn Ezra & Rashi	DEUTORONOMY Selections		HISTORY OF BIBLE CRITICISM
PROPHETS WRITINGS Exegesis	AMOS and HOSEA	ISIAIAH	JEREMIAH or EZEKIEL	Exillic portion of ISIAIAH or JOB-KOHELETH critically	
TALMUD	Mishna Hullin Gemara Selec. & related Lit.	Hullin-Elu Terefot, Moed Qatan, Ta'anit Haggiga Mielziner's Intr. to Talmud	Qiddushin or Ketubot; Gittin or Sota Mishna and Sel. Gemara	Makkot & Select. Sanhedrin	Scientific Research in Tal. Sources
CODES		Codes on Dietary Laws	Codes on Nashim Mielziner's Marriage Laws	Codes on Holidays Gerim, Milah, Aveluth	
PHILOSOPHY	Albo- Iqgarim	Albo-Iqgarim	More Nebukhim Abrabanel-Intr. Wise's System- atic Theology	More Nebukhim Abrabanel-Introd. Wise's Systematic Theology	sight-reading in Saadia, Ibn Daud, Bahya, Ibn Ezra, Crescas, Ralbag
JEWISH HISTORY	Ben Zacca to Saadia	Saadia to Rambam	Rambam to Mendelsohn	Mendelsohn to Present	
	SYRIAC Grammar	SYRIAC Prose		HOMILETICS  ARABIC	THEOLOGY Rational and Pastoral

COURSES AT HEBREW UNION COLLEGE - 1907

DEPT.	TITLE and CONTENTS	TEXTS	hours per week	obligatory for class
Theology:	<u>History of Judaism &amp; its Sects:</u> Samaritans, Saducees, Pharisees, Esenees, Kanaim, Palestinian and Alexandrian Judaism, Christianity & Islam in relation to Synagogue, Karaites, Rationalism, Mysticism	<u>in German-Jost:</u> <u>History of Judaism &amp; its Sects: Herzfeld,</u> <u>History of Judaism</u> <u>Articles in Jewish Encyclopedia.</u>	2	III
	<u>Systematic Theology:</u> Philosophy of religion, faith & creed, history of Jewish dogmas, God & attributes, Revelation & Prophecy, Ressurrection & Immortality of the Soul.	<u>Articles in Jewish Encyclopedia</u>	2	III
	<u>Apologetic and Comparative Religion:</u> with readings from the New Testament and Koran.		1	Seniors
	<u>Practical Theology:</u> Functions of the Modern Rabbi		1	Seniors
	<u>Homiletics:</u> Midrash Rabba, Homiletical application.		2	Juniors
Hebrew-Cognate	<u>Advanced Hebrew Grammar</u>	Gesenius: <u>Hebraische Grammatik</u>	1	I
	<u>Targumic Aramaic</u>		1	Elective
	Syriac, Samaritan, Arabic, Assyrian,	Ethiopic Courses Available -		no credit.
Biblical Exegesis	<u>Canon and Text</u>	Buhl, <u>Canon &amp; Text of the Old Testament</u>	2	I
	<u>Introduction to Pentateuch,</u> problems concerning the composition and date of Pentateuch	Critical texts Wellhausen, etc.	1	II

Elective courses by Dr. Kohler available in Apochryphal & Hellenistic Literature.

DEPT.	TITLE and CONTENTS	TEXTS	hours per week	obligatory for class
Talmud & Halakhic Lit.	Essentially the same as previously. Mishna & commentaries are obligatory for I and II. Gemara, Halakhic and Aggadic passages with Tosafot selections are obligatory for I and II. By class III, students are required "to work out Talmudic texts with the aid of commentaries and lexicon. Hullin and Codes are obligatory for Seniors. Elective courses are available in Comparative Bavli and Jerushalmi Talmud.			
Midrashic Literature	One course is obligatory in each grade, others are elective. Courses include Mekhilta, Echa Rabbati, Vayikra Rabba, Shir ha-Shirrim Rabba, Bereshith Rabba, Pesikta de-Rabbi Kahana.			
Liturgy	<u>Jewish Rites and Ceremonies</u> , General, Sabbath, Festival, Funeral, Nuptial.			III
Jewish Philosophy	Courses obligatory each year from I to Senior year. They include Shemona Peraqim le Rambam, Albo : Iqgarim; Cuzari; Daud, Emuna Rama; Ralbag: Mihamot ha-Shem Crescas, Or ha-Shem; More Nebukhim, and lectures. Optional courses in Selections from Zohar and Tiqqunim.			
Jewish History	unchanged, with the following elected added: <u>Modern Causistry</u> , dealing with questions of Reform, <u>Jews in German Literature</u> , <u>Historiography</u> , with text by Steinschneider.			
Music	Elective with no-credit- <u>History of Jewish Music &amp; Hazzanuth</u> .			
Sociology	<u>Jewish Sociology</u> , background and current problems.			
Elocution	<u>Voice Culture and Readings</u>			Juniors
	<u>Exercises &amp; Pulpit Oratory &amp; Bible Readings</u>			Seniors

DEPT.	I	II	III	JUNIOR	SENIOR
Theology Homiletics	Judaism & its Sects	Apochryphal Literature	Systematic Theology; Homiletics	Theology Homiletics	Practical Theology Homiletics
History	Talmudic to Geonic Times	Talmudic to Geonic Times	Spain to Mendelsohn	Spain to Mendelsohn	Modern Times
Philosophy	Saadia: Emunoth ve- Deoth	Saadia: Emunoth ve- Deoth	More Nebukhim History of Philosophy	More Nebukhim History of Philosophy Bahya; Jewish Ethics	Albo: Iqqarim
Talmud	En Jacob Berakhot	Introduction Sel. Shabbath Pesahim	Sel. Ketubot Sel. Nedarim Complete Ta'anit	Sel. Hullin Yevamot Quiddushin	Codes: Shulkhan Arukh
Mishna	Sota, Yadayim Sel. Gittin, Quiddushin, Yevamot, Nazir, Nedarim				
Exegesis	Prophecies to Amos; 20 Psalms; 15 Chap. Genesis with Rashi & Ibn Ezra	Jeremiah	Jeremiah Deutoronomy with Ramban	Ezekiel	Job Isaiah
Midrash	Debarim Rabba	Genesis Rabba			
Other			Critical Hist. of Israel	Practical Lessons in Education	

HEBREW UNION COLLEGE - A Comparison of the Collegiate Curriculum  
in 1922-3 and 1938-9 (From the Catalogues)  
x-required course ( )-hour per week

<u>1922-3</u>			<u>1938-9</u>
	<u>BIBLE</u>		
x 1)	History of Prophecy (Amos, Hosea)	(3)	same
2a)	Isaiah 1-39	(3)	same
x2b)	Jeremiah	(3)	same
x3)	Ezekiel, Job	(3)	same
4)	Isaiah 40-66	(2)	not given
5)	Seminar-Psalms	(2)	Seminar-Critical study-Deuteronomy
x6)	Critical: Hexateuch	(2)	same
x7)	History of Biblical Israel (A)	(3)	not given
8)	History of Biblical Israel (B)	(2)	not given
9)	Apocalyptic Literature	(1)	not given
	<u>MEDIEVAL BIBLE COMMENTARIES</u>		
x1)	Cursory- Rashi on Bible	(2)	Critical Study-Pentateuch
x2)	Commentaries, Minor Prophets	(2)	xHist. of Jewish Exegesis (Targumim & Massora)
	<u>MISHNA-TALMUD-CODES</u>		
x1)	Mishna-Nashim	(2)	same
x2)	Introduction to Talmud	(1)	same, but 2 hours
x3)	Selections, Shabbat, Pesahim	(2)	Selections, Makkot
x4)	Selections, Ketubot, Quiddushin	(2)	Selections, Ta'anit.
5)	Selections, Hullin, Yevamot	(2)	
x6)	Codes, Selections, Shulkhan Arukh Eben ha-Ezer & Yore Deah	(2)	same
7)	Seminar: Critical Study of Ta'anit, Bavli and Jerushalmi	(2)	
	<u>MIDRASH</u>		
x1)	Haggadic Selections, Talmud, En Jacob, Berakhot	(1)	xMidrash Rabba (2)
x2)	Exegetic Midrash, Selections, Genesis Lamentations Rabba	(2)	xMidrashim (2)
x3)	Homiletical Midrash Selections, Lev. Rabba, Tanhuma	(2)	same
4)	Seminar: Rise & Development of Midrashic Literature	(2)	same

APPENDIX G , continued1922-31938-9HISTORY

- |   |     |      |
|---|-----|------|
| x1) History of Israel, 7th-14th Century   | (2) | same |
| x2) History of Israel, 14thCent. -Present | (2) | same |
| 3) Seminar: Sources of Jewish History     | (2) | same |

HEBREW LITERATURE

- |                                       |     |  |
|---------------------------------------|-----|--|
| x1) Neo-Hebrew Poetry, Spanish Period | (1) |  |
|---------------------------------------|-----|--|

PHILOSOPHY

- |  |     |   |
|--|-----|---|
| x1a) Cuzari  | (2) |   |
| x1b) Hovot ha-Levavot  | (2) |   |
| x2) More Nebukhim  | (1) | <u>essentially</u><br><u>the</u><br><u>same</u> |
| x3) Selections, Saadia:Emunoth ve-Deoth<br>and Rambam: More Nebukhim | (2) |   |
| x4) History of Jewish Philosophy (a)                                 | (1) |   |
| x5) History of Jewish Philosophy (b)                                 | (1) |   |
| 6) Seminar:  | (2) |   |

THEOLOGY

- |  |     |                                   |
|--|-----|-----------------------------------|
| x1) Systematic Theology                  | (3) | the same<br>plus                  |
| x2) The Jewish Pulpit (Practical Theol.) | (2) | History of Judaism;<br>Hassidism; |
| 3) Activities of the Rabbi               | (1) | Apologetics and<br>Polemics       |
| 4) The Reform Movement                   | (1) |                                   |

ETHICS

- |   |     |  |
|---|-----|--|
| x1) Philosophical Theory of Ethics,<br>Philosophy of Religion | (2) |  |
| x2) Jewish Ethics as Distinctive<br>Ethical Thought           | (2) |  |
| 3) Seminar: Critical Study of Ethical<br>Texts                | (2) |  |

HOMILETICS

- |  |     |  |
|--|-----|--|
| x1) The Jewish Sermon; its aim, content,<br>sources, technique | (2) | same <u>plus</u><br>Practice Preaching (1)<br>History of Jewish<br>Preaching (1) |
|--|-----|--|



APPENDIX G , continued

1922-3

1938-9

JEWISH PEDAGOGY

- |                                 |     |                        |
|---------------------------------|-----|------------------------|
| x1) General Educational Theory  | (3) | Replaced by one course |
| x2) Educational Psychology      | (2) |                        |
| x3) History of Jewish Education | (2) |                        |
- Introduction to Jewish Education also the following:  
Construction of Religious School Curric.;  
Organization, Administration & Supervision of the Religious School;  
Seminar in Adult Ed.

JEWISH SOCIAL WORK

- |   |     |            |
|---|-----|------------|
| x1) Jewish Social Attitudes based on Scripture and Jewish Law | (2) | same       |
| x2) Contemporary Social Problems, Agencies, Movements.        | (3) | same also, |
- Lectures on Mental Hygiene;  
Practice Volunteer Social Work.

ELOCUTION

- |   |     |
|---|-----|
| x1) Training in Pantomime, gesture breathing      | (1) |
| x2) Study of Classic Orations (voice development) | (1) |
| x3) Bible Reading & Sermon Delivery               | (1) |
| x4) Private Instruction (Seniors)                 |     |
| 5) Private Remedial Instruction                   |     |
| x6) Criticism of Sermon Delivery                  |     |

Appendix H- Curriculum reported at the Jewish Theological  
Seminary Association 2nd Biennial Convention  
March 16, 1890.

PREPARATORY DEPARTMENT

	<u>Hours per week</u>
<u>First Year</u>	
Genesis, Chap. 12-50, Exodus & Rashi Grammar & Composition	2
Samuel & Kings (Sight)	2
History, to period of Solomon	1
Psalms (Translation)	1
<u>Second Year</u>	
Leviticus & Numbers with Rashi & Grammar	2
Joshua and Judges (Sight)	1
Mishna, Berakhot & Shabbat	2
History, to period of Ezra	1
<u>Third Year</u>	
Deutoronomy with Rashi	1
Jeremiah & Lamentations & Nehemiah	2
Mishna, Pesahim and Yoma	2
Aramaic portions of Bible & Grammar	1
History to Destruction of Second Temple	1

JUNIOR DEPARTMENT

<u>First Year</u>	
Pentateuch, Selections and other Commentaries (Posterior to Rashi) & Selec. Targum Onkelus	2
Isaiah and Commentaries	2
Talmud, Sel. Berakhot, Pesahim with Rashi	4
Hebrew Prose Composition	--
History, to period of Amoraim	1
Essays on Jewish History	--
Voluntray Instruction in Hazzanuth	--

<u>Second Year</u>	<u>Hours per week</u>
Hosea with Hebrew Commentaries	2
Mishna Abot with Commentaries	2
Talmud, SHabbat with Commentaries	2
Hebrew Prose Compositions	--
History, to period of Geonim	1
Essays on Jewish History	--
Lectures, Homiletics & Pedagogy, Hist. & Methods	1 (1st term)
Lectures on Biblical Archaeology	1 (2nd term)

SENIOR DEPARTMENT

<u>First Year</u>	
Ezekiel & Hebrew Commentaries (1st term)	2
Psalms, Ancient & Modern Commentaries (2nd term)	2
Lectures on History of Biblical Exegesis	1
Selections from Midrash Rabba	2
Talmud, Gittin & Commentaries	2
Talmud, Aboda Zara (Sight)	2
Jewish Philosophy, Sel. from Albo- Iqqarim	2
History from geonic Period to Samuel ha-Naggid	1
Hebrew Composition	--
Essays in English on Jewish Religion & Philos.	--
Practice in Conducting Services & Teaching	--
General Survey of Shemitic Languages	1

COURSE FOR TEACHERS AND HAZZANIM ENDS WITH THIS GRADE

<u>Second Year</u>	
Lectures on History of Biblical Versions	1
Job and Commentaries	1
Midrash	2
Talmud, Hullin & Commentaries	4
Talmud, Sanhedrin (at sight)	2
Posekim-Portion of Orah Hayyim	1

	<u>Hours per week</u>
Homiletics	1
Philosophy, Emunoth ve-Deoth	2
Lectures on History of Jewish Philosophy	1
Heb. & Eng. Composition on Hist. of Jewish Lit.	--
History, to death of Maimonides	1
<u>Third Year</u>	
Minor Prophets & Commentaries	2
Talmud, Hullin	6
Talmud, Baba Mezia (at sight)	2
Talmud, Kiddushin (thoroughly)	4
Selections from Talmud Jerushalmi	2
Posekim- Yore Deah, Eben ha-Ezer, Select.	2
More Nebukhim, Selctions	2
She'eloth and Teshuboth, Selections	2
History to Modern Times	1
Essays on Biblical & Talmudic Themes	--
Homiletical Exercises	--
<u>Fourth Year</u>	
Talmud, Hullin	6
Talmud, Yebamoth, from Isha Rabba	4
Talmud Yoma (sight)	2
Talmud Succa (thoroughly)	2
Selections from Talmud Jerushalmi	2
Posekim- Selections, Yoreh Deah	3
Cuzari, Selections	2
She'eloth and Teshuboth	2
Midrash	3
Essays on Biblical & Talmudic Themes	--
Practice of Homiletics in English & German	--
Lectures, Gen. Survey of Talmud (1st term)	1
Lectures, Gen. Survey of Oriental Hist. (2nd term)	1

Schedule of Studies, 1902-3, J.T.S. of America 1st Biennial Report, pp.134-5.

	Monday	Tuesday	Senior Class Wednesday	Thursday	Friday
9-10			<u>PESAHIM</u>	<u>DR. L. GINZBERG</u>	
10-11	History of Hebrew Literature with specimens Dr. Schechter	Jewish History Dr. Ginzberg	Philosophy & Ethical Texts Dr. Asher	Judeo-Aramaic Grammar Dr. Ginzberg	Jerushalmi Bikkurim Dr. Schechter
11-12	Shulhan Arukh Dr. Drachman	Jewish Theology Dr. Schechter	Hebrew Grammar & Composition Dr. Drachman	Exodus Dr. Schechter	Biblical Archaeology Dr. C. Adler
12-1	Midrash Bereshit Rabba Dr. Schechter	Berakhot Prof. Joffe	Psalms Dr. Drachman	Homiletics Dr. Asher	Psalms Dr. Drachman
1-2	Joshua Dr. Drachman	Isaiah & Targum Dr. Drachman	Berakhot Prof. Joffe	Isaiah & Targum Dr. Drachman	Abot Prof. Joffe
<u>JUNIOR CLASS</u>					
3-4	Heb. Grammar & Composition Dr. Drachman	Mishna Rosh ha-Shana, Yoma, Succa Prof. Joffe	Genesis & Rashi Dr. Drachman	Berakhot Prof. Joffe	
4-5	Judeo-Aramaic Grammar Dr. Ginzberg	Baba Mezia Prof. Joffe	Jeremiah Dr. Drachman	Baba Mezia Prof. Joffe	

APPENDIX J , Schedule of Studies 1903-1904

	Monday	Tuesday	Senior Class Wednesday	Thursday	Friday
9-10	HULLIN Dr. L. Ginzberg				
10-11	Hist. of Jewish Lit; Talmud to Maimonides- Dr. Marx	Jewish History Herod to the Crusades Dr. Marx	Psalms Dr. Friedlander	Judeo-Aramaic Grammar Dr. Ginzberg	Jerushalmi Shekalim Dr. Schechter
11-12	Shulhan Arukh Dr. Drachman	Jewish Theology Dr. Schechter	Shabbat Prof. Joffe	Shulhan Arukh Yoreh Deah Dr. Drachman	Jewish History Dr. Marx
12-1	Mekhilta & Pesikta Dr. Schechter	Hebrew Grammar & Composition Dr, Friedlander	Homiletics Dr. Asher	Leviticus & Commentaries Dr. Drachman	Jewish Philosophy More Nebukhim Dr. Friedlander
1-2	Jeremiah Dr. Friedlander	Shulhan Arukh Orah Hayyim Dr. Drachman	Shulhan Arukh Eben ha-Ezer Dr. Drachman	Jeremiah Dr. Friedlander	1st term-Jewish Calendar-Dr. Adler 2nd term-Jewish Liturgy, Dr. Schechter
3-4	Junior Class				
	Hebrew Grammar & Composition Dr. Drachman	Mishna Pesahim Beza Prof. Joffe	Exodus Dr. Drachman	Succa Prof. Joffe	
4-5	Jewish History Dr. Ginzberg	Baba Mezia Prof. Joffe	Proverbs Dr. Drachman	Baba Mezia Prof. Joffe	

Program of Studies, Senior Department

## 1. BIBLE

Introductory Lecture.....1 hour

1st Year Biblical History  
 2nd Year Monuments and the Bible  
 3rd Year Canon and Introsudtion  
 4th Year Biblical Archaeology

Texts: 2 hours

1st Year Isaiah  
 2nd Year Jeremiah  
 3rd Year Ezekiel and Job  
 4th Year Minor Prophets

## 2. TALMUD

Introductory Lecture.....1 hour

1st Year Introduction to the Talmud  
 2nd Year History of the Halacha  
 3rd Year Outlines of Rabbinical Law  
 4th Year Religious Ceremonies and Institutions

Texts (a) Babylonian Talmud ...4 hours

1st Year Pesahim  
 2nd Year Hullin  
 3rd Year Kiddushin  
 4th Year Sanhedrin

(b) Palestinian Talmud...1 hour

(Paralell class-1 hour Babylonian Talmud

## 3. History and Literature.

(a) Post-Biblical History: 2 hours.

*First Year.* From Alexander the Great to Bar Kochba.*Second Year.* From Bar Kochba to the end of the Gaonaic period.*Third Year.* From the Gaonaic period to the middle of the 14th Century.*Fourth Year.* From the 14th Century to Modern Times.

(b) Literature: 1 hour.

*First Year.* Hellenistic Literature.*Second Year.* Tannaitic Literature.*Third Year.* Midrashic Literature.*Fourth Year.* History of Sects.

## 4. Codes. 2 hours.

Yore Deah and Eben Ha-Ezer (supplementary reading of  
 Orah Hayyim with examinations at regular intervals.)

## 5. Philosophy. 1 hour.

*First Year.* From Saadya to Bahyah.*Second Year.* Gabirol and Judah Halevi.*Third Year.* Maimonides.*Fourth Year.* Post-Maimonidian Philosophy.

## 6. Theology. 1 hour.

## 7. Liturgy. 1 hour.

## 8. Midrash. 1 hour.

Selections from the most important Midrashim.

## 9. Homiletics. 2 hours.

Lectures on the theory of preaching and practice in writing and delivering sermons.

## JUNIOR DEPARTMENT.

1. HEBREW GRAMMAR. 1 hour.  
Etymology of Verb and Noun.2. BIBLE. 1 hour.  
Proverbs; Liturgical Psalms; The Five Scrolls; Ezra; Daniel.3. BIBLICAL COMMENTARIES. 1 hour.  
Rashi, Ibn Ezra, and other commentaries on Genesis, chap. 1-3;  
Exodus, chap 17-25; Leviticus and Deuteronomy.

## 4. TALMUD. 2 hours.

<i>First Year.</i>	שבת, פרק כל כתבי ר' אביעזר דמילה	} A
<i>Second Year.</i>	נטיף, פרק הישוקה	
<i>Third Year.</i>	כתובות, פרק אע"פי	
<i>First Year.</i>	ברכות, פרק הפלת השחר	} B
<i>Second Year.</i>	יומא, פרק יום הכפורים	
<i>Third Year.</i>	בבא מציעא, פרק המפקיד	
	נמרא למתחילים	} C

## 5. CODES. 2 hours.

*First Year.* Orah Hayyim from the beginning to the sections bearing upon the Laws of Sabbath.*Second Year.* The Laws of Sabbath and Holidays.*Third Year.* From the Laws of the New Year to the end of the Code.

## 6. HEBREW LITERATURE. 1 hour.

*First Year.* Historic Texts.*Second Year.* Poetic Texts.*Third Year.* Ethical Texts.7. BIBLICAL AND POST-BIBLICAL HISTORY (Elementary Course).  
1 hour.

## 8. HOMILETICS. 1 hour. Homiletic Exercises.



## APPENDIX L

Jewish Theological Seminary-Register 1920-21 p. 11

## CURRICULUM

## BIBLE:

1. Exodus 11-24 (and Rashi)	2 hrs.
Numbers 11-20 (and Rashi)	1 hr.
Isaiah 1-39, cursory	1 hr.
2. Leviticus 1-11 (and Rashi)	2 hrs.
Five Scrolls; cursory	1 hr.
3. The Seventy Liturgic Psalms with commentary of Rashi and Ibn Ezra	2 hrs.
Deuteronomy, cursory	1 hr.
4. Isaiah	2 hrs.
5. Jeremiah	2 hrs.
6. Ezekiel and Job	2 hrs.
7. Proverbs and Minor Prophets	2 hrs.

## TALMUD:

1. Mishna Shebeit ( 10 Chapters), Maaser Sheni (5 chapters), Bikkurim (3 Chapters), Pesahim (Chap. 4-6,9,10), Abot (6 chapters), Total 29 Chapters	3 hrs.
2. Mishna Shegalim (8 cahp), Yoma (8), Succa (8), Rosh ha-Shana (4), Total 28 chap.	2 hrs.
Talmud	1 hr.

## 12 JEWISH THEOLOGICAL SEMINARY OF AMERICA

III.	Mishnah Taanit (4), Megilla (4), Moed Katan (3) . . . . .	1 hour				
	Babylonian Talmud Baba Kama 27a-16a . . . . .	2 hours				
	(A)	(B)	(C)	(D)		
IV.	Yoma, 3 hrs. {	Pesahim	Pesahim	Shabbat	} 4 hours	
	Yerushalmi, 1 hr. {			or Yoma		
V.	Yebamoṭ 3 hrs. {	Kiddushin	Kiddushin	Gittin	} 4 hours	
	Yerushalmi, 1 hr. {			or Ketubot		
VI.	Baba Batra, 3 hrs. {	Sanbedrin	Sanhedrin		} 4 hours	
	Yerushalmi, 1 hr. {					
VII.	Hullin, 3 hrs. {	Hullin	Hullin		} 4 hours	
	Yerushalmi, 1 hr. {					

## CODES

III.	} 2 hours	
IV.		Orah Hayyim . . . . .
V.		Yoreh Deah . . . . .
VI.		Eben Ha-Ezer . . . . .
VII.		

## MEDIÆVAL HEBREW

IV.	Commentary of Ibn Ezra . . . . .	1 hour
V.	Selections from Historical Texts . . . . .	"
VI.	Selections from Poetic Texts . . . . .	"
VII.	Selections from Ethical Texts . . . . .	"

## HEBREW LANGUAGE

I.	Elementary Grammar and Easy Composition . . . . .	2 hours
II.	Advanced Grammar, Advanced Composition. With Readings from Modern Hebrew Literature . . . . .	2 hours
III.	Syntax and Readings from Modern Hebrew Literature . . . . .	1 hour
	Mishnaic Grammar (first term) . . . . .	1 hour
	Elementary Aramaic Grammar (second term) . . . . .	1 hour
IV.	Aramaic Grammar with Readings from the Aramaic Portions of the Bible and Targum Onkelos . . . . .	1 hour
V.	} Advanced Hebrew Composition . . . . .	1 hour
VI.		

## LECTURE COURSES

## BIBLE

IV. Biblical History.....	1 hour
V. Monuments and the Bible.....	1 hour
VI. Canon and Introduction.....	1 hour
VII. Biblical Archaeology.....	1 hour

## TALMUD

IV. Introduction to the Talmud.....	1 hour
V. History of the Halaka.....	1 hour
VI. Outlines of Rabbinical Jurisprudence.....	1 hour
VII. Religious Ceremonies and Institutions.....	1 hour

## PHILOSOPHY

IV. From Saadya to Bahya.....	1 hour
V. Gabirol and Judah Halevi.....	1 hour
VI. Maimonides.....	1 hour
VII. Post-Maimonidian Philosophy.....	1 hour

## LITURGY

V. } Origin and Development of the Liturgy.....	1 hour
VI. }	
VII. Readings from the Piyyutim.....	1 hour

## MIDRASH

IV. }	
V. }	
VI. } Selections from the Midrashim.....	1 hour
VII. }	

## HOMILETICS

IV. }	
V. }	
VI. }	
VII. } Lectures on the theory of preaching and its relation to the spiritual needs of Jewish life, supplemented by practice in writing and delivering sermons.....	2 hours

## 14 JEWISH THEOLOGICAL SEMINARY OF AMERICA

## POST BIBLICAL HISTORY

- IV. From Alexander the Great to Bar Kokba . . . . . 2 hours  
 V. From Bar Kokba to the end of the Gaonic period . . . . . 2 hours  
 VI. From the end of the Gaonic period to the middle of the  
 14th Century . . . . . 2 hours  
 VII. From the middle of the 14th Century to Modern Times. 2 hours

## LITERATURE

- IV. Hellenistic Literature . . . . . 1 hour  
 V. Tannaitic Literature . . . . . 1 hour  
 VI. Midrashic Literature . . . . . 1 hour  
 VII. History of Sects . . . . . 1 hour

## THEOLOGY

- IV. }  
 V. } Jewish belief and doctrine, religious practices and  
 VI. }  
 VII. } institutions . . . . . 1 hour

NOTE:—A course of home reading, parallel to the lectures and recitations in the more advanced subjects, will be prescribed by the Professors in charge.

## ELOCUTION

The Public Speaking and Elocution Department includes instruction in the following subjects in the lower classes:

- I.-III. Correct Breathing and the actual use of the muscles involved in voice production. 2. Voice Production to develop power and agreeableness of tone and to avoid fatigue. 3. Enunciation; Inflection; Emphasis; Deliberateness; Tone-Color; Rhythm; and thorough Control of Expression. 4. Correction of natural defects and false habits of utterance.
- IV.-VI. The middle classes include:  
 Study of the various forms and mental aspects of Public Speaking and Elocution.

- VII. Graduating students are given individual instruction in what is further required in the foregoing subjects and in the delivery of extemporaneous and prepared sermons and addresses.

#### HAZANUTH

- I. Cantillation..... 1 hour  
 Study of the "N'ginoth" and "Taamim" and their variations; practice in reading the Torah, Haphtarah, Megillah, Kinoth, etc.  
 "Dine Tephillot" for Teachers' Institute students..... 1 hour
- II. Traditional Melodies..... 1 hour  
 Learning by rote the more familiar traditional melodies employed for congregational singing at Synagogue, school and home services.
- III. Nusah Ha-tefillah..... 1 hour  
 Study of traditional "prayer motives" and practice in chanting the services on Sabbaths and Holy days.

#### JEWISH COMMUNAL STUDIES

- VI. } Lectures on Jewish education, philanthropy, industrial  
 VII. } problems, correctional work and recreational institutions..... 1 hour

With the beginning of the Academic year 1920-1921, the division into Junior and Senior departments will be abolished and a course of seven years inaugurated instead. The classes will be designated as Freshman A and B, and Sophomore A and B, Junior A and B, and Senior.

## APPENDIX M

THE RABBINICAL COLLEGE OF AMERICA  
REGISTER 5678 (1917-1918) NEW YORK 1917

## FACULTY

BERNARD REVEL, M. A. (New York University), Ph. D. (Dropsie),  
President of the Faculty and Instructor in Talmud and Codes.

H. PEREIRA MENDES, M. D. (New York University), D. D. (Jewish  
Theological Seminary), Homiletics.

BERNARD DRACHMAN, Ph. D. (Heidelberg), Pedagogy.

NAHUM SLOUSCH, Litt. D. (Sorbonne), Mediaeval Jewish History.

SOLOMON T. H. HURWITZ, M. A., Ph. D. (Columbia), Hebrew and  
Aramaic Philology.

MOSES SEIDEL, Ph. D. (Berne), Bible and Librarian.

Rabbi B. L. LEVINTHAL (Philadelphia), Non-Resident Lecturer in  
Midrash.

J. D. EISENSTEIN, Lecturer in Midrash.

Rabbi BENJAMIN ARANOWITZ	} Talmud and Codes.
Rabbi JOSEPH LEVINE	
Rabbi SAMUEL GERSTENFELD	

## HIGH SCHOOL STAFF

SOLOMON T. H. HURWITZ, M. A., Ph. D. (Columbia), Principal.

GEORGES BACARAT, Ph. D. (Leipzig; Toulouse), Classical and  
Modern Languages.

DAVID SUSSMAN STERN, M. A. (Columbia), Mathematics.

ISAAC ROSENGARTEN, B. A. (C.C.N.Y.), History.

MAX LIEBERMAN, B. S. (C.C.N.Y.), Public Speaking.

SHELLY R. SAFIR, M. A., Ph. D. (Columbia), Biology.

S. ELIHU POSIN, Ph. C., Phar. D. (Columbia), Chemistry.

REUBEN STEINBACH, Ph. D. (Johns Hopkins), English.

MAXWELL S. HELLER, M. A., LL. B. (New York University),  
Drawing.

MAX WINKLER, M. A. (New York University), German.

#### MEDICAL ADVISER

E. DAVID FRIEDMAN, M. D. (Bellevue).

#### OFFICERS

Chairman, Executive Committee	Jacob Hecht
Vice-Chairman	Harry Fischel
Treasurers	J. S. Scheff, Nathan Roggen
Secretaries	Lesser Lipnik, Rabbi Saul Silber

#### RABBINICAL COLLEGE COMMITTEE OF THE UNION OF ORTHODOX RABBIS OF AMERICA AND CANADA

Rabbi M. S. Margolies	New York
Rabbi S. E. Jaffee	New York
Rabbi B. L. Levinthal	Philadelphia
Rabbi I. Rosenberg	Jersey City
Rabbi E. Silver	Harrisburg
Rabbi E. Preil	Trenton

#### COMMITTEES

##### *Finance*

S. R. Travis	J. S. Scheff	L. Kamaiky
J. Robinson	Charles Garfiel	J. D. Cohen

##### *Property*

H. Fischel	Nathan Roggen	N. Lamport
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##### *Library*

J. Altshul	H. Masliansky	E. Lewin-Epstein
S. Wilner		Dr. S. Friedman

### ORGANIZATION

The Rabbinical College of America is an institution of higher learning devoted to the comprehensive study of Judaism and to the training of rabbis and teachers. It was organized in September 1915, and includes:

(a) The Etz Chaim Talmudical Academy incorporated in the State of New York, September 15, 1886, "to foster and encourage the study of the Sacred Scriptures, the Talmud, the Hebrew Language and Literature, and to afford an elementary school education for Jewish boys."

(b) The Rabbi Isaac Elchanan Theological Seminary, incorporated in the State of New York, February 11, 1897, "to promote the study of the Talmud and to educate and prepare students of the Hebrew faith for the Hebrew Orthodox ministry."

### BUILDING

A three-story, modern fire-proof building in the heart of the Jewish section of the City of New York, 9-11 Montgomery St., houses the Rabbinical College of America. The building is divided into:

Ground floor which contains business offices, supply and reading rooms, and laboratory for the high school department.

First floor which contains the offices of the President of the Faculty, a teachers' room and a synagogue.

Second and third floors which contain the study rooms of the College.

### LIBRARY

The College possesses a working library of about five thousand volumes of Biblical and Rabbinical literature. The original collection was about twenty-five hundred volumes of Rabbinics brought together by the late Rabbi Gerson Ravinsohn of Cleveland. Since then the library was augmented by the purchase of the collection of books on Hebrew philology of the late Mr. Agib Ricketts of Wilkes Barre, Pa., of the library of the late E. Hausdorf of Baltimore, Md., and by several bequests and exchanges with other libraries. Sectional libraries for the use of the instructors pertaining to the subjects they are engaged in teaching are being assembled. The library possesses also a small collection of manuscripts.



### COURSE OF STUDY OF THE ETZ CHAIM TALMUDICAL ACADEMY

The Etz Chaim Talmudical Academy is the preparatory department of the Rabbinical College. Any Jewish boy of good character, who has a good knowledge of the Pentateuch and the Rashi Commentary and a general knowledge of the other books of the Bible and has completed the primary grades of the Public School, having been prepared to begin the study of the Talmud, is eligible for admission to the Etz Chaim Talmudical Academy.

The course of study includes:

- (a) Bible and Commentaries
- (b) Hebrew Grammar
- (c) Jewish History and Literature
- (d) Talmud

The requirements for graduation are:

- (a) Translation at sight of any part of the Bible.
- (b) Hebrew Grammar (regular and irregular verb and noun forms).
- (c) Jewish History (until the destruction of the Second Temple).
- (d) The ability, upon preparation, to expound a **ש"ס** of the Talmud and Tosafoth.
- (f) Completion of the 8B work of the Public School.

The grammar school department of the Etz Chaim Talmudical Academy follows the curriculum of studies prescribed by the Board of Education of the City of New York under whose supervision the school is conducted. The 8B work of the public school must be completed to entitle the student to a certificate of graduation, which admits him to any of the high schools of the city. Graduates of the Academy enter the junior department of the Rabbinical College.

### HIGH SCHOOL DEPARTMENT OF THE RABBINICAL COLLEGE

The Rabbinical College conducts a high school department in which the regular high school studies as prescribed by the Board of Education of the City of New York for the city high schools are taught. A laboratory has been instituted to carry on the necessary experimental work in biology, physics, and chemistry.

### SCOPE OF STUDIES IN THE RABBINICAL COLLEGE

**Junior Department:** The course of study in the junior department includes the entire Bible with early and later Hebrew Commentaries, advanced Hebrew and Aramaic Grammar, Jewish History to the expulsion from Spain, Jewish Literature of the Middle Ages, Shulchan Aruch Orach Chaim (first part), and an intensive study of six tractates of the Babylonian Talmud with its important commentaries.

**Senior Department:** The course of study in the senior department includes the reading of the important Jewish mediæval and modern commentaries on the Bible, the Targumim, and Halachic Midrashim studied in connection with the Bible. The various versions are consulted. The course in Talmud and Codes comprises the study of both Babylonian and Palestinian Talmuds, Codes, early and later commentaries, annotators, and the responsa literature. The course in Jewish history includes the study of historical texts and documents which are discussed in Seminar. Particular stress is laid on the historical material contained in Talmudic and Midrashic literature. The vast responsa literature is utilized in the study of Jewish history. Research work along these lines is encouraged and provision is made for such work. The course in Jewish literature includes the reading of Jewish philosophical and ethical works. In the course in Midrash and Homiletics the students become acquainted with the most important Midrashic and Homiletic works.

### ORDINATION

All candidates for ordination **התרת הוראה** must be resident students of the College for at least two years. The **התרת הוראה** is conferred by the College upon its graduates after a written and oral examination proving their intimate knowledge of the Talmud and Codes and their ability to decide religious questions. During the senior year the students are given opportunity to observe and assist in the decisions of religious questions pertaining to **א"י וצ"ד וצ"ע**. Only those whose religious and moral life is blameless can be candidates for ordination. Mere faithful attendance at the College and pursuit of its courses of study does not entitle anyone to **התרת הוראה**.

### ACADEMIC YEAR

There are two semesters during the academic year, the Fall and Winter term and the Spring and Summer term. The first begins the first Sunday

after Simchath Torah and extends until the last Thursday before Pesach. The second begins the first Sunday after Pesach and extends until the last Thursday before Rosh Hashonah. The instruction in the grammar and high school department conforms to the division of the terms established by the Department of Education of the State of New York.

#### STIPENDS

The Rabbinical College offers stipends to deserving students upon their admission as regular students of the College. The stipends are awarded for a period of one year and amount to three hundred dollars. Students who are awarded stipends shall not accept other employment except by permission of the President of the Faculty.

#### PRIZES

The following prizes are offered for the year 5678.

1. A prize of fifty dollars for an essay on the following subject:  
An exposition of the Principles of טעם כעיקר in both Talmuds and Codes.
2. A prize of fifty dollars for an essay by a student of the senior class on the subject of מלאכה שאינה צריכה לגופה דבר שאינו מתכון in both Talmuds, the ראשונים and codes.
3. A prize of fifty dollars for an essay on the same subject by a student of the junior class.
4. A Homiletic Prize of twenty-five dollars.

For information concerning admission, courses and stipends, apply in writing to the President of the Faculty, Rabbi Dr. B. Revel, 9-11 Montgomery St., New York City.

#### EVENTS OF THE YEAR 5677

During the year 5677, the following events of importance in the history of the Rabbinical College took place.

Three of the graduates of the Rabbinical College were appointed to important positions. Rabbi W. Roggen became rabbi of the Jewish community of New London, Conn., Rabbi D. Esrig received a call from the community of Colchester, Conn., and Rabbi Aaron Burack was appointed rabbi of Congregation Ohel Moshe of Brooklyn, N. Y.

On Thursday, Adar 7th (March 1st), a dinner was tendered to Rabbi

Dr. Bernard Revel, President of the Faculty of the Rabbinical College, by the orthodox Jewish community of New York in recognition of the work accomplished by the Rabbinical College during its first year of organization. On this occasion Mr. Samuel R. Travis of New York and Tulsa, Okla., pledged an annual contribution of \$5000.

On April 1st, 1917, Dr. N. Slousch of the Sorbonne, Paris, was named instructor in Mediaeval Jewish History at the Rabbinical College. On August 15th, Rev. Dr. H. Pereira Mendes was appointed to the chair of Homiletics at the Rabbinical College. On October 1st, 1917, Rev. Dr. Bernard Drachman became the head of the Department of Pedagogy at the College. On October 15th, Dr. Moses Seidel of Baltimore, Md., was appointed Instructor of the Bible.

DEPARTMENT OF THE BIBLE AND HEBREW PHILOLOGY  
COURSES OF STUDY FOR THE YEAR 5678

**Psalms:** A study of the book with the leading mediaeval and modern Jewish commentaries. The versions will be consulted. Both Terms. Second Junior Division.

Dr. Seidel.

**Joshua and Judges:** A study of both books with leading Jewish commentaries. In connection with this course the geography of ancient Palestine will be studied. First Term. First Junior Division.

Dr. Seidel.

**Samuel and Kings:** A study of these books with leading Jewish commentaries. Second Term. First Junior Division.

Dr. Seidel.

**Hebrew Grammar:** Advanced Lecture Course. A history of the development of Hebrew Grammar with readings in Hebrew grammatical literature and a comparative study of the phonology, morphology and syntax of the Hebrew language (a knowledge of one other Semitic Language is required). Both Terms. Senior.

Dr. Hurwitz.

**Biblical Aramaic:** A study of the grammar with readings of the Aramaic portions of Daniel and Ezra. First Term. Second Junior Division.

Dr. Hurwitz.

**Babylonian and Palestinian Judeo-Aramaic:** A study of the grammar of the Babylonian Talmud and Targumim with readings. Second Term. Second Junior Division.

Dr. Hurwitz.

The language of instruction in the department of the Bible and Jewish History and Literature is Hebrew.

#### DEPARTMENT OF TALMUD AND CODES

**Babylonian Talmud:** An intensive study of the tractates Kethuboth and Gittin with Tosafoth, Rosh, Ran and other early commentaries and the Decisors.

Orach Chaim §§1-135, will be read. *Tur Shulhan Arukh*. Both Terms. Second Junior Division.

**Babylonian Talmud:** The tractates Sabbath, Erubin and the minor tractates of Seder Moed in conjunction with the corresponding parts of Orach Chaim. Both Terms. Senior.

**Yorch Deah** §§1-121 טור ושלחן ערוך together with the study of Hullin and commentaries.

Rabbis B. Revel, B. Aranowitz, J. Levine and S. Gerstenfeld conduct the different courses.

In the elementary grades, the tractates Baba Kamma, Baba Metzia and Gittin are studied.

#### DEPARTMENT OF JEWISH HISTORY AND LITERATURE

**History of the Orient at the time of the Redaction of the Babylonian Talmud.** Both Terms. Senior.

Dr. Slousch.

**The Gaonate and Exilarchate.** Both Terms. Senior.

Dr. Slousch.

**The Jews in the Diaspora in the Seventh Century—Romans and Byzantine Realms.** Both Terms. Junior.

Dr. Slousch.

**Midrash:** The Halachic and Aggadic Midrashim on the Pentateuch will be read and interpreted. Both Terms. Second Junior Division.

Mr. J. D. Eisenstein.

**Hebrew Poetry:** Theory of the prosody of Mediaeval Hebrew poetry sacred and secular, with selections from the works of the most representative writers. Both Terms. Second Junior Division.

Dr. Slousch.

**Jewish Ethics:** The Emunoth ve-Deoth of Rabbi Saadya Gaon will be studied in connection with different problems in Jewish philosophy and ethics. Both Terms. Senior.

Dr. Revel.

**Homiletics, Junior and Senior Divisions:** The composition and delivery of sermons. History, theory and practice. In the synagogue of the College building and New York synagogues, pulpit opportunities are afforded to the students. Both Terms.

Dr. Mendes.

**Jewish Pedagogics:** Theory and practice, methods of teaching, school management and class discipline. Both Terms.

Dr. Drachman.

#### POSITIONS HELD BY ALUMNI

Rabbi Aaron Burack, Ohel Moshe Synagogue, Brooklyn, N. Y.  
 Rabbi N. Ebin, United Hebrew Congregations, Buffalo, N. Y.  
 Rabbi D. Esrig, United Congregations, Colchester, Conn.  
 Rabbi B. Fleisher, Beth Hamedrash Hagodol, Brooklyn, N. Y.  
 Rabbi S. Glick, General Sec'y Union of Orthodox Rabbis of America.  
 Rabbi H. Guterman, Hebrew Community, Scranton, Pa.  
 Rabbi M. A. Kaplan, Nachlas Zvi, New York.  
 Rabbi A. Levy, Brooklyn, N. Y.  
 Rabbi J. Miller, Kingston, N. Y.  
 Rabbi A. N. Mosessohn, Principal Rabbi Chaim Berlin School, Brooklyn.  
 Rabbi B. Pearl, Uptown Talmud Torah, New York City.  
 Rabbi M. Romanoff, Baltimore, Md.  
 Rabbi W. Roggin, New London, Conn.  
 Rabbi Abraham Shapiro, Canton, Ohio.  
 Rabbi Baruch Shapiro, Seattle, Wash.  
 Rabbi D. Swirin, United Hebrew Congregation, Wilmington, Del.  
 Rabbi N. Toxin, United Congregations, Omaha, Neb.

#### STUDENTS OF THE RABBINICAL COLLEGE OF AMERICA

Altman, Solomon, Brooklyn, N. Y., R. C. H. S.<sup>1</sup>  
 Baxt, Jacob, New York City.

<sup>1</sup> R. C. H. S.—Rabbinical College High School.

- Bug, Joseph, New York City, R. C. H. S.  
 Cohen, Jeremiah, New York City, R. C. H. S.  
 Cohen, Saul Jehudah, Toronto, Canada, A. B. (Brandon College, Man.)  
 Cooper, Israel Leon, Baltimore, Md., Undergraduate, Johns Hopkins.  
 Damesek, Jehudah, New York City, Rabbinical Diploma.  
 Feinerman, Louis, New York City.  
 Forman, Charles, Brooklyn, N. Y., Student C. C. N. Y.  
 Friedman, Solomon, Cleveland, Ohio, L. L. B. (Baldwin Wallace)  
     Graduate Student, Columbia.  
 Friend, Israel D., Brooklyn, N. Y., R. C. H. S.  
 Fuhrman, Moses, Brooklyn, N. Y.  
 Gimprich, David, New York City.  
 Gribetz, Louis J., New York City, L. L. B. (St. Lawrence University).  
 Golner, Moses L., Boston, Mass., Grad., Boston Eng. High School.  
 Goodman, Isadore, New York City, Student, New York University.  
 Helfand, Judah, New York City.  
 Hirschprung, Max, New York City.  
 Jacobson, Hyman, Baltimore, Md., Undergraduate University of Md.  
 Karp, Hirsch, New York City.  
 Kessler, M., Brooklyn, N. Y., R. C. H. S.  
 Kolatch, Isadore, New York City, R. C. H. S.  
 Krasner, Joseph, New York City.  
 Kravitz, Manachem, New York City.  
 Krixstein, Joseph, Webster, Mass., R. C. H. S.  
 Leipziger, Nathan, New York City.  
 Lerner, Aliakum Ch., New York City, R. C. H. S.  
 Lesser, Joseph, Brooklyn, N. Y., R. C. H. S.  
 Levy, Abraham, New York City, Rabbinical Diploma.  
 Levy, Simon, New York City.  
 Lifshitz, Mayer, Brooklyn, N. Y., R. C. H. S.  
 Mintz, Max, Scranton, Pa., Grad. Scranton Tech, H. S.  
 Perlberg, Abraham, New York City.  
 Rakowsky, Joseph, New York City.  
 Raskas, Joseph R., St. Louis, Mo., Washington University (Undergr.)  
 Relbag, Leib, New York City.  
 Robin, Morris J., Kansas City, Mo., R. C. H. S.  
 Rosen, Hyman, Brooklyn, N. Y., R. C. H. S.  
 Sachs, Eiser, New York City, Rabbinical Diploma.  
 Schwartz, Joseph J., Baltimore, Md., Grad. Baltimore City College.

APPENDIX N

ישיבת ריפנו יצחק אלחנן  
וישיבת עין חיים

The Rabbi Isaac Elchanan  
Theological Seminary

REGISTER



NEW YORK

5685 - 1924-5



### BOARD OF DIRECTORS

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Hecht, Jacob	Roggen, Nathan
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Kamaiky, Leon	Wiernik, P.
Lamport, Joseph.	Wilner, S.

Vessel, M.

---

### FACULTY

Rabbi Bernard Revel, M. A., Ph. D.  
 President of the Faculty and Professor of Talmud and Codes  
 Rabbi S. Poliatchek.....Professor of Talmud  
 Rabbi B. Aronowitz.....Instructor in Codes  
 Rabbi J. Levine.....Instructor in Talmud  
 Rabbi S. Oleshefsky.....Instructor in Talmud  
 Rabbi Aaron Burrack.....Instructor in Talmud  
 Rabbi S. Rakofsky.....Instructor in Talmud  
 Rabbi M. Palcoff.....Instructor in Talmud  
 Rabbi J. Weil.....Instructor in Talmud  
 Rabbi A. Salmanowitz.....Instructor in Talmud  
 Solomon Zeitlin, Ph. D.....Professor of Jewish History  
 Rev. Bernard Drachman, Ph. D.....Lecturer in Pedagogics  
 Rabbi Herbert S. Goldstein, M. A.....Asst. Prof. in Homiletics  
 Ph. Churgin, Ph. D.....Assistant Professor of Hebrew  
 J. Kaplan, M. A.....Assistant Professor of Bible  
 A. Pearlberg .....Instructor in Hebrew Philology  
 S. L. Sar .....Instructor in Hebrew Philology  
 S. Gandz, Ph. D.....Acting Librarian  
 Samuel Gross, M. D.....Medical Director

### FOUNDATION

The Rabbi Isaac Elchanan Theological Seminary is an institution of higher Jewish learning, devoted to the comprehensive study of Judaism and to the training of Jewish scholars and rabbis. It is authorized to confer the degrees of Rabbi and Doctor of Hebrew Literature.

### BUILDING

The Rabbi Isaac Elchanan Theological Seminary occupies a five story brick building on the southeast corner of East Broadway and Scammell Street. In addition to 20 classrooms, the building contains a library, science laboratories in Physics, Chemistry and Biology, an auditorium, a synagogue, and executive offices.

### LIBRARY

The Seminary library contains about seven thousand volumes, Hebraica and Judaica.

Incorporated in the library are the collections of the late Rabbi G. Ravinson of Cleveland; the late Mr. Agid Ricketts of Wilkes Barre, Pa.; the late H. Hausdorff of New York, N. Y., and the late Rabbi M. Wechsler of New York. This collection is particularly rich in the Responsa literature, and is continually being augmented by gifts and bequests from friends.

### SCOPE OF STUDIES

The course of study in the Rabbi Isaac Elchanan Theological Seminary includes the comprehensive study of the Bible and Targumim, and reading of important Jewish medieval and modern commentaries on the Bible. The Halachic Midrashim are studied in connection with the Bible. The course in the Talmud and Codes comprises the study of Babylonian and Palestinian Talmuds, Codes, early and later Commentaries and the Responsa literature. The course in Jewish history includes the study of historical texts and documents. Particular stress is laid on the historical material contained in the Talmud and Midrashic literature. The vast Responsa literature is utilized in the study of Jewish history. Research work along these lines is encouraged and provision is made for such work. In the course in Jewish literature, the reading of Jewish philosophical and ethical works is included. In the course in Midrash and Homiletics, the students become acquainted with the most important Midrashic and Homiletic works.

OUTLINE OF COURSE OF STUDY FOR THE YEAR 5635  
(1924-5)

DEPARTMENT OF BIBLE AND SEMITIC PHILOLOGY

Isaiah; Jeremiah, and Ezekiel; and Minor Prophets;  
Job and Proverbs:

A thorough study of the books with leading commentaries. The Versions are consulted, and special emphasis is given to the historical aspect.

Hebrew Grammar

Advanced lecture course. A history of the development of Hebrew grammar with extensive readings in Hebrew medieval and modern Grammatical literature, and a study of the phonology, morphology and syntax of the Hebrew language.

Babylonian and Palestinian Judeo-Aramaic:

A study of the grammar of Babylonian Talmud and Targumim with readings.

\*Syriac:

Elements of Syriac and selections from the Peshitto Version.

\*Arabic

A study of the elements of Arabic grammar and graded exercises in Arabic composition.

Department of Talmud and Codes

The following tractates will be studied during 5635.

Pesachim, Baba Kamma, Baba Mezia, Baba Batra, Ketuboth, Gittin, Kiddushin, Hullin, and several minor tractates in the other Sedarim.

Codes:

An intensive study of Orach Chaim, Yoreh Deah, and Hoshen Mishpot.

In connection with these courses, research work is offered for advanced students in both Talmuds, the Rishonim and the earlier codifiers.

\*Courses marked with an asterisk are elective.

## DEPARTMENT OF JEWISH HISTORY AND LITERATURE

Apoerypha and Pseudo-epigraphy; contents, date, authorship and historical background.

History of the Mishna, Tosefta and other Tannaitic sources; their development and structure.

The Gaonate and its literature.

The Jews in the Diaspora in the Seventh Century—Roman and Byzantine Realms.

Jewish History from Maimonides to modern times.

History of Jews in America.

### MIDRASH:

The Halachic and Agadic Midrashim on the Pentateuch.

### HEBREW POETRY

Medieval Poetry, with readings from the works of the representative poets.

### JEWISH PHILOSOPHY

A study of the main currents in medieval Jewish Philosophy and reading of Philosophical texts.

#### Homiletics

The composition and delivery of sermons. History, theory, and practice of preaching. (Pulpit opportunities are afforded the students in the synagogue of the Seminary building and in other New York synagogues).

#### Pedagogics

Theory and practice, methods of teaching, school management, class discipline, and principles of Jewish education.

#### Jewish Social Service

Social Jewish institutions in their historic setting; social work and community service; social agencies as factors in modern Jewish life; methods of social care and community needs.

### GRADUATION

All candidates for the Degree of Rabbi must pursue a course of four years in the studies enumerated above, at least two years of which must be spent as a resident student in the Seminary.

The Degree of Rabbi is conferred upon the graduates of the Seminary jointly by the Faculty of the Seminary and the Union of Orthodox Rabbis of the United States and Canada, after written and oral examinations, proving their intimate knowledge of the Bible, Talmud and Codes, Jewish history and literature, and their ability to decide religious questions. During the senior year, the students are given an opportunity, under the guidance of Rabbi M. S. Margolies, Dean of the New York Rabbinate, and other rabbis, to observe and assist in the decision of religious questions in connection with the study of the Codes. A candidate for the Degree of Rabbi must write, upon some approved subject, a thesis which gives evidence of his ability to do original scholarly work. The Seminary reserves the right to debar candidates from the final examinations for reasons which to it may seem valid, and it may, at any time, request a student to withdraw from the Seminary.

#### SCHOLARSHIPS AND STUDENT MAINTENANCE

There is no tuition fee in the Seminary. Students are, however, expected to maintain themselves during their period of study at the Seminary. Efforts are made to assist needy students to secure positions in religious schools and preaching positions during the holidays, or some suitable work, in direct line with the students' preparation for the rabbinate, so as to aid them in self-support. A students' aid committee, headed by Mr. S. L. Sar, working with the officers of administration, devotes its attention to matters of preaching, teaching in religious schools, and other activities for students who find it necessary to engage in remunerative work during their stay in the Seminary.

A dormitory for forty-five students is located in the Seminary building. Scholarship aid is given in certain cases, according to the need of the student and his scholastic standing. The services of a physician, who is in charge of the physical culture of the students, are free to all students of the Seminary.

One of the fundamental purposes of the Seminary is to further original investigation and research in the different phases of Jewish learning and to advance the cause of Jewish scholarship. Several annual fellowships have, therefore, been established by the Seminary. These are awarded by the President of the Faculty, with the approval of the Board of Directors.

#### ACADEMIC YEAR

The academic year is divided into two terms: the Fall and Winter term, the Spring and Summer term. The first begins the first Sunday after Simchath Torah and extends until the last Thursday before Pesach. The second begins the first Sunday after Pesach and extends until the last Thursday before Rosh Hashonah.

### PREPARATORY DEPARTMENT

The Eitz Chaim Talmudical Academy, incorporated in the State of New York, was merged in 1915 with the Rabbi Isaac Elchanan Theological Seminary. It constitutes the preparatory department of the Seminary.

It admits students who wish to qualify themselves to enter as regular students. Intensive instruction in Bible, Talmud, Jewish History and Literature is given in this department.

### TEACHERS' DEPARTMENT

#### Purpose:

The Teachers' Institute, founded by the Mizrahi Organization of America in 1918, was taken over by the Seminary in 1920. It is intended for students, sixteen years and over, who have completed the course of study of the Eitz Chaim Talmudical Academy or its equivalent, and who wish to prepare themselves for the Hebrew teaching profession. It is a three year course, leading to the granting of a diploma, qualifying its possessor to teach in Hebrew schools. Applicants for this department must have completed at least two years of high school work or its equivalent. Students of the third and fourth years may be part time teachers in Hebrew schools.

### FACULTY

P. Churgin, Ph. D. (Yale).....	Bible and History
Rabbi Ch. Kaplan .....	Talmud
J. Kaplan, M. A. (Columbia).....	Talmud
A. N. Pearlberg.....	Hebrew and Modern Hebrew Literature
P. Seidman, Ph. D. (Vienna).....	Bible
Solomon Zeitlin, Ph. D. (Dropsie).....	History
B. Drachman, Ph. D. (Columbia).....	Pedagogics

Following are courses offered in the Teachers Institute:—

**Preparatory Department**

**First Year:**

Talmud—Baba Kamma  
Biblical History  
Hebrew—Grammar and Composition  
Biblical History  
Dinim—Orach Chayim

**Second Year:**

Bible—Pentateuch and Isaiah  
Talmud—Baba Mezia  
Hebrew—Readings and Composition  
History—Post Biblical History to the redaction  
of the Mishna  
Liturgy  
Shulchan Arith. Orach Chayim

**TEACHERS TRAINING DEPARTMENT**

**First Year:**

Bible—Minor Prophets and Jeremiah  
Talmud—Baba Bathra  
Hebrew—Readings in Classical Hebrew Literature  
and composition.  
History—The Talmud Period  
Jewish Literature—The Palestinian and Hellenistic  
Literature during the Second Commonwealth.  
Psychology—General Principles.

**Second Year:**

Talmud—Sanhedrin  
Bible—Proverbs and Job  
Hebrew—Readings in Medieval and Modern Hebrew  
Literature  
History—The Rabbinic to the Modern period  
Jewish Literature—The Medieval and Spanish  
period  
Pedagogy—Principles of Pedagogy.

**Third Year:**

Bible—Daniel, Ezra and Nehemiah  
 Talmud—Gittin  
 Hebrew—Composition  
 Aramaic—Grammar and Reading  
 History—Modern Jewish History  
 Jewish Literature—General Review  
 Jewish Social Problems and Contemporary  
 Movements in Jewish Life.  
 Pedagogy—Practical Pedagogy.

**ADVANCED COURSES**

Graduates of the Teachers' Department are admitted to the special course which is intended for those who desire to teach advanced courses or to be principals of Hebrew schools.

At the Commencement Exercises held in December, 1923, the following students received diplomas, authorizing them to teach Hebrew, Bible and Jewish History and Literature in Jewish schools:

<b>Name</b>	<b>Position in Talmud Torahs</b>
SAMUEL B. GRINSTEIN.....	Clerk in Seminary High School
ABRAHAM JEZZER.....	Yeshiva of Bronx
HARRY URETZKY .....	Talmud Torah Anshe Mozir
SOLOMON BIDERMAN.....	Hebrew School—206 E. B'way.
AARON ZOLT .....	Machziki Talmud Torah
ISAAC I. MARGOLIS .....	Talmud Torah Ohel Torah
SAMUEL SCHOOLER.....	Shaaray Zion—Marmion Ave. Bx.
SOLOMON LEVINSON.....	Sinai Talmud Torah—B'klyn
PHILIP SOLIR .....	Ahavath Israel
THEODORE CHAZIN .....	New Jersey
HYMAN MAHIOFF.....	221 E. Broadway



## HIGH SCHOOL

In connection with the preparatory department of the Seminary, a high school under the name "Talmudical Academy" was organized in 1916. It was recognized and registered by the State Department of Education, as of high school grade, on November 24, 1919.

The work of this department, taught by teachers selected from the Public High School faculties, has consistently proven to be of the highest standard. The students' attainments compare favorably with those of the public high schools, as judged by the results of Regents' examinations and by state scholarship awards to high school graduates.

Instruction in the high school department conforms to the division of the terms established by the Department of Education of the State of New York.

A branch of the high school has recently been established at the Talmudic Institute of Borough Park, Brooklyn.

### FACULTY OF THE TALMUDICAL ACADEMY

Shelley R. Safir, B. A. (CCNY) M. A., Ph. D. (Columbia)	PRINCIPAL
David S. Stern, B. S., M. A.	Mathematics
Max Lieberman, B. S. (CCNY)	Public Speaking
Reuben Steinbach, B. A., Ph. D. (Johns Hopkins)	English
Samuel Gross, M. D. (Bellevue)	Hygiene
Bernard I. Green, B. A. (CCNY) (Natl. Acad. Design)	Art
Samuel Rakowitz, B. A. (CCNY)	French
Max Horowitz, B. A. (CCNY) M.A. (COL.) L.L.B. (NYU)	English, Latin
Nelson S. Kline, B.A. (CCNY)	Biology
Isidore A. Schwartz, B. S. (CCNY) M.A.	French, Spanish
Samuel Bernstein, B. A. (CCNY) M. A.	History, Civics
Lucian Lamm, B. A. (CCNY)	Latin, History
William Sachs, B. A. (Yale), M. A. (Columbia)	Mathematics
Alexander Markson, B.S. (CCNY) M.S. (C.U.)	Physics, Chemistry
Eugene Jackson, B.A. (Cornell)	German, French
Joseph T. Shipley, B.A. (CCNY) M.A. (C.U.)	English
Benj. O. Shapiro, B. A., M. A. (Syracuse)	History, Latin
Max. I. Baym, B. A., M. A. (Michigan)	French, English

## Program of Studies According to Classes

## First Year

French—Latin—German	5 Periods	French—Latin—German	5 Periods
English	5 "	English	5 "
Algebra	5 "	Algebra	5 "
Biology	5 "	Biology	5 "
Drawing	2 "	Drawing	2 "
Elocution	1 "	Elocution	1 "
Community Civics	2 "	Community Civics	2 "

## Second Year

French—Latin—German	5 Periods	French—Latin—German	5 Periods
English	4 "	English	4 "
Ancient History	3 "	Ancient History	3 "
Geometry	5 "	Geometry	5 "
Second Language	5 "	Second Language	5 "
Elocution	1 "	Elocution	1 "
Drawing	2 "	Drawing	2 "

## Third Year

French—Latin—German	5 Periods	French—Latin—German	5 Periods
English	4 "	English	4 "
Modern History	5 "	Modern History	5 "
Second Language	5 "	Second Language	5 "
Chemistry	5 "	Chemistry	5 "
Intermed. Algebra	2 "	Intermed. Algebra	2 "
Elocution	1 "	Elocution	1 "

## Fourth Year

*French—*Latin	5 Periods	*French—*Latin	5 Periods
Am. History & Civics	5 "	Am. History & Civics	5 "
English	4 "	English	4 "
Elocution	1 "	Elocution	1 "
*Elective Language	5 "	*Elective Language	5 "
*Advanced Algebra	5 "	*Trigonometry	5 "
*Physics	5 "	*Physics	5 "
*Economics		*Solid Geometry	

## \*Elective

Additional courses may be elected by post graduate students, which are accepted for Freshman credit in New York Colleges.

### DOCTOR OF HEBREW LITERATURE

The following conditions govern the conferring of the Degree of Doctor of Hebrew Literature.

This degree will be granted by vote of a majority of the Faculty, of which majority the President of the Faculty shall be one.

Students who, having completed the full Rabbinical course at the Seminary or of a Rabbinical Seminary of equal standing, and who have also received the degree of Bachelor of Arts or its equivalent, from a college or university of recognized standing, may, after completing an additional two years' work at the Seminary, present themselves for the Degree of Doctor of Hebrew Literature.

Students of the Seminary not desirous of entering the ministry, but intending to devote themselves to the intensive study and advancement of Jewish learning, may become candidates for the Degree of Doctor of Hebrew Literature, on the same conditions as the regular Rabbinical students.

### REQUIREMENTS

1. A thesis associated with the major subject must be submitted. The thesis should give evidence of original scientific research, and must constitute a distinct contribution to the subject treated. It will be examined and approved by the President of the Faculty and at least two other members thereof. It must be printed, either separately or in a scientific journal, before the degree is conferred.

The subject of the thesis is to be taken from one of the following five departments:

- (a) Bible
- (b) Talmud
- (c) Jewish History and Literature
- (d) Jewish Philosophy
- (e) Semitic Philology

2. After the thesis shall have been approved, an oral examination shall be held by the Faculty, or a committee thereof, in three of the above mentioned subjects, with the field of the thesis as major and two others as minors. This examination will cover such subjects as the Faculty shall consider essential to the mastery of the field of study and research chosen by the candidate.

(a) If Bible is the major subject, the candidate will be required to give evidence of a thorough acquaintance with the text of the Bible, showing likewise a familiarity with the Versions, ancient and modern exegesis and the main problems of Biblical scholarship.

(b) If Talmud is the major subject, the candidate will be required to give evidence of a thorough knowledge of two Divisions of the Talmud and of his ability to write a Responsum and elucidate the underlying principles and the history of the Halakah, including the Tannaitic and Amoraic periods.

(c) If History and Literature be the major subjects, the candidate must give evidence of a thorough knowledge of one period of history and of one phase of Jewish literature, in addition to a general acquaintance with the entire field of Jewish history and literature.

(d) If Philosophy be the major subject, the candidate will be required to have a thorough knowledge of the system and writings of one classic representative of Jewish Philosophy and to be able to present an outline of the history of Jewish Philosophy and its relation to general Philosophy.

(e) If Semitic Philology be the major subject, a thorough knowledge of the Hebrew language and of one other Semitic language will be required.

The first graduation of the reorganized Seminary took place during the year 1919, when the following received their Rabbinical Diplomas:

- J. DAMESEK—Rabbi, Congregation Shaare Zion, N. Y.
- S. B. FRIEDMAN—Rabbi, Cong. Poale Zedeck, Pittsburgh
- M. FUHRMAN—Rabbi, Pittsfield, Mass.
- M. HIRSCHPRUNG—Rabbi, Savannah, Ga.
- L. RALBAG—Rabbi, Coney Island, Brooklyn, N. Y.

The second graduation was held during the year 1921.

- J. BURG—Rabbi, Richmond Hill, S. I.
- J. M. CHARLOP—Rabbi, Omaha, Nebr.
- J. FRIEDMAN—Rabbi, Ellenville, N. Y.
- I. GOODMAN—Associate Rabbi, Institutional Synagogue, New York.
- M. LICHTENSTEIN—676 Howard Avenue, Brooklyn, N. Y.
- S. LEVY—Rabbi, Perth Amboy, N. J.
- A. MANDELBAUM—Rabbi, Albany, N. Y.
- M. RABINOWITZ—28 Montgomery Street, New York

- B. L. ROSENBLUM—Rabbi, Pottsville, Pa.  
 J. SCHWARTZ—Rabbi, Congregation Pincus Elijah, N. Y.  
 R. SELTZER—Rabbi, Salem, Mass.  
 J. L. SIEGEL—Rabbi, Congregation Schomeri Emuna, Brooklyn, N. Y.

The third graduation took place December 20th, 1923

- H. BECK—214 Madison Street, New York City.  
 J. COHEN—Rabbi, Jersey City Heights, N. J.  
 H. DAYEN—214 Madison Street, New York City.  
 H. KAPLAN—Instructor, Teachers Institute of the Seminary.  
 J. LIEBOWITZ—Rabbi, Congregation Shaare Zedek, Edgemere, L. I.  
 M. J. MINTZ—Rabbi, Ottawa, Canada.  
 B. MOSTOFSKY—73 Norfolk Street, New York City.  
 M. PERR—171 Broome Street, New York City.  
 A. RABINOWITZ—301 E. Broadway, New York City.  
 E. J. RACKOFFSKY—12 Rutgers Place, New York City.  
 A. REICHLIN—301 E. Broadway, New York City.  
 S. REICHMAN—Rabbi, Y. M. H. A. Congregation Bronx, N. Y.  
 H. L. ROSEN—Rabbi, Congregation Ahavath Israel, Washington Heights.  
 A. SCHUCHATEWITZ—Rabbi, Uptown Talmud Torah, N. Y.  
 M. STERN—Rabbi, Gates Avenue Congregation, Brooklyn.  
 I. TENDLER—168 Suffolk Street, New York.

#### SPECIAL COURSES

The regular course of instruction in the Seminary is supplemented by the frequent delivery of lectures by men, eminent in their several departments, upon subjects relating to the courses offered at the Seminary.

During 1924 lectures have been delivered at the Seminary by Rabbi A. I. Kook, Chief Rabbi of Palestine, Rabbi D. Shapiro, Rabbi of Kovno, Lithuania, Rabbi, M. Epstein, Dean of the Yeshiva of Slabodka, Lithuania.

P. Wiernick Esq. delivered, during the past winter, at the invitation of the Student Organization, a course of ten lectures on the History of the Jews in America.

The number of students in June 1924, in the various departments of the Seminary, including the Teachers Institute and the Preparatory Department, was 434.

Summary according to States:

Connecticut .....	6
Illinois .....	2
Maine .....	1
Maryland .....	2
Massachusetts .....	6
Michigan .....	5
Missouri .....	1
New Jersey .....	14
New York .....	353
Ohio .....	4
Pennsylvania .....	17
Rhode Island.....	3
Texas .....	4
Canada .....	16

During the last High Holidays, 24 students officiated in different cities.

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